

The Byble in

Englyshe, that is to saye the con-
tēt of al the holy scripſture, both
of ſolde, and newe testamēt, with
a prologe therinto, made by
the reuerende father in
God, Thomas
archbpyſhop
of Cantor
bury.

**This is the Byble apoynted
to the vse of the churches.**

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Cum priuilegio ad imprimendum solum.**

M.D.L.

*Obsecro legentes pium animu fieri delectatione, et
ratione, pœnitentia, et caritatem actione pro omnibus
hominibus, qui reguntur. 1. Tim. ii.*

GOD SAVE THE KING

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The Kalender.

January.

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xxv			rbv	g		
xxvi			rbv	h		
xxvii			rbv	c		
xxviii			rbv	d		
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vi	e	Anthony martyr	x	d	Rabor and Felix	x
v	f	Sernatus confessor	xi	e	Fast.	xi
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ii	h	Isidore martyr	xiii	g	Transla. of Swithun	xiii
i	c	Brandyn byshop	xiiii	h	Transla. of Osunde	xiiii
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xxiv	g	Bernardpne	xviii	f	Margarete virgyn	xviii
xxiii	h	Helpe quene	xix	g	Marede virgyn	xix
xxii	c	Juliane virgyn	xx	h	Mary Magdalapne	xx
xxi	d	Delibery martyr	xxi	c	Apollinaris byshop	xxi
xx	e	Transla. of Fraunces	xxii	d	Cristin virgyn	xxii
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xxiii	d	Corone martyr	xxvii	c	Abdon and Sennes	xxvii
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xxi	f	Petronille virgyn	xxix	e		xxix
xx	g		xxx			xxx
xxviii			xxx			
xxvii			xxx			
xxv			xxx			
xxiv			xxx			
xxiii			xxx			
xxii			xxx			
xxi			xxx			
xx			xxx			
xxviii			xxx			
xxvii			xxx			
xxv			xxx			
xxiv			xxx			
xxiii			xxx			
xxii			xxx			
xxi			xxx			
xx			xxx			

June.

xi	e	Nicodeme martyr	i	g	octa. of John baptist	i
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vii	g	Crasmus	iii	c	Transla. Martpne	iii
xvi	h	Petroce	iiii	d	zoe virgyn	iv
xv	c	Boniface	v	e	octa. of Peter and Paul	v
xiii	d		vi	f	Gymbalde	vi
xii	e		vii	g	Cirily byshop	vii
x	f		viii	h	Seuen brethren martyrs	viii
ix	g		ix	c	Transla. S. Benet	ix
vi	h		x	d	Rabor and Felix	x
v	c		xi	e	Fast.	xi
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xxvii	e		xiii	g	Transla. of Swithun	xiii
xxv	f		xiiii	h	Transla. of Osunde	xiiii
xxiv	g		xv	c	Renelme kynge	xv
xxiii	h		xvi	d	Arnulphe byshop	xvi
xxii	c		xvii	e	Rustpne and Justpne	xvii
xxi	d		xviii	f	Margarete virgyn	xviii
xx	e		xix	g	Marede virgyn	xix
xxviii	f		xx	h	Mary Magdalapne	xx
xxvii	g		xxi	c	Apollinaris byshop	xxi
xxv	h		xxii	d	Cristin virgyn	xxii
xxiv	c		xxiii	e	James apostle	xxiii
xxiii	d		xxiiii	f	Anne mother ge.	xxiiii
xxii	e		xxv	g	The seuen sleepers	xxv
xxi	f		xxvi	h	Samson byshop	xxvi
xx	g		xxvii	c	Abdon and Sennes	xxvii
xxviii	h		xxviii	d	Germayne byshop	xxviii
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xxv	d		xxx			xxx
xxiv	e		xxx			
xxiii	f		xxx			
xxii	g		xxx			
xxi	h		xxx			
xx	c		xxx			
xxviii	d		xxx			
xxvii	e		xxx			
xxv	f		xxx			
xxiv	g		xxx			
xxiii	h		xxx			
xxii	c		xxx			
xxi	d		xxx			
xx	e		xxx			

Augustus

hath. xxx. dayes. The mone. xxx.

viij	c	Lammass daye	
xvi	d	Steuen confessor	
v	e	Inuencion of S. Steuen	
xiii	f	Iustpne preste	
ii	g	Transfigura. of our Lorde	
x	h	The feste of Jesu	
xviii	c	Cirpake and bys felowes	
xvii	d	Romayn	
xvi	e	Laurence martyrz	
xv	f	Ciburtius martyrz	
xiii	g	Saynt Clare	
xii	h	Polite and bys felowes	
x	c	Eusebius Fast.	
xviii	d	Assumpcion of our Lady	
xvii	e	The sunne in virgyn	
xvi	f	octaue of Laurence	
xv	g	Agapite martyrz	
xiii	h	Magnus martyrz	
xii	c	Lewys byshop	
x	d	Bernarde	
xviii	e	Octa. assump.	
xvii	f	Fast.	
xv	g	Barthelmew apostle	
xiii	h	Lewys kynge	
xii	c	Serpyne	
x	d	Rufemartyrz	
xviii	e	Austayne	
xvii	f	decola. John	
xv	g	Felix and Audacte	
xiii	h	Cutberte virgyn	

The Kalender.

xix	b	Transla. of Erkenw	xix	c	Sabbe abbote	b
i	c	The suprie in laus.	xx	d	Concepcion of oure Lady	vi
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xviii	f	Herw byshop	xv	f	Nicolas byshop	viii
xvii	g	octa. of Martyn	xvii	g	Capziane abbote	ix
vi	h	Elyzabeth	xviii	a	Damasce	x
xiii	c	Emunde kynge	xix	b	The same in cancer	xi
ii	d	Ecceple virgyn	xx	c	Lucye virgyn	xii
	e		xxi	d		xiii
xi	f	Syzogone martyrs	xxii	e	Alaery byshop	xiv
xix	g	Katherpne virgyn	xxiii	f	Clapientia	xv
viii	h	Agricole	xxiv	g	Lazarus byshop	xvi
	c	Rufe martyrs	xxv	a	Glaciane byshop	xvii
xvi	d	Saturnyne. Fast.	xxvi	b	Juliane martyrs	xviii
v	e	Andzewe apostle.	xxvii	c	Thomas apostle	xix
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			xxix	e	Victorie virgyn	xxi
				f	Fast.	xxii
				g	Maginre of oure Lorde	xxiii
				a	Stenen prothomartyrs	xxiv
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				f	Syluester.	xxix
				g		xxx

December.

hath. xxxi. dayes. The moneth. xxx.

xxiii	f	Liban	ix	c	Transla. of James
ii	g	Depost. Osmunde	x	d	Syluester.
x	h	Barbara virgyn.			

Almanacke for. xviij. years.

Calender.	Calender.	Calender.	Calender.
M. d. xl	xxviii. Mar.	ii	D
M. d. xli	xxvii. Aprill	iii	B
M. d. xlii	ix. Aprill	iiii	N
M. d. xliii	xxv. Mar.	v	G
M. d. xliv	xiii. Aprill	vi	H
M. d. xlv	v. Aprill	vii	E
M. d. xli	xxv. Aprill	viii	A
M. d. xlii	x. Aprill	ix	S
M. d. xliii	ii. Aprill	x	O
M. d. xlii	xxi. Aprill	xi	F
M. d. xli	vi. Aprill	xii	D
M. d. li	xxix. Mar.	xiii	E
M. d. lii	xxviii. Aprill	xiiii	A
M. d. liii	ii. Aprill	xv	S
M. d. liii	xxv. Mar.	xvi	O
M. d. lvi	xiii. Aprill	xvii	F
M. d. lvi	xxix. Mar.	xviii	D
M. d. lvii	xxviii. Aprill	xix	E

The yeare hath. xii. monethes. liij. weekes, and one daye:
And it hath in all, thre hundred and. lxvi. dayes,
and lxx. houre.

Scripture gathered out of the Bible.

Christ vnto the people. John. v.
Search the Scriptures: For they are they that testifie of me.
Paul to Timothy ii. Timo. iii.
All Scripture gauen by inspiration of God is profitable to teach, to improve, to amende
and to instructe in ryghteounes, that the man of God maye be perfecte and prepared to
all good workes.

The same to the Roma. xv
What thinges soener are wrytten, are wrytten for our lernynge: that we thozowe paci-
ence and conforste of the Scripture, myght haue hope.

Salomon Prover. xxi
All the word of God is pure and cleane, it is a shylde vnto them that put theyr truste in
hym. But nothynge vnto his wordes, lest he reproue the and thou be founde a lyer.

Moses to the people Deute. xii
Ye shall not do euery man what seemeth him good in his awne eyes. But whatsoener I
commaunde you, that take hede ye do: and put nought thereto, ner take ought ther from.

The Lorde vnto Josua Josue. i
Let not the booke of thys lawe departe out of thy mouth. But recorde therin daye and
nyght, that thou mayest be circumspecte to do accordynge to all that is wrytten therein.
For then shalt thou make thy waye prosperous, and then shalt thou haue understandinge
standynge in all that thou takest in hande.

The same to the people Exod. xxiij
And thou shalt shewe thy sone at that tyme, sayeng: This is done because of that which
the Lord dyd vnto me when I came out of Egypte. Therfore it shal be a sygne vnto the
vpon thyne hande, and a remembraunce betwene thyne eyes, that the Lordes lawe maye
be in thy mouth. For with a stronge hande the Lorde brought the out of Egypte.

Moses Deute. xxxi.
Se that thou reade thys lawe before all Israel in theyr eares. Gather y people together:
both men, women, and chyldren, and straungers that are in thy cyties, that they maye
heare, lerne, and feare the Lorde your God, to kepe all the wordes of thys lawe.

Fyrst the holy writings of the Byble teach vs, that there is one God almyghty, that hath nether begynnyng nor endynge: whiche of his owne goodnesse dyd create all thynges: of whom all thynges procede, and without who there is nothyng: whiche is ryghteous and mercifull: and whiche worketh all thynges in all after his wyll: of whom it maye not be demaunded wherfore he doth this or that.

Then that this verye God dyd create Adam the fyrst man after his owne ymage and spymilitude, and dyd ordeyne and appoynte hym lord of all the creatures in the earth, whiche Adam by the enuye of the deuyl disobeyinge the commaundement of his maker dyd fyrrst synne, and broughte synne into this worlde, such and so greate, that we whiche be spronge of hym after the flesh are subdued vnto syn, death and dampnation, brought vnder the yoke and tyranny of the deuyl.

And further that Chryst Iesus his son was promysed of God the father, to be a sauour to this Adam, Abraham, Isaac, Jacob, Dauid, and the other fathers: whiche shoulde deliuer them from theyr synnes and tyranny of the deuyl, that with a quicke and luyng sayth wolde bylene this promysse: and trust to this Iesus Chryst, hoppyng to haue this deliuerance of hym and by hym. And truly this promysse is very oft rehearsed in the booke of the olde Testament, yea, and the olde Testament is this promysse: as it is called the newe, which teacheth that this promysse is fulfilled.

And that in the meane season / whyle the fathers looked for saluacion and deliuerance promysed, by cause mannes nature is such that he not onely can not, but also wyll not confesse hym selfe to be a synner, and specially such a synner that hath neede of the sauynge health promysed, the lawe was gauen wherethrough men myght knowe synne, and that they are synners: when they se that they doo none of the thynges that the lawe commaundeth with so glad and wyllynge a mynde as God requyeth: but rather agaynst theyr wyll, without affection, and as though they were constrained with the feare of that hell whiche the lawe threateneth, saying: Cursed be he that maynteyneth not all the wordes of this lawe to kepe them. And that this lawe was gauen, to thintent that synne and the malice of mennes hertes being thereby the better knownen, me shoulde the more feruently thyrst the commynge of Chryst, whiche shoulde redeme them from theire synnes. As it was figured vnto the Jewes by many ceremonies, bootes, and sacrifices, which were ordeyned of God, not to thintent to take awaye synnes, but to shewe & declare that they shoulde be put awaye by sayth, in the saluacion promysed thowowe Chryst: and whiche nowe are put awaye by the comynge of that Chryst, whiche is the very boote of the father that taketh awaye all synne.

Last of all by the booke of the newe testamēt we are taught, that Chryst whiche was promysed and shadowed in the olde Testament, is sent of the father, at suche tyme as he had determyned with hym self, at suche tyme (I saye) as all wyckednesse is extyngished. And that he was sent, not for any mannes good workes (for they all were synners) but to thintent that he wolde trunpe the we the aboundaunt rychesse of grace, whiche he had promysed.

In the new Testament therfore is moost evidently declared, that Iesus Chryst the true lambe and boote, is come to thintent to recouyle vs to the father, payynge on the crosse the punishment due vnto our synnes: and to deliuer vs from the bondage of the deuyl (vnto whome we serued through synne) and to make vs the sonnes of God, sayth he hath gauen vs the true peace and tranquillite of conscience, that we no longer do feare the paynes of hell: whiche feare is put awaye by the sayth, confidence and assurance that the father giveth vs drawynge vs vnto his sonne. For that sayth is the gyfte of God, wherby we bylene Chryst is come into this worlde to saue synners, whiche is of so greate pyth & they whiche haue it desyre to perfourme all the duties of loue

A descreypon and successe of the kyn-
ges of Iuda and Ierusalem, declarynge whan & vnder what kynges
euery prophet lyued. And what notable thynges hap-
pened in theyr tymes, translated oute
of the hebreue.



David rayned ouer Israell the. iiii. C. xxi. yere of theyr enterynge into the lande, whych was the. iiii. C. yere of their passynge out from Egypt, and the. ii. M. viii. hundred. lxxviii. yere after the creacion of the worlde: and he rayg-
ned. xl. yere and begat Salomon. Salomon buylte the temple. And in hys dayes, Jonathan Iddo & Ahia Sylonites were prophetes. And hys sonne Rehabeam rayned after him. xlii. yere. Semaiahu and Iddo propheting. And after hym Abiahu hys sonne rayned. iii. yere, and Iddo was the prophete. Asa hys sonne rayned after hym. xli. yere. Asariahu the sonne of Obad, Hanani the Seer, ad Ichu the sonne of Hanani, Obadia, Micha, Jehiel the sonne of zachary, and Eleazar the sonne of hys vncle prophete. Ioram hys sonne succeded him in hys kyngdome ad rayned. viii. yere, and the prophete was Elia. After hym rayned Ahaziah hys sonne one yere, & Elia was prophete. After this, Athalia the mother of Azahia dyd ryle and destroyed the kynges stocke, and there was none left, but the lytle chyld Joas: and Athalia rayned. vi. yere, and they kyllled her. And Joas rayned. xl. yere. After hym rayned hys sonne Amaziah. xxi. yere. The prophetes were Amos and Amazia brethern, and Amos the father of Elay. After hym rayned Elziah hys sonne. lii. yere. The prophetes were Hosea, Elay, Amos and Elziah and Micha Morasthites. Then hys sonne Ahas rayned after hym. xvi. yere. And Hosea, Elay, Amos, Micha ad Obad dyd prophete. hys sonne Ezechias rayned after hym. xxi. yere: Hosea, Elay, Amos, Micha were prophetes. Whome succeded Manasse raynynge. lv. yere, Johell, Nahum and Habakuck were the prophetes. After hym rayned Amon hys sonne. ii. yere, and Hozai was proplete, whose sonne Josiah rayned after hym. xxi. yere. The prophetes were zephania Jeremie and holda, Jehozah hys sonne rayned after him thre monethes & Jeremie was prophete. Whose brother Jehoiakim rayned after him. xi. yere, Jeremie and Elia were prophetes. The. iii. yere of his raygne Nabuchadnezer kyng of Babylon toke hym captiue, and he dyed in his pryson, that it myght be fulfilled whiche was sayde: the Burpall of an alle shalbe buryed. And he transpoted Ierusalem and al the gouernours, and toke captiue. vii. M. of Beniamyns, and the other trybes, whiche were all valyaunt men of warre. After hym rayned his sonne Jehoachin thre monethes and. x. dayes, Jeremie prophete, and Nabuchadnezer kyng of Babel carped hym awaye prysoner, and. xviii. M. with hym: and made Ezechia the brother of hys father, the sonne of Josiah kyng, whych rayned. xi. yere, Jeremie and Ezechiel prophete. The. v. yere of his raygne the host of Babylon came agaynst Ierusalem, and in the xi. yere of his raygne the cytie was taken captiue and Turpe was altered from hys lande: this was the. viii. C. and. iii. yere of theyr enterynge into the lande: and the. iii. M. iii. c. & viii. yere of p creation of the worlde. And there was now lefte of Dauides stocke but only Jerho-
niah, which begat Salathieil, Malkirā, Pedaiā and Semariam. Nabuchadnezer rayned vntill the. xxxvii. yere of the transmygracion of kyng Jehochim and Euplmedozach hys sonne rayned. xxiii. yere, and the fyrst yere of hys raygne he brought Jehoacin out of pryson, and after this dyed in Babel after the death of Ezechia. Morouer, Belchazer rayned iii. yere, and Salathieil dyed: and after hym hys sonne zerobabell rayned, that was the. lii. yere of the destruccion of the temple, and the. lxx. yere of the domynion of Babylon. Whyle Darius Medo rayned, the Chaldees kyngdome was destroyed, and zerobabel ascended into Ierusalem the fyrst yere of Chores kyng of the persyans, & the transmygracion with him. Then was Ieholua the sonne of Jezoradac the great prest, and haggai zacharia and Esora were prophetes. But Ahafuerus raynynge, dyd let the worke of the house of the tabernacle and indeuored to subuerbe Israel. But the holy which is blessed, deliuered the worlde both of hym and also of haman. The. xlviii. yere of the Medians whych was the. lxx. yere of the destruccion of the tēple Ezra the scribe ascended into Ierusalem and the other transmygraciō with hym, and he buylte the wall of Ierusalem and restored the house of the tabernacle: ad zerobabell retorned into Babel and dyed there. After hym rayned hys sonne Melullam,

A description.

and in his dayes the kyngdome of Grece had the domynion. The. lli. yere of the Medians & Persians dyed Haggai, zachari, and Malachi, and at that tyme ceased prophecynge in Israell. Thys is the yere from the creacyon of the worlde. lli. M. liii. C. and. liii. From hence forth geue thyn eare and herken the wordes of wyse men. Alexander Macedo kyng of Grece raygned. xii. yere and dyed at Mesullam, and after him raygned his sonne Hanania. The Cxi. yere of the Grecians dyed Hanania and Mathathia the sonne of Johatha beyng the sonne of Symeon. And after him raygned his sonne Berechia. In his tyme was Seluchus and Antiochus whych buylt Antiochia and Ptolome whych wypte pentatuchon, (that is the. v. bookes of Moyses.) The hundred. lxx. yere of the Grecians Berechia dyed. After hym raygned hys sonne haladia. In hys dayes there was a great trouble agaynst Israell, that was in the tyme of Micanor kyng of Grece the chyldren of halomom whych were called the Machabyses, steppynge forth kyled hym and all hys hoste. Thys was. Cxv. yere of the Grecians. And Johanan the sonne of Simon the sonne of Mathathia, the sonne of halmoni raygned. xxxv. yere. And when haladia was deed, after hym raygned Jesaia and Janai the sonne of Johanan the great preste raygned. xxvii. yere. And when Janai was deed, Aristobolus his sonne stode vp after hym, and raygned. xiii. yere and was slayne. After him raygned Antigonus his sonne. xxvi. yere, and was slayne the. Ciii. yere of the raygne of the stocke of the Machabyses. After hym raygned Herode the sonne of Antipater seruaunt of the Machabyses, which makynge an insurreccio kyled all that were of his masters stock, and contynued so. xl. yere. After him Agrippas the sonne of Herode raygned, and agayne after hym raygned his sonne Munabaz. The. Ciii. yere of the Romaynes raygne whych was. liii. C. xl. yere of the temple buylt vp, ad the. liii. M. v. C. lvi. yere from the creacion of the worlde came vespasian and destroyed the temple, and carped Israels many of the stocke of Dauid and Jehuda into spayne.



A prologue or preeface made by the most reuerende father in God, Thomas Archbyschop of Canturbury Metropolitane and Prymate of Englande.

In two sondre sortes of people/it semeth moche necessary that somthyng be sayde in the entyre of thys booke, by the waye of a preeface or prologue: wherby hereafter it maye be both better accepted of them, which hitherto coulde not well beare it: & also the better vsed of them, which hertofore haue mysused it. For truly, some there are that be to slowe, and nede not the spurre: some other seme to quicke, and nede more of the byrdell. Some looke the game by thoste shotynge, some by ouer shotynge. Some walke to moche on the lefte hande, some to moche on the ryght. In the former sorte be all they that refuse to reade, or to heare redde the scripture in theyr vulgar tonges, moche worse they that also let, or discourage the other from the readyng or hearynge therof. In the latter sorte be they, which by theyr inordinate readyng, vndiscrete speakynge, contentious disputynge, or other wyse, by theyr licencious lyuynge, flatter and hynder the worde of God, mooste of all other, wherof they wolde seme to be greatest furtherers. These two sortes albe it they be moost farre vnlike the one to the other, yet they both deserue in effecte lyke reproche. Neyther can I well all whyther of them I maye iudge the more offender, hym that doth obstinately refuse to godlye and goodly knowledge: or hym that so vngodly and so vngoodly doth abuse the same: And as touchynge the former I wolde maruaile moche that any man shulde be so madde, as to refuse in darcknes, lyght: in honger, foode: in colde, fyer: for the worde of God is lyght: Lucerna pedibus meis, verbum tuum. Foode: Non in solo pane viuit homo, sed in omni verbo dei. Fyer: Ignem dei mittere in terram, et quid volo, nisi vt ardeat: I wolde maruaile (I saye at thys) saue that I consyder, howe moche custome and vslage maye do. So that yf there were a people as some wypte, de Cymerys, which neuer sawe the sunne, by reason that they be situated farre toward the north pole, and be enclosed and overshadowed with hygh mountaynes: it is credyble and like ynough, that yf, by the power and will of God, the mountaynes shulde synke downe, and geue place, that the lyght of the sunne might haue rateruance to them: at the fyrst, some of them wolde be offended therewith. And the olde proverbe affermeth, that after tpyllage of cozne was fyrst founde: many delpted more to feade of masse and acornes, wherwith they had ben accustomed, then to eate breed made of good cozne. Soche is the nature of custome that it causeth vs to beare all thynges well and easelye, wherwith we haue bene accustomed, and to be offended with all thynges therunto contrary. And therfore, I can well thynke them worthy pardon, which at the comynge abroade of scripture houbted and drew backe. But such as wpll persyfte styll in theyr wylfulnes, I muste nedes iudge, not onely foolyshe frowarde and obstinate: but also penyfulle, peruerse and indurate. And yet, yf the matter shulde be tryed by custome, we myght also allege custome for the readyng of the scripture in the vulgare tonge, and preeface the more auncient custome. For it is not moche aboue one hundred yere agoe, sens scripture hath not bene accustomed to be redde in the vulgare tonge within this realme, and many hundred yeres before that, it was translated & redde in the Saxones tonge, which at that tyme was oure mothers tonge. Wherof there remayneth yet diuers coppes founde lately in olde abbeyes, of soch antique manners of wrytynge and speaking, that fewe men now ben able to reade and vnderstande the. And when this language waxed olde and out of comen vslage, because folke shulde not lacke the frute of readyng, it was agayne translated in the newer language. Wherof yet also many copies remayne and be dayly founde. But nowe to lett passe custome, and to wepe as wyse men euer shulde, the thyng in hys awne nature. Let vs here distusse. What it anayleth scripture to be had and redde of the lay and vulgare people. And to this question I entende here to saye nothyng: but that was spoken and wrytten by the noble doctoure and moost morall diuine saynt John Chrysostome, in hys thyrde sermon de Lazaro: albe it; I wylbe somthyng shorter, and gether the matter into fewer wordes and lesse rowme the he doth there: because I wolde not be teduous. He exorteth there hys audience, that euery man shulde reade by him selfe at home in the meane dayes and tyme, betwene sermon and sermon: to the entente they myght both more profoundly fyxe in their myndes and memories that he had sayde before vpon soch textes, wherupon he had allreadye preeched: and also that they myght haue theyr myndes the more ready and better prepared to receyue and perceaue that which he shulde saye frome thenforth in hys sermones, vpo soche textes, as he had not yet declared and preeched vpon: therfore sayth he there: Np comen vslage is to geue poe warnynge before, what

matter I intende after to entreate vpon, & you poure selues in the meane dayes make
 the booke in hande, reade, wepe, and perceyue the summe and effect of the matter: and
 marke what hath bene declared, and what remaineth yet to be declared: so & therby youre
 mynde maye be the more furnyshed, to here the reste, that shalbe sayde. And that I exhorte
 you (sayth he) and euer haue & wyll exhorte you, & ye (not only here in the churche) geue care
 to that, that is sayde by the preacher: but that also, when ye be at home in your houses, ye
 applye your selues from tyme to tyme to the reacyng of the holy scriptures: which thyng al-
 so I neuer lyme to beate into the eares of them that bene my samplers, and with whom I
 haue ppyuate aquayntaunce and conuersacion. Lett no man make excuse and saye: (sayeth
 he) I am busied aboute matters of the comon welth, I beare this office or & I am a craftes
 man, I must applye myne occupacyon, I haue a wyfe, my chyldren must be fedde, my house-
 holde must I prouyde for. Well, I am a man of the world, it is not for me to reade the scrip-
 tures, that belongeth to the that hath bedden the world saye well, which lyue in solitarcnes
 and contemplatyon, that hath bene brought vp, and contynually nospilled in learnynge and
 religyon. To this answerynge: what sayest thou man (sayeth he) is it not for the to studie
 and to reade the scripture, because thou art encorced and distracte with cares and busynesse?
 So much the more it is behouefull for the to haue defence of scriptures, howe moche thou art
 the more distressed in worldly daungers. They that bene free and farre from trouble and en-
 tremedylng of worldly thynges, lyueth in sauegarde and tranquylte, and in the calme or
 within a sure haue. Thou art in the myddest of the see of worldly wickidnesse, and ther-
 fore thou nedest the more of ghostly succoure and comfort: they lytte farre from the strokes
 of battayll, and farre out of gonnetoute, and therfore they be but seldome wounded: thou &
 standest in the forefront of the host, and nyst to thyne enemyes, must nedes take nowe
 and then many strokes, and be greuously wounded. And therfore thou hast more nede to ha-
 ue thy remedies and medecynes at hande. Thy wyfe prouoketh the to anger, thy chyldre gy-
 ueth the occasyon to take sorowe and penituenes, thyne enemyes lyeth in wayte for the, thy
 frende (as thou takest him) somtyme enuyeth the, thy neyghboure mysreporteth the, or ppe-
 keth quarrels agaynst the, thy mate or partynner vndermyne the, thy lord iudge, or iustice
 thretteth the, pouertye is paynefull to the, the losse of thy deare and welbeloued causeth the
 to moorne. Prosperite exalteth the, aduersyte byngeth the lowe. Well, so diuerse and so
 manyfolde occasyons of cares, tribulacions and temptacions besetteth the and besegeth the
 rounde aboute. Where canst thou haue armour or fortresse agaynst thyne assautes? Where
 canst thou haue salve for thy sores, but of holy scripture? Thy fleshe must nedes be prone
 and subiecte to fleshy lustes, which daply walkest and art conuersaunte amongst women,
 seyest they be wyues, set forth to the eye, hearest they nysle and waton wordes, smellest their
 balme, cyuet and muske, with many other lyke prouocations and sterings, except thou hast
 in a redynes wherwith to suppress and auoyde them, which cannot elles where be had, but
 onely out of the holy scriptures. Lett vs reade and seke all the remedies that we can, and all
 shalbe lytell ynough. Howe shall we then do, yf we suffer and take daply woundes, and whā
 we haue done, wyll sytte styll and serche for no medecynes? Doest thou not marke and consi-
 der, howe the smyth, mason, or carpenter, or any other handy craftesman, what neade so euer
 he be in, what other thyfte soeuer he make, he wyll not sell or laye to pledge the toles of his
 occupacyon, for then howe shulde he worke his feate or get his lyuynge therby? Of lyke
 mynde and affeccyon ought we to be towarde holpe scripture, for as mallettes, hammers,
 sawes, chesyles, axes, and hatchettes be the tooles of the occupacyon. So bene the bookes
 of the prophetes, and apostelles, and all holpe wypte inspired by the holy ghost, & instrumen-
 tes of oure saluacyon. Therfore, let vs not speke to hye and prouyde vs the Wyble, that is
 to saye, the bookes of holy scripture. And lett vs thinke that to be a better Jewell in our house
 then eyther golde or syluer. For lyke as theues bene lothe to assaute an house, where they
 knowe to be good armour and artillery, so wheresoeuer these holy and ghostly bookes bene
 occupied, there nether the deuell, nor none of his angelles dare come neare. And they that
 occuppe them bene in moche sauegarde, and haue greute consolacyon, and bene the reader
 vnto all goodnes, the flower to all euyl, and yf they haue done any thyng amysse, anone euen
 by the syght of the bookes they confidences bene admonished, and they waken soze & aha-
 med of the faulte. Paradiuenture, they will saye vnto me: howe and yf we vnderstande nott
 that we reade, that is conteyned in the bookes. What then? Suppose, thou vnderstande nott
 the depe and profoūde misteryes of scriptures, yet canst not be, but that moche frute and
 holynes must come and growe vnto the by the reacyng: for it cannot be that thou shuldest be
 ignoraunte in all thynges alke. For the holpe ghost hath so ordered and attempere the scrip-
 tures, that in them as well publicanes, fylchers, and shepherdes maye fynde they edifica-
 cion, as greute doctoures they eruditon: for those bookes were not made to bayne gloze,
 lyke as were the wyptynges of the gentyle philosphers and rethoricyans, to the entent the
 makers

makers shulde be hadd in admiration for they hye styles and obscure maner of wy-
 wherof nothyng can be vnderstande without a master or an expositoure. But the apost-
 and prophetes wrote they bookes so, that they speciall entent and purpose might be vnde-
 stande and perceaued of euery reader, which was nothing but the edificacyon and amende-
 mente of the lyfe of them that reade or heareth it. Who is that reading or hearing reade in
 the gospell, Blessed are they that bene meke, Blessed are they that bene mercifull, Blessed
 are they that bene of cleane herte: and soch other lyke places, can perceyue nothing excepte he
 haue a master to teache hym what it meaneth. Likewyse, the signes and myracles with all
 other hystoryes of the doynges of Christ or his apostells, who is ther of so simple witte and
 capacite, but he maye be able to perceau and vnderstande them. These be but excuses and
 cloyes for the rayne, and keueynges of they awne ydell slouthfulness, I can not vnderstande
 it. What maruaylle? Howe shuldest thou vnderstande, yf thou wyll not reade, nor loke vpo
 it: take the bookes into thyne handes, reade the hole storye, and that thou vnderstandest kepe
 it well in memozye: that thou vnderstandest not, reade it agayne and agayne: yf thou can
 nether so come by it, counsaile with some other that is better learned. So to thy curate and
 preacher, shewe thy selfe to be desirous to knowe and learne. And I doubt not, but God
 sepyng thy diligence and redynesse (yf no man elles teache the) wyll hym selfe wouchlasse w
 his holy sprete to illuminate the, and to open vnto the that which was locked from the.

Remember the Eunnuchus of Candace queene of Ethioppe, which albeit he was a man of
 a wyld and barbarous countrey, and one occupied with worldly cares and busynesses, yet
 ryding in his charet, he was reacyng the scripture. Howe consider, yf this man passyng in
 his iorney, was so diligent as to reade the scripture, what thinkest thou of like was he wote
 to do sittynge at home? Agayne, he that letted not to reade, albeit he dyd not vnderstande,
 What dyd he then, trowest thou, after that when he had learned and had gotten vnderstan-
 ding? For that thou maye well knowe that he vnderstode not what he reade: herken what
 Philippe there sayth vnto hym. Vnderstandest thou what thou reade? And he nothyng
 ashamed to confesse his ignoraunce, answereth: Howe shulde I vnderstande haupng no bo-
 dy to shewe me the wey? Lo when he lacked one to shewe hym the wey and to expounde to
 hym the scriptures, yet dyd he reade: and therfore God the rather prouyded for hym a gyde
 of the wey, that taught hym to vnderstande it. God perceyued his wyllunge and towarde
 mynde: and therfore he sent hym a teacher by and by. Therfore, let no man be negligēt about
 his awne health and saluation: though thou haue not Philippe allwayes when thou wol-
 dest, the holy ghost, which then moued and stered by Philippe, wilbe ready and not faile the
 yf thou do thy diligence accordyngly. All these thynges bene written for vs to oure edyficatio
 and amendement, which be bozne towarde the latter ende of the worlde. The reacyng of
 scriptures is a greute and strong bulwarke or fortresse agaynst synne, the ignoraunce of the
 same is the greute ruyne and destruccyon of them that will not knowe it. What is the thing
 that bringeth in heresyces, that is it, that causeth all corrupte and peruerse lyuynge, that it is,
 byngeth all thynges out of good order. Hether to, all that I haue sayde, I haue take and ga-
 thered out of the forsayde sermon of this holy doctour saynt John Chrysostome. Howe yf I
 shulde in lyke maner byng forth, what the selfe same doctour speaketh in other places, and
 what other doctoures and wypters saye, concerning the same purpose, I myght seme to you
 to wypte another Wyble, rather then to make a preface to the Wyble. Wherfore in few wo-
 des to comprehend the largenes and vilitye of the scripture, howe it conteyneth frutefull
 instruction and eruditon for euery man, yf any thynges be necessarye to be learned: of the ho-
 ly scripture we maye learne it. Yf falsed shall be reposed, therof we maye gather wher-
 with all. Yf any thyng be to be corrected and amended, yf there nede any exhortation or co-
 solatyon, of the scripture we maye well learne. In the scripatures be the fatte pastures of the
 soule, therin is no venymouse meate, no vnholysome thyng, they be the very dayntie and pu-
 re fedynge. He that is ignoraunte, shall fynde there what he sholde learne. He that is a per-
 uerle synner, shall there fynde his damnatyon to make hym to tremble for feare. He that la-
 boureth to serue God shall fynde ther his gloze, & the promissios of eternall lyfe, exhortyng
 him more diligently to labour. Herin maye prynces learne howe to gouerne their subiectes:
 Subiectes obediēce, loue and drede to they prynces, husbādes, howe they shulde be haue
 the vnto their wyfes: howe to educate they chyldren and seruautes. And contrary the wyfes,
 chyldren, and seruautes maye knowe there dute to they husbādes, parētes and masters.
 Here maye all maner of persons, men, women, yonge, olde, learned, vnlerned, ryche, poore,
 prestes, lapmen, Lordes, Ladyes, offycers, ternautes, and meane men, virgyns, wyfes we-
 bowes, lawers, marchautes, artifycers, husbāde men, and almaner of persons of what
 estate or condityon soeuer they be, maye in this booke learne all thynges what they ought to
 beleue, what they ought to do, & what they shulde not do, as well concerning almyghty God

concernynge them selues and all other. Briefly to the readynge of the scripture none enemye, but that either be so sycke, that they loue not to here of any medecyne: or is that be so ignorant, that they knowe not scripture to be the most helthfull medecyne. Therefore as touchynge this former parte, I wyll here conclude and take it as a conclusion sufficientely determined and approued, that it is conuenient and good, the scripture to be read of all sortes & kyndes of people, and in the vulgare tonge without farther allegatiōs or probatiōs for the same, which shall not nede, syngs & this one place of John Chrysostome is ynough & sufficiente to perswade all the p̄be not frowardly and peruerse sett in their awne wyllfull opinion, specially now that the kynges hyghnes beyng supreme hede nexte vnder Christe of this church of Englande hath, approued with his royall assente the setting furthe herof, which onely to all true and obedient subiectes ought to be a sufficiente reason, for the allowaunce of the same, without farther delaye, reclamatiō, or respytaunce although there were no preface nor other reason here in expressed. Therefore now to come to the secōde and latter parte of my purpose there is nothyng so good in this worlde but it maye be abused, and turned from frutefull and holysome, to hurtfull and noysome. What is there aboue, better then the sunne, the moone, the starres? Yet was ther p̄toke occasion by the great bewte and vertue of them to dishonoure God, and to despyle them selues with ydolatre, geuynge the honour of the lyving God and creatour of all thinges, to suche thynges as he had created.

What is there here beneth, better then fyre, water, meates, drynckes, metalles of golde, syluer, yron and stele? Yet, we se daylie great harme and moch mischefe, done by euery one of these, as well for lacke of wysdome and prouidence of them that suffer euill, as by the malice of them that worketh the euill. Thus to them that be euill of them selues, euery thyng setteth forwarde and encreaseth their euill, be it of his awne nature a thing neuer so good, lyke as contrariwise, to them that studyeth and endeuoreth them selues to goodnes, euery thyng preuaileth them, and profitech vnto good: be it of his awne nature a thyng neuer so badde. As saynt Paul sayth, his qui diligunt deum omnia cooperantur in bonum: euen as out of moost venomous wormes is made triacle, the moost soueraygne medecine for the preseruation of mans helth in tyme of danger. Wherefore I wolde aduise you all, that cometh to the readynge or hearynge of this boke, which is the worde of God, the moost precious Jewell, and moost holy relique, that remaineth vpon earth, that ye bring with you the feare of God, and that ye do it with all due reuerence, and vse youre knowledge therof, not to vayne glorie and frivollous disputatiō: but to the honour of God, encrease of vertu, and edification both of yd selues and other. And to the intent that my wordes maye be the more regarded, I wyll vse in this parte the auctorite of saynt Gregoꝛy Nazianzene, lyke as in the other I dyd of S. John Chrysostome. It appereth that in this tyme there were some (as I feare me, there bene also now at these dayes a great number) which were ydell bablers, and talkers of the scripture out of reason, and all good order, and without any encrease of vertu, or exāple of good lyving, to them he wyrteth all his fyrst boke, de theologia. Wherof I shall briefly gather p̄ the hole effecte, and recite it here vnto you. There ben some (sayeth he) whose not onely eares and tonges, but also their eyes bene whitted and ready bent all to contencion and vnprofitable disputatiō, whom I wolde wishe as they bene vehemente and earnest to reason the matter with tonge: so they were also ready and practue to do good dedes. But for asmoche as they, subuertynge the order of all godlynes, haue respecte onely to this thyng. Howe they maye bynde and loose subtile questions, so that now euery market place, euery alehouse and tauerne, euery feasthouse: briefly euery company of men, euery assembly of women is fylled with such talke. Sens the matter is so (sayth he) and that our sayth & holy religion of Christ begynneth to waxe nothing els: but as it were a sophistye or a talkynge craft. I can no lesse do but saye somthing therunto. It is not fitte (sayth he) for euery mā to dispute p̄ hygh questions of diuinite, nether is it to be done at all tymes: nether in euery audyēce must we discusse euery doubte: but we must knowe whā, to whōm, and how farre we ought to enter into such matters. Fyrst, it is not for euery man: but it is for suche as be of exacte and exquisite indgementes, and suche as haue spente the yz tyme before in studye and contemplatiō: and suche as before haue clenched them selues as well in soule, as bodye: or at the least, endeuored them selues to be made cleane. For it is dangerous (sayth he) for the vncleane to touch that thyng, that is mooste cleane: lyke as the soze eye taketh harme by lokynge vpon the sunne. Secundarily, not at all tymes but when we be repored: and at reste some all outwarde bregges and trouble, and when that oure headdes be not encombrd with other worldelye and wanderynge ymaginatiōs: as yf a man shulde myngle balme and dytze together. For he that shall iudge and determyne suche matters and doubtes of scriptures, muste take his tyme, when he maye applye his wittes therunto, that he maye thereby the better see, and discerne what is truethe.

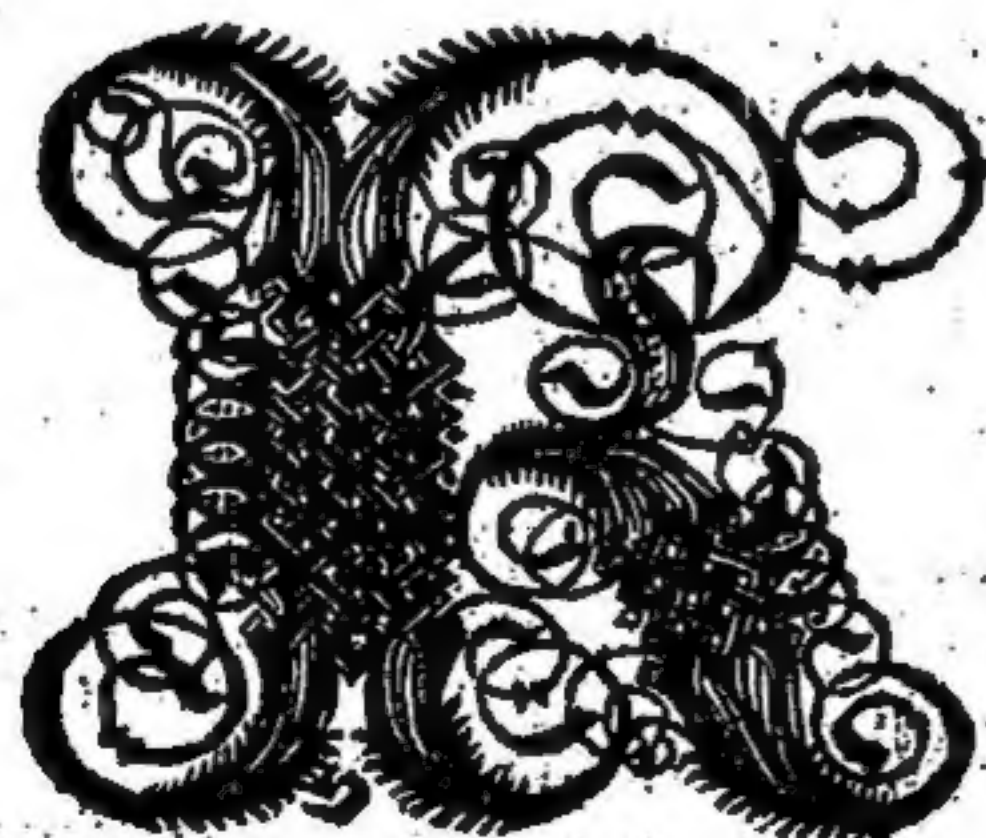
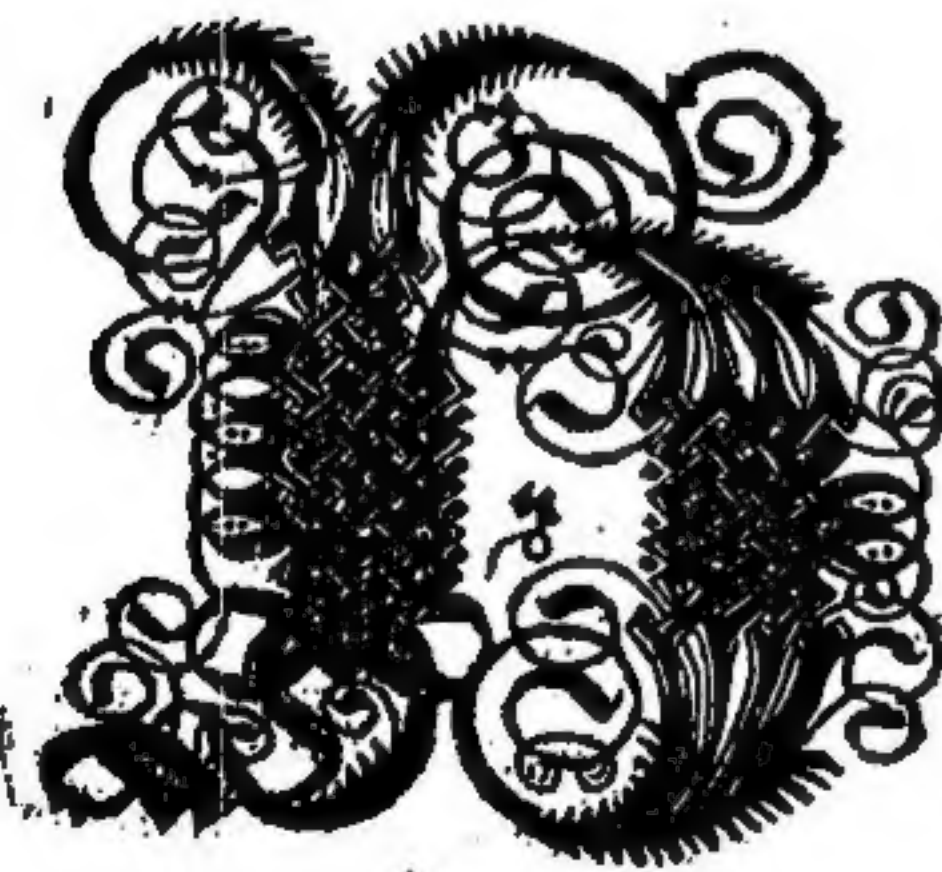
Thyrdelye

Thyrdelye where, and in what audyēce. There and amonge those that bene studious, acie, and not amonge suche as haue pleasure to trespasse with suche matters as with other thynges of pastyme, which repute for there chiefe delicacies the disputatiō of hygh questions, to shewe there wittes, learnynge and eloquence in reasonynge of hygh matters. Fourthly, it is to be considered howe farre to wade in suche matters of difficultie. No further (sayeth he) but as euery mannes owne capacite wyll serue him, and agayne no further then the weakenes or intelligence of the other audyēce maye bere. For lyke as to great noyse hurteth the eare, to moche meate hurteth a mannes bodye, to heuie burdens hurteth the bettes of them, to moche rayne doth moze hurte then good to the grounde, briefly in all thynges to moch is noysome, eue so weke wittes & weke consciences maye sone be oppressed wouer hard questions. I say not this to dissuade me from p̄ knowledge of God, & readynge or studyng of scripture. For I saye, p̄ is as necessarye for the lyfe of mānes soule, as for y bodye to breathe. And yf it were possible so to lyue, I woulde thinke it good for a man to spende all his lyfe in that, and to do no other thyng. I comende p̄ laue whyche byddeth to meditate & studye the scriptures all wayes both nyght and daye, and Sermons and preachynge to be made warde, frome bedde, in oure iorneyes, and all oure other workes. I forbydde not to reade, but I forbydde to reason. Nether forbydde I to reason so farre as is good and godlye. But I allowe not that is done oute of season, and out of measure and good order. A man maye cate to moche of honeye be it neuer so swete, and ther is tyme for euery thyng, and that thyng, that is good is not good, yf it be vngoodly done. Euen as a flower in wynter is oute of season, and as womans apparell becometh not a man, nether contrariwise, the mannes, the woman: nether is weppynge conuenient at a byrdeale, nether laughynge at bery all. Nowe yf we can obserue and kepe that is comely and tymely in all other thynges, shall not we then the rather do the same in the holpe scriptures? Let vs not runne furth as it were wylde horse that can suffer nether byrdeall in there mouthes, nor sytter on there backs. Let vs kepe vs in oure boundes, and nether let vs go to farre on thone syde, lest we retorne into Egypte, nether to farre ouer p̄ other, lest we be caried awaye to Babylon. Let vs not spynge the longe auentures, as well where it is not to be reasoned, as where it is, and as well in the eares of them p̄ be not fytted therfore, as of the that be. If we can no wyle forbere, but that we must nedes dispute, let vs forbere thus moche at the leaste, to do it oute of tyme, and place conuenient. And let vs entreate of those thynges which be holpe, holyspe, and vpon those thynges p̄ bene mysticall, mysticall, & not to vtter the dyuine mysteries in the eares vnworthy to heare them, but let vs knowe what is comely as well in oure spience: and talkynge, as in oure garmentes wepyng, in oure fedynge, in oure gesture, in oure goynge, and all oure other be haupynge. This contentyon and debate aboute scriptures, and doubtes therof, specially whan suche as pretende to be the fauorers and studentes therof cannot agre within the selfes, doth moche hurte to oure selfes, and to the furtherynge of the cause & quarrells that we woulde haue forthere aboue all other thynges. And we in this (sayeth he) be not vnylike to them that beynge madde, sett there a wne houses on fyre, and that sle there a wne chyldre, or beate there a wne parentes. I maruaile moch (sayth he) to reuente wherof cometh all this despyre of vayne glorie, wherof cometh all this tongue itche, that we haue so moch delight to talke and clatter. And wherin is our comunicatiō? Not in the commendations of vertuous and good dedes of hospitalite, of loue betwene christiane brother & brother, of loue betwene man & wyfe, of virginite and chastite, and of almosse towardes the poore. Not in Psalmes and godly songes, not in lamentynge for oure synnes, not in repressynge the affections of the bodye, not in prayers to God. We talke of scripture, but in y meane tyme we subde we not our fleshe, by fastynge, wakyng, and wepyng, we make not this lyfe a meditatiō of death, we do not stryue to be Lordes of oure appetites & affections. We goo not aboute to pull downe oure proude & hygh myndes to abate oure fynythe & rancorous stomakes, to restrayne oure lustes & bodely delectations, oure vndiscrete sorowes, oure lasciuious merthe, oure inordinat lokynge, oure vnstable herynge of vanities, oure speakynge without measure, oure inconuenient thoughtes, and briefly, to reforme oure lyfe and maners: but all oure holynes consisteth in talkynge. And we pardon eche other frome all good lyuynge, so that we maye styck fast together in argumentatiō, as though there were no moore wayes to heauen, but this alone the waye of speculatiō and knowlege (as they take it) but in very deade, it is rather the waye of supercilious contention and sophisticatiō. Hether to haue I receyted the mynde of Gregoꝛy Nazianzene in that booke which I spake of before. The same authour sayeth also in an other place that the learnynge of a Chyristen man ought to begynne of the feare of God, to ende in matyres of hygh speculatiō, and not contrarily to begynne with speculation

✠ iii and to ende

...de in rears. froz ipeculatio (saith he) other hye connyng and knowledge, p' it be not, sayed with the byrdell of feare to offende Godde is dangerous and enough to tumble a man jebclinge downe the byll. Therfore, sayeth he, the feare of God must be the fyrst begynnynge and as it were an abce or an introductis to all them that shall enter to the very tress and most frutefull knowledge of holpe scriptures. Where as is the feare of God, there is, sayeth he, the keepinge of the commaundementes, and where as is the keepynge of the commaundementes, there is the clensynge of the flesche, which flesche is a cloude before the soules eye, and suffereth it not puerlye to see the beame of p' heuenly light. Where as is the clensynge of the flesche, there is the illumination of the holy ghoost, thende of all oure desyres, and the very lyght wherby the veritie of scriptures is seen and perceyued. This is the mynde and almost the wordes of Gregorie Nazianzene doctoure of the greke churche of whom saynt Jerome sayth, that vnto hys tyme, the latten churche had no wyterable to be compared, and to make an euen matche with him. Therfore to conclude this latter parte, euerie man that cometh to the readynge of this holpe booke ought to bynne with hym fyrst and forreste thys feare of almyghty godde, and then nexte a fyne and stable purpose to reforme hys awne selfe accordynge ther vnto, and so to contynue procede, and prospere frome tyme to tyme, thewynge hym selfe to be a sober and frutefull herer and lerner, which p' he doo, he shall proue at the length well able to teache, though not with hys mouth, yet with hys lyfynge and good example, which is suer the most lyuely, and moste effecteouse forme and maner of teachynge. He that otherwyle intermedelth with this booke, let hym be assured, that on he shall make accompte therfore, when he shall haue sayde to hym as it is wyrtten in the Prophete Dauid, Peccatori dicit deus ace. Vnto the vngodly sayde God, why doest thou preache my lawes, and takest my testament in thy mouth? Where as thou hatest to be reformed, and hast caste my wordes behynde the. When thou sawest a thefe, thou consentyddest vnto hym and hast bene partetaker with aduoucerers. Thou hast lett thy mouth speake wyckednes, and with thy tonge thou hast sett forth discepte. Thou satest and spakest agaynst thy brother and hast sclaundered the awne mothers sonne. These thynges hast thou done, & I helde my tonge and I thoughtest (wyckedly) that I am euen luche a one as thy selfe. But I wyll reprove the, and sett before the, the thynges that thou hast done. Consyder this, ye that forget God lest I plucke you a waye, and ther be none to deliuer you. Who so offereth me thakes and prayse he honoureth me, and to hym that ordereth hys conuersation ryght: wyll I shewe the saluation of godde.

God saue the kyng.



The names of all the bookes of the Byble

and the content of the Chapters of euerie booke, with the nombre of the leaffe where the bookes begynne.

	Chapters	Leafe
Genesis. The fyrst booke of Moyses	1	fyrst
Exodus. The seconde booke of Moyses	xi	xxii
Leuiticus. The thyrde booke of Moyses	xxvii	xxxix
Numeri. The fourth booke of Moyses	xxxvi	lii
Deuteron. The fyfth booke of Moyses	xxxiii	lxi
The bookes of the seconde parte.		
Josua. The booke of Josua	Chapters	Leafe
Judicum. The booke of Judges	xxiii	ii
Ruth. The booke of Ruth	xi	xxii
i. Regum. The fyrst booke of the kynges	lii	xxii
ii. Regu. The seconde booke of the kynges	xxxi	xxiii
iii. Regu. The.iii. booke of the kynges	xxiii	xxxvi
iiii. Regu. The.iiii. booke of the kynges	xxii	xlvi
i. Paralyp. The fyrst of the Chronyces	xxv	lxi
ii. Paralyp. The seconde of the Chronyces	xxxix	lxxii
i. Esdras. The fyrst booke of Esdras	xxvi	lxxxv
ii. Esdras. The seconde booke of Esdras	x	xcix
i. Esther. The fyrst booke of Esther	xiii	cii
Job. The booke of Job	x	cix
The bookes of the thyrde parte		
Psalteriu. The psalter	Chapters	Leafe
Proverbia. The proverbes of Salomon	cl	ii
Ecclesiast. The booke of the preacher	xxxi	xxviii
Canticoz. Cantica the Ballet of Balletes	xii	xxviii
Esay. The prophete of Esay	lvii	x
Jeremy. The prophete of Jeremy	lii	xlvi
Lament. The lamentacions of Jeremy	lv	lxxii
Ezechiel. The prophete of Ezechiel	lviii	lxxxvi
Daniel. The prophete of Daniel	xii	lxxxviii
Oleas. The prophete of Oleas	xiii	cxii
Joel. The prophete of Joel	ii	cxv
Amos. The prophete of Amos	ix	cxviii
Abdy. The prophete of Abdy	i	cxix
Jonas. The prophete of Jonas	liii	cxxi
Micheas. The prophete of Micheas	vii	cxxi
Nahum. The prophete of Nahum	iii	cxxi
Abacuck. The prophete of Abacuck	iii	cxv
Sophony. The prophete of Sophony	iii	cxv
Aggeus. The prophete of Aggeus	ii	cxv
Zacharias. The prophete of Zachary	xiii	cxix
Malachi. The prophete of Malachy	iii	cxix
The bookes of hagiographa		
iii. Esdras. The thyrde booke of Esdras	Chapters	Leafe
iii. Esdras. The.iii. booke of Esdras	ix	ii
Tobiah. The booke of Tobias	xvi	viii
Judith. The booke of Judith	xiii	xix
ii. Ester. Certayne chapters of Ester	xvi	xxii
Sapientia. The booke of wysdome	vi	xxviii
Ecclesiast. The booke of Iesus Syrac	xix	xxix
Baruch. The prophete Baruch	li	xxxvi
The sonne Of the.iii. chyldren in the Oven	vi	liii
The story Of Susanna	i	lvii
The story Of Bell.	i	lviii
The prayer of Manasse.	i	lix
The fyrst booke of the Machabees.	xvi	lx
The seconde booke of the Machabees.	xv	lxxii
All the bookes of the newe Testament are contayned in the tyle therof.		

The fyrst booke of Moyses/called in the hebrue Bereschith: and in the latyn:

Genesis.

The fyrst Chapter.

Howe heauen and earth, the lyght, the firmament,
the sunne, the moone, the starres, and all beastes,
foules, and fishes in the see were made by the worde
of God. And howe man also was created.

19. cat. ch. d.
1. re. f. b.
1. re. f. b. g. a.
1. re. f. b. g. a.
1. re. f. b. g. a.
1. re. f. b. g. a.
1. re. f. b. g. a.
1. re. f. b. g. a.

In the begynnyng * God
created heauen and earthe.
The earth was voyde and
emptye: and darknes was
vpon the face of the depe:
and the spere of God mo-
ued vpon the face of the
waters. And God sayde: let there be made
lyght, and there was light made. And God
sawe the light that it was good. And God
made a diuision betwene the light and dar-
knesse. And God called the light, daye: and
the darknesse called he, nyght. And the eue-
nyng and the mornynge was made one daye.
And God sayde: let there be a firmamēt
betwene the waters: and let it make a diui-
sion betwene waters and waters. And God
made the firmament, and set a diuision be-
twene the waters which were vnder the fir-
mament, and the waters that were aboue the
firmament. And it was so. And God called
the firmament, heauen. The euenynge also
and the mornynge was made the secōd daye.

10. b. i. i. d.
1. re. f. b. g. a.

And God sayde: * let the waters vnder
heauen be gathered together into one place,
that the drye lande maye be sene. And so it
came to passe. And God called the drye lāde
Earth: and the gathering together of wa-
ters called he the seas. And God sawe that
it was good.

And God sayde: let the earth bring forth
grene herbe, which maye engendre seed: and
frutefull tre, yeldyng frute after hys kynde,
whose seed maye be in it self vpon the earth.
And it came to passe. And the earth brought
forth grene herbe, makynge seede after hys
kynde: and tree yeldyng frute, whose seed
was in it selfe after hys kynde. And God
sawe that it was good. The euenynge al-
so and the mornynge was made the thyrde
daye. And God sayde: * let there be made
lyghtes in the firmament of heauen: and let
them make a difference betwene the daye
and the nyght, and let them be vnto si-
gnes, and vnto appoynted seasons, and vn-
to dayes, and vnto yeaers. And let them be
vnto lyghtes in the firmament of heauen,
that they maye geue lyght vpon the earthe.
And so it came to passe.

11. re. f. b. g. a.
1. re. f. b. g. a.

12. re. f. b. g. a.

And God made * two greate lyghtes: a
greater lyght to rule the daye, & a lesse lyght
to rule the nyght (And he made) starres also:
And God set them in the firmament of hea-

uen, that they myght geue lyght vpon the
earth, and that they might rule the daye and
the nyght: and to make a difference betwene
the lyght and the darknes. And God sawe
that it was good. The euenynge also and the
mornynge was made the fourth daye.

And God sayde: * let the waters brynge
forth mounge creature that hath lyfe, and
foule that maye flye vpon the earth in the
face of the firmament of heauen. And God
created great whalles and euery lyuing, and
mounge creature, which y waters brought
forth after their kynde: and euery fethered
foule after their kynde. And God sawe that
it was good. And God blessed them,
sayinge: Growe & increace and fyll the wa-
ters of the see: and let fethered foules be mul-
tiplied in the earth. The euenynge also and
the mornynge was made the fyfth daye.

And God sayde: let the earth bring forth
lyuing creature after his kynde: catell, wo-
me and beast of the erth after his kynde: and
so it came to passe. And God made the beast
of the earth after his kynde, and catell after
their kynde: and euery thyng that crepeth
vpon the earth after his kynde. And God
sawe that it was good.

And God sayde: let vs make man * in
oure ymage after oure lykenes, and let them
haue rule of the fyth of the see: and foule of
the ayre and catell, and all the earth, and of
euery crepyng thyng that crepeth vpon the
erth. And so God created man in his owne
ymage: in the ymage of God created
he hym, * male and female created he them.
And God blessed them, and God sayd vnto
them: Growe and increace and replenysh
the erth, and subdue it: and haue * dominion
of the fish of the see, and foule of the aire: and
of euery lyuing thyng that moweth vpon the
earth. And God sayde: Beholde, I haue ge-
uen you euery herbe sownyng seed, which is
in the vpper face of all the earth: and euery
tre in the which is the frute of tree, and that
soweth seed, that they maye be meate vnto
you. To euery beast of the earth also, and to
euery byrde of the ayre, and to euery such
thyng as crepeth vpon the earth (wherein is
a lyuing soule) I haue geue all greyness
of herbe to be meate. And it came so to passe.
And God sawe euery thyng y he had made,
* and beholde, it was exceeding good. The
euenynge also and the mornynge was made
the sixth daye.

13. re. f. b. g. a.

* Supt. f. b.
1. re. f. b. g. a.
1. re. f. b. g. a.
1. re. f. b. g. a.

* Supt. f. b.
1. re. f. b. g. a.

* Supt. f. b.
1. re. f. b. g. a.
1. re. f. b. g. a.

The second Chapter.

The halotyng of the Sabbath daye. The four
floues of Paradyse. The setting in of man in Pa-
radise. The tre of knowledge is forbidden him: how
Adam named all creatures. The creation of Eua.
The institution of marriage.

He heauens also and the erth were finished, and all the host of them. And in the seventh daye God ended his worke which he had made. * In the seventh daye also, he rested from all hys worke which he had made. * And God blessed the seventh daye, and sanctified it, because in it he had rested from all his worke, which God ordeyned to make.

These are the generacions of the heauens and of the earth when they were created, in the daye, when the Lorde God made the earth and the heauens and euery plant of the felde, before it was in the earth: and euery herbe of the felde, before it grew. For the Lorde God had not caused it to raygne vpon the earth, neither was there a man to tyll the grounde. And there went vpon a myste fro of the earth, and watered the whole face of the grounde.

The Lorde God also * shope man, euen dust from of the grounde, and * bryethed into his nassre is the bryeth of lyfe: and Ada was made a lyuing soule. And the Lorde God planted a garden eastwarde from Eden, and there he put man who he had made. Moreover, out of the grounde made the Lorde God to growe, euery tre that was pleasant to the sight, and comodious for meate. The tre of lyfe also and the tre of knowledge of good and of euill was in the myddes of the garden. And out of Eden, there went forth a riuer to water the garden. And from thence it was deuyded, and became into foure beades. The name of one is * Euphrates. The name of the second riuier is, Tigris: the same is it that compasseth the whole lande of Babilon. The name of the third riuier is, Hiddekel, & it goth toward the east syde of Assyria. And the fourth riuier is Euphrates.

The Lorde God also toke Adam, and put him into the garden of Eden, that he myght dreffe and kepe it. And the Lorde God commaunded Ada, saying: Eating, thou shalt eate of euery tre of the garden. But as touching the tre of knowledge of good and euell, thou shalt not eate of it. For in what daye soeuer thou eatest thereof, thou shalt dye the death.

And agayne, the Lorde God sayd: It is not good that Adam shulde be alone. I will make him an helpe, which maye be present vnto him. And so out of the grounde shope the Lorde God euery beast of the felde, and euery foule of the ayre, and brought it vnto man, that he myght se howe he wolde call it. For likewise as man hym selfe named euery liuyng thyng, euen so was the name thereof.

Man hym selfe therfore named the names

vnto all catell, and foule of the ayre, and to euery beast of the felde. And for man founde he not an helpe that myght be present vnto him. The Lorde God also caused a slumber to fall vpon Adam, and he slept. And he toke one of hys ribbes, & closed vp the flesh in stead thereof. And the ribbe which the Lorde God had taken from man, * made he a woman, and brought her vnto man. And man sayde: This is nowe bone of my bones, and fleshe of my fleshe. She shalbe called woman, because she was take out of man. For this cause shall a man leaue hys father and hys mother, & shalbe ioyned with hys wyfe, and they shall become one flesh: and they were both naked, the man and his wife, and were not ashamed.

The.iiij. Chapter.

The serpent deceaucth the woman. The serpent, the woman, and the man are cursed, and driven out of paradys. Christ our sauour is promysed.



But the serpent was subtiler then euery beast of the felde, which the Lorde God made. And he sayde vnto the woman: yee, hath the Lorde God sayde: ye shall not eate of euery tre of the garden? And the woman sayde vnto the serpent: we eate of the frute of the tre of the garden: but as for the frute of the tre which is in the myddes of the garden, God hath sayde: ye shall not eate of it, neither shall ye touche it, lest happily ye dye. And the serpent sayde vnto the woman: ye shall not dye the death: but God doth knowe, that the same daye that ye eat thereof, your eyes shalbe opened, & ye shalbe euē as goddes, knowing good and euill. And so the woman (seeing that the same tre was good to eate, and lusty to the eyes, & that the same tre was pleasant to get wildome) toke of the frute thereof, and dyd eate: and gaue vnto her husband beyng with her, which dyd eate also. And the eyes of them both were opened: and they knewe that they were naked, & they sowed fygge leaues together, and made the selues apertys. And they heard the voyce of the Lorde God walkyng in the garden in the coole of the daye. And Adam & his wyfe hid the selues fro the presence of the Lorde God among the trees of the garden. And the Lorde God called Adam, and sayd vnto hym: where art thou?

thou which sayde: I heard thy voyce in the garden, & was afrayed, because I was naked, & hyd my selfe. And he sayde: Who tolde the, that thou wast naked? thou not eaten of the sametre, concernyng the which I commaunded the, that thou shuldest not eate of it? And Adam sayd: The woman, whom thou gauest to be with me, she gaue me of the tree, and I dyd eate.

And the Lorde God sayde vnto the woman: Why hast thou done this? And the woman sayde: yonder serpent begyled me, and I dyd eate. And the Lorde God sayde vnto the serpent: because thou hast done this, thou art cursed aboue all catell, and aboue euery beast of the felde. Upon thy belly shalt thou go, & dust shalt thou eate all the dayes, of thy lyfe. I will also put enmitye betwene the & the woman, betwene thy seede and hys seede: the same shall treade downe thy head, and thou shalt treade vpon hys heele.

But vnto the woman he sayde: In multiplieng wyl I multiplye thy sorowe & thy conceyng: In sorowe shalt thou bryng forth chyldren, & thy lust shall pertayne to thy husbnde, & he shall haue the rule of the.

Vnto Adam he sayde: Because thou hast herkened vnto the voyce of thy wyfe, & hast eaten of the tree (concernyng the which I commaunded the, saying: Thou shalt not eate of it) cursed is the ground for thy sake. In sorowe shalt thou eate of it all the dayes of thy lyfe. Thorne also & thysle shall it cause to growe vnto the, & thou shalt eate the herbe of the felde. In the sweat of thy face shalt thou eate bread, tyll thou be turned agayne into the grounde, for out of it was thou taken, in as much as thou art dust, & into dust shalt thou be turned agayne.

And Ada called his wyues name: Heua, because she was the mother of all lyuynge. Vnto the same Adam also & to hys wyfe dyd the Lorde God make letheren garmentes, & clothed them. And the Lorde God sayde: Beholde, yonder man hath bene euen as one of vs, that he myght knowe good and euell. And nowe lest happily he put forth hys hande, and take also of the tree of lyfe, and eate, & lyue forever. And the Lorde God sent



them forth from the garden of Eden, to bryll the grounde that he was taken out of. And

so he drove out man, & at the east syde of the garden of Eden, he set Cherubims, & the glisterynge flame of a shakynge swerde, to kepe the waye of the tre of lyfe.

The.iiij. Chapter.

Cain doth not onely kill his righte brother Abel, but also betrayeth: and is cursed. The generacion of Enoch: Methuselah: Tubal: Lamech: Seth and Enos.

Adā knewe Heua his wife: who conceyng, bare Cain, saying: I haue gotten a man of the Lorde. And the procedyng furth, brought forth hys brother habel, and habel was a keeper of shepe. But Cain was a tyller of the grounde. And in pcelle of dayes it came to passe, that Cain brought of the frute of the grounde an oblation vnto the Lorde. Habel also brought of the fyrstlynge of hys shepe, and of the fat thereof. And the Lorde had respect vnto habel, & to hys oblation. But vnto Cain and to hys offryng he had no respect. For the whych cause Cain was exceeding wrothe, and hys countenance abated. And the Lorde sayde vnto Cain: Why art thou wrothe, & why is thy countenance abated? If thou do well, shalt there not be a promotion. And if thou dost not well, lyeth not thy syn neim the doores? Vnto the also pertayneth the lust thereof, and thou shalt haue dominion ouer it. And Cain spake vnto habel hys brother: (let vs go furth.)

And it soztuned * when they were in the felde, Cain rose vp agaynst habel hys brother, and slue him. And the Lorde sayde vnto Cain: Where is habel thy brother? Whych sayd: I wote not: Am I my brothers keeper? And he sayde: What hast thou done? The voyce of thy brothers bloude crieth vnto me out of the grounde. And nowe art thou cursed from of the erth, whych hath opened hys mouth, to receaue thy brothers bloude from thy hande. If thou tyll the grounde, he shall not procede to yelde vnto the hys strength. Fugitvye, and vagabounde shalt thou be in the erth. And Cain sayde vnto the Lorde: Myne iniquite is more, then yit maye be forgiven. Beholde, thou hast cast me out this daye from the vpper face of the erth, and fro thy face shall I be hyd: Fugitvye also and a vagabounde shall I be in the erth. And it shall come to passe: euery one that fyndeth me, shall slay me. And the Lorde sayde vnto him: (it shall not be so) yee, but whosoever slayeth Cain, it shalbe auenged seven folde.

And the Lorde set a marke vpon Cain, lest any man fyndynge him, shulde kill hym. And Cain wente out fro the presence of the Lorde, & dwelt in the lode of Moab eastward fro Eden. Cain also knewe hys wife, whych conceyng & bare Enoch: & brydng a cyte, he called the name of the same cyte after the name of hys sonne Enoch. Vnto the same Enoch was borne Irad, Irad beget Me-
a j buldel,

hufael, & Methufael begat Methufael. Methufael begat Lamech. And Lamech took unto him two wyues: The name of the one was Ada, & the name of the other was Zilla. And Ada begat Jabal, whych was the father of such as dwell in tentes, & of such as have catell. His brothers name was Tubal, whych was the father of such as handle harpe & organe. And Zilla also begat Tubal Cain, whych wrought cunningly every craft of brasse & of yron. The sister of Tubal Cain, was Naama.

And Lamech sayde vnto his wyues Ada and Zilla: Heare my voyce ye wyues of Lamech, hearken vnto my speche: I have not slayne a man to the woundynge of my selfe, & a yonge man to myne owne punishment. If Cain shalbe auenged seuffolde, truly Lamech seuffe tymes and seuen tymes.

Adam knewe his wife agayne, & she bare a sonne, and called his name Seth: for God (sayde she) hath appoynted me another seide in steade of Abel, whch Cain slew. And vnto the same Seth also there was borne a sonne, & he called his name Enos. Then began they to make innocacyon in the name of the Lorde.

The v. Chapter.

The genealogie of Adam and of the other fathers vnto Noe.

In this is the booke of the generacions of Ada. In the daye that God created mā, in the lyknesse of God made he him. Male and female created he them, & blessed them, and called their name Adam in the daye of their creacyon.

And Adam lyued an hundred & thrytye yeres, & begat (a sonne) in hys owne lyknesse after his ymage, & called his name Seth. All the dayes of Adam (after he had begotten Seth) were egght hundred yeres, & he begat sonnes and daughters. And all the dayes that Adam lyued, were nyne hundred and thrytye yeres, and he dyed.

Seth lyued an hundred & fyue yeres, and begat Enos. And Seth lyued (after he begat Enos) egght hundred yeres & seue yeres, & begat sonnes & daughters. And all the dayes of Seth were, nyne hundred & twelue yeres. And he dyed.

Enos lyued nyntye yeres & begat Kenā. And Enos lyued (after he begat Kenā) eight hundred, and fiftene yeres, & begat sonnes & daughters. And all the dayes of Enos were nyne hundred & fyue yeres. And he dyed.

Kenan lyued seuentye yeres, & begat Methael. And Kenan lyued (after he begat Methael) egght hundred yeres and fortye yeres, and begat sonnes & daughters. And all the dayes of Kenan were nyne hundred yeres and ten yeres, and he dyed.

Methael lyued fyttye yeres & fyue yeres,

res, & begat Jared. And agayne, Methael lyued (after he begat Jared) egght hundred & thrytye yeres, & begat sonnes & daughters. And all the dayes of Methael were egght hundred nyntye & fyue yeres. And he dyed.

Jared lyued an hundred & fyttye and two yeres, & begat Henoch. And Jared lyued (after he begat Henoch) egght hundred yeres, & begat sonnes and daughters. And all the dayes of Jared were nyne hundred and fyttye and two yeres. And he dyed.

Henoch lyued fyttye & fyue yeres, & begat Methuselah. And Henoch walked with God after he begat Methuselah, thre hundred yeres, & begat sonnes & daughters. And all the dayes of Henoch were thre hundred fyttye & fyue yeres. And Henoch walked with God, & he (was) no moze sene, for God toke hym awaye.

Methuselah also lyued an hundred yeres, & egghtye & seue yeres, & begat Lamech. And agayne Methuselah lyued (after he begat Lamech,) seuen hundred yeres, and egghtye, & two yeres, and begat sonnes and daughters. And all the dayes of Methuselah were nyne hundred yeres and fyttye & nyne yeres. And he dyed.

Lamech lyued an hundred yeres & egghtye & two yeres, & begat a sonne, & called his name Noah, sayenge: This same shall comfort vs as concernynge oure woike & sorowe of oure hādys, fro of the erth, whiche God cursed. And Lamech lyued (after he begat Noah) fyue hundred yeres & nyntye & fyue yeres, & begat sonnes & daughters. And all the dayes of Lamech were seue hundred yeres, and seuentye and seuen yeres, and he dyed.

Noah was fyue hundred yere olde. And Noah begat Sem, Ham, and Japheth.

The vi. Chapter.

The cause of the floude. God warneth Noe of the comynge of the floude. The preparacyon of the Arke.

And it came to passe, that man began to be multiplied in the vpper face of the erth, and there were daughters home vnto the. The sonnes of God also sawe the daughters of mā that they were fayre, and they toke them wyues from amonge all y they had chosen. And the Lorde sayde: My sprete shall not allwaye, stpye in mā, because he is flesch, and hys dayes shalbe an hundred & twentye yeres. But there were gyauntes in the erth in those dayes: yee and after that the sonnes of God came vnto the daughters of men, and they had gedred vnto them, the same became myghtye mē of the worlde, and men of renoune.

But God sawe that the malice of man was greute in the erth, and all the ymaginacyō of the thoughtes of hys hert was only euell euery daye. And it repented the Lorde, that he had made mā in the erth, & he was

was touched with sorow in his harte. And the Lorde sayde: I wyll (from the vpper face of the erth) destroye man, whom I haue created: both man, catell, woime, & foule of the ayre, for it repenteth me y I haue made them.

But Noah founde grace in the eyes of the Lorde. These are the generacions of Noah. Noah was iust & perfect in his generacions, and walked with God. Noah begat thre sonnes: Sem, Ham, & Japheth. The earth also was corrupte before God, & the same earth was fylled with crueltie. And God looked vpon the erth, and beholde it was corrupt: for all fleshe had corrupt hys waye vpon earth.

And God sayde vnto Noah: The ende of all fleshe is come before me, for the earth is fylled with crueltie from the face of them. And beholde, I wyll destroye them with the erth, & make the an Arke of pyne trees. Habitacions shalt thou make in the Arke, and shalt ppych it within & without with ppych.

And of this fashion shalt thou make it. The lengthe of the Arke shalbe thre hundred cubytes: The bredth of it, fyttye cubytes, & the depgth of it thrytye cubytes. A wyndowe shalt thou make in the Arke, and in a cubite shalt thou spynne it aboue, but the doze of the Arke shalt thou set in the syde therof. With thre lottes one aboue an other shalt thou make it.

And behode, I, cūen I, do bring a floude of waters vpon the earth, that I maye destroye all fleshe wherein is the bryth of lyfe vnder heauen: And euery thyng that is in the earth, shall dye. With the also wyll I make my couenaunt, & thou shalt come into the Arke: thou & thy sonnes, thy wife & thy sonnes wyues with the. And euery lyving thinge, and of all fleshe, a payre of euery one shalt thou bringe into the Arke, to kepe them alyue with the. They shalbe male & female. Of feathered foules also after they kynde, & of catell after they kynde, of euery woime of the earth after hys kynde: two of euery one shalt thou come vnto y, that thou mayst kepe them alyue.

And take thou with the of all meate that is eaten, and thou shalt laye it vpon y, that it maye be meate for the & them. Noah therfore dyd accordyng vnto all that God commaunded hym: cūen so dyd he.

The vii. Chapter.

The entrance of Noe, and of them that were with hym, into the Arke. The rising of the floude: wherewither all thynges dyd perishe.

And the Lorde sayd vnto Noah: Come thou and all thy house into y Arke, for the haue I sene y ryghteous before me in this generacyon. Of euery cleane beaste thou shalt take with the seuen and seuen: The male and hys female: But of vncleane catell, two, the male and hys female. Of foules also of the ayre,

seuen and seuen, y male & the female, to kepe seide alyue vpon the face of all the whole earth: for yet after seuen dayes I wyll rayne vnto the erth fortye dayes & fortye nyghtes. All substance that I haue made, wyll I destroye from of the vpper face of the earth.

Noah therfore dyd accordyng vnto all that God commaunded hym. And Noah was fyue hundred yeres, & the floude of waters was vpon the earth. And Noah came (and his sonnes, & his wyfe, & his sonnes wyues with hym) vnto the Arke, because of the waters of the floude. Of cleane catell, & of vncleane catell, & of spenge foules, and of euery such as crepeth vpon the erth, there came two and two vnto Noah into the Arke, the male and the female, as God had commaunded Noah. It fortuneth also after seuen dayes, and the waters of the floude were vpon the earth.

In the fyue hundred yere of Noes lyfe in the seconde Moneth, the seuenth daye of the moneth. In the same daye were all the fountaynes of the great dype broken vp, and the wyndowes of heauen were opened. And the rayne was vpon the earth fortye dayes and fortye nyghtes. In the selfe same daye entred Noah, Sem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wyues of his sonnes with them into the Arke: They, & euery beast after hys kynde, and all catell after they kynde, yee & euery woime that crepeth vpon the earth after hys kynde, and euery byrde after hys kynde, and euery flying & feathered foule.

And they came vnto Noah into the Arke two and two, of all fleshe wherein is the bryth of lyfe. And they entrynge in, came male and female of all fleshe, as God had commaunded hym. And God shut hym in rounde aboute. And the floude came fortye dayes vpon the earth, & the waters were increased, and bare vpon the Arke, whiche was lyfte vpon the erth. The waters also pzeuapled, & were increased excedyngly vpon the earth, and the Arke went on the vpper face of the waters. And the waters pzeuapled excedyngly vpon the earth, & all the hys hylles that are vnder the whole heauen, were couered. Fiftene cubytes vpwarde dyd the waters pzeuaple, so that the mountaynes were couered.

And all fleshe dyed that moued vpon the earth, in foule, in catell, in beast, and in euery woime that crepeth vpon the earth: yee and euery man also. What soeuer was (in whose nostrils the bryth of lyfe dyd brythe, all these in the dype lande dyed.) And euery thyng that was destroyed, that remayned, & that was in the vpper parte of the grounde (both man and catell, and woime, and foule of the ayre) they were euen destroyed from of the earth. And Noah onely remayned alyue, and they that were with hym in the Arke.

And the

waters preclapied vpon the earth an bus-
bande bytye dayes.

The viij. Chapter.

After the sendinge oute of the rauen and the doue.
Not goeth forth of the Arke and offereth sacrifice.
The naturall corrupcion of mans herte.

AND God remembred Noah, and euery
beaste, and all y^e catell that was with
him in y^e Arke. And god made a wind
to passe vpon the earth, and the waters ceas-
ed. The fountaynes also of the depe and the
windowes of heauen were stopped, and the
rayne from heauen was restrayned. And the
waters from the erth were returned, gong
and commynge agayne. And after the ende
of the hundredth and fyftieth daye, y^e waters
were abated. And in the seuenthy moneth in
the scuententh daye of the moneth, the Arke
rested vpon y^e mountaynes of Armenia. And
the waters truly were gong and decrea-
syng vntill the tenth moneth: for in y^e tenth
moneth, & in the fyrst daie of y^e same moneth
were the toppes of the mountaynes sene.

B And after the ende of the fortyeth daye, it
happened that Noah opened the wyndowe
of the Arke which he had made. And he sent
forth a rauen, whiche went out gong forth
and returnyng agayne, vntill y^e waters
were dreyed vpon the earth. And agayne
he sent forth a doue from hym, y^e he myghte
se yf the waters were abated from y^e vpper
face of the grounde. And the doue founde no
rest for y^e sole of her foote, & she returned vnto
hym agayne into the Arke: for the waters
were in y^e vpper face of the whole erth. And
he, when he had put forth his hande, toke her,
and pulled her into hym into the Arke.

And he abode yet other seuen dayes, and
proceedyng further, he sent forth the doue
out of the Arke. And the doue came to hym
in y^e euen tyme, and lo, in her mouthe was an
olive leaf y^e she had pluckt, wherby Noah did
knowe, that the waters were abated vpon
the earth. And he abode yet other seuen dayes
and sent forth the doue, whiche proceeded
not to returne vnto hym any moze.

C And it came to passe in the fyfte hundredth
& one yere, in the fyrst moneth, & in the fyrst
daye of the moneth, the waters were dreyed
vpon the earth. And Noah remoued the
couerynge of the Arke, & looked, & beholde, the
vpper face of y^e grounde was dreyed vpon. And
in the secōde moneth, in the seuen & twentye
daye of the moneth, was the earth dreyed.

And God spake vnto Noah sayeng: Go
forth of the Arke, thou & thy wyfe, thy son-
nes, & thy sonnes wyues wth the. And byng
forth with the, euery beaste that is with the:
of all fleshe (both foule & catell, & euery wo-
me that crepeth vpon the earthe) that they
make gendze in y^e earth, & byng forth frute,

and increase vpon erth. And so Noah came
forth and his sonnes, his wyfe, & his son-
nes wyues with hym. Euery beaste also and
euery woyme, euery foule, and whatsoeuer
crepeth vpon the earth (after they^e kyndes)
went out of the Arke.

And Noah buylded an altare vnto y^e lord,
and toke of euery cleane beast, and of euery
cleane foule, & offered sacrifices in y^e altare.
And the lord smelled a swete (or quete)
saoure. And the lord sayde in his herte:
I will not procede to curse y^e grounde any
moze for mannes sake, for the ymagyna-
cyon of mans herte is euell: euen fro y^e yowth.
Neyther wyl I adde to smite any moze eu-
ery thyng liuyng, as I haue done, yet ther-
fore shall not so wyng tyme, & harvest, colde
and heate, somer & wynter, daye & nyght,
ceasse, all the dayes of the earth.

The ix. Chapter.

God blessed Noe & his sonnes. He toke y^e blood of
beastes: & to shed mannes bloude. The lawe
of the swerde. He maketh a couenaunt that he wyl de-
stroye the woilde no moze by water: & geueth the raigne
bois for a token and confirmacion of the same. Noe is
dynken. Ham vncouerech hym, and getteth his curse.

AND God blessed Noah & his sonnes,
and sayde vnto them: byng ye forth
frute and multiplie, and replenysh y^e
earth. The feare of you and the drede of you
shal be vpon euery beast of y^e erth, and vpon
euery foule of the ayre, in all such as y^e earth
byngeth forth, and in all the fyshes of y^e see.
Into your hande are they deliuered. Eue-
ry thyng that moueth it selfe, and that ly-
ueth, shal be meate for you: euen as y^e grene
herbe haue I geuen you all thynges. But
fleshe in the lyfe therof, and in the bloude
therof shall ye not eate. Els your bloude of
your lyues wyl I requyre. From the hande
of euery beaste wyl I requyre it, and from
the hande of man: from the hande of mans
brother wyl I requyre y^e lyfe of man. Who
so sheddeth mannes bloude, by man shall
his bloude be shedde: for in the ymage of
God, byd God make man. But byng ye
forth frute, and multiplie: Gendze ye in the
earth, and increase therein.

God spake also vnto Noah & to his son-
nes with hym sayeng: Beholde I set vpon
y^e couenaunt with you, & with your sede af-
ter you, and with euery liuyng creature that
is with you, both in foule and in catell, and
in euery beaste of the earth which is with you
of all y^e go oute of the Arke, accordyng vnto
euery liuyng thyng of the earth. But my co-
uenaunt wyl I make wth you that from hence-
forth euery fleshe be not roted out with the
waters of a floude, neyther shall there be a
floude to destroye y^e earth any moze.

And God sayde: This is the token of the
couenaunt which I geue betwene me & you,
and

and euery liuyng creature that is with you
in to perpetuall generacions. I haue set my
bowe in the cloude, and it shal be for a token
betwene me & the erth. And it shall come to
passe, that when I bynge a cloude vpon the
erth, the bowe also shall be sene in the same
cloude. And I wyl thynke vpon my couena-
unt whych is betwene me & you, & euery ly-
uyng creature in all fleshe: & it shall no moze
come to passe, that waters make a floude
to destroye all fleshe. But the bowe shal be in
the same cloude, & I wyl loke vpon it, that
I maye thynke vpon the euerylastyng coue-
naunt betwene God and euery liuyng crea-
ture, in all fleshe that is vpon erth. And God
sayde vnto Noah. This is the token of the
couenaunt which I haue made betwene me
and all fleshe that is vpon erth.

The sonnes of Noah gong furth of the
Arke, were: Sem, Ham, and Japheth. And
Ham truly is the father of Chanaan. These
are y^e thre sonnes of Noah, & of the was the
whole erth ouerspred. Noah also beganne to
be an husbande man, and planted a vyne-
garde. And he dynkynge of the wyne, was
dynken, and vncouered wythin his tent.

And Ham the father of Chanaan seyng
the nakednesse of his father, tolde his
two brethren wythout. And Sem and Ja-
pheth, they two, takynge a garment, layed
it vpon their shulders: & comynge bakwarde,
couered the naked pryncyptes of their father:
namely, they^e faces byng turned awaye,
lest they shulde se they^e fathers pryncyptes.

And Noah awoke from his wyne, and
knewe what his yonger sonne had done vn-
to hym. And he sayde: Cursed be Chanaan,
a seruant of seruantes shall he be vnto his
brethren. He sayde mozeouer: Blessed be the
lord God of Sem, & Chanaan shal be his
seruant. God shall enlarge Japheth, and he
shall dwell in the lictes of Sem, & Chanaan
shal be their seruant. Noah lyued after the
floude thre hundredth and fyftye yeres. And
all the dayes of Noah were nyne hundredth &
fyftye yeres. And he dyed.

The x. Chapter.

The genealogie of Japheth Sem: and Ham.

These are the generacions of the son-
nes of Noah, Sem, Ham and Ja-
pheth: And vnto them were chy-
ldzen bozne after the floude.

The chyldzen of Japheth: Gomer and
Magog, and Madai, and Iauan, and Tubal,
Mesech and Theras. The chyldzen of
Gomer: Akenas and Riphath and Tho-
garma. The chyldzen of Iauan: Elisa and
Tharsis, Kittim, and Dodanum. Of these
were the fles of the Gethles deuyded in the-
ir landes, euery man after his tonge, & after
his kyndes in their nacyns.

The chyldze of Ham: Cush & Mizraim,

and Phut and Chanaan. And the chyldzen of
Cush: Seba and Hauilah and Sabtha, and
Rahma, and Sabthecha. The chyldzen of
Rahma: Scheba and Dedan. Cush also be-
gat Nimrod. The same beganne to be my-
ghtye in the erth. For he was a myghtye
hunter before the lord. Wherfore it is say-
de: Euen as Nimrod the myghtie hunter be-
fore the lord. The begynning of his kyng-
dome was Babel and Erech and Accad,
and Calne, in the londe of Sinhar. Out of
that londe came Assur, and buylded Nin-
ue, and the stretes of the cite & Calah. Assur
also betwene Ninue and Calah, and it is a
greate cite. Mizraim begat Ludym, & Cu-
nim, & Lehabim, and Sephtuhim. Phthu-
sim also and Casuhim, out of whom came
Philistim and Caphtozim.

Chanaan begat zidon his fyrst bozne son-
ne, and Heth, & Jebusi, and Emori, & Girgo-
si. Habiui also and Haarki and Hasiini, and
Haaruadi, and Hazmari, and Hahemathi:
And afterwarde were the kyndes of y^e Ca-
nanites spred abroad. The border of the Ca-
nanites was from zidon, as thou comest to
Gat vntill Gazan, and as thou goest vn-
to Sedonia, and Somoza, and Adama, and
zeboim, euen vnto Lesh. These are the chy-
ldzen of Ham in their kyndes, in they^e ton-
ges, countrees and in they^e nacyns.

Vnto Sem also the father of all the chyldzen
of Eber (and elder brother of Japheth) there
were chyldzen bozne. The chyldzen of Sem:
Elam and Assur, Arphachad, and Lud and
Aram. The chyldzen of Aram: Uz and Hul,
Gether & Mas. Arphachad begat Selah,
& Selah begat Eber. Vnto Eber also were
bozne two sonnes: The name of the one was
Deleg, for in his dayes was the erth deuy-
ded. And his yolders name was Jaktan.
Jaktan begat Almodad and Saleph ha-
zarmath and Ierah, and Hodoran & Uzal
and Dickla, Obal also & Abimael and Sche-
ba, and Ophir, and Hauila, and Jobab. All
these were the chyldze of Jaktan. And their
dwelling was from Mesa, as thou goest
vnto Sephar a mount of the east. These are
the chyldzen of Sem after their kyndes and
tonges in their landes and nacyns. And so
these are the kyndes of the chyldzen of No-
ah, after their generacions in their peoples,
and of these were the nacyns deuyded in the
erth after the floude.

The xi. Chapter.

The buyldynge of the towre of Babel. The son-
nes of Noe: vntill Abram: wher a goeth with Lot vnto
Haran.

AND the whole erth was of one lan-
guage & lyke speche. And it happe-
ned when they wete furth fro the
east, they founde a playne in the lo-
nde of Sinhar, & there they abode. And they
sayde



sayd eury one to his neyghbour: Come, let vs prepare byrche, & burne them in the fyre. And they had byrche for stowe, & syme had they in steade of moztar. And they sayde: So to, let vs buylde vs a citie & a tower, whose topppe maye reach vnto heauen: & let vs make vs a name, lest haply we be scatred abrode into the vpper face of the whole erth. But the Lorde came downe, to se the cytie and tower whych the chyldren of men buylded.

And the Lorde sayde: Beholde, the people is one, and they haue all one language, & thys they begynne to do, neyther wyll it be restrayned fro them, whatsoeuer they haue ymagined to do. Come on, let vs go downe, and confounde theyr language, that eury one perceaue not hys neyghbours speche.

And so the Lorde scatred them fro that place into the vpper face of all the erth. And they left of to buylde the cytie. And therfore is the name of it called * Babel, because the Lorde dyd there confounde the language of all the erth. And from thence dyd the Lorde scatter them abrode vpon the face of all the erth.

These are the generacions of Sem: Sem was an hundredth yere olde, and begat Arphachsad two yere after the floude. And Sem lyued (after he begat Arphachsad) fyue hundredth yeres, and begat sonnes and daughters.

Arphachsad lyued fyue and thyrty yeres, & begat Selah. And Arphachsad lyued (after he begat Selah) foure hundredth & thre yeres, and begat sonnes & daughters.

Selah lyued thyrty yeres, & begat Eber. And Selah lyued (after he begat Eber) foure hundredth and thre yeres, and begat sonnes and daughters.

Eber lyued foure and thyrty yeres, and begat Peleg. And Eber lyued (after he begat Peleg) foure hundredth and thyrty yeres, & begat sonnes and daughters.

Peleg lyued thyrty yeres, & begat Reu. And Peleg lyued (after he begat Reu) two hundredth and nyne yeres, and begat sonnes and daughters.

Reu lyued two and thyrty yeres, and begat Serug. And Reu lyued (after he begat Serug) two hundredth and seue yeres, and begat sonnes and daughters.

Serug lyued thyrty yeres, & begat Nahor. And Serug lyued (after he begat Nahor) two hundredth yeres, and begat sonnes and daughters.

And Nahor lyued nyne & twenty yeres, and begat Terah. And Nahor lyued (after he begat Terah) an hundredth and nyne yeres, and begat sonnes and daughters.

Terah lyued seuentye yeres, and begat Abraham, Nahor, and Haran.

These are the generacions of * Terah: Terah begat Abraham, Nahor & Haran. Haran begat Lot. And Haran dyed in the presence of Terah hys father, in the lode of hys natpuitye, cut in the Caldees.

Abraham and Nahor toke them wyues: The name of Abrahams wyfe was Sarai, & the name of Nahors wyfe was Milca, the daughter of Haran the father of Milca & the father of Isca. But * Sarai was barren, & had no chyld.

And Terah toke Abraham * his sonne, and Lot the sonne of Haran, hys sonnes sonne, & Sara hys daughter in lawe, hys sonne Abrahams wyfe. And they departed together fro the lode of the Caldees, that they myght go into the lode of Chanaan, & they came vnto Charan, & dwelt there. And the dayes of Terah were two hundredth and fyue yeres, and Terah dyed in Haran.

The xij. Chapter.

Abraham is blessed of God: & goeth with Lot vnto the lode of Chanaan, whych God promised to geue vnto hym and hys seed. Abraham goeth into Egypt: & causeth Sarai hys wyfe to call hys selfe hys syster: for whom Pharaos is plagued.



And the Lorde sayd vnto Abraham: * Get the out of thy countrey, & out of thy nacyon, and from thy fathers house, vnto a lode that I wyll shewe the. And I wyll make of the a greate people, and wyll * blesse the, & make thy name greate, that I mayest be euen a blessing. I wyll also blesse them that blesse the, & curse suche as curseth the, & in the wall all the kynreds of the erth be blessed.

And so Abraham departed euen as the Lorde spake vnto him, & Lot wote with hym. And Abraham was seuentye & fyue yeres olde, whan he departed out of Haran. And Abraham toke Sarai his wyfe & Lot his brothers sonne, & all theyr * substance that they had in possession, & the * soules that they had begotten in Haran. And they departed, & they myght come in to the lode of Chanaan, and in to the lode of Chanaan they came. Abraham passed thowre the lode vnto the place of Sichem, & vnto the playne of Moze: And the Canaanite was then in the lode.

And the Lorde aparynge vnto Abraham: sayd vnto thy * sedyll I geue this lode. And there buylded he an altare vnto the Lorde, euen where he had appeared vnto hym.

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And remouynge thence vnto a mountayne that was eastwarde from Bethel, he pitched his tent, hauynge Bethel on the west syde, & Hai on the east. And he buyldynge an altare vnto the Lorde, dyd call on the name of the Lorde. And Abraham wente furth goynge and departynge towarde the south.

But there was a berth in that londe, and therfore wente Abraham downe in to Egypt, & he myght sojourne there, for there was a lorde berth in the londe. And it happened whan he was come nere to entre in to Egypt, he sayde vnto Sarai hys wyfe: Beholde, I knowe, that thou art a fayre woman to loken vpon. Therfore shall it come to passe & whan the Egyptians se the, they shall saye: She is hys wyfe. And they shall kylle me, but they shall saue the a lyue. Saye (I praye the) that thou art my syster, that I maye fare well for thy sake, and that my soule maye lyue thowre thy occasyon.

And so it happened, whan Abraham was come in to Egypt, the Egyptians behelde & wouid, for she was very fayre. The princes also of Pharaos sawe her, and commended her before Pharaos, and the woman was taken into Pharaos house. And he truly intreated Abraham well for her sake, and he had shepe & oxen and he asses, men seruantes and mayde seruantes, & asses & camels.

And the Lorde smote Pharaos and hys house with greate plagues because of Sarai Abrahams wyfe. And Pharaos callinge Abraham, sayde (Why hast thou done thys vnto me? Why dydest thou not tell me, that she was thy wyfe? Nowe therfore beholde, there is thy wyfe, take her, and go thy waye: And Pharaos gaue the men commaundement concernynge him and they conuayed him furth, and his wyfe, and all that he had.

The xij. Chapter. Abraham and Lot departe out of Egypt. And Abraham depuyed hys lande & catell with Lot hys brother: & here agayne is promysed to Abraham the lande of Chanaan.

And so Abraham gat him vp out of Egypt, he & his wyfe, & * all that he had, & Lot with hym, towarde the south. And Abraham was very ryche, in catell in syluer & golde. And he wente furth on hys journeye from the south towarde Bethel, vnto a place where hys tent had bene at the begynnyng, betwene Bethel & Hai: Euen vnto a place of the * altare which he had made there at the fyrst, and there Abraham called on the name of the Lorde.

Lot also whych went with Abraham had shepe, catell & tentes: & the lande was not able to receaue them that they myght dwell together, for the * substance of their ryches was greate, & they coulde not dwell together. And there fell a stryfe betwene & herdmens of Abrahams catell, & the herdmens of Lots

catell. Wherefore the * Canaanites and the

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and the Sufymys in Ham, & the Emymys in the playne of Kariatim, and the Hozymys in mounte Seir vnto the playne of Hbaran, whiche bozdyeth vpon the wildernesse. And they retuerynge, came to En Hyspal which is Cades, & smote all the countre of the Amalechytes, and also the Amozites that dwelt in Hazeron Chamar.

And there went out the kynge of Sodome, & the kynge of Gomozra, and the kynge of Adama and the kynge of zebojim, and the kynge of Bela which is zoar. And they kroke battell with the in the vale of Syddym, that is to saye, withkedozlaomoz the kynge of Elaim and wyth Chydcal kynge of the Nacyons, and wyth Amraphael kynge of Synhar. And wyth Arloch kynge of Ellasar: foure kynges agaynstefyne. And the vale of Syddym was full of fyre pyttes.

And the kynge of Sodome and Gomozra fled, and fell there. And they that remayned, fled to the mountayne. And they takynge all the goodes of Sodome and Gomozre and all their vytalles, wet their waye. And they carped awaye Lot also Abzams brother sonne and hys good (for he dwelled at Sodome) & departed. And there came one that had escaped, and tolde Abzams the hebrewe whiche dwelled in the okergroue of Hamre the Amozyte, brother of Eschol, and brother of Aner, which were confederate w Abzams. When Abzams hearde that hys brother was taken, he harnessed hys frethe younge men bozne in hys owne house thre hundred and eyghtene, and folowed on them vntyll Dan: And he was sett in Aray vpon the by nyght, he and his seruantes, and smote them and pursued them vnto Hoba: which lyeth on the lefte hande of Damaschos, and recouered all the goodes, and also brought agayne hys brother Lot, and his goodes, the women also and the people.

After that he returned agayne from the slaughter of kedozlaomoz & of the kynges p were with him, came the kynge of Sodome forth to mete him in the playne valeye, which is the kynges dale.

And Melchisedech kynge of Salf brought forth bread & wyne. For he was the prest of the most hyghest God: & blessed hym sayinge: Blessed be Abzams vnto the hyghe God possessor of heauen and erth. And blessed be the hye God which hath deliuered thyne enemyes in to thy hande. And Abzams gaue him tythes of all.

And the kynge of Sodome sayde vnto Abzams: Gyue me the soules, and take the goodes to thy selfe. And Abzams answered the kynge of Sodome: I haue lyfte vp my hande vnto the Lorde the hye God possessor of heauen and erth, that I will not take of all that is thyne so moche as a thred oz thou-

lacet, lest thou shouldest saye, I haue made Abzams ryche. Saue only that whych the yonge men haue eaten and the partes of the men which wet with me, Aner, Eschol, and Hamre which shall take their partes.

The xv. Chapter.

The lande of Canaan is yet agayne promysed to Abzams. God promysed hym seed. He beleueth & is susteyned. The prophete of the bondage toher in the chyliden of Israhel shulde be vnder Isharao: and of their deliuerance from the same.



After these thynges were done, the worde of the Lorde came vnto Abzams in a vpsyon sayinge, Feare not Abzams, I am thy defence, and thy rewarde shall be exceedingly great. And Abzams sayde: Lorde God what wilt thou geue me when I go chylidlesse, and the chylde of the stewardship of my house is this Eleazar of Damaschor? And Abzams sayde: Se, to me hast thou geuen no seed: lo, a lad bozne in my house is myne heyre.

And beholde, the worde of the Lorde came vnto hym sayinge: He shall not be thyne heyre, but one that shall come out of thyne awne body shalbe thyne heyre. And he brought him out & sayde: loke vp vnto heauen, and tell the starres, yf thou be able to nombre them. And he sayde vnto him: Cursed so shall thy seed be.

And Abzams beleued the Lorde, and that counted he to hym for ryghtewesnes. And agayne he sayde vnto hym: I am the Lorde that brought the out of the Caldees to geue the this lande, and that thou myghtest possesse it.

And he sayde: Lorde God, wherby shall I knowe that I shall possesse it? He answered vnto hym: Take an heyre of the yere olde, and a she goate of the yere olde, and a thre yere olde ram, a turtell done also and a yonge pigeone. He toke therfore all these vnto him, & druped them in the myddes, and layde euery pece, one agaynst another. But the foules drupded he not. And when the byrdes fell on the carcasses, Abzams drone them awaye: And when the sunne was downe, ther fell a slomber vpon Abzams. And loo, a darke and great feare fell vpon hym.

And he sayde vnto Abzams: knowe this of a shertye, that thy seed shalbe a straunger in a lade that pertyneth not vnto them. And shall serue the, & they shall entreate the cuell &. iiii. hundred yeres. But the nacyon whom they shall serue, wyll I iudge. And afterwarde shall they come out with great substance. And thou shalt goo vnto thy fathers in pece, and shalt be buryed in a good olde age: But in the fourth generacyn they shall come hyther agayne, for the wickednesse of the Amozites ys not yet full.

And it

And it came to passe that when the sonne went downe, there was a dark cloude: beholde, ther was a smoking furnelle, & a fyre brande golnges betwene the sayde peces.

In that same daye the Lorde made a covenante w Abzams sayinge: vnto thy seed haue I geuen this lande, from the ryuer of Egypt, euen vnto the great ryuer the ryuer of Euphrates, the kenytes, the kenyzites, and the Cadmonites, the Hethtites, and the Pherezites, and the gyauntes, the Amozytes also, & the Canaanites, the Gergeryses and the Jebusytes.

The xvi. Chapter.

Sarai geueth Abzams to take Agar by mappe to wyfe. Agar despyled by maptes: for whych she was euill entreated of Sarai: and therfore she was with awaye. The angell metynge by: commaundeth by to curne agayne and doth promysse by seed. And nameth by chylde Ismael.

Sarai Abzams wyfe bare hym no chyliden. But she had an hande mayde an Egyptya, Hagar by name. And Sarai sayde vnto Abzams Beholde the Lorde hath restrayned me, that I can not bere. I praye the go in vnto my mayde, perauenture I maye be edifyed by her. And Abzams obeyed the voyce of Sarai. And Sarai Abzams wyfe toke Hagar by mappe the Egyptian (after Abzams had dwelled .x. yere in the lande of Canaan) and gaue her to byr husbunde Abzams to be hys wyfe.

Which when he wente in vnto Agar, she conceived. And when she sawe that she had conceyued, hys mastresse was despyled in hys eyes. And Sarai sayde vnto Abzams: Thou dost me wronge: I haue geuen my mayde in to thy bosome. Whych saynge that she hath conceived, I am despyled in hys eyes, & Lorde iudge betwene the and me. But Abzams sayde to Sarai: beholde, thy mayde is in thy hande, do with byr as it pleaseth the.

And when Sarai fared foule wyth her, she fled from the face of her. And the Angell of the Lorde founde her besyde a fountayne of water in the wyldernes: euen by the well that is in the waye to Sur. And he sayde: Hagar Sarais mayde, whence comest thou and whether wilt thou goo? She sayde: I flee fro the face of my mastresse Sarai. And the angell of the Lorde sayde vnto her: retorne to thy mastresse agayne, & submitte thy selfe vnder her handes.

And agayne, the angell of the Lorde sayde vnto her: In encreasynge I wyll encrease thy seed and it shall not be nombred for multitude. And the Lordes angell sayde vnto her, se, thou art with chylde and shalt bere a sonne, and shalt call hys name Ismael: because the Lorde hath herde thy tribulacyn. He also will be a wyldeman, and hys hande will be agaynst euery man, and euery mans hande agaynst him. And he shall dwell in the

presence of all his brethre. And she called the name of the Lorde that spake vnto her: thou God lokkest on me, for she sayde: haue I not sene here the backe partes of hym that seeth me? Wherfore the well was called, the well of him that lyueth & seeth me. And it is betwene Cades and Bared. And Hagar bare Abzams a sonne, and Abzams called hys sonnes name which Hagar bare vnto him. Ismael. And Abzams was. lxxxvi. yere olde, when Hagar bare him Ismael.

The xvii. Chapter.

Abzams is called Abraham: and Sarai is named Sara. The lande of Canaan is here & fourth tyme promysed Circumcysion is here institute. Israhel is promysed. Abraham prayeth for Ismael.



Abzams was nyntye yere olde & ix. & the Lorde appeared to Abzams & sayde vnto hym: I am the almyghty God: walke before me and be thou perfecte. And I will make my bonde betwene me and the, and will multiplye exceedingly. And Abzams fell on hys face. And God talked with him sayinge: Beholde, I am, and my testament is with the, & thou shalt be a father of many nacyns. Neether shall thy name any more be called Abzams, but thy name shalbe Abraham: & for a father of many nacyns haue I made the, I will make p to growe exceedingly, and will make nacyns of the: & kynges shall sprynge out of the. Moreouer I will make my bonde betwene me and the, and thy seed after the, in the generacions, by an euerlastynge testament, that I maye be God vnto the and to thy seed after the. & the lande where in thou art a straunger: Euen all the lande of Canaan, for an euerlastynge possession, and wyll be theire God.

And God sayde agayne vnto Abraham: Se thou also kepe my testamente therfore both thou and thy seed after the in their generacions. This is my testamente which ye shall kepe betwene me & you & thy seed after the. Euery man chylde amonge you shalbe circumcysed. ye shall circumcysse the fleshe of your foreskyne, and it shall be a token of the bonde betwyte me and you. And euery man chylde of. viij. dayes & olde shall be circumcysed amonge you, & suche as be in youre generacions, and bozne at home and he that is boughte wyth money of any straunger whych is not of thy seed. He that is bozne in thy house, & he also that is bought wyth money, must nedes be circumcysed. And my testamet shall be in youre fleshe, for an euerlastynge bonde. And the vncircumcysed man chylde, in whose fleshe the foreskyne is not circumcysed, that soule shall perishe, from his people: because he hath broken my testamente

Testament. And God sayde vnto Abraham: Sara thy wyfe shalt thou not call Sara: but Sara shall her name be. And I will blesse her & haue genen the a sonne of her, & wyll blesse her: people also, ye and kynges of people shall sprynge of her. But Abraham fell vpon his face and laughed, and sayde in hys harte: Shall a chyld be borne vnto him that is an blydded yere olde, and shall Sara that is nyette yere olde, bere? And Abraham sayde vnto God: That Imael myghte lyue in thy syghte.

¶ Into whom God sayde: Sara thy wyfe shall * bere the a sonne in dede, & thou shalt call his name Ishaac. And I wyll make my bonde with him, for an * euerlastynge bonde and with his seed after him. And as concerning Imael also, I haue herde the: for I haue blessed him, & wyll make hys to encrease. ¶ I will multiplie him exceedingly. ¶ Twelue yeres shall he begette, & I will make a great nacyon of him. But my bonde will I make with Ishaac, which Sara shall bere vnto y: euen this tyme twelue moneth.

¶ And he left of talkynge with hym, & departed vp from Abraham. Abraham toke Imael his sonne and all such as were borne in his house, and all that was bought w money as many as were men chyldre which were amonge the men of Abrahams house, & circumcysed the fleshe of their foreskynne, euen in that selfe same dape, as God had sayde vnto him. Abraham also him selfe was nyette yere olde & nyne, when the fleshe of his foreskynne was circumcysed. Imael his sonne was. xij. yere olde when he was circumcysed in the fleshe of his foreskynne. The selfe same dape was Abraham circumcysed, and Imael hys sonne. And all the men of hys house, borne in his house or bought with money (of straungers) were circumcysed with him.

¶ The. xviij. Chapter.

¶ There appeared thre men vnto Abraham. Ishaac is prompted to hym agayne: at which Sara laughed. The destruction of the Sodomites is declared vnto Abraham. Abraham prayeth for them.



¶ And the Lorde appeared vnto hym in the playne of Mamre and he sat in his tent doze in the heate of the dape. And he lifte vp his eyes and

looked: & lo, thre men stode by him. And when he sawe them, he ran to mete them from the tent doze, and fell to the grounde and sayde: Lorde (I beseeche the) yf I haue founde fauoure in thy syght: goo not (I praye the) fro thy seruaunte. Let a lytle water be sett, and washe your fete, and restrewe your selues vnder the tree. And I wyll sett a * moztell of beede, to comferte your hartes withall. And than shall ye goo your wayes, for euen therfore are ye come to your seruaunte. And they sayde: Wo euen so as y haue sayde. And Abraham went a pase in to his tent vnto Sara, & sayde: make redy attore thre pecches of fyne meale, kneade it, & make cakes. And Abraham rennyng vnto his beastes, fett a calfe tendre and good, & gaue it vnto a ponge man, & he basted to make it redy at tounce. And he toke butter & mylke & the calf which he had prepared, & set it before the, and stode hym selfe by them vnder the tree * whan they dyd eate.

¶ And they sayde vnto him: Where is Sara thy wyfe? he answered: beholde, she is in the tent. And he sayde: in returnynge, I will come agayne vnto the, accordynge to y tyme of lyfe. And loo: Sara thy wyfe shall haue a sonne. That hearde Sara, in the tent doze which was behinde him (Abraham and Sara were both olde & well streken in age, & it seemed to be with Sara after the maner as it is wth women) Therfore Sara laughed with in hys selfe sayynge: Howe I am waxed olde, shall I geue my selfe to * lust, & my Lorde olde also? And God sayde vnto Abraham: wherfore dyd Sara laughe sayynge: Shall I of a surety bere a chyld which am olde? is any thyng wonderfull to God? Accordynge to the tyme * appoynted will I retorne vnto the, eue accordynge to the tyme of lyfe, & Sara shall haue a sonne. That Sara denyed it sayynge: I laughed not, for she was a trappe. And he sayde: It is not so, but thou laughedst. And y men stondynge by fro thence, looked towarde Sodome. And Abraham went with them to bypunge them on the waye. And y Lorde sayde: Shall I hyde fro Abraham that thyng which I do? I seynge that Abraham shall be a * great and a myghtie people, and all the nacyns of y erth shall be blessed in him: I knowe this also, that he will commaunde his chyldren and hys household after him, that they kepe the waye of y Lorde, and do after ryghte and conscience, that the Lorde maye bynge vpon Abraham all that he hath spoken vnto him.

¶ And the Lorde sayde * The crye of Sodome and Gomorra is great, and theyr synne is exceeding greuous. I wyll go downe nowe and see whether they haue done all together accordynge to that crye which is come vnto me or not, that I maye knowe

knowe. And the men departed thence and wnt to Sodome warde. But Abraham stode yet before the Lorde, and Abraham drewe here & sayde: Wylt y also destroye the ryghtwes with the wicked? parauenture there be l. ryghtwes with in the cytie, wyle thou destroye and not spare the place for the sake of l. ryghtwes that are therein? That he sarre from the, that thou shuldest do after thys sayynge, & slep the ryghtwes with the wicked, & that the ryghtwes shulde be as y wicked, that he sarre fro the. Shall not the iudge of all the worlde do accordynge to ryghte? And the Lorde sayde: If I fynde in Sodome l. ryghtwes wth in y cytie, I will spare all the place for their sakes.

¶ And Abraham answered sayde, Beholde, I haue taken vpon me to speake vnto the Lorde, * which am but dust and ashes. parauenture there shall lacke fyue of fyfthe ryghteous: Wylt y destroye all the cytie for lacke of fyue? And he sayde: yf I fynde there fourtye & fyue, I will not destroye the. And he proceeded to speake vnto hym agayne, & sayde, parauenture there shall be fourtye founde there. he answered: I will not do it for forties sake. he sayde vnto him agayne: ¶ let not my Lorde be angry that I speake: parauenture there shall thirtie be founde there. And he sayde: I will do nothyng yf I fynde thirtie there. he sayde agayne: ¶ le, I haue taken vpon me to speake nowe also vnto my Lorde: parauenture ther shall be twentye founde there. he answered: I wyll not destroye them for twenties sake. And he sayde: ¶ let not my Lorde be angry, & I wyll speake yet but this once. Parauenture there shall ten be founde there. he answered: I wyll not destroye them for tens sake. And y Lorde went his waye as soone as he had lefte comynge with Abraham. And Abraham also returned vnto his place.

¶ The. xix. Chapter.

¶ Lot receaued two Angelles in to his house. The synners of the Sodomites. Lot is deliuered and despyeth to dwell in y cytie zoar. Lottes wyfe is turned into a pillar of salt. Sodome is destroyed. Lot is broken & lefth with his daughters which conceaured chyldren by hym.

¶ And there came. ij. angells to Sodome at euen. And Lot sat at the gate of Sodome. And Lot seinge them, rose vp to mete the, and he bowed hym selfe to the grounde w hym face. And he sayde: my Lordes, tyme in I praye you in to your seruautes house & tary all nyghte & washe your fete & ye shall rest vpearly to go on your wayes. Whych sayde: nay, but we wyll byde in the streetes all nyghte. And he in maner dyd euen * compelle the violently. And they turnynge in vnto him entred in to his house, & he made the a feast & did bake sweete bred, & they did * eate. And before they wnt to rest, y men of y cyrie

(euen the men of Sodome) compassed the house rounde aboute both olde & yonge, all y people from all quarters. And they callynge vnto Lot, sayde vnto him: where are y men which came in to the thys nyght? bynge the out vnto vs & we will knowe them.

¶ And Lot wnt out at the doores vnto the, and whan the doze after hym and sayde: naye for goddes sake brythe, do not so wychebly. Beholde I haue two daughters which haue knowne no mā, the will I bynge out nowe vnto you: & do with them as it semeth good in your eyes. Only vnto these inē do nothyng, for therfore came they in vnder y shadowe of my rose. And they sayde: stonde back. And they sayde: he came in as one to solourne, & wyll he be nowe a * iudge: we wyll surely deale worse with the than with them.

¶ And they pleased sore vnto the man, euen Lot: & came to breake vp the dooze, but the men put forth their hande & pulled Lot in to the house to them and shut to the dooze. And the men that were at the dooze of the house, they smote with blyndnesse * both small & greute: so that they saynted and coulde not fynde the dooze. And y men sayde vnto Lot: If thou haue yet here any sonne in lawe or sonnes or daughters or what so euer y haue in the cytie, bynge it out of this place: for we must destroye this place, because the crye of them is great * before the face of God: for the Lorde hath sent vs to destroye it.

¶ And Lot went out and spake vnto hys sonnes in lawe which married his daughters sayynge: stode vp: get you out of this place, for y Lorde will ouerthrowe this cytie. But he seemed as though he had mocked, vnto his sonnes in lawe. And whan the morninge arose, y angells caused Lot to speke hym sayynge: stonde vp, take thy wyfe and thy two daughters at hande, lest thou perishe in the synne of the cytie. And as he prologed the tyme, the men caught both him, his wyfe & his two daughters by the handes, the Lorde bynge mercifull vnto him, and they brought hym forth and sette hym without the cytie. It fortuneth whan they had brought them out, * he sayde: haue thy lyfe, and loke not behynde the, neyther tary thou in all thys playne countre. haue thy selfe in the mountayne, lest thou perishe. And Lot sayde vnto them. Oh nay Lorde: beholde, thy seruaunt hath founde grace in thy syghte, and thou hast magnified thy mercye which thou hast shewed vnto me in sayynge my lyfe. Beholde, I can not be saued in the mountayne, lest some misfortune fall vpon me and I dye. Beholde, here is a cytie by, to flee vnto, euen yonder lytle one: Oh let me be saued there: is it not a lytle one, and my soule shall lyue? And he sayde to hym: se I haue receaued thy request as concernynge this thyng, that

that I will not overthrow this city for the which thou hast spoken. Haste thee, & be saved there, for I can do nothing till thou become thyself. And therefore the name of this city is called Zoar. And the sonne was now risen upon the earth, when Lot was entered into Zoar.

¶ Then the Lord rained upon Sodom & Gomorrah, & rained fire & brimstone from the Lord out of heaven, & overthrew those cities & all the region, and all that dwelled in the cities, and that that grew upon the earth. But Lot's wife looked behind her, & was turned into a pillar of salt. Abraham rising up early, got him to the place where he stood before the presence of God, & looking toward Sodom & Gomorrah & toward all the land of that countrey he looked: and behold, the smoke of the countrey arose as the smoke of a furnace. And it happened that when God destroyed the cities of that region, he thought upon Abraham, & sent Lot out from the midst of the overthrow, when he overthrew the cities where Lot dwelled.

¶ And Lot departed out of Zoar & dwelled in the mountayns with his ii. daughters, for he feared to tarry in Zoar, but dwelled in a cave, he & his ii. daughters. And the elder sayde unto the younger: our father is old, and there is not a man in the earth to come in unto us after the manner of all the world. Come, we will make our father drunken with wine, & lye with him, that we maye save seed of our father. And so they made their father drunken with wine that nyght. And the elder daughter went & laye with her father. And he perceived it not, neither when she laye downe, neither when she rose up.

¶ And on the morrow it happened that the elder sayde unto the younger: beholde, yesternyght laye I with my father. Let us make him drinke with wine this nyght also, & go thou & lye with him, that we maye save seed of our father. And they made their father drinke with wine that nyght also. And the younger arose & laye with him. And he perceived it not: neither when she laye downe, neither when she rose up. Thus were both the daughters of Lot with childe by their father. And the elder bare a sonne, and called his name Moab. The same is the father of the Moabites unto this daye. And the younger bare a sonne also and called his name Ben Ammi. The same is the father of the children of Ammon unto this daye.

¶ The xx. Chapter.

¶ Abraham went as a stranger into the land of Gerar. The king of Gerar taketh away his wife.

¶ And Abraham departed thence toward the south countrey, and dwelled betweene Cadis & Sur, and sojourned in Gerar. And Abraham

sayde of Sara his wyfe: she is my sister. And Abimelech king of Gerar sent & fetched Sara awaye.

¶ But God came to Abimelech in a dreame in the nyght and sayde to hym: Se, thou shalt dye for the womans sake which thou hast taken awaye, for she is a maids wyfe. But Abimelech had not yet come nye her, & he sayde: Lord, wilt thou slep righte wises people? sayde not he unto me, she is my sister? yet, & sayde not he herselfe: he is my brother with a pure heart and innocent hands have I done this. And God sayde unto him by a dreame: I wote it well that thou dydest it in the purtenesse of thy heart. I kepte also that thou shouldest not sinne agaynst me, & therefore suffered I the not to touch her. Nowe therefore delivere the man his wyfe agayne, for he is a prophete. And he shall praye for thee that thou mayest lye. But and yet thou delivere her not agayne, be sure that thou shalt dye the death, both thou, and all that thou hast.

¶ Therefore Abimelech rising up by betymes in the morninge called all his servants, & tolde all these sayings in their eares, and the men were sore afraid. And Abimelech called Abraham & sayde unto hym: What hast thou done unto us & what have I offended thee that thou hast brought on me and on my livingdomes so great a synne? thou hast done dedes unto me I ought not to be done. And Abimelech sayde unto Abraham: What savest thou that thou hast done this thinge?

¶ Abraham answered. For I sayde: surely the feare of God is not in this place, & they shall slep me for my wifes sake: yet in verity dede she is my sister, for she is the daughter of my father: though she be not the daughter of my mother: and she became my wyfe. And after, God caused me to wandre, out of my fathers house, I sayde unto her: Thy kindnesse shall thou shewe unto me in all places where we come, that thou save of me, he is my brother.

¶ Then toke Abimelech shepe and oxen, men servants & womenservantes & gaue them unto Abraham, and delivere hym Sara his wyfe agayne. And Abimelech sayde: beholde, my lande lyeth before thee, dwell where it pleaseth thee best. But unto Sara he sayde: Se, I have geuen thy brother a thousand peces of silver, beholde, it shall be a couerunge of thine eyes unto all that are with thee: & thus with all was he reprovved.

¶ And so Abraham prayed unto God, and God healed Abimelech and his wyfe and his maydens, & they bare children. For the Lord had closed so, all the matreces of the house of Abimelech: because of Abrahams wyfe.

¶ The xxi. Chapter.

¶ Isaac is borne. Agar is cast oute with her poyne sonne Ismael. The Angell comforteth Isaac. The covenant betwene Abimelech and Abraham.

¶ The Lord

¶



¶ The Lord visited Sara as he had sayde and dyd unto her: & accordingly as he had promysed. For Sara was with childe and bare Abraham a sonne in his olde age, even the same season which the Lord had appointed hym. And Abraham called his sonnes name that was borne unto hym which Sara bare hym, Isaac: & Abraham circumcised Isaac his sonne when he was. viii. dayes olde: as God commaunded hym. And Abraham was an hundred yere olde: when his sonne Isaac was borne unto hym. But Sara sayde: God hath made me a laughingstocke: so that all that heare: will laugh at me. She sayde also: who wolde have sayd unto Abraham: that Sara shoulde have geuen childe such: for I have borne him a sonne in my olde age. The childe grew: and was wened: and Abraham made a great feast: the same daye that Isaac was wened. Sara sawe also the sonne of Hagar the Egyptian (whiche she had borne unto Abraham) to be a mocker. Wherefore she sayde unto Abraham: & put awaye this bondmayde & hyr sonne: for the sonne of this bondwoman shall not be thy with my sonne Isaac: & thy sayinge was very greivous in Abrahams syght because of his sonne. And God sayde unto Abraham: let it not be greivous in thy syght, because of the ladd and of thy bondmayde. All that Sara hath sayde unto thee, heare hyr voyce, for in Isaac shall thy seed be called. Whosoever of the sonne of the bondwoman will I make a nation: because he is thy seed.

¶ And so Abraham rose up early in the morninge, and toke bread and a bottell of water, and gaue it unto Hagar, puttynge it on hyr shoulders with the ladd also, & sent her awaye. who departynge, wandred up and downe in the wilderness of Beer Seba. And the water was spent in the bottell, and she cast her ladd under a bush and went and sat on the other syde a greete waye, as it were a bowshot of: for she sayde: I will not see the death of the childe. And she littyng downe on the other syde, lyste by hyr voyce and wepte.

¶ And God herde the voyce of the childe. And the angell of God called Hagar oute of heaven and sayde unto her: what ayleth the Hagar? feare not, for God hath herde the voyce of the childe where he lyeth. Arise, and lyste up the ladd, and take hym in thy hande, for I will make of hym a greete people. And God opened hyr eyes: and she sawe a well of water. And she went and fylled the bottell with water, and gaue the boye drinke. And God was with the ladd, and he grew and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran. And his mother gatt hym a wyfe out of the lande of Egypte.

¶ And it chauced the same season, that Abimelech and Phicol his chefe captayne spake unto Abraham sayinge: God is with thee in all that thou doest. And nowe therfore sweare unto me even here by God, that thou wilt not hurt me nor my children, nor my childrens children. But that thou shalt deale with me and the countrey where thou hast bene a stranger, accordynge unto the kindnesse that I have shewed thee. And Abraham sayd: I will sweare.

¶ And Abraham rebuked Abimelech for a well of water, which Abimelechs servants had violently take awaye. And Abimelech sayde: I wote not who hath done this thinge. Also thou toldest me not: neither herde I of it, but this daye. And Abraham toke shepe and oxen, and gaue the unto Abimelech. And they made both of them a bonde together. And Abraham set. vii. ewe lambes by the selues. And Abimelech sayd unto Abraham: what meane these. vii. ewe lambes which thou hast set by them selues? he answered: For these. vii. lambes shalt thou take of my hande, that they maye be a wytnesse unto me, that I have dygged this well. Wherefore the place is called Beer Seba, because that there they swore both of them. Thus made they a bonde to gether at Beer Seba. And Abimelech & Phicol his chefe Captayne rose up, and turned agayne unto the lande of the Philistines. And Abraham planted a wood in Beer Seba, and called there on the name of the Lord, the everlastynge God: and sojourned in the Philistines lande a longe season.

¶ The xxii. Chapter.

¶ The lapp of Abimelech is proued in offeringe by his sonne Isaac. The lapp of our saupour is promysed. The generation of Jacob: Abrahams brother.



¶ After these sayings it happened that God dyd: & proued Abraham and sayde unto hym: Abraham. Whych answered: here am I. And he sayde: take thy only sonne Isaac whom thou louest, & get the unto the lande Mozia, and sacrifice hym there for a sacrifice upon one of the mountayns, whych I will shewe thee. Then Abraham rose up early in the morninge, & saddled his asse, and toke two of his yonge men with hym, and Isaac his sonne: and cloued wood for the sacrifice, and rose up and gott hym to the place whiche God had appointed hym.

¶ The thyrde daye Abraham lyste by his eyes, and sawe the place a farre off and sayde unto his yonge men: lyde here with the asse, I and the ladd will goo yonder and worshyppe, & come agayne unto you. And Abraham toke the wood of the sacrifice and layde it upon Isaac his sonne, but he him selfe toke fyre in his hande and a knyfe. And they went both of them together.

¶ Then

Then spake Isahac vnto Abraham his father and sayde: My father? And he answered: here am I my sonne. He sayde: Se here is fyre and wodde, but where is the shepe for sacrifice? Abraham answered: my sonne, God wyl prouyde him a shepe for sacrifice. And so they wente both together.



* Jaco. ii. d.
i. Mach. ii. f.

And when they came vnto a place which God had shewed hym, Abraham made an altar there, & dressed the wodd, and bownde Isahac his sonne, & layde him on the altar, aboue vpon the wodd. And Abraham stretched vnto his hande, to take the knyfe to haue kylled his sonne. And the angell of the Lorde called vnto him from heauen, saying: Abraham Abraham? And he sayde: here am I. And he sayde: laye not thy hande vpon the chyld, neyther do any thinge at all vnto him, for now I knowe that thou fearest God, and hast for my sake not spared thyne onely sonne. And Abraham layde vnto his eyes, looked aboute: and beholde, there was a ram caught by the hornes in a thickette. And he went & toke the ram and offred hym vnto a sacrifice in the steade of his sonne. And Abraham called the name of the place, the Lorde wyl see. As it is sayde thys daye: in y^e mounte wyl the Lorde be sene.

* Hebr. i. c.

* Gen. xii. a.
Actes. xii. b
Sala. ii. b

And the Angell of the Lorde cryed vnto Abraham from heauen the secōde tyme, and sayde: by my selfe haue I sworn (sayth the Lorde) because thou hast done thys thyng, and hast not spared thy onely sonne: that in blessinge I wyl blesse the, and in multipli- ge I wyl multiplie thy seed as the starres of heauē & as the sande which is vpon the see syde. And thy seed shall possesse the gate of hys enemies. And in thy seed shall all the naciōs of the erth be blessed, because thou hast herde my voyce. So turned Abraham agayne vnto hys ponge mē, and they rose vp and went together to Beer Seba. And Abraham dwelt at Beer Seba. And it chaunced after these thinges, that one tolde Abraham sayinge: Beholde, Milcha, she hath also borne chyldren vnto thy brother Nachor. Thus hys eldest sonne, and Bus hys brother, and Remuell the father of the Syrians, and celed, & Haso, and Yldas, & Jedlaph, & Bethuel. And Bethuel begat Rebecca. These eyght dyd Milcha bere to Nachor Abrahams brother.

And hys concubyne called Rhuma she bare also Tebah, & Saham, & Haasg, & Maacha.

The. xlii. Chapter.

Sara dyed and is buried in the felde that Abrahā bought of Ephron the Hethite.

Sara was an hundred and xxvii. yere olde (so longe lyued she) & Sara dyed in kyriat Arba. The same is hebron in the lande of Canaan.

And Abraham came to moorne Sara, and to wepe for her. And Abraham stode vp fro the syght of hys coozle, and talked wth the sonnes of heth sayinge: I am a straunger & a forpner amonge you, geue me a possession to burye in wyth you, that I maye bury my coorse out of my syght. And the chyldren of heth answered Abraham, saying vnto him: heare vs Lorde, thou art a pryncce of God amonge vs. In the cheffest of oure sepulchres bury thy dead: none of vs also shall forbyd the hys sepulchre, but thou mayest bury thy dead therein: Abraham stode vp and bowed him selfe before the people of the lande & chyldren of heth. And he comoned wth the sayinge: If it be your mynde that I shall bury my dead out of my syght, heare me, and speke for me to Ephron the sonne of zoar: that he maye geue me the dubbyll caue which he hath, and that is in the ende of hys felde: but for as moche money, as it is worth shall he geue it me in the ptesence of you, for a possession to burye in. For Ephron dwelled amonge the chyldren of heth.

And Ephron the Hethite answered Abraham in the audience of the chyldren of heth and of all that went in at the gates of hys cyte, sayinge: Not so my Lorde, heare me. The felde geue I the, and the caue y^e therein is geue I the also: and euen in the ptesence of the sonnes of my people geue I it y^e, bury thy dead. And Abraham bowed hym selfe before the people of the lande, & spake vnto Ephron in the audite of the people of the cōtre saying: I praye the heare me yf it please the: I wyl geue siluer for the felde, take it & I will bury my deed there. Ephron answered Abraham sayinge vnto hym: My Lorde, hearken vnto me. The lande is worth iiii. hundred speles of syluer: what is y^e betwyxte the and me? bury therfore thy deed. And Abraham harkened vnto Ephron & weped hym the syluer whych he had sayde, in the audience of the sonnes of heth. Euen iiii. hundred syluer speles of current money amonge marchantes. And the felde of Ephron with the dubbyll caue whiche was before Mamre: eue the felde and the caue y^e was therein and all the trees y^e were in the felde, & that were in all the borders rounde aboute, was made sure vnto Abraham for a possession, in the syght of the chyldren of heth, before all that went in at the gates of the cyte. After thys dyd Abraham burye Sara hys wyfe

wyfe in the double caue of the felde y^e lyeth before Mamre. The same is hebron in the lande of Canaan. And so both the felde and the caue y^e is therein, was made vnto Abraham a sure possession to bury in, of the sonnes of heth.

The. xliii. Chapter.

Abraham maketh hys seruante swere: and sendeth hym to seke a wyfe for Isahac hys sonne. The seruante was saythfull & brought Rebecca whych Isahac toke to hys wyfe.

Abraham was olde and stryken in dayes, and the Lorde had blessed hym in all thynges. And Abraham sayde vnto his eldest seruante of his house whych had rule ouer all y^e he had: Put thy hande vnder my thigh, & I wyl make the swere by the Lorde God of heauen and God of the erth, that thou shalt not take a wyfe vnto my sonne, of the daughters of Canaan, amonge whych I dwell. But thou shalt goo vnto my contrey and to my natyue lande, and take a wyfe vnto my sonne Isahac.

But the seruante sayde vnto hym: peradventure the woman wyl not agree to come wyth me vnto thys lande, shall I bringe thy sonne agayne vnto the lade whych thou cammest out of? To whom Abraham answered: be ware, that thou bringe not my sonne thither agayne. The Lorde God of heauen whych toke me fro my fathers house and from the lande where I was borne, and whych spake vnto me and that swore vnto me, sayinge: vnto thy seed wyl I geue thys lande, he shall sende hys angell before the, and thou shalt take a wyfe vnto my sonne from thence. Neuerthelesse yf the woman wyl not agree to folow the, thā shalt thou be wyth out daunger of thys my oath. Onely bringe not my sonne thither agayne. And the seruante put hys hande vnder the thigh of Abraham his master, and swore to hym as concernynge that matter. And the seruante toke x. camels of the camels of hys master and departed, and had of all manner goodes of hys master wth hym, and stode vp and went to Mesopotamya, vnto the cytie of Nahor. And made hys camels to lye downe wythout the cytie by a well syde of water, at euen: aboute the tyme that women come out to drawe water, and he sayde.

Lorde God of my master Abraham, sende me good spede this daye, and shewe mercy vnto my master Abraham. Lo I stonde here by the well of water, and the daughters of the men of thys cytye come out to drawe water: Nowe the damsell to whome I saye, stowpe downe thy ptycher I praye the that I maye dryncke. If she saye also:

dryncke, and I wyl geue thy camels dryncke: the same is she that thou hast ordeyned for thy seruante Isahac: yee, and thereby shall I knowe that thou hast shewed mercy on my master. And it came to passe y^e he had left speakinge, beholde, Rebecca came out, the daughter of Bethuel, sonne to Milca the wyfe of Nahor Abrahams brother, and hys ptycher vpon hys shoulder: The damsell was very fayre to loke vpon, and yet a mayde and vnknewen of man. And she went downe to the well, and fylled hys ptycher and came vp. And the seruante renynge vnto her, sayde: let me suppe a lytle water of thy ptycher. And she sayde: dryncke my Lorde.

And she hastened and lett downe her ptycher vpon hys arme, and gaue hym dryncke. And when she had gyuen hym dryncke, she sayde: I wyl drawe water for thy camels also, vntyll they haue dryncke ynough. And she powred out hys ptycher into the trough hastily, and ranne agayne vnto the well to sett water: and drew for all hys camels. And the man wondred at her: but helde his peace, to wete whether the Lorde had made hys iourney prosperous or not. And it fortunēd as the camels had left drynkyng, the man toke a golden earynge of halfe a sicke waight, and two bracelettes for hys handes, of x. speles weyghte of golde, and sayde: Whose daughter art thou? tell me I praye the, is there rowme in thy fathers house for vs to lodge in? She answered him: I am the daughter of Bethuel the sonne of Milca which she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prouender ynough, and also rowme to lodge in.

And the man bowed him selfe, & worshipped the Lorde, and sayde: blessed be the Lorde God of my master Abraham, whych ceaseth not to deale mercifully and truly wth my master, and hath brought me the waye to my masters brothers house. And the damsell ranne and tolde them of her mothers house these thynges. And Rebecca had a brother called Laban.

And he ranne out vnto the man, euen to the well: for as sone as he had sene the earynges and the bracelettes in hys sisters handes (and hearde the wordes of Rebecca hys sister sayinge: thus sayde the man vnto me) he went out vnto the man. And loo, he stode wth the camels by the well syde. And he sayde: come in thou blessed of the Lorde. Wherefore stdest thou wythout? I haue dressed the house, and made rowme for the camels. And than the man came in to the house: and he vnbrylled the camels and (Laban) brought lyster and prouender for the camels, and water to w-

fete and the mennes fete that were w hym, & set meate before hym to eate. But he sayde: I wyl not eate, vntyll I haue sayde myne arande. And he sayde: saye on. And he sayd: I am Abrahams seruaunt. & God hath bles- sed my master out of measure, that he is be- come greete, and hath geuen hym shepe, and oxen, syluer and golde, men seruautes, and mayde seruautes, camels and asses. And Sara my masters wyfe bare hym a sonne, when she was olde: and vnto hym hath he geuen all that he hath. And my ma- ster made me swere sayinge: thou shalt not take a wyfe to my sonne amonge the daugh- ters of Cananites in whose lade I dwell: But thou shalt go vnto my fathers house & to my kynred, and take a wife vnto my son- ne. And I sayde vnto my master: peraduen- ture the wyfe wyl not folowe me: And he answered me: The Lorde, before whome I walke, wyl sende hys angell wth the, and prospere thy iourney and thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. Then shalt thou be gyflesse of my curse, when thou comest to my kyn- red. And yf they geue the not one, thou shalt be gyflesse of my curse.

And so I came thys daye vnto the well and sayde: O Lorde, the God of my master Abraham, yf it be sonowe that thou makest my iourney whych I go, prosperous: behol- de I stonde by thys well of water, and whe a byrgyn cometh forth to drawe water, and I saye to her: geue me (I praye the) a lytle water of thy ptycher to dryncke, and she sape to me: dryncke thou, and I wyl also drawe for thy camels: that same is the wyfe whom the Lorde hath prepared for my masters sonne.

And before I had made an ende of spea- kyng in myne harte: beholde Rebecca ca- me forth, and hys ptycher on hys shulder, and she went downe vnto the well & drew wa- ter. And I sayde vnto her: geue me dryncke I praye the. And she made hast, & toke dow- ne hys ptycher from of hys, and sayde dryn- ke, and I wyl geue thy camels dryncke also. And I dracke, & she gaue the camels dryn- ke also. And I asked her, sayinge: whose daughter art thou? She answered: the daugh- ter of Bathuel Rahors sonne * whom Milca bare vnto hym. And I put the earring vpon hys face, and the braceletes vpon hys handes. And I bowed my selfe, and worshyp- ped the Lorde, & blessed the Lorde God of my master Abraham whych had brought me the ryght waye, to take my masters bro- thers daughter vnto hys sonne. Howe also yf ye wyl deale mercifully and truly wth y master, tell me: and yf not, tell me also: I maye turne me to the ryght hande & lefte.

Then answered Laban and Bathuel, sayinge. This sayenge is proceded euen out of the Lorde, we can not therfore saye vnto the, ether good or bad: beholde, Rebecca is before the, take her and goo, that she maye be thy masters sonnes wyfe, euen as God hath sayde. And when Abrahams seruaunt hear- de theyr wordes, he worshyped the Lorde, flatt vpon the erth. And the seruaunt toke forth syluer and golde and felles of gol- de and rayment, and gaue them to Rebecca. And vnto hys brother and to hys mother, he gaue gyftes. And they dyd eate & dryn- ke, both he and the men that were wth him, and tarped all nyght. And when they rose vp in the mornynge, he sayde: let me departe vnto my master. Hys brother & hys mother answered: let the damsell abyde wth vs a whyle, and it be but euen. x. dayes, and than shalt she go. He sayde vnto them: hynder me not, beholde, the Lorde hath prospered my iourney. Sende me awaye therfore, that I maye goo vnto my master. And they sayde: we wyl call the damsell, and enquire at hys mouth. And they called forth Rebecca, and sayde vnto her: wyle thou goo wth this man? And he answered, I wyl goo.

So they let Rebecca theyr syster go and her noyse & Abrahams seruaunt, & hys men. And they blessed Rebecca, and sayde vn- to her: Thou art oure syster, growe in to thousande thousandes * and thy seed pos- sesse the gate of theyr enemyes. And Rebec- ca arose and hys damels, and satt them vp vpon the camels, and wet theyr waye after the man. And the seruaunt toke Rebecca, and went hys waye.

And Isahac was a comynge from the waye of the well of the luyng and sepynge me, for he dwelt in the south cōtrepe, & Isahac was gone out to praye in the felde at the eue tyde. And he lyft vpon hys eyes and sa- we the camels comynge. And Rebecca lyft vpon hys eyes, and when she sawe Isahac, she lyghted of the camell, and sayd vnto the ser- uaunt: what ma is thys that cometh wal- kyng agaynst vs in the felde? And the serua- unt sayde: it is my master. Therfore she to- ke hys cloke, and put it about her. And the seruaunt tolde Isahac all thynges that he had done. And Isahac broughte her in to his mother Saras tete, and toke Rebecca, and she became hys wyfe, and he loued her: and so Isahac receaued conforste after hys mo- ther.

The xxv. Chapter.

Abraham taketh Rebecca to hys wyfe: and her getteth many chyldren. Abraham dyeth and ge- teth all hys goodes to Isahac. The genealogie of Ismael. The birth of Jacob and Esau. Esau sellyth hys byrthryght for a myle of potage.

Abrah-

Abraham proceeded further and to- ke him a wyfe called Rebecca, why- che bare hym Simram, and Jek- san, and Medan, and Midia, and Jethack and Suah. Jeklan begat Seba & Medan. And the sonnes of Medan were: Al- surim, Letusim and Leumim. And the son- nes of Midian: Ephra, and Cypher, Hanoch, and Abida & Elda. All these were the chy- liden of Rebecca. And Abraham gaue all hys goodes vnto Isahac. But vnto the sonnes of the concubynes whych Abraham had, he gaue gyftes, and sent them awaye from Isahac hys sonne (whyle he yet lyued) east- warde, vnto the lande of Kedes.

And these are the dayes of the yeares of Abrahamys lyfe whych he lyued: an hundred and lxxv. yeare, and than fell sycke and dyed in a lustye age (whē he had lyued ynough) and was put vnto hys people. And hys sonnes Isahac and Ismael buryed hym in the double caue in the felde of Ephron sonne of zoar y hethyte besyde the playne of Ma- re. Whych felde Abraham bought of the son- nes of heth. There was Abraham buryed & Sara hys wyfe. It fortuned after the deeth of Abraham that God blessed Isahac his son- ne, and Isahac dwelled by the well of the ly- yng and sepynge me.

These are the generacions of Ismael Abra- hams sonne, whych Hagar the Egypcyen Saras handmayde bare vnto Abraham. And these are the names of the sonnes of Ismael, in their names accordyng to theyr kynred- des. The eldest sonne of Ismael: Nebaioth, and Cedar: and Adbeel, and Mibsam, and Misma, Duma, and Masha, & Hadar, The- ma, Jetur, Naphis & Kedma: These are the sonnes of Ismael, & these are, theyr names, by theyr townes and castels. xij. princes of their householdes. And these are the yeares of the lyfe of Ismael, an hundred and lxxv. yeare, and he fell sycke, & dyed, & was layde vnto hys people. And they dwelled fro He- ulah vnto Sur by the border of Egy- pte, as thou goest towardes Affrians. And he dyed in the presence of all hys byrthren.

And these are the generacions of Isahac Abrahamys sonne: Abraham begat Isahac. And Isahac was xl. yeare olde whe he toke Rebecca to wyfe, the daughter of Bathuel the Sirian of Mesopotamia and syster to Laban the Sirian. And Isahac made inter- cession vnto the Lorde for hys wyfe: becau- se she was barren: and the Lorde was intrea- ted of hym, and Rebecca hys wyfe conceiued: and the chyldre stroue to gether wthyn her. Therfore she sayd: yf it shulde goo so to pas- se, what helpeth it that I am wth chylder? wherfore, she went to aske the Lorde. And the Lorde sayde vnto her: there are two ma- nner of people in thy wombe, & two nacyns

shal be deuyded out of thy bowels, and the one nacyn shalbe myghtyer than the other, and the elder shalbe seruaunte vnto the yonger.

Therfore when hys tyme was come to be deliuered: beholde, there were two twynnes in hys wombe. And he that came out fyrst was redd, and he was all ouer as it were a rough garnēt, & they called his name Esau. And after hym, came hys brother out, & hys hande holdynge Esau by the heile. And hys name was called Jacob. And Isahac was. lx. yeare olde when they were borne: and the boyes grewe, and Esau became a conynge hunter & a tyller of the erth. But Jacob was a perfecte man, & dwelled in the scithes. Isahac loued Esau, because he dyd eate of hys venyson, but Rebecca loued Jacob.

Jacob sod potage, and Esau came from the felde and was sayntie, and Esau sayd to Jacob: sedeme I praye the wth that redde potage, for I am sayntie. And therfore was hys name called Esau. And Jacob sayde: sell me thys daye thy byrthryght. Esau sayde: Loo I am at the popite to dye, and what profyte shall thys byr- thryghte do me? Jacob answered: swere to me then thys daye. And he swore to hym, & solde hys byrthryghte vnto Jacob. Then Jacob gaue Esau brede and potage of rylle. And he dyd eate and dryncke and rose vp, & wet hys waye. And Esau regarded not hys byrthryghte.

The xxvi. Chapter.

The sonne of Isahac towarde Abimelech. The byrth of Esau and Jacob. Esau sellyth his byrthryght to Jacob. The byrth of Esau and Jacob. The byrth of Esau and Jacob. The byrth of Esau and Jacob.

And there came a deeth in the la- de, passynge the fyrst deeth that was in the dayes of Abraham. And Isahac went vnto Abime- lech kyng of the Philistynes vnto Gerar. And the Lorde appeared vnto him, and sayde: So not downe into Egypte, but hyde in the lande whych I shall the we vnto the: so iourne in thys lande, and I wyl be wth the, and wyl blesse the: for vnto the and vnto thy sede I wyl geue all these con- treys. And I wyl performe the oofte which I swore vnto Abraham thy father, and wyl multiplye thy seed as the starres of heaue, and wyl geue vnto thy seed all these con- treys. And in thy seed shall all the nacyns of the erth be blessed, because that Abraham bar- kened vnto my voyce and kepte myne ordi- nances, my commandementes, my statu- tes, and my lawes.

And Isahac dwelled in Gerar. And the men of the place aske d hym of hys wyfe, and he sayde: she is my syster: for he feared

to saye: she is my wyfe, lest the men of the place shulde haue kylled him because of Rebecca whych was bewtyfull to the eye. And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistynes looked out at a wyndowe, and sawe Isaac sportynge with Rebecca hys wyfe. And Abimelech called Isaac, and sayde: he is of a suertye thy wyfe, & why saydest thou: she is my syster? To whom Isaac answered: I thought that I myght peradventure haue dyed for hys sake. Abimelech sayd: why hast thou done thys vnto vs / one of the people myght lpghtely haue lync by thy wyfe, and so shuldest thou haue brought synne vpon vs. And so Abimelech charged all hys people, sayinge: he that toucheth this ma of hys wyfe, shall dye the death.

Isaac sowed in that lande, and founde in that same yere an. C. bushels: & the Lorde blessed hym, & the man waxed myghtye, and wēt forth and grewe tyll he was exceedinge great, for he had possession of shepe, of oxen and a myghtye housholde, and therfore the Philistynes had enny at hym: for the Philistynes stopped & fylled vp wyth erth all the welles which his fathers seruantes dygged in hys fathers Abrahams tyme. And Abimelech sayde vnto Isaac: get the from vs, for thou art myghtyer then we a great deale.

Therefore Isaac departed thence, and abode in the valley of Gerar, and dwelt there. And Isaac returnynge, digged agayne the welles of water whych they dygged in the dayes of Abraham hys father, which the Philistynes had stopped after the deth of Abraham, and gaue them the same names whych hys father gaue the. Isaac's seruantes dygged in the vale, and founde a well of lyuing water. And the herdmen of Gerar dyd streue wyth Isaac's herdmen, sayinge: the water is oures. Whā called be the well? Eleck, because they strove wyth hym.

And they dygged another well, and strove for that also. And he called the name of it Sitena. And than he departed thence, and dygged another well for the which they strove not: therfore called he it Rehoboth, sayinge: the Lorde hath nowe made vs rowme, that we maye encrease vpon the erth. And he went vp thence, to Beer Seba. And the Lorde appeared vnto hym the same nyght, and sayde: I am the God of Abraham thy father, feare not, for I am wyth the, & wyll blesse the, and multiplie thy seed for my seruauent Abrahams sake. And he buylded an autler there, and called vpon the name of the Lorde, and pytched hys tete. And there Isaac's seruantes dygged a well.

Then came Abimelech to hym from Gerar, and Abusath hys frende, and whicoll his cheke captayne. And Isaac sayde vnto the:

wherefore come ye to me, seinge ye hate me & haue put me awaye from you? Whych answered: In seinge, we sawe that the Lorde was with the, & we sayde: let there be nowe an othe betwyxe vs enen betwyxe vs and the, and let vs make a bonde wyth the, that thou shuldest do vs no hurte, as we haue not touched the, and as we haue done vnto the nothyng but good, and sent the awaye in peace: for thou art nowe the blessed of the Lorde. And he made them a feast, & they dyd eate & dryncke. And they rose vp by tymes in the moynynge, and swore one to a nother. And Isaac sent them awaye. And they departed from hym in peace. And that same daye it happened, that Isaac's seruantes came & tolde hym of a well whych they had dygged: and sayde vnto hym, we haue founde water. And he called it Seba. And the name of the cyle is called Beer Seba vnto this daye. Esau was. xi. yere olde and he toke a wyfe called Judith, the daughter of Beryan hethyte, & Basmath the daughter of Elon hethyte also, which were disobedient vnto Isaac and Rebecca.

The xxvij. Chapter.

Isaac stealeth the blessing from Esau by hys mothers counsel. Isaac is sad. Esau is comforted. The hatred of Esau toward Isaac.



And it came to passe that whan Isaac waxed olde and hys eyes were dymme (so he coulde not see) he called Esau his eldest sonne and sayd vnto hym: my sonne.

And he sayde vnto hym: here am I. And he sayde: beholde, I am nowe olde, and knowe not the daye of my deth: and nowe therfore take thy weapons, thy quyre and thy bowe, & get the to the felde, that thou mayest take me some venyson, and make me meate soche as I loue, and bynge it me, that I maye eate, and that my soule maye blesse y before y dye. But Rebecca hearde when Isaac spake to Esau hys sonne. And Esau wente into the felde, to cathe venyson, and to bynge it. And Rebecca sayd vnto Jacob hys sonne sayinge: Beholde I haue herde thy father talkynge wyth Esau thy brother and sayinge: bynge me venyson and make me meate, that I maye eate and blesse the before the Lorde, afore my death. Nowe therfore

therfore my sonne heare my voyce in that whych I commaunde the: gett the to the flocke, and bynge me thre two good kyddes, that I maye make meate of them for thy father, soche as he loueth. And thou shalt bynge it to thy father, that he maye eate & that he maye blesse the before hys deth.

Then sayde Jacob to Rebecca hys mother: beholde, Esau my brother is a rough man, and I am smooth. My father shall peradventure fele me, and I shall seme vnto him as though I went aboute to begyle hym, & so shall he bynge a curse vpon me, and not a blessing: and hys mother sayde vnto hym: wyl me be thys? curse my sonne, only heare my voyce, and go and fetch me them. And Jacob wēt and fet them, and brought them to hys mother. And hys mother made meate such as she knewe his father loued. And Rebecca fett goodly rayment of hys eldest sonnes Esau, whych was in the house wyth hys, & put yt vpo Jacob hys yongest sonne, & she put the skynnes of gores vpo hys handes and vpon the smooth of hys necke. And she put the meate & brede whych she had prepared in the hande of hys sonne Jacob.

Whan he came to hys father, he sayde: my father / And he answered: here am I, who art thou my sonne? And Jacob sayde vnto hys father: I am Esau thy eldest sonne, I haue done accordynge as thou baddest me: vp and spt and eate of my venyson, that thy soule maye blesse me. And Isaac sayde vnto hys sonne: howe commeth it that thou hast founde it so quykly my sonne? he answered: The Lorde thy God brought it to my hande. Then sayde Isaac vnto Jacob, come nere and let me fele the my sonne, whether thou be my sonne Esau or not. Then went Jacob to Isaac hys father, and he felt hym and sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because hys handes were rough as hys brother Esaus handes: and so he blessed hym.

And he axed hym: art thou my sonne Esau? And he sayde, that I am. Then sayde he: bynge me & let me eate of my sonnes venyson, that my soule maye blesse the. And he brought hym and he eate. And he broughte hym wyne also, and he dryncke. And hys father Isaac sayde vnto hym, come nere, and kysse me my sonne. And he went vnto hym and kysled hym. And he smelled the sauoure of hys rayment, and blessed hym, and sayde, See, the smelle of my sonne is as y smell of a felde whych the Lorde hath blessed. God geue the of the dewe of heauen, and of the fatnesse of the erth, and plentye of corne and wyne. People be thy seruantes, and nacyons bowe vnto the. Be Lorde ouer thy brethren, and thy mothers chyldren rowpe

vnto the. Cursed be he that curseth the, and blessed be he that blesseth the.

It happened that assoone as Isaac had made an ende of blessinge and Jacob was shace gone out from the presence of Isaac his father, then came Esau his brother from his huntynge, and had made alsomeate, and brought it vnto hys father, and sayde vnto his father: let my father arple and eate of his sonnes venyson, & thy soule maye blesse me. Then hys father Isaac sayde vnto hym: who art thou? he answered: I am thy eldest sonne Esau. And Isaac was greatly astonied out of hys selfe, and sayde: whych is he & where is he then that hath hunted venyson and brought it me / and I haue eaten of all before thou camest, and I haue blessed hym, & he shall be blessed. When Esau herde y wordes of hys father, he cryed out greatly and bytterly, aboue mesure, and sayde vnto hys father: blesse me also my father. Who answered: thy brother came wyth subtilte, & hath take a waye thy blessing. And he sayd agayne: he maye well be called Jacob, for he hath vndermyne me now two tymes, first he toke a waye my byrthynght: and se, nowe he hath he taken a waye my blessinge also. And he sayde: hast y kept neuer a blessinge for me?

Isaac answered and sayde vnto Esau: beholde I haue made hym thy Lord, and all hys mothers chyldren haue I made hys seruantes. Moreover wyth thy wyne & wyne haue I stablyshed hym, what can I do vnto the nowe my sonne? And Esau sayde vnto hys father: hast thou but y one blessinge my father: blesse me also. Father: solysted vp Esau his voyce and wepte. Then Isaac hys father answered & sayde vnto hym: beholde, thy dwellinge place shall be the fatnesse of the erth, and of the dewe of heauen from aboue. I And wyth thy swerde shalt thou lyue, and shalt be thy brothers seruaut. And it wyll come to passe, that when thou shalt gett the masterye, thou shalt lowse hys pocke from of thy necke.

And Esau hated Jacob, because of the blessinge that hys father blessed hym wyth. all. And Esau sayde in his harte: The dayes of my fathers sorowe are at hande, and I wyll slep my brother Jacob: And these wordes of Esau hys eldest sonne were tolde to Rebecca. And she sent and called Jacob hys yongest sonne, and sayde vnto hym: beholde thy brother Esau threatheth to kyll y: nowe therfore my sonne heare my voyce, make the rdy, & flecto Laban my brother at Haran: & tarpe wyth him a wyple: vntyll thy brothers fearnes be swaged, & vntyll thy brothers wrath turne awaye from the, & he forgett the thynges whych thou hast done to hi. Then wyll I sende and fet the a waye from thence.

thence. Why shulde I be desolate of you bo-
the in one daye? & Rebecca spake to Israhac,
I am wery of my lyfe, for feare of the daugh-
ters of Beth. If Jacob take a wyfe of y^e dau-
ghters of Beth, loche one as these are, or of
the daughters of the lande, what good shall
my lyfe do me?

The xxviii. Chapter.

*¶ Jacob is sent into Mesopotamia to Laban for
a wyfe. Esau marrieth an Hymaite. Jacob drea-
meth a dreame. Chyph is promysed. Jacob maketh
a vowe.*

And so Israhac called Jacob and
* blessed hym, & charged hym, &
sayde vnto him: se thou take not
a wyfe of the daughters of Cha-
naan, but arys & gett the to Me-
sopotamia to the house of Bethuel thy mo-
thers father: and there take the a wyfe of the
daughters of Laban thy mothers brother.
And God almyghty blesse the, & make the
to increase, and multiplye the that I mayst
be a nombze of people, and geue the the bles-
syng of Abraham: to the and to thy seed
wth the, that thou mayst possesse the lande
(wherin thou art a stranger) whyche God
gaue vnto Abraham. Thus Israhac sent
forth Jacob. And he went to Mesopotamia
vnto Laban, sonne of Bethuel the Syrien,
and brother to Rebecca Jacob and Esaus
mother.

When Esau sawe that Israhac had bles-
sed Jacob, and sent him to Mesopotamia,
to set him a wyfe thence, and that as he bles-
sed hym he gaue him a charge, sayinge: thou
shalt not take a wyfe of the daughters of
Chanaan: and that Jacob had obeyed hys
father and mother, & was gone vnto Me-
sopotamia: & Esau sernge also that the dau-
ghters of Chanaan pleased not Israhac hys
father: then went he vnto Ismael, and toke
vnto the wyues whych he had, Mahala the
daughter of Ismael Abrahams sonne, the
syster of Nabath to be his wyfe. Jacob de-
parted from Beer Seba, to come vnto Ha-
ran, and came vnto a place by chaunce, and
taryed there all nyghte, because the sonne
was downe. And toke a stone of the place,
and put it vnder hys heade, and layde hym
downe in the same place a slepe. And he drea-
med: and beholde, there stode a ladder vpon
the erth, and the topp of it reached vp to hea-
uen. And se, the angels of God went vp and
downe vpon it, yee and God stode vpon it,
and sayde.

I am the Lorde God of Abraham thy fa-
ther, and the God of Israhac: The lade why-
che thou slepest vpon wyl I geue the and
thy seed. And thy seed shall be as the dust of
the erth: and thou shalt sprede abode to the
west, to the east, to the north and to the
south. And thozowe the and in thy seed shall
all the kynredes of the erth be blessed. And se

I am wth the, and wyl be thy keper in all
places whether I goest, and wyl byng the
agayne in to thys lande: nether wyl I leaue
the vntyll I haue made good all that I haue
promysed the.

When Jacob was awaked out of hys sle-
pe, he sayde: surely the Lorde is in this place,
and I was not aware. And he was affrayed
& sayde: howe fearfull is this place! it is no-
ne other, but euen the house of God and
the gate of heauen. And Jacob stode vp ear-
ly in the mornynge, & toke the stone that he
had layde vnder hys head, and pitched it vp
an ende, & poured oyle on the topp of it.
And he called the name of y^e place Bethel,
but the name of the cytie was called Lus be-
fore tyme. And Jacob bowed a vowe, say-
ing: If God wyl be wth me, and wyl ke-
pe me in thys iourney which I goo, and wyl
geue me bread to eate, and clothes to put on,
so that I come agayne vnto my fathers hou-
se in safte: then shall the Lorde be my God,
and thys stone which I haue set vpon an ende,
shall be goddes house: and of all that thou
shalt geue me, wyl I geue the tith vnto the.

The xxix. Chapter.

*¶ Jacob cometh to Laban and scructh seven yere
for Rachel. Lea was brought to hys bed in Rebe-
kah. He marrieth them bothe: and scructh yet. viij.
yere more for Rachel. Lea conceaueth.*

When Jacob lyfte vp hys fe-
te, & came into the east coun-
tre. And as he looked abou-
te, beholde there was a well
in the felde, and. iij. flockes
of shepe laye therby (for at
that well were the flockes
watered) and there was a great stone vpon
the well mouth. And thither were all the flo-
ckes brought, and they rolled the stone from
the well mouth, and watered the shepe, &
put the stone agayne vpon the well mouth
vnto hys place. And Jacob sayd vnto them:
brethren whence be ye? And they sayde: of
Haran are we. And he sayd vnto them: know-
e ye Laba the sonne of Nahor? They sayd:
we knowe hym. And he sayde vnto them, is
he in good health? And they sayde, he is
in good health, and beholde, hys daughter
Rachel commeth wth the shepe. And he say-
de, lo, it is yet but hys daye, nether is it tyme
that the cattell shulde be gathered together,
water ye the shepe and go and fede the. And
they sayde, we maye not, vntyll all the flo-
ckes be brought to gether, and tyll they roll
the stone from the well mouth, and so we
water oure shepe.

Whyle he yet talked wth them, Rachel
came wth hys fathers shepe, for she kepte
them. As soone as Jacob sawe Rachel, the
daughter of Laba his mothers brother, and
the shepe of Laban hys mothers brother,
he went

he wyl and rowled the stone from the wells
mouth, and watered the flocke of Laban his
mothers brother. And Jacob kyssed Rachel,
and lyfte vp hys voyce and wepte: and Ja-
cob tolde Rachel, she was hys fathers bro-
ther & Rebeccas sonne. Therefore canne she
and tolde hys father.

And it happened when Laban hearde tell
of Jacob his sisters sonne, he ranne to mete
him, & embraced him & kyssed him, & brought
him to hys house. And he tolde Laban all
the matter. To whom Laban sayde: well,
thou art my bone & my fleche. And he abode
wth him the space of a moneth. And Laba
sayde vnto Jacob: though thou be my bro-
ther, shuldest thou therfore serue me for nau-
ght? tell me, what shall thy wages be? Laba
had. ij. daughters, the eldest called Lea & the
yongest Rachel. Lea was fader eyed, but Ra-
chel was bewtyfull & well fauored. And Ja-
cob loued Rachel, and sayde: I wyl serue the
vij. yere for Rachel thy yongest daughter.
Laban answered: it is better that I geue her
the, than to another man: byde wth me.

And Jacob serued. vij. yeres for Rachel
and they semed vnto him but a fewe dayes,
for the loue he had to her. And Jacob sayde
vnto Laba: geue me my wyfe, that I maye
lye wth hir. For my dayes are fulfilled:

Than Laban gathered together all the
men of that place, & made a feast. And when
euen was come, he toke Lea hys daughter &
brought her to hym: and he went in vnto
hys wyfe. And Laban gaue vnto hys daughter
Lea, zilpha hys mayde, to be hys seruaunte.

And when the mornynge was come, behol-
de it was Lea. Tha sayde he to Laba wher-
fore hast thou played thus w me? byd not I
serue the for Rachel: wherfore thā hast thou
begyled me? Laban answered: it is not the
maner of thys place, to marpe the pōgest be-
fore the eldest. Passe out thys weke, and thā
shall thys also be geuen the for the scrupce
whych thou shalt serue me yet. vij. yeres mo-
re. And Jacob bydeuen so, and passed out y^e
weke, and thā he gaue him Rachel hys dau-
ghter to wyfe also. And Laban gaue to Ra-
chel hys daughter, Bilha hys handmayde to
be hys seruaunte. So laye he by Rachel also,
and loued Rachel more thā Lea: and scrued
hym yet. vij. yeres more.

When the Lorde sawe that Lea was de-
spised, he made her frutefull. And Rachel re-
mayned baren. And Lea conceaued and ba-
re a sonne, and called hys name Ruben, for
she sayde: the Lorde hath looked vpon my
tribulacyō. Howe therfore my husband wyl
loue me. And she conceaued agayne and ba-
re a sonne, and sayde: the Lorde hath herde
that I am despised, and hath therfore geue
me thys sonne also, and she called hys name

* Simeon. And she conceaued yet, & bare a
sonne, and sayde: nowe thys once wyl my
husband kepe me company, because I haue
borne hym. iii. sonnes: and therfore was hys
name called Levi. And she conceaued yet agay-
ne, and bare a sonne, sayinge: nowe wyl I
praise the Lorde: therfore she called hys na-
me Juda, and left bearynge.

The xxx. Chapter.

*¶ Rachel and Lea beynge bothe baren geue theys
maydens vnto theys husbands: and they beare hym
chyliden. Jacob deceaueth Laban in the concei-
upage of the shepe & hydes. Jacobs rewardes for
hys scrupce.*

Rachel when she sawe that she ba-
re Jacob no chyliden, she enuyed
hys syster, and sayde vnto Jacob:
Geue me chylde, or els I am but
dred. And Jacob was wrooth w
Rachel sayig: Am I in Goddes stead, which
kepech fro the frute of thy wobe? Then
she sayd: here is my mayde Bilha, go in vn-
to her, & she shall beare vpon my lappe, that
I maye be increased by her. And she gaue
hym Bilha hys handmayde to wyfe. And
Jacob went in vnto her, and Bilha concea-
ued & bare Jacob a sonne. Than sayde Ra-
chel: God hath geuen sentece on my spde, and
hath also heard my voyce, and hath geuen
me a sonne. Therefore called she hym Dan.
And Bilha Rachels mayde conceaued agay-
ne, and bare Jacob another sonne. And Ra-
chel sayde: wth Godly wrestlynges haue
I wrestled wth my syster, and haue gottē
the vpper hande: And she called hys name:
Naphtali.

When Lea sawe that she had left bea-
rynge, she toke zilpha hys mayde, and gaue
her Jacob to wyfe. And zilpha Leas may-
de bare Jacob a sonne. Than sayde Lea:
Good lucke: and called hys name Gad. And
zilpha Leas mayde bare Jacob another son-
ne. Tha sayde Lea: happy am I, for the dau-
ghters wyl call me blessed. And called hys
name Aser.

And Ruben went out in the dayes of the
whet haruest and founde mandragoras in
the felde, and brought them vnto hys mo-
ther Lea. Than sayd Rachel to Lea: geue me
of thy sonnes mandragoras. To whō Lea
answered: Is it not ynough that thou hast
taken awaye my husband, but woldest ta-
ke awaye my sonnes mandragoras also? Tha
sayde Rachel: well, let hym slepe wth the
nyghte, for thy sonnes mandragoras. And
Jacob came from the felde at euē, and Lea
went out to mete hym, and sayde: come into
me, for I haue bought the wth my sonnes
mandragoras.

And he slepte wth her that nyghte. And
God herde Lea, that she conceaued & bare
vnto Jacob the v. sonne. Tha sayde Lea. God
hath geuen me a rewarde, because I gaue
b. iiii. my

my mayde to my housbade & she called hym
Isachar. And Lea conceaued yet agayne, &
bare Jacob the. vi. sone. And Lea sayd: God
hath enderwed me wth a good dowrye. Nowe
wyl my husbade dwell wyth me, because
I haue borne hym. vi. sonnes: & called his na-
me Zabulon. After that she bare a daughter,
and called hyr name *Dina.

And God remembred Rachel, hearde her,
and made her frutefull: so that she conceaued
& bare a sone, & sayd: God hath taken awaye
my rebuke. And she called hyr name Jo-
seph, sayinge: The Lorde geue me yet a no-
ther sonne. As soone as Rachel had borne Jo-
seph, Jacob sayde to Laba: Shewe me awaye
that I maye go vnto my awne place and co-
trey, geue me my wyues and my chyldre for
whom I haue serued the, and let me go: for
thou knowest what seruyce I haue done the.
To whom Laba answered: yf I haue fonde
fauoure in thy syght (for I suppose that the
Lorde hath blessed me for thy sake) appoyne
te what thy rewarde shall be, and I wyl ge-
ue it the. But he sayde vnto hym: thou kno-
west what seruyce I haue done the, and in
what takynge thy cattell haue bene vnder
me: for it was but lytle that thou haddest
before I came, and nowe it is increased into
a multitude, and the Lorde hath blessed the
for my sake. But nowe when shall I make
prouysion for myne awne house also? And
he sayde: what shall I then geue the? And Ja-
cob answered: thou shalt geue me nothyng
at all, yf thou wylt do thyselfe one thyng for
me: and then wyl I turne agayne, and fede
thy shepe and kepe them.

I wyl go aboute all thy shepe thys daye,
and separate from them all the shepe that
are spotted and of dyuers coloures, and all
blacke shepe amonge the lammes, & the par-
tye, and the spotted amonge the kyddes: and
the same shall be my rewarde. So shall my
ryghte welnesse answer for me: to mo-
rowe, and shall come for my rewarde before
thy face, and euery one that is not speckled
and partye amonge the goates and blacke
amonge the shepe, yf same shall be thete wyth
me. And Laban sayde: So to, wolde God it
myght be accordynge to thy sayeng. Ther-
fore he toke out that same daie the he goates
that were partye and of dyuerse coloures,
and all the she gootes that were spotted and
partye coloured, and all that had whyte in
the, and all the blacke amonge the shepe, and
put them in the keepynge of hyr sonnes, & let
the dayes journey betwixte hym selfe and
Jacob. And so Jacob kepte the rest of La-
ban's shepe.

Jacob toke rodde of grene poplar, ba-
sell & of chestnut trees, & pyllid whyte stra-
kes in them, & made the whyte apere in the
rodde. (But they that were whole: remembred grene)

and thus was it made a variable colour.) And put the
rodde wyche he had pyllid, eue before the
shepe, in the gutters & waterynge trouges
when the shepe came to dryncke: that they
shulde conceaue when they came to dryncke.
And the shepe conceaued before the rodde, &
brought forth lammes straked, spotted and
partye. And Jacob parted the lammes & tur-
ned the faces of the shepe toward the spotted
thynges, and toward all maner of blacke,
that was amonge the shepe of Laba: name-
ly, puttynge hyr awne flockes by the selfe, &
not puttynge them wyth Laba's shepe. And
it fortuned yf in euery rāmyng tyme of
the stronger shepe, Jacob layed the rodde
before the eyes of the shepe in y gutters: na-
mely, that he myght make them conceaue be-
fore the rodde. But whē the shepe were fe-
ble, he put the not in. And so the febler were
Laban's, and the stronger Jacobs. And the
man increased exceedingly, and had a great
flocke, mayde seruauntes and man seruaun-
tes, camels and asses.

The xxxi. Chapter.

At the commaundement of God: Jacob departed
from Laban: & toke hyr goddes wyth hym. Rachel
stealeth hyr fathers ymages. Laban foloweth Ja-
cob. The couenaunt betwene Laban and Jacob.

But he hearde the wordes of Laba's
sonnes sayenge: Jacob hath taken
awaye all that was oure fathers,
and of oure fathers goodes hath
he gotten all thys honoure. And Jacob be-
helde the countenance of Laban, & beholde,
it was not as yesterdaze and per yester-
daze. And the Lorde sayde vnto Jacob: tur-
ne agayne in to the lande of thy fathers and
to thy kynred, & I wyl be wyth the. Ther-
fore Jacob sent and called Rachel and Lea to
the filde vnto hyr flocke, & sayde vnto them:
I se poure fathers countenance that it is not
toward me as yesterdaze & per yesterdaze.
But the God of my father hath bene wyth
me. And ye knowe howe that I haue serued
poure father with all my myght. But poure
father hath disceaued me, and chaunged my
wages. x. tymes: but God suffred hym not
to hurte me. When he sayde, the spotted shall
be thy wages, than all the shepe bare spot-
ted. And when he sayde, the straked shall be
thy rewarde, than bare all the shepe stra-
ked: thus hath God taken awaye poure fa-
thers shepe, and geuen them me. But in rā-
myng tyme it happened, yf I lyfted vp my-
ne eyes & sawe in a dreame, & beholde the rā-
mes leaped vpon the shepe yf were straked,
spotted & partye. And the angell of God spa-
ke vnto me in a dreame, sayng: Jacob. And
I answered: here am I. And he sayde: lyfte
vp nowe thine eyes & se all yf rāmes leaping
vpon the shepe that are straked, spotted &
partye: for I haue sene all that Laban doth
vnto the, I am the God of *Bethel, where
thou

thou anointedst the stone, and where thou
vowedst a vowe vnto me. Now therefore a-
ryse & get the *out of this countre, and retur-
ne vnto the lande wher thou wast borne.

Then answered Rachel, and Lea, & sayde
vnto hym haue we a porcion & inheritance
in our fathers house? Woth not he count vs
euen as strangers? for he hath solde vs, and
hath euen eaten vp oure monye. But all the
riches whych God hath taken from oure fa-
ther, that is ours & oure chyldres. And now
what soener God hath sayde vnto the, that
do. Tha Jacob rose vp, & set hyr sonnes and
wyues vp vpon camels, & caried awaye all
hyr flockes & all hyr substance which he had
procured, hyr riches and possessions which he
had gotten in Mesopotamia, for to go to Isa-
hac hyr father vnto the land of Canaan. But
Laban was gone to *where hyr shepe, & Ra-
chel had stolen hyr fathers ymages. And Ja-
cob stole awaye the herte of Laban the Sy-
rian, in that he tolde hym not that he fled. So
fled he & all that he had, and made hym selfe
redy, & passed ouer the ryuer, & set hyr face
streyght toward the mount Gilcad.

Thyde the thyrde day after, was it told La-
ba that Jacob fled. Tha he toke his brethren
with hym and folowed after him. vii. dayes
journey, & ouer toke hym at the mouite Gi-
lead. And God came to Laban the Syrian
in a dreame by night, & sayd vnto hym: take
hede, that thou speake not to Jacob ought
saue good. And Laba ouertoke Jacob: and
Jacob had pitched hyr tente in the mouite.
And Laban with hyr brethren pitched their
tente also vpon the mouite Gilcad: And La-
ba sayde, to Jacob: Why hast thou thys do-
ne to steale awaye my herte, and carpe a-
waye my daughters as though they had
bene taken captiue wyth yf swerde? Where-
fore wilst thou awaye secretly vnknewen
to me, & didest not tell me, that I myght ha-
ue brought the on the waye wyth myrth,
syngynge, tymrelz harpe, and hast not suf-
fered me to kisse my chyldren and my daugh-
ters? Thou wast *a sole now to do it, for
I am able to do you euyll. But the God of
poure father spake vnto me yesterdaze, sayng
take hede that yf speake not to Jacob ought
saue good. And now thou wastest
thy waye, because thou longest after thy fa-
thers house, yet wherfore hast thou stolen
my goddes?

Jacob answered and sayde to Laban be-
cause I was afrayed, & thought that thou
wouldest haue taken awaye thy daughters
fro me. But *where as thou laiest thete to my charge
whyth whome soeuer thou fyndest thy god-
des, let hym dye, here before oure brethren.
Seke that thynge is by me, & take it to the.
But Jacob wyl not that Rachel had stolen
the. Then went Laban into Jacobs tente,

and into Leas tette, & into the. ii. maydes ten-
tes: but founde them not: Then went he out
of leas tette, and entred into Rabels tette.
And Rachel had taken the ymages & put the
in the camels strawe, & late downe vpon the.
And Laban serched all the tente: but founde
them not. Then sayde the to hyr father: my
lord, be not angry yf I ca not ryse vp before
the for yf custome of womē is come vpon me,
so serched he but founde not those ydols.

And Jacob was wrooth, and chode with
Labā. Jacob also answered & sayde to hym:
what haue I trespassed or what haue I offen-
ded, yf thou folowedest so after me? Thou
hast serched all my stuffe, & what hast thou
founde of all thy household stuffe: put it here
before thy brethren & myne yf they maye iud-
ge betwixte vs both. Beholde: Thys. xx.
perre haue I bene wyth the, thy shepe & thy
goates haue not bene barin, & the rāmes of
thy flocke haue I not eaten. Whatsoeuer
was tozne of bestes I brought it not vnto
the, but made it good my selfe: of my hande
dydest thou requyre it, euen as it that was
stollen by daye or nyght. Wy daye the l-cte
cōsumed me, and the frost by nyght, and my
sleepe departed from myne eyes.

Thus haue I bene. xx. perre in thy house,
& serued the. *xiii. perres for thy. ii. dought-
ters, & vi. perres for thy shepe, and thou hast
chaunged my rewarde. x. tymes. And excepte
the God of my father, yf God of Abraham, &
the feare of Isahac had bene wyth me: surely
thou haddest sent me awaye now alle-
mye. But God behelde my tribulacion, and
the labour of my handes, and rebuked the
yesterdaze.

Laban answered and sayde vnto Jacob:
these daughters are my daughters, and the-
se chyldren are my chyldren, and these shepe
are my shepe, and all that thou seyst, is my-
ne. And what can I do thys daye vnto these
my daughters, or vnto thes chyldre whych
they haue borne? Now therefore come on &
let vs make a bonde, I & thou, whych maye
be a witnesse betwene the and me. Tha toke
Jacob a stone and set it vp an ende, & Ja-
cob sayde vnto hyr brethren: gather stones.
And they toke stones, and made an heape,
& they did cate there vpon the heape. And La-
ban called it *Jegar Sabadurha, but Ja-
cob called it Gilcad. * (either of them accordynge to
the propriety of hyr awne langage.)

Then sayde Laban: thys heape is *wyt-
nesse betwene the & me thys daye: therefore
is it called Gilcad. (that is: a heape of witnesse) &
*Bithan: for he sayd: The Lorde loke be-
twene me & the when we are departed one
fro another: yf yf shall be my daughters
or shall take other wyues beside my daugh-
ters. here is no man with vs: beholde, God
be witnesse betwixte the and me. And Labā
b v sayde

*Gen. xlii. 1

*The heape
of witness.*Eunus
testificans.*A tote-
bill.

sayde moreouer to Jacob: beholde, this heape and this marke whych I haue set there, betwixt me and the: this heape be wytnesse and also this marke that I will not come ouer this heape to the, and thou shalt not come ouer this heape and this marke vnto me: to do any harme. The God of Abraham, the God of Nabor, & the God of thy fathers be iudge betwixt vs.

And Jacob sware by the feare of hys father Israhel. Then Jacob dyd sacrifice vpon y mounte, & called his brether to eate bread. And they dyd eate bread & taried all nyght in the byll. And early in the mornynge Laban rose vp and kyssed hys chyldren and hys daughters, and blessed them: and Laban departedynge, went vnto hys place agayne.

The xxiiij. Chapter.

The vision of y Angels. Jacob sendeth presentes vnto his brother Esau. How he wrestled with y Angel whych chaunged his name and called hym Israhel.

But Jacob went forth on his iourney. And the Angels of God came, & met hym. And whē Jacob sawe the, he said this is Goddes host: & called the name of y place *** Mahanaim.** *** (That is in an ar)**

And Jacob sente messengers before him to Esau his brother, vnto y land *** of Seir** & the felde of Edom. And he commaunded them sayynge. Thus shall ye speake to my Lord Esau: thy seruante Jacob sayth thus: I haue sojourned & bene a stranger wyth Laban vnto this tyme and haue oxen, asses & shepe men seruantes and women seruantes, and haue sent to shewe it my Lord, that I may fynde grace in thy syghte. And the messengers came agayne to Jacob sayynge: we came vnto thy brother Esau, and he cometh agaynst the & hath. **iii. hundred** me wyth hym. But Jacob was greatly affrayed, and wylt not whych waye to turne hym selfe, and deuyded the people that was wyth hym & the shepe, & oxen & camels, into **ii. companies**: & sayd: If Esau come to the one parte & synete it, the other shall saue it selfe.

And Jacob sayde agayne: O God of my father Abraham, & God of my father Israhel: Lord whych saydest vnto me *** retorne vnto thy countre** and to thy kynred, & I will do all well wyth the. I am not worthy of the leaste of all the mercyes and truthe whych thou hast shewed vnto thy seruante. For wyth my staf came I ouer this Jordan, & now haue I gotten **ii. droues**. Welyuer me from the handes of my brother Esau: for I feare hym: lest he wyl come and synete the mother wyth the chyldren. Thou saydest: I will surely do the good, & make thy seed as the sande of the see, whych can not be nombred for multitude.

And he taried there that same nyght, & toke of that whych came to hande, a present, for Esau hys brother. **ii. hundred** the goates & **xx. he goates. ii. hundred** shepe and **xx. rammes**: thys tyme mych camels wyth theyr coltes. **xl. kyne**, & **x. bulles. xx. she asses** & ten foles: and deliuered them into the hande of hys seruantes, euery droue by them selues, and sayde vnto hys seruantes: go forth before me, and put a space betwixt, droue, & droue. And he commaunded y formost sayynge.

If Esau my brother mete the and aske the sayynge: whose art thou, and whyther goest thou: & whose are these that go before thee: thou shalt saye, they be thy seruante Jacobs, and it is a present sent vnto my Lord Esau, and beholde, he hym selfe cometh after vs: And so commaunded he the seconde, and the thyrde, and all that folowed the droues sayynge of thys maner: le that ye speake vnto Esau when ye mete hym, and saye moreouer: thy seruante Jacob also cometh after vs, for he sayde: I wyl please his wrath with y present that goeth before me, and afterward I wyl see hym my selfe, yf peradventure he wyl receaue me to grace: So went the present before hym and he taried all that nyght in the company, and rose vp the same nyght, and toke hys two wyues and hys two maydens, and hys eleuen sonnes, and went ouer the foorde Iabok. And he toke the and sent them ouer theryner, and sent ouer that he had, and taried behinde hym selfe alone.

And there *** wrestled** a man wyth hym vnto the breakynge of the daye. And when he sawe that he coude not preuaile agaynst hym, he smote hym vnder the thye, and the fenowe of Jacobs thye strake, as he wrestled wyth hym. And he sayde: let me goo, for the daye breaketh. Which answered: I wyl not let the goo, excepte thou blesse me. And he sayde vnto hym: what is thy name? he answered: Jacob. he sayde: thou shalt be called Jacob nomore, but *** Israhel.** For *** as a prince** hast thou wrestled wyth God: and wyth man, and hast preuailed.

And Jacob asked hym sayynge: tell me thy name. And he sayde, wherfore dost thou so aske after my *** name**: and he blessed hym there. And Jacob called the name of y place *** Peniel**, for I haue sene God face to face, & my lyfe is preserued. And as he went ouer Peniel, the sonne rose vpon hym, and he halted vpon hys thye. And therfore is it that the chyldren of Israhel eate not of the fenow that stranke in that place of the thye, vnto this daye: because that he touched the place of Jacobs thye in the fenow that stranke.

The xxxiii. Chapter.

Esau and Jacob are agreed: and Jacob came vnto Sichem.

Jacob



And Jacob lystynge vpon his eyes, looked, and beholde, Esau came, haupynge wyth him. **iii. hundred** men. And he deuyded the chyldren vnto Lea and vnto Rachel and vnto the **ii. maydens**. And he put the maydens and their chyldren formost, and Lea and hys chyldren after, and Rachel and Joseph hyndermost. And he went before them and *** fell** on the grounde. **vij. tymes** vntill he came vnto his brother.

Esau *** came** to mete hym and embraced hym and fell on hys necke and kyssed hym, and they wepte. And he lyfte vpon hys eyes & sawe the women, and y chyldren, and sayde: whence hast thou these? *** (And so they belode vnto the.)** And he answered: they are the chyldren whych God hath geuen thy seruante. Then came the maydens forth, & their chyldren, and dyd theyr obeysaunce. Lea also with hys chyldren came & dyd theyr obeysaunce. And last of all came Joseph & Rachel, & dyd theyr obeysaunce.

And he sayde: what is all y droue whych I mett? he answered: that I maye fynde grace in the syghte of my Lord. And Esau sayde: I haue ynough my brother, kepe that thou hast vnto thy selfe. To whom Jacob answered, oh nay, but yf I haue founde grace in thy syghte, receaue my present of my hande: for I haue sene thy face *** as though** I had sene the face of God: *** And thou hast** had a good wyl toward me. Obtake my blessinge that is brought the, for God hath had mercy on me. *** (Seuynge me all thynges.)** And I haue ynough. And so he compelled hym, and he toke it. And he sayde: let vs take oure iourney and goo, I wyl goo before the. Jacob answered him: my Lord, Thou knowest, that the chyldren are tendre, & the ewes & kyne wyth yonge vnder myne hande, which yf men shalde ouerdryue but euen one daye all the shepe wyl dye. Wh let my Lord goo before hys seruante, and I wyl dryue saye and softly, accordynge as the catell that goeth before me and the chyldren be able to endure: vntill I come to my Lord vnto Seir.

And Esau sayde: let me yet leane some of my folke with the. And he answered, what needeth it? *** (Thys one thringe oner haue I neede of.)** let me fynde grace in the syghte of my Lord. So Esau went hys waye agayne that same daye vnto Seir. And Jacob toke hys iourney toward Suceoth, ad buyt hym an house, ad made bootheres for his catell. And therfore is it, that the name of the place is called *** Suceoth.**

And Jacob came to Sale a cite of Sichem whych is in the lande of Canaan, after that he was come from Mesopotamia, and pytched before the cite, and bought a par-

cell of grounde (were he pytched hys tent) of the chyldren of hemor Sichems father: for an hundred peces of money. And he made there an autler, & called vpon y myghtie God of Israhel.

The xxxiiij. Chapter.

The rauelshynge of Dina Jacobs daughter by the me of Sichem. And of the great bloude shedynge done by the sonnes of Jacob.



Dina y daughter of Lea *** which** she bare vnto Jacob, went out to se the daughters of the lade, whom whan Sichem the sonne of hemor the heuete Lorde of the countrey sawe, he toke her, and laye with her, and forced *** her**: and hys harte laye vnto Dina the daughter of Jacob. And he loued that damsell and spake kynndly vnto her, and Sichem spake vnto hys father hemor sayynge, gett me thys mayden vnto my wyfe. And Jacob hearde that he had defyled Dina hys daughter, hys sonnes beynge with theyr catell in the felde, and he helde hys peace, vntill they were come. And hemor the father of Sichem went vnto Jacob, to comen with hym. And whan the sonnes of Jacob commynge out of the felde herde it, it grieved the, & they were not a lytle wrooth, because he had wrought folye in Israhel, in that he had lyeu wyth Jacobs daughter, which thinge ought not to be done. And hemor commened with them sayynge: the soule of my sone Sichem longeth for youre daughter: geue her hym to wyfe, and make marriages with vs: and geue youre daughters vnto vs, and take oure daughters vnto you, & ye shall dwell wyth vs, and the lande shall be before you, dwell and do youre busyness, and haue youre possessyons there in. And Sichem sayde vnto hys father and hys brethren, let me fynde grace in youre eyes, and what soeuer ye apoynte me, that wyl I geue. *** (He frely of me both the dowry and gyltes)**, and I wyl geue accordynge as ye saye vnto me, so that ye geue me the damsell to wyfe.

But the sonnes of Jacob answered to Sichem & hemor hys father talkynge amonge them selues deceptefully, because he had defyled Dina theyr syster. And they sayde vnto them, we can not do thys thyng that we shulde geue oure syster to one that is vncircumcised, for that were a shame vnto vs. But in thys wyl we consent vnto you: If ye wyl be as we be and all the men chyldren amonge you be circumcised, then wyl we geue oure daughters to you and take youre daughters to vs, and wyl dwell wyth you and be one people. But and yf ye wyl not barken vnto vs to be circumcised, than wyl we take oure daughter & goo oure wayes. Their wordes pleased hemor: and Sichem his sonne.

hys sonne. And the ponge man deserde not for to do the thyng, because he had a lust to Jacobs daughter: he was also most sett by of all that were in hys fathers house. Then Hemor & Sychem hys sonne went vnto the gate of their ctye, and comened with the me of their ctye, sayinge: these men are unfayned towarde vs, and dwell in the lande and do their occupacyon therein. And in the lande is rowme ynough for them, we wyll take their daughters to wyues, and geue theioure daughters: only here in wyll they consent vnto vs for to dwell wyth vs & to be one people: yf all the men chyldren that are amonge vs be circuncysed as they are. Shall not their goodes and their substance and all theyr cattell be oures, only yf we consente vnto them? For they wyll dwell wyth vs.

And vnto Hemor and Sychem his sonne harkened all that went out at the gate of hys ctye. And all the men chyldren were circuncysed whatsoeuer went out at the gates of his ctye. And it happened the thyrde daye (when it was paynefull to them) .ij. of the sonnes of Jacob Symeon and Leui dynas brythre, toke ether of them his swerde and wet in to the ctye boldly, and slewe all that was male, and slewe also Hemor and Sychem hys sonne with the edge of the swerde, and toke Dina out of Sychems house, and went their waye.

And the sonnes of Jacob chynge vpon the deed, spoyled the ctye, because they had despyled their syster: & toke their shepe, oxen, and their asses and whatsoeuer was in the ctye and also in yf felde. And all their goodes & all their chyldren, and theyr wyues toke theyr captiue and made hauouck of all that was in the house.

But Jacob sayde to Symeon and Leui: ye haue troubled me and made me stycke before the inhabitours of the lade, before the Canaanite and the Pherezite. And I beyng fewe in nombre, they shall gather them selues together agaynst me & slepe me, and so shall I and my house be destroyed. And they answered: shulde they deale with oure syster as with an whoore.

The xxxv. Chapter.

Jacob goeth vnto Bethel, and buryeth hys pynages vnder an oke. Deboza dyeth. Jacob is called Israel. The laude of Canaan is promysed him. Rachel dyeth in labour: Ruben laye wyth hys fathers concubynne. The death of Isaac.

AND God sayde vnto Jacob, arse and get yf vnto Bethel, and dwell there. And make there an aulter vnto God that appeared vnto the, when thou fleddest from the face of Esau thy brother. Then sayde Jacob vnto hys household and to all that were wyth hym: put awaye the straunge goddes that are amonge you and be cleane, and chaunge poure

garmentes, for we wyll arse and goo vnto Bethel and I wyll make an aulter there, vnto God, which berde me in the daye of my tribulacyon, and was wyth me in the waye which I went.

And they gaue vnto Jacob all the straggel goddes which they had in their haddes, and all their earinges which were in their eares, & Jacob byd the vnder an oke wyth was by Sychem. And whan they departed, the feare of God fell vpon the ctyes that were rounde aboute them. And they dyd not folowe after the sonnes of Jacob. So came Jacob to Lus which is in the lande of Canaan. The same is Bethel, he & all the people that was wyth him. And he buylded there an aulter, and called y place: The God of Bethel, because that God appered vnto hym there, when he fled from the face of his brother.

But * Deboza Rebeccas norse, dyed, & was buryed vnto Bethel vnder an oke. And the name of it was called: the oke of lamentacyon. And God appeared vnto Jacob agayne after he came out of Mesopotamia and blessed hym, and God sayde vnto him: thy name is Jacob. Not wythstondinge thou shalt be no more called * Jacob, but Israel shall be thy name. And he called hys name Israel.

And God sayde vnto him: I am God almighty, growe and multiplie, people and a multitude of people shall sprynge of the, yee and kynges shall come out of thy loynes. And the lande wyth I gaue Abraham and Isaac, will I geue vnto the, and vnto thy seed after the will I geue that lade also. And so God departed vnto hym in the place where he had talked wyth hym. And Jacob set vnto a marke in the place where he talked wyth hym: euen a marke of stone and powred oyle vnto the, & powred also oyle thereon, and Jacob called the name of y place where God spake wyth hym * Bethel.

And they departed from Bethel, and wher he was but a felde bryth fro Ephrath, Rachel began to traual, and in traueylng she was in purrell. And it happened as she was in paynes of hys labour, the mydwyfe sayde vnto her, feare not, for thys sonne is thyne also. Then as hys soule was a departinge, she * must dye, she called his name: Ben Dni. (the sonne of my sorowe.) But hys father called hym Ben Jamin. (The sonne of the right hande.) And thus dyed Rachel and was buryed in the waye to Ephrath, which is Bethlehem. And Jacob sett vnto a stone vnto hir graue, which is called Rachels graue stone vnto thys daye. And Israel went thence, & pyched vnto hys tent beyonde the soure of Eder. And it chaunced as Israel dwelt in the lande, that Ruben went and laye wyth

laye * wyth Bilha hys fathers concubynne, and it came to Israels care. The sonnes of Jacob were .xij. in nombre. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Juda, Issachar, and Zabulon. The sonnes of Rachel: Joseph and Ben Jamin. The sonnes of Bilha Rachels mayde: Dan and Neptali. The sonnes of Zilpha Leas mayde, Gad and Isser. These are the sonnes of Jacob wyth were bozne hym in Mesopotamia.

And so Jacob came vnto Issachars father to Hamre vnto kyriath Arba which is Hebron: where Abraham & Isaac solourned as straungers. And the dayes of Isaac were an hundred and .lxxx. yeres: & Isaac fell speke and dyed, and was put vnto hys people, beyng olde and full of dayes. And hys sonnes Esau and Jacob buryed him.

The xxxvi. Chapter.

The wyue of Esau. Jacob and Esau are richte. The genealogie of Esau. Esau dwelleth in the hill Seir.

THese are the generacions of Esau. The same is Edom. Esau toke his wyues of the daughters of Canaan. Ada the daughter of Elon an Heithite, & Ahalibama y daughter of Ana, the daughter of zibeon an Heuyte, and Basmath Jinaels daughter & sister of Rebaioth. And Ada bare vnto Esau, Eliphaz: and Basmath bare Reguel: And Ahalibama bare Jeus and Jaellan and Kozah. These are the sonnes of Esau wyth were bozne him in the lande of Canaan.

And Esau toke his wyues and hys sonnes and daughters and all the sonnes of hys house: hys goodes and all hys cattell and all hys substance wyth he had gott in the lande of Canaan, and went into a countre awaye from the face of hys brother Jacob: for their ryches was moche, and they coude not dwell together, and the lande where in they were straungers, coude not receaue the: because of their possession. Thus dwelt Esau in mounte Seir. The same Esau is Edom. These are the generacions of Esau father of the Edomites in mounte Seir, and these are the names of Esaus sonnes: * Eliphaz the sonne of Ada y wyfe of Esau, and Reguel the sonne of Basmath the wyfe of Esau. And the sonnes of Eliphaz were: Theman, Omar, Zepho, Gaethon and Kenas. And Thimna was concubynne to Eliphaz Esaus sonne, and bare vnto Eliphaz Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Rahath, Serah, Samma and Misa, these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Ahalibama the daughter of Ana daughter of ze-

bion Esaus wyfe, and she bare vnto Esau: Jeus, Jaellan and Kozah.

These were dukes of the sonnes of Esau. The chyldren of * Eliphaz the fyrst sonne of Esau, were these: duke theman, duke Omar, duke zepho, duke kenas, and duke Kozah, duke Gaethon and duke Amalech. These are the dukes that came of Eliphaz in the lande of Edom, and these were the sonnes of Ada. These also are the chyldren of Reguel Esaus sonne: duke Rahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the lande of Edom, & these are the sonnes of Basmath Esaus wyfe. These were the chyldren of Ahalibama Esaus wyfe: duke Jeus, duke Jaellan, duke Kozah, these dukes came of Ahalibama y daughter of Ana Esaus wyfe. These are the chyldren of Esau, and these are the dukes of the: which Esau is Edom. These are the chyldren of Seir the Horite, the inhabitours of the lande: Lotchan, Sobal, zibeon, and Ana, and Dison, Eser and Dusan. These also are the dukes of the Horites the chyldren of Seir in the lande of Edom. And the chyldren of Lotchan were: Hori and Heman. And Lotchans syster was called Thymna.

The chyldren of Sobal were these: Arian, Manahath and Ebal, Zepho & Dni. These are the chyldren of zibeon. Arian and Ana, thys was that Ana that founde milkes in the wyldernes, as he fed hys father zibeons asses. The chyldren of Ana were these: Dison and Ahalibama the daughter of Ana. These are the chyldren of Dison, Heman and Eshan, Jethran and Cheran. The chyldren of Eser are these: Bilhan, Serauan and Ilan. The chyldren of Dusan also are these: Ez and Aran. These are the dukes that came of Hori: duke Lotchan, duke Sobal, duke zibeon, duke Ana, duke Dison, duke Eser, duke Dusan. These be the dukes y came of Hori after their dukedomes in the lande of Seir. These are the kynges that reygned in the lande of Edom before there reygned any kyng vpon the chyldren of Israel. Bela the sonne of Beor reygned in Edomea, & the name of hys ctye was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Bozra, reygned in hys steade. When Jobab also was dead, Husam of the lade of Theman reygned in his steade. And after the deth of Husam, Hadad the sonne of Bedad which slewe the Hadianites in the felde of the Moabites, reygned in hys steade, and the name of hys ctye was Auith. When Hadad was dead, Samia of Massaka reygned in his steade. Wher Samia was dead, Saul of the ryuer Reboboth reygned in hys steade. When Saul was dead, Baal Hanan y sonne of Achboz reygned in his

in his steade. And after the deth of Baal Hanaan the sonne of Achboz, Hadad reigned in his steade, and þ name of his cytye was Ba-hu. And hys wyfes name Rebecabel the daughter of Hattob, þ daughter of Heseaib.

These are the names of the dukes that came of Esau, in þ. xij. hundredes, places and names: duke Thymna, duke Alua, duke Jetheth, duke Abalibama, duke Ela, duke Dinon, duke Kenas, duke Theman, duke Mebaz, duke Magdiel, duke Iram. These be the dukes of Edomea accordyng to theyr habitacions, in the lande of theyr possessions. Thys Esau is the father of the Edomites.

The xxxvij. Chapter.

Joseph accuseth hys brethren. Joseph dreameth and is hated of hys brethren and is sold to the Amarietes. Jacob bewepeth Joseph.



In Jacob dwelt in the lande where in his father was a stranger, even in the lade of Chanaan. These are the generacions of Jacob. When Joseph was. xviij. yere olde, he kepte shepe wyth hys brethren, and the lad was with the sonnes of Bilha and with the sonnes of Zilpha his fathers wyues. And he brought unto their father an euill sayinge of them. But Israel loued Joseph more than all hys chyldren, because he begat him in hys olde age, and he made hym a coote of many coloures.

And when hys brethren sawe that theyr father loued him more than all his brethren, they hated hym & coude not speke peaceably vnto hym. Moreouer whan Joseph had dreamed a dreame, he tolde it his brethren whych hated hym yet the more. And he sayde vnto them: heare I praye yowme thys dreame which I haue dreamed: Beholde we were byndinge sheues in the felde: & lo, my sheffe arose, and stode by ryght, and poures stode rounde aboute and made obeysaunce to my sheffe. To whom hys brethren sayde: Hailt thou be oure kyng in dede? or shalt þ in dede haue dominion ouer vs? And they hated hym yet the more, because of hys dreames, and of his wordes.

And he dreamed yet another dreame and tolde it his brethren sayinge: beholde, I haue had one dreame more: me thought the sonne

and the moone & xj. starres made obeysaunce to me. And when he had tolde it vnto his father and hys brethren, hys father rebuked him & sayde vnto him: what is thys dreame which thou hast dreamed: Shall I & thy mother and thy brethren come to fall on the ground before the? And hys brethren hated him, but hys father noted the sayinge.

Hys brethren also went to kepe their fathes shepe in Sichem, and Israel sayde vnto Joseph: do not thy brethren kepe in Sichem? come, and I wyll sende the to the. He answered & here am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe, and byngge me worde agayne. And so he sent him out of the vale of Hebron and he went to Sichem. And a certayne man founde hym, and beholde he was wanderyng out of hys waye in the felde, and the ma asked him: what sekest thou? He answered: I seke my brethren, tell me I praye the where they kepe shepe. And the ma sayde, they are departed hence, for I herde them saye: let vs goo vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

And when they sawe him a farre of before he came at them, they toke counsell agaynst him, for to slei hym. For one sayde to another: Beholde this & dreamer cometh: come nowe therfore and let vs slei hym and cast hym in to some pyt, and we wyll saie a wycked beast hath deuoured hym, and we shall se what wyll come of hys dreames.

Whē Ruben hearde that, he & yd him out of their handes and sayde, we wyll not kyll hym. And Ruben sayde more ouer vnto them, thede not his & blonde, but cast him in to thys pyt þ is in the wyldernes, and laye no hande vpon him: & (thys he sayde.) Namely, that he myght clym out of their handes & deliuer him to hys father agayne.

And it happened that whan Joseph was come vnto hys brethren, they strypte him out of his coot, hys party coloured coote þ was vpon hym, and they toke hym and cast hym into an emptye pyt: wherein was no water. And they satt the downe to eate brede. And as they lyft vp their eyes and looked aboute, there came a compaignie of Amarietes from Gilead, and their camels lade with spicer, baulme, and myrr, and were goyng downe to carie it into Egypte.

And Juda sayde vnto his brethren: what auayleth it yf we slei oure brother, and kepe hys blonde secret? come on and let vs sell hym to the Amarietes, and let not oure hande be vpon hym: for he is oure brother and oure fleche. And hys brethren were content. Then as the Amarietes marchaunt men passed by, they drewe and lyft Joseph out of the pyt and solde him vnto the Amarietes for

tes for. xx. peces of syluer. And they brought him into Egypte.

And when Ruben came agayne vnto þ pyt & fonde not Joseph there, he & rent his cloothes and went agayne vnto his brethren sayinge: the lad is not yonder, and wherher shall I goo? And they toke Josephs coote and kyled a goote, & dypped the coote in the bloude. And they sent that party coloured coote, and brought it vnto their father and sayde: Thys haue we founde: se whether it be thy sonnes coote or no. And he knewe it sayinge, it is my sonnes coote, a wycked beast hath & deuoured hym, Joseph is rent in peces. And Jacob rent hys cloothes, and put sacke clothe aboute his loynes, and sorowed for his sonne a longe season. But all his sonnes and all hys daughters rose vp to comforte him. Nevertheless he wolde not be comforted, but sayde: I wyll go downe into the graue vnto my sonne, mourninge. And thus hys father wepte for hym. And the Amarietes & solde hym in Egypte vnto Putiphar a Lord of Pharaos, and his chefe steward.

The xxxviij. Chapter.

The marriage of Iuda. The trespass of Er and Onan, and the benygnaunce of God that came ther vpon. Iuda leue with his daughter Thamar. The birth of Pharez and Zarah.

In fortunat at that tyme, that Judas went downe from his brethren, and gatt hym to a man called Hira of Odollam, and there he sawe the daughter of a man called & Sina a Canaanite. And he toke her and wet in to her. And she conceaued & bare a sonne and called hys name Er. And she conceaued agayne, and bare a sonne and called him Onan. And she conceaued agayne, & bare yet a sonne, whom she called Sela: & and he was at Chelyb when she bare him.

And Judas gaue Er hys eldest sonne a wyfe, whose name was Thamar. And Er Judas eldest sonne was & wycked in the syghte of the Lorde, & the Lorde slewe hym. And Judas sayde vnto Onan: goo into thy brothers wyfe and marie her, þ thou mayest styre vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his, therfore when he went into his brothers wyfe, he spylled it on the grounde, and gaue not seed vnto hys brother. And the chyng whych he dyd, displeased the Lorde, wherfore he slewe him also. Then sayde Judas to Thamar hys daughter in lawe: remaine a wydowe at thy fathers house, tyll Sela my sonne be growne: for he sayde: Lest peradventure he dye also, as hys brethren dyd. And Thamar wente and dwelt in her fathers house.

And in processe of tyme, the daughter of

Sina Judas wyfe dyed. Then Judas when he had left mourninge, went vnto his shepe & herders to Thymnath he and his frede Hira of Odollam. And one tolde Thamar sayinge: beholde, thy father in lawe goeth vp to Thymnath, to & there hys shepe. And she put hys wydows garmentes of from her & couered her wyth a clooke, and dysgysed her selfe: And satt her downe in a comon place which is by þ hye wayes syde to Thymnath, for because she sawe þ Sela was growne, and she was not geuen vnto him to wyfe.

When Juda sawe her, he thought it had bene an whoore, because she had couered hys face. And he turned to her vnto the waye, & sayde, come I praye the, let me lye with the, for he knewe not that it was hys daughter in lawe. And she answered: what wilt thou gyue me, for to lye with me? Then sayde he, I wyll sende the a kydd from the flocke. She sayde, Than geue me a pledge tyll thou sende it. He sayde, what pledge shall I geue the? She answered: thy sygnett, thy bracelet, and thy staffe that is in thy hande. And he gaue it her and lay by her, and she was with chyld by hym. And she gatt here by and went and put her mantell from her, and put on hys wydows rayment. And Judas sent the kydd by hys frende of Odollam, for to receaue hys pledge agayne from the wyfes hande. But he founde her not, Than asked he the men of the same place sayinge, where is the whoore that satt openly by the waye syde? They answered, There was no whoore here. He came therfore to Juda agayne & sayde vnto him: I can not finde her, and also the men of the place sayde, that there was no whoore there. And Juda sayde, let her take it to her, lest we be chaimed. Beholde I sente the kydd and thou hast not founde her.

And it came to passe that after. iij. monethes, one tolde Juda sayinge: Thamar thy daughter in lawe hath played the whoore, and wyth playinge the whoore is become great with chyld. And Juda sayde, byngge der forth, that she maye be brente. And when they brought her forth, she sent to her father in lawe sayinge: by the man vnto whome thesethynges pertaine, am I with chyld. And sayde also, loke whose are thys scale, bracelet, and thys staffe. And Juda knewe the and sayde, she hath bene more ryght woth than I, because I gaue her not to Sela my sonne. And he laye with her nomore.

It fortunat when tyme was come that she shulde be deliuered, beholde there was ij. twynnes in hys wombe. And it fortunat, that whan she traueled, the one put out hys hande and the mydwife toke and hownde a reed threde aboute it sayinge, thys is come out fyrst. And it chaunced, that he plucked hys hande backe agayne, and beholde hys

hys brother came out. And she sayde, wherefore hast thou rent a rent upon thyself called his name, Pharez. Afterwarde came out his brother that had y^e redd chere about hys hande, and his name was called Zarah.

The xxxix. Chapter.

God prospereth Joseph. Pharaos wyfe expecteth him. He is accused & cast in pylon. God hath mercy vpon hym.

Ioseph was brought vnto Egypte, and Putiphar * a Lorde of Pharaos (a his chiefe steward an Egyptian) bought him of the Chanaanites which had brought him thither. And God was with Joseph, & he became a lucke man, continuing in the house of his master the Egyptian. And his master sawe that God was with him, & that God made all that he dyd to prosper in his hande. And Joseph founde grace in hys masters syghte, and serued him. And made hym ruler of hys house, and put all that he had in his hande. And it fortuned from the tyme that he had made him ruler ouer hys house and ouer all that he had, the Lorde * blessed the Egyptians house for Josephs sake, and the blessinge of the Lorde was vpon all that he had in the house, and in the felde. And there-

fore he left all that he had in Josephs hande, and looked vpon nothyng that was wth hym, save only on the bread whych he dyd eate. And Joseph was a * goodly persone & a well fauored. And it fortuned after this, that his masters wyfe cast hys eyes vpo Joseph and sayde: come lye with me. But he refused, and sayde to hys masters wyfe: Beholde, my master woteth not what he hath in the house with me, and hath commytted all that he hath to my hande. * There is no man greater in the house than I, neyther hath he kepte any thynge from me, but only the, because thou art hys wyfe. Howe than can I do this great wickednes, and synne agaynst God? And after this maner spake he to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her company.

And it fortuned on a certayne conuenient daye, that Joseph entred into the house, to do hys busynes: and there was none of the household by, in the house. And she caught him by the garment sayinge: come slepe with me. And he left hys garment in hys hande and fled, and gotte hym out. And it chaunced. When she sawe that he had left his garment in hys hande, and was fled out. * (And she not regarded.) She called vnto the men of his house, and tolde them, sayinge: Se, he hath brought in an Hebrew vnto vs to do vs shame. for he came in to me, for to haue slept wth me. And I begane to crye wth a lowde voyce. And when he hearde y^e crye

he left hys garment to me, and fled awaye, and got him out.

And she layed vpon hys garment by her, vntill hys Lorde came home. And she tolde him with these wordes sayinge: Chys Hebrewes seruaunte whych thou hast brought vnto vs, came into me to do me shame. But as soone as I lyft vpon my voyce and cryed, he left hys garment wth me and fled out. When his master. * (Sprunge to light of conscience.)

hearde the wordes of hys wyfe whych she tolde hym sayinge: after this maner dyd thy seruaunte to me, he waxed wrooth.

And the master toke Joseph & put hym in * pylon euen in to the place where the kyngeges pyloners laye bounde. And there continued he in pylon, but the Lorde was wth Joseph, and she wed hym merce, and gotte hym fauoure in the syghte of the Lorde of pylon. And the keeper of the pylon commytted to Josephs hande all the pyloners that were in the pylon house. And whatsoever was done there, that dyd he. And the keeper of the pylon looked vnto nothyng that was vnder his hande, saynge that the Lorde was wth him. If of what sorcer he dyd, the Lorde made it to prosper.

The xl. Chapter.

Joseph expoundeth the dreames of the two pyloners.



And it chaunced after this, that the buttelar of the kynge of Egypte and hys baker had offended their Lorde the kynge of Egypte. And Pharaos was angrie agaynst his two officers: agaynst y^e chiefe buttelar & the chiefe baker: and put them in warde in hys chiefe Stewards house: euen in the pylon and place where Joseph was bounde. And the chiefe Stewarde gaue Joseph a charge with them, & he serued the. And they continued a season in warde.

And they dreamed ether of them in one nyght: both the buttelar and the baker of the kynge of Egypte which were bounde in the pylon house, ether of them his dreame, and eache mannes dreame of a sondre interpretation. When Joseph came in vnto them in the moynynge, and looked vpon them: beholde, they were sabb. And he asked Pharaos officers that were wth hym in hys masters warde sayinge: Wherefore loke ye so sadly to daye? They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them: do not interpretynge belonge to God: yet tell me. And the chiefe buttelar tolde his dreame to Joseph, and sayde vnto him: In my dreame me thought there stode a vyne before me, and in the vyne were. iij. bryanches, and it was as thought it budded, and her blossoms wth forth: and the grapes there of waxed rype. And

And I had Pharaos cuppe in my hande, and tolde of the grapes and wthonge them in to Pharaos cuppe: and he puered Pharaos cuppe in to my hande. And Joseph sayde vnto hym: this is the interpretation of it. The thre bryanches at thre dayes: wthin thre dayes shall Pharaos lyft vpon one heade, and restoze the vnto thynne offyce agayne, and thou shalt deliuer Pharaos cuppe in to hys hande, after the old maner wherein thou wast wont to geue hym drynke. But yf thou thynke on me wth the, when thou art in good case, shewe merce. I praye the) vnto me. And make mencion of me to Pharaos, and bryng me out of this house: for I was stollen out of the lande of the Hebrewes, and here also haue I done nothyngs at all, wherfore they shulde haue put me in to this dungeon. When the chiefe baker sawe that the interpretation was good, he sayde vnto Joseph: me thought also in my dreame, that I had. iij. wyker baskettes on my heade. And in the uppermost basket there was of all maner bakmeates for Pharaos. And the vydes dyd eate the out of the basket that was vpon my head.

And Joseph answered and sayde: this is the interpretation therof. The thre baskettes are thre dayes, for this daye thre dayes shall Pharaos take thy heade from the, and shall hage the on a tree, and the vydes shall eate thy fleshe from of the.

And it came to passe y^e thyrde daye whych was Pharaos * byrth daye, that he made a feast vnto all hys seruauntes. And he lyfted vpon the head of the chiefe buttelar and of the chiefe baker amonge hys seruauntes. And restored the chiefe buttelar vnto hys buttelarshyppe agayne: whych also recched the cuppe in to Pharaos hande, but he hanged the chiefe baker: euen as Joseph had interpreted vnto them. Nether dyd the chiefe buttelar remember Joseph, but forgot hym.

The xli. Chapter.

Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes: Manasses & Ephraim. The death becometh in Egypt.



And it fortuned after two yeres, that Pharaos dreamed, and beholde, he stode by a ryuers syde, & there came out

of the ryuer seven goodly kyne and fatt felled, and fedd in a medowe. * viij. other kyne came vpon after them out of the ryuer, euell fauored and leane felled, and stode by the other kyne vpon the bynke of the ryuer. And the euell fauored and leane felled kyne dyd eate vpon the seuen well fauored and fatt kyne: and Pharaos awoke. And he slepte agayne, and dreamed the secunde tyme. And beholde, seven eares of corne grewe vpon one stalk, ranche and goodly. And agayne, seuen thynne eares blasted wth the east wynde, sprange vpon after them: and the seuen thynne eares deuorred the seuen ranche and full eares. And Pharaos awoke: and se, it was a dreame. And wth the moynynge came, his sprete was troubled. And he sent and called for all the sothesayers of Egypte, and all the wyse men therof, and Pharaos tolde the hys dreame: but there was none of the that coulde interpretate it vnto Pharaos. Then spake the chiefe buttelar vnto Pharaos sayinge: I do remember my fautes this daye. Pharaos beyng angrie wth hys seruauntes, put in warde the chiefe Stewards house both me & the chiefe baker. And we dreamed both of vs in one nyght, and eche mannes dreame of a sondre interpretation.

And there was wth vs a ponge man, an Hebrew borne, seruaunte vnto the chiefe Stewarde. To whom wha we tolde them, he declared oure dreames to vs accordynge to ether of oure dreames. And as he declared vnto vs, euen so it came to passe. For he restored me to myne offyce agayne, & hanged hym.

Pharaos sent therfore and called Joseph. And they brought hym hastily out of * pylon. And he shaued hym selfe and chaunged hys rayment, and came in to Pharaos. And Pharaos sayde vnto Joseph: I haue seene a dreame, and no man can interpretate it, and I haue hearde saye of the, that as soone as thou hearest a dreame, thou canst interpretate it. Joseph answered Pharaos, sayinge: Not I, but God shall geue Pharaos an answer of peace. And Pharaos sayde vnto Joseph: In my dreame me thought I stode by a ryuers syde, and there came out of the ryuer seven fatt felled, and well fauored kyne, & fedd in the medowe. And then seven other kyne came vpon after them: poore and very euell fauored and leane felled: such as I neuer sawe in all the lande of Egypte, they were so euell fauored. And the seuen leane & euell fauored kyne dyd eate vpon the fyft. viij. fatt kyne. And when they had eaten the vy, a man coulde not perceiue that they had eaten them: but they were still as euell fauored as they were at the begynnynge. And I awoke. And I sawe agayne in my dreame & beholde, viij. eares sprange out of one stalk, full

full and fayre, and. viij. other cares agayne, wythered, thynne and blasted with the east wynde, sprange vp after the. And the thynne cares deuorwed the. viij. good cares. And I haue tolde it vnto soth sayers, but there was no man that coulde tell, what it meane. And Joseph answered Pharaos: both Pharaos dreames are one. And God hath shewed Pharaos what he is aboute to do. The. viij. good kyne are. viij. yeares: and the. viij. good cares are seven yeares also, and it is but one dreame. Lpke wyse, p. vii. thynne and euell fauored kyne that came out after the. are. viij. yeares: and the. viij. emptye and blasted cares shalbe. viij. yeares of hunger. **D** Thys whych I haue sayde vnto Pharaos, is it that God is aboute to do, and sheweth it vnto Pharaos.

Beholde there come. viij. yeare of great plenteousnes throughe out all the lande of Egypte. And agayne there shal arys after them. viij. yeares of hunger. And all the plenteousnes shalbe forgotte in the lande of Egypte: And the hunger shal consume the lande: neither shal the plenteousnes be knowen in the lande, by reason of that hunger that shal come after, for it shalbe exceedinge great. And as concernynge that the dreame was doubled vnto Pharaos the secōde tyme, beholde, the thyng is certainly prepared of God, & God wyl shortly brynge it to passe.

Nowe therfore, let Pharaos prouyde for a man of vnderstandynge and wylsome, and sett hym ouer the lande of Egypte. And let Pharaos do thys also, that he make officers ouer the lande, and take vp the fyfte parte of the lande of Egypte in the. viij. plenteous yeares, and let them gather all the foode of these good yerres that come, and lay vp corne vnder the hande of Pharaos, that there maye be foode in the cyties, and there let them kepe it: that there maye be foode in stoor in the lande, agaynst the seven yeares of hunger whych shal come in the lande of Egypte, that the lande perishe not thowgh hunger.

E And the sayinge pleased Pharaos and all his seruantes. Then sayde Pharaos vnto his seruantes: where shal we fynde soch a man as thys is, in whom is the sperte of God? And Pharaos sayde vnto Joseph: for as moche as God hath shewed the all thys, there is no man of vnderstandynge or of wylsome lyke vnto y. Thou therfore walt be * ouer my house, and accordynge to thy wordes shal all my people be ruled, only in y kynges seate wyl I be aboue the. And Pharaos sayde agayne vnto Joseph: beholde, I haue sett the ouer all the lande of Egypte. And he toke of his rynge from his hande, and put it vpon Josephs hande, and arayed hym in cloth of raryes, and put a golden

cheyne aboute his necke, and sett hym vpon the best charette that he had, saue one. And they cryed before hym: Bowe the knee, and Pharaos made hym ruler ouer all the lande of Egypte.

And Pharaos sayde vnto Joseph: I am Pharaos, wythout the shall no man lyfte vp his hande or fote in all the lande of Egypte. And he called Josephs name * zaphnath Paana. And he gaue hym to wyte Asnath the daughter of Putiphar prest of On. Then went Joseph abrode in the lande of Egypte. And he was thyrtye yeare olde * when he stode before Pharaos kyng of Egypte. And Joseph departynge from the presence of Pharaos, went thowgh out all the lande of Egypte.

And in the seven plenteous yeares they made sheues and gathered vp all y foode of the seuen plenteous yeares which were in the lande of Egypte, and layed vp the same in the cyties. The foode of the felde that grew rownde aboute euery cyte, layed he vp in the same. And Joseph layde vpon corne in stoor, lyke vnto the sande of the see, in multitude out of mesure, vntill he left nō bynyng: for it was wythout nombre. And vnto Joseph were bozne two sonnes: before the yeares of hunger came) whych Asnath the daughter of Putiphar prest of On, bare vnto hym. And Joseph called the name of y fyrst sonne * Manasse, for God (sayde he) hath made me forgett all my laboure ad all my fathers householde. The name of the seconde called he Ephraim, for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the seven yeares of plenteousnes that was in the lande of Egypte were ended, then came the seven yeares of * deth accordynge as Joseph had sayde. And y deth was in all lades: but in all the lande of Egypte was there yet foode. And when the lande of Egypt also began to hunger, the people cryed to Pharaos for bread. And Pharaos sayde vnto all the Egyptians, goo vnto Joseph, and what he sayth to you, that doo. And the deth was thowgh out all the land. And Joseph opened all that was in the cyties, and solde vnto the Egyptians. for the hunger waxed sore in the lande of Egypte: And all countrees came to Egypte to Joseph for to bye corne: because that the hūger was so sore in all landes.

The. xlii. Chapter.

E Josephs brethren come into Egypte to bye corne. And he knoweth them and testeth them. Symeon is put in prison: the other setoone to their father to letche Ben Jamin. Hys father is lothe to let hym go: but at the last he graunteth it.

And Jacob

And Jacob seynge y there was corne in Egypt, sayde vnto his sonnes: why gaze ye one vpon another? And he sayd: beholde, I haue heard that there is corne in Egypte. * Gete you downe thither & bye vs corne from thence, that we maye lyue & not dye. So went Josephs ten brethren downe to bye corne of the Egyptians. But Ben Jamin Josephs brother wolde not Jacob sende with his other brethren, for he sayd: lest some mysfortune happen hym.

And the sonnes of Israel came to bye corne amonge other that came, for there was deth in the lande of Canaan. And Joseph was gouerner in the lande, and solde to all the people of the lande. And his brethren came, and fel flat on the grounde before hym. **B** When Joseph sawe his brethren, he knewe them: and made hym selfe straunge vnto them, and spake roughly vnto them, sayinge: Whence come ye? They answered: out of the lande of Canaan, to bye vytayle. And Joseph knewe his brethren, but they knewe not hym.

And Joseph remembred his * dreames which he dreamed of them, and sayd vnto them: ye are spyes, and to se where the lande is weake is youre compynge. And they sayd vnto him: nay my Lord: but to bye vytayle thy seruantes are come. We are all one māns sonnes, and meane truly, and thy seruantes are no spyes. And he sayd vnto them agayne, nay, but euen to se where the lande is weake, is youre compynge. And they sayde: we thy seruantes are. xii. brethren, the sonnes of one man in the lande of Canaan. And beholde, the yongest is thys dape wyth oure father, and one, no man woteh where he is. And Joseph sayde vnto them, y is it that I spake vnto you, sayinge: ye are spyes. here by ye shal be proued. By the lyfe of Pharaos, ye shal not goo hence, excepte youre yongest brother come hither. Sende out one of you whych maye sett youre brother, & ye shalbe kepte in prison, that youre wordes maye be pried, whether there be any trueth in you: or els by the lyfe of Pharaos, ye are but spyes. And he put them in warde thre dayes.

And Joseph sayde vnto them the thyrde dape: Thys doo and lyue, for I feare God. If ye meane no hurte, let one of youre brethren be bounde in the house of youre prison, and goo ye brynge the necessarye foode vnto youre householde, but brynge youre yongest brother vnto me: that your wordes maye be tryed, and that ye dye not. And they dyd so.

And one sayde to another: we haue verely synned agaynst oure brother, in that we sawe the angnysh of his soull when he besought vs, & we wolde nat heare him: and

therfore is thys troubyll come vpon vs. And Ruben answered them sayinge: sayde I not vnto you that ye shulde not * synne agaynst the lad: and ye wolde not heare. And see, his bloude is requyred. They were not aware that Joseph vnderstode them, for he spake vnto them by an interpreter. And he turned from them & wepte * and turned to them agayne, and contened with them, & toke out Symeon from amonge the, and bounde hym before they eyes, and Joseph comaunded to fyll theyr sackes wyth corne, and to put euery mans money in his sacke, and to geue them vytayle to spende by the waye. And thus dyd he vnto the. And they laded theyr asses wyth the corne and departed thence. And as one of them opened his sacke, for to geue his ass prauender in the Inne, he spyed his money: for it was in his sackes mouth. And he sayde vnto his brethren: my money is restored me agayne: for lo, it is euen in my sacke. And they hartely sayled them, and they were astonysed, and sayde one to another: why hath God dealt thus wyth vs? And they came vnto Jacob theyr father vnto the lande of Canaan, and tolde hym all that had happened them, sayinge: The man, euen the Lord of the lande spake roughly to vs, and toke vs for spyes of the countre. And we layd vnto him: we meane truly & are no spyes. We be. xii. brethren, sonnes of oure father, one is awaye, and the yongest is thys dape wyth oure father in the lande of Canaan. And the Lord of the countre sayde agayne vnto vs: here by shal I knowe yf ye meane truly: leaue one of youre brethren here with me, and take foode necessary for youre householde and get you awaye, & brynge youre yongest brother vnto me, that I maye knowe that ye are no spyes, but meane truly: So wyl I deliuer you youre brother, & ye shal occupye in the lande.

And it fortuneth as they emptyed theyr sackes, beholde: euery mans bundell of money was in his sacke. And whē both they & their father sawe the bundells of money, they were afraide.

And Jacob theyr father sayde vnto them: We haue ye robbed of my chyldren: Joseph is awaye, and Symeon is awaye, and ye take Ben Jamin awaye. All these thynges are agaynst me. Ruben sayde vnto his father: Slee my two sonnes, yf I brynge hym not to the agayne. Deliyer hym to my hande, and I wyl brynge hym to the agayne. And he sayde: my sonne shal not go downe wyth you. for his brother is dead, & he is left alone. If some mysfortune happen vnto him by the waye whych ye go, ye shal brynge my gray head with sorowe vnto the graue.

c ii The

When Ben Jamin was brought: they retort-
ned with grates: Syme is delivered out of p^ris-
on Joseph goeth asyde and wepeth. They leat
together.



And the death was greute in the
lande. And it fortuneth whē they
had eatē by p^r cozne whych they
brought out of p^r lade of Egypt
theyr father sayde vnto them:
goo agayne, & by vs a lytle food. Juda an-
swered hym, and sayde: the man byd testifye
vnto vs, sayinge: * loke that ye see not my
face, excepte your brother be wyth you. If
thou wylt sende oure brother wth vs, we wyl
go downe, and bye the foode. But p^r thou
wylt not sende hym, we wyl not goo dow-
ne: for the mā sayde vnto vs: loke that ye see
not my face, excepte your brother be wyth
you. And Israel sayde: wherfore delt ye so
cruelly wyth me, as to tell the man that ye
had pet a brother? They answered: The mā
asked vs strayly of oure kynred sayinge, is
your father yet alyue? haue ye not another
brother? And we tolde hym accordyng to
these wordes. Cowld we knowe p^r he wolde
saye: byynge your brother downe with you?
Then sayde Juda vnto Israel hys father:
Sende thel de with me, that we maye crye
& goo, & that we maye lyue & not dye: both
we, thou & also oure children. I wyl be sure-
tye for hym, of my hādes thalt thou requyre
hym. If I byynge hym not to the agayne, &
let him before thyne eyes, * than let me bere
p^r blame for euer. Truly excepte we had made
thys tarynge: by thys, we had bene there
twyle and come agayne.

And the father Israel sayde vnto the: If
it must nedis be so now: than do thus. Take
of the best frutes of the lāde in yourre ves-
selles, and byynge the man a present, a cur-
tesye bawme, and a curtesye of hony, spys-
ces and myrr, notts & almondes. And take
double money in yourre hande. And the mo-
ney that was brought agayne in yourre sac-
kes, take it agayne wyth you, lest peraduen-
ture it was some ouersyghte.

Take also yourre brother wyth you and,
apple and goo agayne to the man. And God
almyghty geue you merce in the syghte of
the man, p^r he maye deliuer you yourre other
brother, & this Ben Jamin, and J^r thalbe
robbed of my chylde, as I haue bene.

Thus toke they the present and twyle so
moch more money in theyr hande with Ben
Jamin. And rose vp, went downe to Egypt
te, and stode before Joseph. When Joseph sa-
we Ben Jamin wyth them, he sayde to the
ruler of hys house: byynge these men home,
and slep and make redye: for these men thall
dyne wth me at noone. And the mā dyd as Jo-
seph bad, & brought the into Josephs house.

When the men were brought into Jo-
sephs house, they were asrayde, and sayde:
because of the money p^r came in ourre sakes
mouthes at the fyrst tyme, are we brought
in, p^r he maye p^rcke a quarell wth vs, & to laye
somethynge to oure charge, and to byynge
vs in bondage and oure asses also. Therfore
came they to the man that was the ruler
our Josephs house, & comened with hym at
the doore of the house, and sayde:

Oh Syr, we came downe byther at the
fyrst tyme to bye foode: & as we came to an
inne, it happened p^r we opened oure sakes:
and beholde, euery mannes money was in
hys sake wyth full weyghte. And we haue
brought it agayne in oure hande, and other
mony haue we brought also in oure handes,
to bye foode, but we cannot tell who put
oure money in oure sakes. And he sayde:
Peace be vnto you, feare not: yourre God
and the God of yourre father hath geue you
that treasure in yourre sakes, I had yourre
money. And he brought Syme out to the,
and the man led them into Josephs house,
and gaue them water to washe theyr fete, &
gaue theyr asses prauender: And they made
redye theyr present agaynst Joseph came at
none, for they herde saye that they shulde
eate byed there. Whē Joseph came home,
they brought the present into the house to hi,
whych was in their handes, & fell flat on the
groude before hym. And he welcomed them
courteously sayinge: is yourre father that old
man whych ye tolde me of, in good health?
and is he yet alyue? they answered: thy serua-
unte oure father is in good health, & is yet
alyue. And they bowed downe theyr hea-
des, and made obaplaunce.

And he lyfinge vth his eyes, behelde his
brother Ben Jamin his mothers sonne, and
sayde: * is this yourre p^rger brother of who-
me ye sayde vnto me? And he sayde: God be
mercifull vnto the my sonne. And Joseph
made hast for hys hert byd melt vpon his
brother, & sought where to wepe, & entred
into his chābre, & wepte there. And he was-
shed his face & came out and refrayned hym
selfe, and sayde: set bread on the table.

And they prepared for hym by him selfe,
and for them by the selues, & for the Egyp-
tians whych dyd eate with him by them sel-
ues, because the Egyptians maye not eate
bread with the hebrines, for that is an abho-
minacyon vnto the Egyptians. And they
satt before hym: the eldest accordyng vnto
hys age, & the pongest accordyng vnto hys
pouth. And the men metueled amonge them
selues. And they broughte rewardes vnto
the fro before hym: but Ben Jamins parte
was spue tymes so moch as any of theyr.
And they byynked were byonke with
hym.

Joseph accuseth hys brother of theft. Juda be-
commeth surety for Ben Jamin.



And he commaunded the ruler of
his house sayinge: fyll the mēs sac-
kes wth so ode, as moch as they can
carpe, and put euery mans money
in his sake mouth, and put my syluer cup-
in the sakes mouth of the pongest, and hys
come money also. And he dyd accordyng
to the worde that Joseph had sayde. And in
the moynge as loone as it was lyghte, the
men were let goo, they and their asses. And
when they were out of the cytie and not yet
farr awaye, Joseph sayde vnto the ruler
of hys house: vp and folowe after the men,
and whan thou dost ouertake them, thou
shalt saye vnto them: wherfore haue ye re-
warded euell for good? is that not the cuppe
in the which my Lord drynketh, & for
the which he prophceyth: ye haue euell done
that ye haue done.

And whan he ouertoke them, he sayde the
same wordes vnto them. And they answe-
red hym: wherfore sayeth my Lord soch wor-
des? God forbydd that thy seruantes shul-
de doo so: Beholde, the money which we
founde in oure sakes mouthes, we brought
agayne vnto the, out of the lande of Canaā:
howe then shulde we steale out of thy Lor-
des house, ether syluer or golde wyth whō-
soener of thy seruantes it be founde, let him
dye, and we also will be my Lordes bond-
men. And he sayde: Howe also let it be accor-
dyng vnto yourre woordes: he with whom
it is founde, thalbe my seruante: and ye shal-
be harmelesse.

And attonce euery man toke downe hys
sacke to the grounde, and euery man ope-
ned hys sacke. And he serched, and began
at the eldest and left at the pongest. And the
cuppe was founde in Ben Jamins sacke.
Then they * rent their clothes, and laded
euery man his asse, and went agayne vnto
the cytie. And Juda and hys brethren came
to Josephs house for he was yet there, and
they fell before him on the grounde. And Jo-
seph sayd vnto the: what dede is this which
ye haue done? wote ye not that soche a man
as I can prophcey?

Then sayde Juda: what shall we saye vnto
my Lord? what shall we speake, or what
excuse can we make? God hath founde out
the wykednesse of thy seruantes. Beholde,
both we & he with whom the cuppe is foun-
de, are my Lordes seruantes. And he answe-
red. God forbydd that I shulde do so, but the
man with whō the cuppe is founde, he shal-
be my seruante. And go ye in peace vnto
yourre father.

Then Juda went vnto hym and sayde:
oh my Lord, let thy seruante speake a wor-

de in my Lordes eares, and be not wrooth
wyth thy seruante: for thou art euen as
Pharao. My Lord asked his seruante sayin-
ge: haue ye a father or a brother? And we
answered my Lord: we haue a father that
is olde, and a yonge lad which he begat in
hys age: and the brother of the saydelad is
dead, and he is all that is left of that mother.
And hys father loutch hym. And thou say-
dest vnto thy seruantes: byynge him vnto
me, p^r I maye sett myne eye vpon him. And
we answered my Lord, that the lad coulde
not goo from his father, for p^r he shulde lea-
ue his father, he were but deed. Than say-
dest thou vnto thy seruantes: excepte your
youngest brother come with you, loke that
ye se my face no moare.

And when we came vnto thy seruante
oure father, we shewed hym what my lord
had sayd: And oure father sayd vnto vs: goo
agayne, & bye vs a lytle fode. And we answe-
red: we cannot goo downe. Accurthele: p^r
oure yongeste brother go wth vs, then wyl
we go downe, for we maye not see the man-
nes face, excepte oure yongeste brother be wth
vs. And thy seruante oure father sayde vnto
vs: ye knowe that my wyfe bare me ij.
sonnes. And the one went out from me, and
I sayde: of suretye he is * tozne in peaces,
and I sawe hym not sence. And ye take this
also awaye fro me. If some mysfortune hap-
pen vpon him, * ye shal byynge my gray heed
in sorowe vnto the graue.

Howe therfore, when I come to thy ser-
uaunt my father, and the lad be not with vs
(seynge that his lyfe hangeth by the laddes
lyfe) then shall it come to passe, that as soo-
ne as he seeth that the lad is not come, he
wyl dye. So shall we thy seruantes * byyn-
ge the gray hedde of thy seruante oure father
with sorowe vnto the graue. For I thy ser-
uaunt became suretye for the lad before my
father and sayde: * p^r I byynge him not vnto
the agayne, I wyl bere the blame vnto
my father all my lyfe longe. Howe therfore
let me thy seruante byde here for the lad, and
be my Lordes bondman: and let the lad goo
vth his brethren. For howe can I goo vnto
my father, p^r the lad be not with me? on-
lesse I wolde see the wretchednes that shall
come on my father.

Joseph maketh hym selfe knowne vnto hys
brethren: and sendeth for hys father.



Joseph coulde no longer refrayne
before all them that stode by hym.
Wherfore he cryed: byynge furth
all the men from me. And there re-
mayned no man wyth him, whyle Joseph
bittred hym selfe vnto hys brethren. And he
* wepte alowde, so that the Egyptians, and
c in the

the house of Pharaoh herde it. And Joseph sayde vnto hys brethren: I am Joseph, doth my father yet lyue? And hys brethren coulde not answer hym, they were so abashed at hys presence. And Joseph sayde vnto his brethren: come nere to me, and they came nere. And he sayde: * I am Joseph your brother whom ye solde in to Egypte. Nowe therefore be not greued therewith, neither let it seme a cruel thynge in your eyes, that ye solde me hyther. For God dyd send me before you to saue lyfe. * For this is the seconde yeare of derth in the lande, and fyue moore are to come, in whych there shall neither be earne nor heruest.

Wherfore God sent me before you to make promysyon, that ye myghte continue in the erth, and to saue your lyues by a greates deliuerance. So nowe it was not ye that sent me hyther, but God: whych hath made me a father vnto Pharaoh & Lorde of all hys house, & ruler thowout all the lade of Egypte. hast you, and goo vnto my father and tell him. This sayeth thy sonne Joseph: God hath made me Lorde of all Egypte. Come downe therfore vnto me, tarpe not. And I shall dwell in the lande of Goshen and be by me: thou and thy chyldren, and thy chyldrens chyldren: thy shepe, and thy beestes, & all that thou hast. And there wyll I make promysyon for the, for there remaine yet. v. yeares of derth, lest thou & thy household and all that thou hast come to pouertie.

And beholde, your eyes do se, & the eyes also of my brother Ben Jamin, that myne awne mouth speaketh to you. Therefore tell my father of all my honoure in Egypte and of all that ye haue sene, and make hast and brynge my father hyther. And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wepte on hys necke. Moreover he kyssed all hys brethren and wepte vpon them. And after that, hys brethren talked with hym. And the tydings came vnto Pharaohs house, so that they sayde: Josephs brethren are come, & it pleased Pharaoh well and all hys seruantes.

And Pharaoh spake vnto Joseph: saye vnto thy brethren, this do ye: lade your beestes and get you hence, vnto the lande of Canaan, Take your father, and your households and come vnto me, and I wyll geue you the good of the lande of Egypte, and ye shall eate the fatt of the lade. And thou also shalt commaunde them. Chys do ye: take charettes with you out of the lande of Egypte, for your chyldren and for your wyues: and brynge your father, and come. Also, regarde not your stuffe, for the good of all the lande of Egypte is yours.

And the chyldren of Israel dyd euen so, And Joseph gaue them charettes according

to the commaundement of Pharaoh, and gaue them vnto charets also to spende by the waye. And he gaue vnto eche of them change of rayment: but vnto Ben Jamin he gaue. iiij. hundred peces of syluer and. v. change of rayment. And vnto hys father he sent after the same manner. x. asses laden with corne, byrd and meate: for hys father by the waye. So sent he hys brethren awaye to departe: And he sayde vnto them: se that ye fall not out by the waye.

They departed therfore from Egypte and came in to the lande of Canaan vnto Jacob their father, and tolde hym sayinge: Joseph is yet alyle, & is gouerner ouer all the lande of Egypte. And Jacobs heart wauered, for he beleued them not. And they tolde hym all the wordes of Joseph, whych he had sayde vnto them. And when he sawe the charettes whych Joseph had sent to carpe hym, the spere of Jacob their father reuyned. And Israel sayde: I haue ynough that Joseph my sonne is yet alyle: I wyll goo, and se hym, yet that I dye.

The xlvj. Chapter.

¶ Jacob with all hys household goeth to Joseph in to Egypte. The genealogie of Jacob. Joseph meeteth hys father.

Isracel toke hys iourney with all that he had, and came vnto Beer Seba & offered offrings vnto the God of his father. And God spake vnto Israel in a visyō by nyght sayenge: Jacob, Jacob. And he answered: here am I. And he sayde: I am God, the God of thy father, fere not to goo downe into Egypte. For I wyll there make of the a great people. I will goo downe with the into Egypte, & I will also brynge the agayne, and Joseph shall put hys hande vpon thyne eyes. And Jacob rose vp from Beer Seba. And y sonnes of Israel carped Jacob their father, and their chyldren & their wyues in the charettes whych Pharaoh had sent to carpe him. And they toke their catell and the goodes which they had gotten in the lande of Canaan, & came in to Egypte: both Jacob & all hys seed with hym, hys sonnes & hys sonnes sonnes with hym, his daughters and hys sonnes daughters and all hys seed brought he with hym in to Egypte.

These are the names of the chyldren of Israel whych came in to Egypte, both Jacob & his sonnes: * Rubē, Jacobs first sonne. The chyldren of Rubē: Hanoch, and Pallu, Hezon & Charmi. The chyldren of Symeon: Jemuel, Jamin, Obad, Jachin, & Zohar & Saul the sonne of a Canaanish womā. The chyldren of * Levi: Gerson, Kahath and Merari.

The

The chyldren of * Juda: Er, & Onan, He-la, and Pharez and Zerah, But Er & Onan dyed in the lande of Canaan. The chyldren of Pharez also were Hezron & Hamul. The chyldren of Issachar: Tola, Phua, Job and Simron. The chyldren of Zabulon: Sered, Elon & Jabeleel. These be the chyldren of Lea whych she bare vnto Jacob in Mesopotamia with his daughter Dina. All the soules of hys sonnes and daughters make. xxx. and. iij.

The chyldren of Gad: Ziphion, & Haggi, Suni, and Esbon, Eri, & Arodi, and Arel. The chyldren of * Asser: Jemna, and Jesua, Jesui, and Biza and Serah theyr syster. And the chyldren of Biza: Heber and Malchiel. These are the chyldren of Silpha, whom Laban gaue to Lea hys daughter. And these she bare vnto Jacob euen. xvi. soules.

The chyldren of Rachel Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in the lande of Egypte were borne: Manasses and Ephraim whych * Asnath the daughter of Putiphar preast of On bare vnto hym. The chyldren of * Ben Jamin: Bela, Becher, Albel, Sera, Naeman, Ehl & Ros, Myim, Huvim and Ard. These are the chyldren of Rachel, whych she bare vnto Jacob, xiiii. soules altogether. The chyldren of Dā: Husim. The chyldren of Nephtali: Jabezel, Guni, Jezer and Sillem. These are the sonnes of Bilha, whych Laban gaue vnto Rachel hys daughter, and she bare these vnto Jacob, altogether. vii. soules. And so the * soules that came with Jacob in to Egypte, whych came out of hys loynes (besyde Jacobs wyfes) were all together. lx. and. vi. soules. And the sonnes of Joseph, which were borne him in Egypte, were. ij. soules: So that all y soules of the house of Jacob whych came in to Egypte, are. lxx.

And he sent Juda before hym vnto Joseph, to directe hys face vnto Goshen, & they came in to the lande of Goshen. And Joseph made redye hys charrett, and wēt vp to mete Israel hys father vnto Goshen, and presented hym selfe vnto hym, and fell on hys necke, and wepte vpon hys necke a good while. And Israel sayde vnto Joseph: Nowe am I content to dye, in somoch as I haue sene the and because thou art yet alyle.

And Joseph sayde vnto hys brethren, and vnto hys fathers house: I wyll goo vp and shewe Pharaoh & tell hym: My brethren and my fathers house which were in the lande of Canaan, are come vnto me, and they are shepherdes (for they were mē of catell) & they haue brought theyr shepe and theyr oxen and all that they haue. And yf it chaunce that Pharaoh call you, and aske you, what your occupacyon is, ye shall answer: thy seruau-

tes haue bene men occupped aboute catell, from our chyldhode vnto this tyme, we and our fathers, that ye maye dwell in the lade of Goshen. For euery shepe keeper is abhominacyon vnto the Egyptians.

The xlvj. Chapter.

¶ Jacob cometh before Pharaoh: and vnto hym is shewen the lande of Goshen. He maketh hys sonnes to shewe to hys burpall.

Joseph came therfore and tolde Pharaoh and sayde: my father and my brethren, theyr shepe and their oxen and all that they haue, are come out of the lande of Canaan, and beholde, they are in the lande of Goshen. And Joseph tolde of the hymnost of hys brethren: euen fyue men, and presented them vnto Pharaoh. And Pharaoh sayde vnto hys brethren: what is your occupacyon? And they answered Pharaoh: shepherdes are thy seruantes, both we & also our fathers. They sayde moreover vnto Pharaoh: for to * soge-ome in the lande are we come, for thy seruantes haue no pasture for theyr shepe, so sore is the famelment in the lade of Canaan. Nowe therefore let thy seruantes dwell in the lande of Goshen.

And Pharaoh sayde vnto Joseph: thy father and thy brethren are come vnto the. The lade of Egypte is before the: In the best place of the lande make both thy father and thy brethren dwell: euen in the lande of Goshen let them dwell. Moreover yf thou knowe any men of actiuite amonge them, make them rulers ouer my catell. And Joseph brought in Jacob hys father, and sett hym before Pharaoh. And Jacob & blessed Pharaoh. And Pharaoh sayde vnto Jacob: howe olde art thou? Jacob sayde vnto Pharaoh: the dayes of my pilgrimage are an hundred and. xxx. yeares. Fewe & euell haue the dayes of my lyfe bene, and haue not attayned vnto the yeares of the lyfe of my fathers in the dayes of theyr pilgrimage. And Jacob & blessed Pharaoh, and went out from hym. And Joseph prepared dwellingnges for hys father and hys brethren, and gaue them posseltyons in the land of Egypte, in the best of the lande: euen in the lande of Rameses, as Pharaoh had commaunded. And Joseph made promysyon for hys father, hys brethren & all his fathers household with byead, euen as yonge chyldren are fedd.

There was no byead in all the lande, for the derth was excedynge sore: so that the lande of Egypte and the lande of Canaan, were famelshed by the reason of the derth. And Joseph brought together all the money that was founde in the lande of Egypte and of Canaan, for the corne whych they boughte: and he layde vp the money in Pharaohs house. When money fayled in the lande

the end of

of Egypte & of Canaan, all the Egyptians came vnto Joseph and sayde: geue vs bread: wherfore suffrest thou vs to dye before the whan oure money is spent? Then sayde Joseph: bypunge poure catell, & I wyll geue you for your catell, yf ye be without money. And they brought theyr catell vnto Joseph. And Joseph gaue them bread for horses & shepe, and oxen, and asses, and fed the wyth bread for all theyr catell that yere.

But when that yere was ended, they came vnto hym the nexte yere, & sayde vnto hym: we will not hyde it from my Lord how y oure money is spent, my Lord also had oure catell & bestes, neyther is there ought left in the syght of my Lord, but euen oure bodies and oure lades. Wherfore letttest thou vs dye before thyne eyes, & the lande to goo to nought: by vs & our lades for bread: & both we and oure landes will be vnde to Pharaon. Onely geue vs seed, that we maye lyue and not dye, & that the lande goo nat to wast.

And so Joseph boughte all the lād of Egypte for Pharaon. For y Egyptians solde euery man hys lande because the derty was soze vpon the: & so the lād became Pharaos. And he appoynted the people vnto pecties, fro one syde of Egypte vnto the other: only the lande of the prestes bought he not. For the prestes had an ordinaunce of Pharaon, y they shulde eate that which was appoynted vnto the: which Pharaon had geue the wherfore they solde not theyr landes.

The Joseph sayde vnto the folke: beholde I haue boughte you this daye & poure lade for Pharaon. Take there bread & sede & sowe the lād. And of the encrease, ye shall geue the fyfte parte vnto Pharaon, & .iiij. partes shall be poure a wne, for seed of the feld: & for you, and them of poure householdes, and for poure chyldren, to eate. And they answered: Thou haste saued oure lyues. Let vs fynde grace in the syghte of my Lord, & we wyll be Pharaos seruautes. And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that Pharaon shulde haue the fyfte parte, excepte the lande of the prestes only, whych was not Pharaos.

And Israel dwelt in Egypte: euen in the countree of Gosan. And they had theyr possession therin, & grewe and multiplied exceedingly. Moreover, Jacob lyed in the lande of Egypte .xviij. yeres, so that the hole age of Jacob was an hundred and .xviij. yere.

When the tyme drewe nye, y Israel must dye: he sent for his sonne Joseph, & sayde vnto hym: If I haue founde grace in thy syghte, oh, put thy hande vnder my thye, and deale mercifully and truly w me, that thou burye me not in Egypte: but I will lye with my fathers, and thou shalt carpe me out of Egypte, & burye me in theyr buryall. And he

answered: I wyll do as thou hast sayd. And he sayde: swere vnto me. And he swore vnto hym. And Israel, & worshipped toward the beddes head.

The .xlvij. Chapter.

¶ Jacob lyeth sick. He bespyeth Ephraim and Manasses for hys sonnes: and blessed them.



After these deades it happened, y a messenger sayde vnto Joseph: thy father is sycke. And he toke w him his .ii. sonnes, Manasses & Ephraim. Then was it sayd vnto Jacob: beholde, thy sonne Joseph cometh vnto the. And Israel toke his strenght vnto hym, & satt vp on the bedd, & Jacob sayde vnto Joseph: God almyghtie appeared vnto me at Lus in the lande of Canaan, & blessed me, & sayde vnto me: beholde, I wyll make the growe, & wyll multiplie the, & wyll make a great nombre of people of the, and wyll geue thys land vnto thy seed after the vnto an euerylastyng possession. And now thy .ii. sonnes Manasses & Ephraim which were bozne vnto the in y lande of Egypte, before I came to the in to Egypte, are myne: euen as Ruben & Symeon are myne. And the chyldren which thou hast gotten after the, shall be thine a wne: & shall be called after the names of theyr brethren in theyr inheritaunce. And whan I came from Mesopotamia, Rachel dyed vpon my hād in the lande of Canaan, by the waye: when ther was but a felde bredde to come vnto Ephrat. And I buried her there in y waye to Ephrat. The same is Bethlehem.

And Israel behelde Josephs sonnes and sayde: what are these? Joseph sayd vnto his father: they are my sonnes which God hath geue me here. And he sayde: oh, bypunge them to me, & let me blesse the. And the eyes of Israel were dymme for age, so y he coulde not well see. And he broughte them to hym, and he kyssed them and embraced them. And Israel sayde vnto Joseph: I had not thought to haue sene thy face, ad yet loo, God hath shewed it me and also thy seed. And Joseph toke them a waye from his lappe, & worshipped on the grounde before hym.

Then toke Joseph them both: Ephraim with his ryghte hande toward Israelis left hād, & Manasses w hys left hād, toward Israelis

Israelis ryghte hande, & brought them vnto hym. And Israel stretched out hys ryghte hande & layde it vpon Ephraims heade which was the yonger, & hys lyfte hād vpon Manasses heed, gydinge hys handes wylely, for Manasses was the elder. And he blessed Joseph & sayde: God, before whome my fathers Abraham & Isahac dyd walke, God whych hath fedd me all my lyfe longe vnto this daye, And the angell whych hath deliuered me from all cypill, blesse these laddes: & let my name be named in them, & the name of my fathers Abraham & Isahac, & that they maye growe into a multitude in the myddes of the erth.

When Joseph sawe that hys father layde hys ryghte hād vpon y heade of Ephraim, it displeased him. And he lyfte vp his fathers hande, to haue remoued it from Ephraims heade vnto Manasses heade, & Joseph sayde vnto hys father: Not so my father, for this is the eldest. But thy ryghte hande vpon hys heade. And hys father wolde not, but sayde: I knowe it well my sonne, I knowe it well. He shall be also a people & shall be great. But hys yonger brother shall be greater than he, and hys seed shall be full of people. And he blessed them that daye and sayde: In the let Israel blesse & saye: God make y as Ephraim and as Manasses. And sett Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde, I dye. And God shall be wyth you and bypunge you agayne vnto y lād of poure fathers. Moreover I haue geuen vnto the, a porcyō of y lande aboute thy brethren, which I gatt out of the hād of the Amorite in my swerde and in my bowe.

The .xlix. Chapter.

¶ Jacob blesseth all his alyue sonnes and sheweth the what to do com. He apoynteth where he wyll be buried: and dyeth.

And Jacob called for hys sonnes and sayde: come together, that I maye tell you what shall happen you in the last dayes. Gather you together, and heare ye sonnes of Jacob, heken vnto Israel poure father.

Ruben y myne eldest sonne, thou art my myghte and the begynnyng of my strength, & the noblenesse of dignyte, and the noblenesse of power. Unstable as water. Thou shalt not be the cheifest, because thou wentest vp to thy fathers bed. Euen then dydest thou desyle it, & it was nomore my couche.

The brethren Simeon and Levi, cruell instrumentes in their habitaciōs. Into their secretes come not my soule, vnto their congregacyon be my honoure not coupled: for in their y wrath they slewe a man, & in their selfe wyll they, & digged downe a wall. We sed be their wrath, for it was shamelesse, and

their fearlesnes, for it was ernell. I wyll deuide them in Jacob, & scatter them in Israel.

Juda thou art he, whō thy brethren shall prayse. Thy hande shall be in the y necke of thyne enymies, thy fathers chyldren shall stoupe before the. Juda is a y lyons whelpe, from thy spoule my sonne thou art come an hye. He layde hym downe and couched hym selfe as a lyon, and as a y lionesse. Who wyll stre hym vp? The y sceptre shall not departe fro Juda, and a lawgeuer fro betwene hys fete, vntyll. y Splo come. And vnto hym shall the gatherynge of the people be. He shall bynde his sole vnto y wyne, and hys asses cole vnto the braunche. He washed hys garment in wyne, and hys mantell in the blonde of grapes. Hys eyes are redder than wyne, & his teeth whytter then mylke.

y zambulon shall dwell besyde the heauen of the see and nye the beauche of Euphrates. His border shall be vnto Sydon.

Isachar a stronge alle conchyng hym downe betwene y borders, and sawe that rest was good, & the lande that it was pleasant, and bowed hys shulder to beare, and became a seruaunte vnto tribute. Dan shall yudge hys people & the trybes of Israel. Dan shall be a serpēt in the waye, an adder in the path, bytyng the heeles and hys ryder fell backward: after thy saluacyon haue I looked. y Zebulon.

Gad, an hoost of men shall ouercome him, And he shall ouercome at the last. Issachar: his bread shall be y fat, and he shall geue pleasures for a kynge.

Rephaim is a swyfte hynde, geuyng goodly wordes. That flozshyng chyld Joseph, that plenteous chyld by the well syde, the daughters ran vpo the wall. They haue prouoked hym, and shot hym thurgh with dartes. The archers haue enuyed him: But hys bowe abode fast, and the arrowes of hys handes were made stronge, by the handes of the myghty God of Jacob. Out of hym shall come an herde man, a stone in Israel: from thy fathers God which hath helped the, and with the almyghty which hath blessed the wyth blesynges from heauen aboue, wyth blesynges of the depe that lyeth vnder, and wyth blesynges of the brestes and of the wombe. The blesynges of thy father were stronger then the blesynges of my elders, vnto the vtmost of the hylls of y worlde, and they shall be on the heade of Joseph, and on the toppe of the heade of hym y was separat from his brethren.

Ben Jamin shall rauche as a y wolfe: In y morninge he shall deuoure the praye, and at nyghte he shall deuoure the spoule.

All these are the .xij. trybes of Israel, and thys their father spake vnto them and blessed them, euey one of them blessed he wyth y a seuerall

a feuerall blessinge. And he charged them, and sayde vnto them: When I walke gathered vnto my * people, burye me with my fathers, in the caue that is in the felde of Ephron the hethyte, in the double caue that is in the felde by the countre of Hamre in the lande of Canaan. Whych felde Abraham boughte of Ephron the hethyte for a possession to burye in, where as were buried Abraham and Sara his wyfe. And where as were buried Isahac & Rebecca his wyfe. And there I buried Lea. The felde and the caue that is therein, was boughte of the chyldren of Heth.

And when Jacob had commaunded all that he wolde vnto his sonnes, he plucked vp his fete vnto the bedd and dyed, and was * put vnto his people. And Joseph fell vpon his fathers face, and wepte vpon hym, and kysed hym.

The 1. Chapter.

Jacob is buried Joseph forguech his brethren the iurure that they dyd to hym. And he dyeth.

And Joseph commaunded his seruantes the Phisiccons, to embawme his father, and the Phisiccons embawmed Israel xl. dayes longe, for so longe doth the embawmyng last, and the Egyptians bewailed hym lxx. dayes.

And when the dayes of wepyng were ended, Joseph spake vnto the house of Pharaoh sayinge: If I haue founde fauoure in your eyes, speake in the eares of Pharaoh sayinge: my father made me swere & sayde: loo, I dye, * burye me in my grane whych I haue made me in the lande of Chanaan. Nowe therefore let me goe and burye my father, and thā will I come agayne. And Pharaoh sayde, goo and burye thy father, accordinge as he made the swere.

And Joseph went vp to burye his father, and with hym went all the seruantes of Pharaoh that were the elders of his house, and all the elders of the lande of Egypte, & all the house of Joseph, and his brethren and his fathers house, only theyr chyldren and their wyues and their catell left they behynde in the lande of Gosan. And there went with him also Charettes and horssmen: & it was an exceedyng great companye.

And they came to the cozne flooze of Atad whych is beyonde Jordane, and there they made a great and exceedyng soze lamentacyon. And he * mourned for his father. viij. dayes. And when the inhabitants of the lande (euen the Cananytes) sawe the mournynge in the cozne flooze of Atad, they sayde: this is a greate mournynge vnto the Egyptians. Wherfore the name of the place is called, The mournynge of the Egyptians, and it is beyonde Jordane: And his sonnes dyd vnto

him accordyng as he had commaunded the. For his sonnes carped hym * in to the lande of Canaan, and buried him in the double caue of the felde: whiche caue * Abraham boughte, and the felde also, to be a place to burye in, of Ephron the hethyte before Hamre. And Joseph returned in to Egypte agayne, he and his brethren (and all that went vp with him to burye his father,) as sone as he had buried hym.

And when Josephs brethren sawe that their father was dead, they sayde: Joseph myghte fortune to hate vs & * rewarde vs agayne all the euell which we dyd vnto him. And they dyd a commaundement vnto Joseph sayinge, thy father charged vs before his deeth sayinge: Thy wyfe shall ye saue vnto Joseph, for geue (I praye the) the trespasse of thy brethren, and theyr spynne: for they rewarded I euell. And nowe (we praye the) for geue the trespasse of the seruantes of thy fathers God. And Joseph wepte, when they spake vnto hym.

For his brethren came vnto hym, & fell flat before his face sayinge: beholde, we be thy seruantes. To who Joseph sayde * feare not. Am I God? ye thought euell agaynst me: but God turned it vnto good, to brynge to passe, as it is this daye, and to saue moche people alpye. Feare not therefore, nowe, I will nuryse you, and your chyldren, and he comforted them, & spake kindly vnto them.

Joseph dwelt in Egypte he and his fathers house, and Joseph lyued an hundred and x. yere. And Joseph sawe * Ephraims chyldren, euen vnto the thyrde generacyon. And vnto Machir the sonne of Manasses were chyldren borne, on Joseph knees.

And Joseph sayde vnto his brethren: I dye. And God wyll surely * vspett you & brynge you out of this lande, vnto the lande whych he sware vnto Abraham, Isaac and Jacob. And Joseph toke an ooth of the chyldren of Israel, sayinge: God wyll not faile but vspett you: and ye shall carpe my * boones hence. And so

Joseph dyed, when he was an hundred & x. yere olde.

And they embawmed hym with spices, put = tynge him in a chest in Egypte.

The end of the fyrst booke of Moses: called in the he-

bryue, Bereschyth, and in the Latyn, Genesis.

The second booke of

Moses called in the hebrue: Meelles Schemoth: And in the Latin, Exodus.

The fyrst Chapter.

The chyldren of Jacob are nombred. The nyue wharao oppresseth them. The acte of the godly mydwines.



These are the names of the chyldren of Israel, which came to Egypte with Jacob, euery man came wth his household: Rubi, Simeon, Levi, and Iuda, Issachar zabulon, and Benjamin, Dan, Re-phtali, Gad and Aser. All the soules came out of the loynes of Jacob were lxx. But Joseph was in Egypte alledie. And Joseph dyed and all his brethren and all that generacyon, and the * chyldren of Israel grewe, encreased, multiplied, and waxed exceedingly myghtye: and the lande was full of them.

But there rose vp a newe kynge in Egypte whych knewe not Joseph. And he sayde vnto his folke: beholde, the people of the chyldren of Israel are greater and myghtyer than we. Come on, let vs playe wisely with the, lest they multiplye, & lest it happen, that (yf there chaunce any warre) they toyne the selues vnto oure enemyes and fyghe agaynst vs, and so gete them out of the lande.

Therefore dyd they sette taskmasters ouer them, to kepe them vnder w burthens. And they bylte vnto Pharaos treasure cities: Pithon and Rameses. But the more they vaxed the, the moare they multiplied and grewe, so that they abhorred the chyldren of Israel. And the Egyptians helde the chyldren of Israel in bondage without merce. Therefore was their lyfe bytter vnto the in that cruell bondage, in claye & byrche, and all maner of worke of felde. For all their bondage which they serued them, was full of tyrannye.

And the kynge of Egypte sayde vnto the mydwines of the hebrues women, of which the ones name was Sephora and the other

Phua: when ye do the offyce of a mydwife to the women of the hebrues and se in the byrth tyme that it is a boye, ye shall kyll it. But yf it be a daughter, it shall lyue. Not withstandinge the mydwines feared God and dyd not as the kynge of Egypte commaunded them: but saued the men chyldren.

And the kynge of Egypte called for the mydwines and sayde vnto them: why haue ye delt on this maner, and haue saued the menchyldren? And the mydwines answered Pharaos, that the hebrues women are not as the women of Egypte: for they are sturdie women, and are deliuered per the mydwines come at the. And God therfore delt well with the mydwines. And the people multiplied and waxed very myghtye. And it fortuned because the mydwines feared God, he made them houses.

And Pharaos charged all his people, sayinge: All the menchyldren that are borne, cast into the ryuer, and saue the maydenchyldren alpye.

The seconde Chapter.

Moses is borne and cast into the flaggess. He is take vp of Pharaos daughter. He killeth the Egyptian. He fureth and marreth a wyfe. The Israelites come vnto the Lorde.



And ther went a ma of * the house of Lem. And toke a daughter of Lem. And the wyfe conceaued and bare a sonne. And when she sawe that it was a proper chyldre

* she hyd hym thre monethes. And when she coude no longer hyde him, she toke a basket of bulrushes and daubed it with syme and pytche, and layde the chyldre therein, and put it in the flaggess by the ryuers byrke. And his sister stode a farre of, to wete what wold come of it. * And the daughter of Pharaos came doun * to walke herselfe in the ryuer, and her maydens walked alonge by the ryuers syde. And when she sawe the basket amonge flaggess, she sent her mayde to fetch it. And when she had opened it, she sawe it was a chyldre: and beholde, the babe wepte. And she had compassyon on it, and sayde: it is one of the hebrues chyldren. Then sayde his syster vnto Pharaos daughter: shall I go and call vnto the a nurse of the hebrues women, to nurse the, the chyldre? Pharaos daughter answered her: Soo. And the mayde ranne and called the chyldres mother. To whom Pharaos daughter sayde: Take this chyldre a waye, and nurse it for me, I wyll rewarde the. And the woman toke the chyldre, and nursed it vp.

The chyldre grewe, & she brought it vnto Pharaos daughter, & it was made her sonne, & she called the name of it * Moses, because (sayde she) I toke him out of the water. And it happened in those dayes, when Moses was waxed

waxed great, that he went out vnto his brethren and looked on their burdens, & spied an Egyptian smytynge an hebreue whych was one of hys brethren. And he looked rounde aboute, and when he sawe no mā by, he slew the Egyptian, and hyd him in the soude. And whā he was gone out another daye: beholde two hebreues strone to gether. And he sayde vnto hym that byd the wronge: wherfore smyttest thou thy fellowe? he answered: * who made thea man of auctoryte to iudge vs? **S**peakest thou to kyll me, as thou kyledst the Egyptian? And Moses feared & sayde: of a suertie thys thyng is knowne: And Pharaο herbe of it, and went aboute to see Moses: And Moses fleyge fro the face of Pharaο, dwelt in the lande of Midian, and he sat doune by a welles syde.

The preast of Midian had. vij. daughters which came and drew water, and fylled the troughes, for to water their fathers shepe. And the shepardes came & droue them a waye: but Moses stode by and helped the, and watered their shepe. And when they came to Raguel their father, he sayde: howe happeneth it y pe are come so soone to dayer? And they answered: a man of Egypte deliuered vs fro the hande of the shepardes, and so drew vs water, & watered the shepe. he sayde vnto hys daughters. And wher is he whyp haue ye so leste the man? Call hym that he maye cate bread. And Moses was content to dwell with the man. And he gaue Moses zephora hys daughter, which whan she bare a sonne. * called him Gerson: for he sayde: I haue bene a stranger in a strange lande.

* (And the bare yet another sonne, whom he calla eliezer, sayinge: the God of my father is myne helpe, and hath rped me out of the handes of Pharaο.)

And it chaunced in proccesse of tyme, that the kynge of Egypte dyed, and the chyldren of Israel syghed by the reason of bondage, and cryed. And their cōplaynt came vp vnto God from the bondage: and God hearde their mone. And God remembred hys promyse with Abraham, Isaac and Jacob. And God looked vpon the chyldren of Israel, and God had respecte vnto them.

¶ The. iij. Chapter.

¶ Moses kepeth shepe. God appereth vnto hym in a bush, & sendeth hym to the chyldren of Israel, and to Pharaο that tprauue.



Moses kepte the shepe of * Jethro * hys father in lawe, preest of Midian, and he droue the flocke to the backeside of the desert, and came to the mountayne of God, Horeb.

* And the angell of the Lorde appeared vnto him in a flame of fyre out of the myddes of a bush. And he looked, & beholde, p bush burned w fyre, and the bush was not consumed. Therfore Moses sayde: I wyll goo nowe, and see thys greute syght, howe it cometh p the bush burneth not. And when the Lorde sawe that he came for to see, God called vnto him out of the myddes of the bush, and sayde: Moses, Moses. he answered: here am I. And he sayde: * come not hither, put thy shoes of thy fete: for p place where on thou stondest is holy grounde. And he sayde: * I am the God of thy father, p God of Abraham, the God of Isaac & the God of Jacob. And Moses hyd his face, for he was afrayed to loke vpon God.

And the Lorde sayde: I haue surely sene the trouble of my people whych are in Egypte, and * haue herde theyr crye p from the face of their taskmasters. For I knowe their sorowes, and am come downe to deliuer them out of the hande of the Egyptians, and to bynge them out of that lande vnto a good lande and a large: and vnto a lande that floweth wyth mylke and hony: euen vnto the place of the Canaanites and hehtites, and Amozites, and Wherezites, and heuites, and of the Jebusites. Nowe therfore, the complaynt of the chyldren of Israel is come vnto me, and I haue also sene the oppresyon wherwith the Egyptians oppresse them. Come thou therfore, and I wyll sende the vnto Pharaο, that thou mayest bynge my people the chyldre of Israel out of Egypte. And Moses sayde vnto God: what am I to goo vnto Pharaο, and to bynge the chyldren of Israel out of Egypte? And he answered: I wyll be wyth the. And thys shalbe a token vnto the that I haue sent the: after that thou hast brought the people out of Egypte, ye shall serue God vpon thys mountayne.

And Moses sayde vnto God: beholde, when I come vnto the chyldren of Israel, I shall saye vnto them: the God of youre fathers hath sent me vnto you, and yf they saye vnto me, what is hys name, what answer shall I geue them? And God answered Moses: I am that I am: and he sayde: thys shalt thou saye vnto the chyldren of Israel. I am hath sent me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the chyldren of Israel * the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me vnto you: thys is my name for euer.

¶ For euer, and thys is my memorypall into generation and generation. Goo and gather the elders of Israel to gether, and thou shalt saye vnto them: the Lorde God of youre fathers, p God of Abraham, the God of Isaac, and the God of Jacob appeared vnto me, and sayde: In visitynge haue I visited you, and knowe that which is done to you in Egypte. And I haue sayde, I wyll bynge you out of the tribulacyon of Egypte vnto the lande of the Canaanites, and hehtites, and Amozites, and Wherezites, and heuites, and Jebusites: euen vnto a lande p floweth wyth mylke and hony.

And whan they heare thy voyce then goo, both thou and the elders of Israel shall go vnto the kynge of Egypte, and saye vnto him: The Lorde God of the hebreues hath met wyth vs: and nowe wyll we go therfore. iij. dayes iourney into the wylde rnell, and do sacrifice vnto the Lorde oure God. And I am sure, that the kynge of Egypte wyll not let you goo, no not in a myghte hande: and I wyll strecthe out myne hande and smyte Egypte wyth all my wonders which I will do in p myddes therof. And after p he wyll let you goo. And * I wyll gett thys people fauoure in p syghte of the Egyptians: so that when ye goo, ye shall not goo emptye: but a wyfe shall borrow of hie neyghboure, & of her that soeozneth in hie house, Jewels of syluer and of Gold and rayment. And ye shall put them on youre sonnes and daughters, & shall robbe the Egyptians.

¶ The. iij. Chapter.

¶ Moses receaued signes of his callinge and was sent into Egypte. Hys wyfe zephora circumcised hys sonne. Aaron meteth wyth Moses. Moses saith hys leuue of hys father in lawe.

Moses answered and sayde: Se, they wyll not beleue me nor herken vnto my voyce: but will saye the Lorde hath not apared vnto the. And p Lorde sayde vnto him: what is p whych is in thynne hande? he answered a rodd. And he sayde: cast it on p grounde. And he cast it on the grounde, and it became a serpent. And Moses fled from the syght of it. And the Lorde sayde vnto Moses: put forth thynne hande and take it by the tayle. And therfore he put forth hys hande & caught it, and it became a rodd in his hande. For thys thynge (sayeth he) shall they beleue the, that the Lorde God of their fathers, the God of Abraham, the God of Isaac & the God of Jacob hath apared vnto the.

And the Lorde sayde forthermoze vnto hym: thrust thynne hande in to thy bosome. And he thrust hys hande in to hys bosome. And whā he toke it out agayne, beholde, his hande was leperous euen as snowe. And he sayde: put thynne hande in to thy bosome agayne. And he put hys hāde into his bosome

agayne, and plucked it out of hys bosome, & beholde, it was turned agayne as hys other fleshe. Therfore yf they wyll not beleue the nether heare the voyce of the fyrst token, yet wyll they beleue for the voyce of the seconde token. But and yf they wyll not beleue the two signes, nether herken vnto thy voyce, thou shalt take of the water of the ryuer, & powze it vpon the drye lande. And p water which thou takest out of p ryuer, shall turne to bloude vpon the drye lande.

Moses sayde vnto the Lorde: oh my Lorde, I am not eloquent from pester daye & pester daye, & namely sence thou hast spokē vnto thy seruaute: but I am slowe mouthe and slowe tonged. And the Lorde sayde vnto hym: who hath made mans mouth, or who hath made the domme or the deaff, the seynge or the blynde haue not I the Lorde? Therfore * I will be with thy mouth, & teache the what thou shalt saye. he sayde: oh my Lorde, sende I praye the p the hāde of him whom thou wilt sende. And p Lorde was angere with Moses, & sayde: do not I knowe Aaron thy brother the leuyste, that he can speake? For lo, he cometh furth to mete the, & when he seyth the, he wyll be glad in his herte. Therfore thou shalt speake vnto hym, and put these wordes in hys mouth, and I wyll be with thy mouth and wyth hys mouth, and wyll teache you what ye ought to do. And he shalbe thy spokesman vnto the people: & he also shall be thy mouth & thou shalt be hys God: and thou shalt take this rodd in thy hande, wherwith thou shalt do myracles.

Therfore Moses went and returned to Jethro hys father in lawe agayne, & sayde vnto him: I wyll go nowe, and turne agayne vnto my brethren whych are in Egypte, and se whether they be yet alyue. And Jethro sayde to Moses, goo in peace. And the Lorde sayde vnto Moses in Midian: goo, and retorne agayne in to Egypte * for they are dead which wēt aboute to kyll the. And Moses toke hys wyfe, and his sonnes, & put the on an alle, and went agayne to Egypte, & Moses toke the rodd of God in his hande.

And the Lorde sayde vnto Moses: when thou art entred & come into Egypte agayne, se that thou doo all the wonders before Pharaο which I haue put in thy hande: but I wyll holde * hys herte, and he shall not let the people goo. And thou shalt saye vnto Pharaο, thus sayeth the Lorde: Israel is myne eldest sonne, and I haue sayde vnto the that thou shuldest let my sonne goo, that he maye serue me. And thou woldest not let hym goo: beholde, I wyll * see thynne eldest sonne.

And it chaunced by the waye in the pynne that the Lorde mett hym, and wolde haue kyllled

kyllid him. And zephora toke a stone, & cut a wape the forekynne of hyr sone, & fell at his fete, & sayde: a blondyhusbande art thou vnto me. Then he lett him goo. And the sayde: a blondyhusbande, because of the circumcyllion. Then sayde the Lorde vnto Aaron: go wete Moyses in the wilderness. And he went and met hym in the mount of God, and kyllid him. And Moyses tolde Aaron all the wordes of the Lorde which had sent him, and all the tokens which he had charged him withall. So went Moyses & Aaron and gathered all the elders of the chyldre of Israel. And Aaron tolde all the wordes whych the Lorde had spoken vnto Moyses, and byd the myracles in the syght of the people, and the people belecud. And whē they herde that the Lorde had visited the chyldren of Israel and had looked vpon their tribulacyn, they bowed their head, and woxypped.

C The. v. Chapter.

Moyses & Aaron goeth vnto Pharaon. The people of Israel are oppressed more and more, & they crye oute vpon Moyses & Aaron therfore.

Moyses & Aaron went in after warde, and tolde Pharaon, thus sayeth the Lorde God of Israel: Let my people goo, that they maye kepe holyc dave vnto me in the wilderness. And Pharaon sayde: who * is þe Lorde, that I shulde heare hys voyce, & let Israel go? I knowe not the Lorde, nether will I let Israel goo. And they sayde: the God of the hebreus hath mett with vs: and therfore wyl we go. lii. dayes iourney into the deserte, and sacrifice vnto the Lorde oure God: lest there happen vnto vs ether pestylence or swerde. Then sayde the kynge of Egypte vnto them: wherfore do ye, Moyses and Aaron let the people from their worke, get you vnto your labour. And Pharaon sayde furthermore: beholde, there is moche people now in the lande, and ye make them leaue their worke.

And Pharaon commaunded the same dave vnto the taskemasters which were amonge the people, and vnto the offycers, sayinge: ye shall gene the people no more strawe, to make bycke wyth all, (as ye byd in tyme past.) let them goo and gather them strawe them selues and the nombre of bycke whych they were wont to make in tyme past, laye vnto their charges also, and mynysh nothyng therof. For they be ydell and therfore sayinge: we wyl goo & do sacrifice vnto oure God. They must haue more worke layd vpon them, that they maye labour therein, & not regarde vayne wordes.

Then went the taskemasters of the people and the offycers out: and tolde the people Thus sayeth Pharaon: I wyl gene you no moare strawe, goo poure selues and gather

you strawe where ye can fynde it, yet shall none of poure labour be mynyshed. And so were þe people scattered abrode thowowe out all the lande of Egypte for to gather stubbyll in stead of strawe.

And the taskemasters hastid them forwarde sayinge: fulfyll poure worke dave by dave, euen as yf ye had strawe. And the offycers of the chyldren of Israel whych Pharaos taskemasters had sett ouer them, were beat. And they sayde vnto them: wherfore haue ye not fulfyllid poure taske in makinge bycke, both yesterdave and to dave, as well as in tymes past?

The offycers also of the chyldre of Israel came & complayned vnto Pharaon, sayinge: wherfore dealest thou thus wyth thy seruantes? there is no strawe gene vnto thy seruantes, and they saye vnto vs: make bycke. And thy seruantes are beaten, and thy people is foule intreated. He sayde: ydell ar ye, ydell, and therfore ye saye: We wyl goo and do sacrifice vnto the Lorde. Sootherfore now and worke, and ther shall no strawe be gene you, and yet shall ye deliuer the hole tale of bycke.

And the offycers of the chyldren of Israel byd wyth heynnes loke on them that sayde: ye shall mynysh the nothyng of poure daylye makinge of bycke. And they mett Moyses and Aarō, which stode in there wape as they came out frō Pharaon, & sayde vnto the: The Lorde loke vnto you and iudge you, whych hath made the sauoure of vs sincke in þe eyes of Pharaon & in the eyes of his seruantes, and haue put a swerde in their hande to sle vs.

Moyses returned vnto the Lorde & sayde: Lorde wherfore hast thou dealede cruelly w this people: and wherfore hast thou sent me? For sence I came to Pharaon to speake in thy name, he hath fared foule wyth thys folke, and yet thou hast not deliuered thy people at all. Then the Lorde sayde vnto Moyses: Howe shalt thou see, what I wyl doo vnto Pharaon, for in a myghtye hande shall he let them goo, and * in a myghtye hande shall he bypue them out of hys lande.

C The. vi. Chapter.

God promyseth deliuerance of the Israelites, and the lande of Canaan. The genealogie of Iacob, Simeon and Levi.

And God spake vnto Moyses, and sayde vnto him: I am the Lorde, I appeared vnto Abraham Isahac and Jacob as an allmyghtye God: and in my name Iehouah was I not knowne vnto them. Moyses ouer * I made an appoyntment with them to gene the lande of Canaan: þe lande of their pilgremage where in thy were straungers. And I haue also herde the groynge of the chyldren of Israel, whiche Egyptians kepe in bondage.

in bondage, and haue remembred my conuauant.

Wherfore saye vnto the chyldren of Israel: I am the Lorde, I wyl bypunge you out from þe burdens of the Egyptians, and wyl rydd you out of their bondage, & wyl deliuer you in a stretched out arme and in great iudgementes. And I wyl take you for my people, & wyl be to you a God. And ye shall knowe, þe I am the Lorde poure God which bypunge you out frō the burdens of the Egyptians. And I wyl bypunge you vnto the lande concernyng the whych I byd lyft vp my hāde to geue it vnto Abraham, Isahac and Jacob, and wyl gene it vnto you for a posselcion: euen I the Lorde. And Moyses tolde the chyldren of Israel eue so: But they harkened not vnto Moyses, for anguythe of sprete and for cruel bondage.

The Lorde spake vnto Moyses sayinge: Goo in, & speake vnto Pharaon kynge of Egypte, that he let the chyldren of Israel goo out of hys lande. And Moyses spake before the Lorde sayinge: beholde, the chyldren of Israel herken not vnto me, howe than shall Pharaon heare me? which am of vncircumcised lippes? And the Lorde spake vnto Moyses and vnto Aaron, and gaue them a charge vnto the chyldren of Israel and vnto Pharaon kynge of Egypte: to bypunge the chyldren of Israel out of the lande of Egypte. These be the heedes of theyr fathers houses. The chyldren of Ruben the eldest sonne of Israel are these: Hanoh, and Pallu, Hebron, and Charimi, these be the householde of Ruben. The chyldren of Simeon: Semuel, and Jamin, Obad, and Jachim, zohar, Ad Saul the sonne of a Cananytch wyfe: these are the kynredde of Simeon. These also * are the names of the chyldren of Levi in their generations: Gerson, and kahath and Merari. Levi lyued an hundred & xxxviij. yere. The sonnes of Gerson: Libni and Semci by their kynredde. The chyldre of kahath: Amram, and Jesear, Hebron and Eliel. And kahath lyued an hundred and xxxiiij. yere. The chyldren of Merari: Gabel and Musi: these are the kynredde of Levi by their generations.

* Amram toke * Jochebed hys nece to wyfe and she bare hym Aaron and Moyses. (And Miriam.) And Amram lyued an hundred and xxxviij. yere. The chyldren of Jezeab, kozab, Nepheg and Sichzi: The chyldre of Eliel: Misael, Elzaphan and Sichzi. And Aaron toke Elizaba daughter of Aminadab and syster of Nabalon, to wyfe: whych bare hym Nadab, and Abihu, Eleazar and Ichamar. The chyldren of kozab: Alie, and Elkana and Abiasaph: these are the kynredde of the kozabites. Eleazar Aarons sonne toke him one of the daughters of Putuel to wife, which bare him Pinchas:

and these be the pyncipall fathers of the Levites thowowe out their kynredde. This is that Aaron and Moyses to whō the Lorde sayde: carpe the chyldren of Israel out of the lande of Egypte, accordyng to theyr armys. These are þe Moyses and Aaron whych spake to Pharaon kynge of Egypte, that they myghte bypunge the chyldren of Israel out of Egypte. And in the dave when the Lorde spake vnto Moyses in the lande of Egypte, he spake vnto hym, sayinge: I am the Lorde. speake thou vnto Pharaon þe kynge of Egypte all that I saye vnto þe. And Moyses sayde before the Lorde: Beholde, I am of * vncircumcised lippes, and howe shall Pharaon geue me audience?

C The. vii. Chapter.

The tokens to knowe God. The robbe of Moyses is toyned to a serpe. The soycers do euen the same. The waters are touried into bloude.

And the Lorde sayde vnto Moyses: beholde, I haue made the Pharaos God, and Aaron thy brother shall be thy pphete. Thou shalt speake all that I commaunded the, and Aaron thy brother shall speake vnto Pharaon, that he sende the chyldren of Israel out of hys lande. And * I wyl harden Pharaos bert, and multiple my myracles and my wondres in the lande of Egypte. But Pharaon shall not herken vnto you, that I maye sett myne hand vpon Egypte, and bypunge out myne armys, and my people the chyldren of Israel out of the lāde of Egypte, in great iudgementes, and the Egyptians shall knowe, that I am the Lorde: when I stretch forth my hande vpon Egypte, and bypunge out the chyldren of Israel from amonge them.

Moyses and Aaron byd as the Lorde commaunded the, euen so byd they. Moyses was 137. yere olde, and Aaron. 123. whē they spake vnto Pharaon. And the Lorde spake vnto Moyses and Aaron sayinge: yf Pharaon speake vnto you sayinge: We we a wondre, thou shalt saye vnto Aaron: take thy rodd and cast it before Pharaon, that it maye be a serpent. Then went Moyses and Aaron in vnto Pharaon, and byd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharaon and before his seruantes * and it turned to a serpente. Then Pharaon called for the wyse men and * enchaunters, & those wyse men of Egypte byd in like maner w there soycery. For they cast downe euery man hys rodd, and they turned to serpentes: but Aarons rodd byd rate vp theyr rodde: and he hardened Pharaos herte: that he herkened not vnto them, euen as the Lorde had sayde.

The Lorde also sayde vnto Moyses. Pharaos herte is hardened, he refuseth to let the people

people go. Get thee unto Pharaoh: for I say unto him, he will come unto the water, and thou shalt stand upon the rivers: by the way, he will come, and the river will be turned to a serpent, that thou take in thine hand. And thou shalt say unto him, the Lord God of the Hebrews hath sent me unto thee, saying: let my people go, that they may serve me in the wilderness. And behold, by the river thou wilt not hear. Thus saith the Lord: In this thou shalt know that I am the Lord. Behold, I will smite (with the staffe) the water that is in the river, and it shall turne to bloud. And the fishes that are in the river shall dye, and the river shall stinke: and it shall greve the Egyptians to drinke of the water of the river.

And the Lord spake unto Moses, saye unto Aaron: take thy staffe, and stretch out thine hande over the waters of Egypt, over their streames, over their rivers and pouders, and all pooles of water; which they haue, & they shall be bloud, and that there shall be bloud thowout all the lande of Egypt: both in vessels of wood and also of stone.

And Moses and Aaron dyd euen as the Lord commaunded. And he lyfte by the staffe and smote the waters that were in the river in the syghte of Pharaoh and in the syghte of his seruantes, and all the water that was in the river, turned into bloud. And the fishes that was in the river dyed: and the river stank: and the Egyptians coulde not drinke of the waters of the river. And there was bloud thowout all the lande of Egypt.

And the enchaunters of Egypt dyd lyke wyse with their sozceries, and he hardened Pharaohs hert: neyther dyd he harken unto them: as the Lord had sayde. And Pharaoh turned hym selfe, and went agayne into his house, and let not his people there. And the Egyptians dygged rounde aboute the river for water to drinke, for they coulde not drinke of the water of the river. And it continued a weke after that the Lord had smitten the river.

The viij. Chapter.

The plague of frogs. Moses prayeth for Pharaoh. The plague of flies.



The Lord spake unto Moses: Go unto Pharaoh and tell him, thus sayeth the Lord: Let my people go, that they may serve me. If thou wilt not let them go, behold, I will smyte all thy border with frogs. And the river shall be full with frogs, which shall go by and come into thine house and into thy prey chamber where thou sleepest, and upon thy bed,

and into the house of thy seruantes; & upon thy people, and into thine ouens, and upon thy meates. And the frogs shall come vpon the and on thy people and vpon all thy seruantes.

And the Lord spake unto Moses: saye unto Aaron: stretch forth thine hande with thy rodde over the streames, ouer the rivers, and ouer the poudes; that thou mayest bring vpon frogs vpon the lande of Egypt. And Aaron stretched his hande over the waters of Egypt, and the frogs came vpon, & couered the lande of Egypt. And the sozcerers dyd lyke wyse with their sozcery, and brought frogs vpon the lande of Egypt.

Then Pharaoh called for Moses & Aaron and sayde: praye ye vnto the Lord, that he maye take away the frogs from me & from my people, and I will let the people go, that they maye do sacrifice vnto the Lord. And Moses sayde vnto Pharaoh: tel thyselfe thou ouer me, and appoynte when I shall praye for the and for thy seruantes, and for thy people, to drye away the frogs fro the, and thy houses, and that they maye remayne but in the river only. He sayde: tomorowe. And he sayde: euen as thou hast sayde, that thou mayest knowe that there is none lyke vnto the Lord oure God. And so the frogs shall departe from the and from thy houses, from thy seruantes and from thy people, and shall remayne in the river only.

Moses and Aaron went out from Pharaoh, and Moses cryed vnto the Lord vpon the apoyntment of frogs, which he had made vnto Pharaoh. And the Lord dyd accordinge to the sayinge of Moses. And the frogs dyed out of the houses, out of the courtes and felde. And they gathered them together vpon heapes, & the lande stank of them.

But when Pharaoh sawe that he had rest geuen him, he hardened his hert and hearkened not vnto them, as the Lord had sayde. And the Lord sayde vnto Moses: saye vnto Aaron: stretch out thy rodde and smyte the dust of the lande, that it maye turne to lyle thowout all the lande of Egypt. And they dyd so. For Aaron stretched out his hande & with his rodde he smote the dust of the earth, which turned to lyle in man and best, so that all the dust of the lande turned to lyle, thowout all the lande of Egypt.

And the enchaunters all sayde lyke wyse with their enchauntmentes, to bryng forth lyle, but they coulde not. And the lyle were both vpon men and bestes. Then sayde the enchaunters vnto Pharaoh: it is the synge of God. And Pharaohs hart remayned obstinate, and he harkened not vnto them, euen as the Lord had sayde.

And the Lord sayde vnto Moses: ryle vpon early

vpon early in the morning, and stande before Pharaoh. For he will come forth vnto the water: and thou shalt saye vnto him: thus sayeth the Lord: Let my people go, that they maye serue me. Else, yf thou wilt not let my people go, behold, I will sende all manner of flies both vpon the and thy seruantes, and thy people, and into the houses. And the houses of the Egyptians shall be full of flies, and the grounde wheron they are. And the lande of Goshen where my people are, will I cause to be wonderfull in that daye: so that there shall no flies be there. Whereby thou shalt knowe, that I am the Lord in the myddes of the earth. And I will put a diuision betwene my people and thine. And euen tomorowe shall this myracle be done.

The Lord dyd euen so: and there came noysome flies into the house of Pharaoh, and into his seruantes houses, and into all the lande of Egypt: and the lande was corrupte with these flies. And Pharaoh called for Moses and Aaron, and sayde: Go, and do sacrifice vnto poure God in the lande. And Moses answered: it is not mete that we so do. For then we must offer vnto the Lord oure God, that which is an abomination vnto the Egyptians. But and yf we sacrifice that, which is an abomination vnto the Egyptians before their eyes, shulde they not stone vs? we will go thre dayes iourney into the deserte, and sacrifice vnto the Lord oure God as he hath commaunded vs.

And Pharaoh sayd: I will let you go, that ye maye sacrifice vnto the Lord poure God in the wilderness: but go not farre away, praye for me. And Moses sayde: beholde, I will go out fro the, & praye vnto the Lord, that the flies maye departe from Pharaoh, & from his seruantes and from his people to morow. But let Pharaoh from henceforth decreane nomore, that he will not let the people go to sacrifice vnto the Lord.

And Moses went out from Pharaoh, and prayed vnto the Lord. And the Lord dyd accordinge to the sayinge of Moses: and the flies departed from Pharaoh, and from his seruantes, and from his people, and there remayned not one. And Pharaoh hardened his hert euen then also, and dyd not let the people go.

The ix. Chapter.

The moyn of beastes. The plague of botches and sores. The horrible haile, thowder and lightning.



The Lord sayd vnto Moses: go in vnto Pharaoh and thou shalt tell him: thus sayeth the Lord God of the Hebrews: Let my people go, that they maye serue me. If thou wilt not let them go, and wilt holde them still, behold, the hande of the Lord is vpon thy flocke which is in the felde: for vpon horses,

asses, camels, oxen and shepe, there shall be a mighty great moyn. And the Lord shall do wonderfully betwene the beastes of Israel and the beastes of Egypt: so that there shall nothyng dye of all that pertaineth to the children of Israel. And the Lord appointed a tyme, saying: to morow the Lord shall shew this worde in the lande.

And the Lord dyd it on the morow, and all the catell of Egypt dyed: but of the catell of the children of Israel dyed not one. And Pharaoh sent, and beholde, there was not one of the catell of Israelites dead. And Pharaohs hert was hardened that he wolde not let the people go.

And the Lord sayde vnto Moses and Aaron: take poure handes full of ashes out of the fornace, and Moses shall spynke it vnto the ayre, in the syght of Pharaoh, and it shall turne to dust in all the lande of Egypt: that there maye be swelling sores with blaynes both on man and beaste thowout all the lande of Egypt. And they toke ashes out of the fornace, and stood before Pharaoh, and Moses spynked it vnto the ayre. And there were sores with blaynes both in men and in beastes: and the sozcerers coulde not stande before Moses because of the blaynes: for ther were botches vpon the enchaunters & vpon all the Egyptians. And Pharaoh hardened the hert of Pharaoh, & he hearkened not vnto the, as the Lord had sayd vnto Moses.

And the Lord sayde vnto Moses: ryle vpon early in the morning, and stande before Pharaoh, & thou shalt tell hym: thus sayeth the Lord God of the Hebrews: Let my people go, that they maye serue me: or else I will at this tyme sende all my plagues vpon thine herte, and vpon thy seruantes and on thy people, that thou mayest knowe, that there is none lyke me in all the earth. For nowe I will stretch out my hande, that I maye smyte the and thy people with pestilence: and thou shalt perishe from the earth. And in very dede: for this cause haue I kepte the, for to shewe the my power: and that they might declare my name thowout all the world.

Yet thou exaltest thy selfe agaynst my people, that thou wilt not let them go: behold, to morowe this tyme I will sende downe a myghty greete haile: euen soche a one as was not in Egypt, sens it was grounded vnto this tyme. Sende therfore nowe, and gather thy beastes, and all that thou hast in the felde: for vpon all the men and the beastes which are founde in the felde, and not brought home, shall the haile fall, and they shall dye. And as many as feared the worde of the Lord among the seruantes of Pharaoh, made their seruantes and their beastes flee into the houses: but he that regarded not the worde of the Lord, left his seruants.

seruautes and his beastes in the felde.

E And the Lorde said vnto Moses: stretch forth thyne hande vnto heauen, that there maye be hayle in all the lande of Egypt: vpon man and vpon beastes and vpon all the herbes of the felde, thozowout plade of Egypt. And Moses stretched out his rod vnto heauen: and the Lorde thondred and hayled, and the fyre ran a longe vpon the groude. * And the Lorde so hayled in the lande of Egypt, y there was hayle and fyre mengled with the hayle, so greuous, and such as there was none thozowout all the lande of Egypt, sence people inhabited it. And y hayle smote thozowout all the lande of Egypt, all that was in the felde both mā and beast. And the hayle smote all the herbes of the felde, and broke all the trees of the felde: onely in the lade of Gozan, where the chyldren of Israel were, was there no hayle. And Pharao sent & called for Moses and Aaron, and sayde vnto the: I haue nowe synned: the Lorde is ryghteous: and I and my people are vngodly. * Praye ye vnto the Lorde: for it is moch that there shulde be thonders of God & hayle. I will let you go, and ye shall tary no longer. Moses sayde vnto him: as sone as I am out of the cite, I will spede abroad my handes vnto the Lorde, & the thoder shall cease. nether shall there be eny more hayle, y thou mayst knowe howe y the erth is the Lordes. But I knowe that thou and thy seruautes yet feare not the face of the Lorde God.

E And so the flaxe and the barley were smyten: for the barley was shot vp, and the flaxe was bouled: but the whete and the rye were not smyten: for they were late sowne.

And Moses went out of the cite from Pharao and spede abroad his handes vnto the Lorde: and the thonder and hayle ceased nether rayned it vpon the earth. And when Pharao sawe that the rayne and the hayle and thonder were ceased, he synned agayne: and hardened his herte, he and his seruautes. And the herte of Pharao was hardened: nether wolde he let the chyldren of Israel go, as the Lorde had sayde by y the hande of Moses.

The .x. Chapter.

The herte of Pharao is hardened of God. The grethoppers. The thicke darckenes.

E And the Lorde sayde vnto Moses: go in vnto Pharao: for I haue hardened his herte and the herte of his seruautes, that I might put these my sygnes amongest them: and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egypt, and the myracles which I haue done amonge them: y ye maye knowe howe that I am the Lorde. And so Moses and Aaron

came vnto Pharao, & sayd vnto him: Thus sayth the Lorde God of the Ebyues: howe longe shall it be o? y wilt submitte thy selfe vnto me? * Let my people go, y they maye serue me. Or els, * (y thou do resist:) and wilt not let my people go, behold, to morow will I bring grethoppers into thy coastes, & they shall couer the face of the earth, that it cannot be sene: and they shall eate the residue which remaineth vnto you, and is escaped fro the hayle: & they shall eate euery grene tree that beareth you frute in the felde, and they shall fyl thy houses, and all thy seruautes houses, and the houses of all the Egyptians after soche a manner as nether thy fathers, nor thy fathers fathers haue sene, sence the time they were vpon the earth vnto this daye. And he turned him selfe aboute, and went out from Pharao.

And Pharao's seruautes sayd vnto him: howe longe shall he be a slaunders vnto vs? Let the me go, that they maye serue y Lorde their God: knowest thou not yet y Egypt is destroyed? And Moses & Aaron were brought agayne vnto Pharao, and he sayde vnto them: Go, and serue the Lorde poure God. Who are they that shall go? And Moses answered: we will go with oure ponge and with oure olde: yee, and with oure sonnes and with oure daughters, and with oure shepe, and with oure oxen we must go. For we must holde a feaste vnto the Lorde.

And he sayde vnto them: let it be so. The Lorde be with you. When I let you go, and your chyldren also take hede, for ye haue some mischefe in hande. Rape, not so: but go they that are men, and serue the Lorde: for that was your desyre. And they thrust them out of Pharao's presence.

And the Lorde sayd vnto Moses: Stretch out thyne hande ouer the lande of Egypt for grethoppers, that they maye come vpon the lande of Egypt, and eate all the herbes of y lande, & all that the hayle left behynde. And Moses stretched forth his rod ouer the lade of Egypt: & the Lorde brought an east winde vpon the lande, all that daye, and all that nyght. And in the morning, the east wynde brought the grethoppers, and the grethoppers went vp ouer all the lande of Egypt: and remayned in all quarters of Egypt very greuously. Before them were ther no such grethoppers, nether after them shalbe: for they couered all the face of the earth: so that the land was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and whatseuer the hayle had lefte: there was no grene thinge lefte in the trees and herbes of the felde thozowe all the lande of Egypt.

Therefore Pharao called for Moses & Aaron in haste, & sayde: I haue synned agaynst y Lorde

Lozde poure God & against you. And nowe forgene me my sinne only this once: & pray vnto the Lorde poure God, that he maye take awaye from me y this deeth only. And Moses went out from Pharao, and prayed vnto the Lorde: & the Lorde turned a myghty strong west winde, and it toke awaye y grethoppers and cast them into the redd see: so that there was not one grethopper in all the coaste of Egypt. And the Lorde * hardened Pharao's herte, so that he wolde not lett the chyldren of Israel go.

And the Lorde sayd vnto Moses: stretch out thy hande vnto heauen, that there maye be vpon the lande of Egypt darcknes, which maye be felt. And Moses stretched forth his hande vnto heauen, and there was a thicke darcknes vpon all the lande of Egypt thre dayes longe, no man sawe another, nether rose vp from the place where he was by the space of thre dayes: but all the chyldren of Israel had lyght where they dwelled.

And Pharao called for Moses, & sayde: go, and serue the Lorde, only let poure shepe and poure oxen abyde, and let your chyldren go with you. And Moses sayde: thou must geue vs also offeringes and burnt offeringes for to sacrifice vnto the Lorde our God: our cattell also shall go with vs, & there shall not one hofte be left behinde: for therof must we take to serue the Lorde oure God. Nether do we knowe what we shall offre vnto the Lorde, vntyll we come thither.

But the Lorde hardened Pharao's herte: and he wolde not let them go. And Pharao sayde vnto him: get the fro me, and take hede to thy selfe, and se my face nomore. For wher sencer thou comest in my syght, thou shalt dye. And Moses latde: Let it be as thou hast sayde, I wyll se thy face nomore.

The .xi. Chapter.

The Lorde commaundeth to rote the Egyptians. The deeth of all the fyrst begotten in Egypt.

E And the Lorde sayde vnto Moses: yet wyll I bynge one plage more vpon Pharao and vpon Egypt: and after that, he wyll let you go hence. And when he letteth you go, he shall vtterly dzyne you hence. Speake thou therfore in the eares of the people, that euery mā borowe of his neyghbour, and euery womā of her neyghbours * iewels of syluer and iewels of golde. And the Lorde shall gyue the people fauour in the syght of the Egyptians. Mozeouer, * Moses was very great in the lande of Egypt, in the syght of Pharao's seruautes and in the syght of the people.

And Moses sayde: thus sayth the Lorde: * At mynyngh wyll I go out into the middes of Egypt, and all the fyrste bozne in the lande of Egypt shall dye, enen from the fyrst bozne of Pharao y sytteth on his seate,

vnto the fyrst bozne of the mayde seruaunte that is behynde the mylle, and all the fyrste gedred of the cattell. And there shalbe a great crye thozowout all the lande of Egypt, such as there was neuer none lyke, nor shalbe.

But amonge the chyldren of Israel, shall not a dogge moue his tonge, nor yet man or beast: y ye maye knowe howe y the Lorde, (by a great miracle) putteth a differēce betwene the Egyptians and Israel. And these thy seruautes shall all come downe vnto me. And fall befoze me, and saye: gett the out and all the people that are vnder the, and then wyll I departe. And he went oute from Pharao with an angry countenance.

And the Lorde sayde vnto Moses: Pharao shall not heare you, y my wonders may be multiplyed in the lande of Egypt. And Moses and Aaron dyd all these wonders. (And tokens which are written) befoze Pharao. And the Lorde hardened Pharao's herte, so that he wolde not let the chyldren of Israel go out of his lande.

The .xii. Chapter.

The pascouer is eaten. The swete byrde. They must teache their chyldren tobat the pascouer signyfeth. The destruction of the fyrst begotten in Egypt. The robbery of the Egyptians. The goynge oute of the Israelites.



And y Lorde spake vnto Moses and Aaron in the lande of Egypt, sayinge: Thys monethe shalbe vnto you the beginning of monethes: and the fyrst moneth of the yere shall it be vnto you.

Speake ye vnto all the congregacyō of Israel, sayinge: In the .x. daye of thys moneth, euery man take vnto him a lambe, according to the house of the fathers, a labe thozowout euery house. If the houtholde be to lytle for the lambe, let hym take hym neyghboure which is nexte vnto his house, according to the nombre of the soules: euery one of you, according to his eating, shal make your counte for a lambe. And let y lambe of yours be wout blemyshe, a male of a yere olde, which ye shall take out from amonge the shepe, or from amonge the goates.

And ye shall kepe him in vntyll the .xiiij. daye of the same moneth. And euery man of the multitude of Israel shall kyl him about enē. And they shall take of the blood, & strike it on the .ij. syde postes & on y upper doze post enē in the houses, where they shall eate hym. And they shall eate the flece the same nyght: rost w fyre & w vncledded bread, & w sowe herbes they shall eate it. Se that ye eate not therof rawe ne soden in water, but rost w fier: the head, fete, & purtenaice therof. And ye shall let nothyng of it remayne vnto the morning. That which remayneth of it vntyll the morowe, shall ye burne with fyre.

Of this maner shall ye eate it: with your loynes

loynes gyrded, and your shoes on your fete, and your staves in your handes. And ye shall eate it in haste: for it is the Lordes pascouer: for I wyll passe thowre the lande of Egypt this same nyght, and wyll smyte all the first borne in the land of Egypt, both of man and beast, and vpon all the goddes of Egypt will I the Lord do execution. And the bloude shall be vnto you a toke in y^e houses wherein ye are. And when I se the bloud, I will passe ouer you, and the plage shal not be vpon you to destroye you, when I smyte the lande of Egypt.

And this daye shalbe vnto you a remembrance: and ye shall kepe it holy vnto the Lord, euen thowout youre generations shall ye kepe it holy dare, that it be a custome for euer. * Seuen dayes shall ye eat unleuened bread: and the fyrste daye ye shall put awaye leuen out of youre houses. For whosoener eateth leuened bread from the fyrst daye vntill the seuenth daye, that soule shalbe plucked out fro Israel. * The fyrste daye shalbe an holy conuocation, and the seuenth daye shalbe an holy conuocation vnto you. There shalbe no maner of worke done in them, save about that onely which every man must eate, that onely maye ye do. And ye shall obserue unleuened bread. For this same daye haue I brought your armyes out of the lande of Egypt, therfore ye shall obserue this daye, & all your chyldre after you, by a custome for euer. * The fyrst moneth and the .xiiij. daye of the moneth at euen, ye shall eate swete bread vnto the .xxj. daye of the moneth at euen agayne. Seuen dayes shall there be no leuened breade founde in youre houses. And whosoener eateth leuened bread, that soule shalbe rote out from y^e multitude of Israel: whpther he be a stranger or borne in the lande. Ye shall eate no thyng leuened: but in all your habitations shall ye eate swete bread.

Moses called for the elders of Israel, and sayde vnto them: chole out and take you to every household of you a shepe, and kyll it for pascouer. And take a bunche of yflope, & dyp it in the bloude that is in the basen, and stryke the vpperposte and the two syde postes with the bloud that is in the basen, and none of you go out at the doore of y^e house, vntill the moorning. For the Lord will go about to smyte the Egyptians. And whē he seeth the bloude vpon the vpper doore poste & on the two syde postes: he will passe ouer the doore, and will not suffer y^e destroyer to come into your house to plage you. Therfore shall ye obserue this thing, that it be an ordinaunce both to the and thy sonnes for euer.

And whē ye become into the land which the Lord wyll geue you, accordynge as he hath promysed, ye shall kepe thys seruyce.

* And when your chyldren aske you what maner of seruyce is this ye do, ye shall saye. It is the sacrifice of the Lordes pascouer, which passed ouer the houses of the children of Israel in Egypt, as he smote the Egyptians, and saved oure houses. And the people bowed them selues, and worshipped: And the chyldren of Israel wēt, and dyd as the Lord had commaunded Moses and Aaron. Euen so dyd they.

And at mydnight, the Lord smote all the fyrst borne in the lande of Egypt, from the fyrst borne of Pharaos that satte on y^e seate, vnto the fyrst borne of the captiue y^e was in y^e prison: and all the fyrste gender of catell. And Pharaos arose in the nyght, he and all his seruantes and all the Egyptians: * and there was a greete cryng in Egypt: for there was no house where there was not one deere.

And he called vnto Moses and Aaron by nyght, saying: ryle vp, and get you oute from amonge my people: both ye and also the chyldre of Israel, and go and serue the Lord as ye haue sayde. And take youre shepe and your droues with you as ye haue sayde, and departe and * blesse me. And the Egyptians were fierce vpon the people, that they myght sende them out of the lande in haste: for they sayde: we dye all.

And the people toke their dowgh before it was sowred, and they vitayles bounde in clothes vpon theyr shoulers. And the chyldren of Israel dyd accordynge to the saying of Moses: and they borrowed of the Egyptians * iewelles of siluer, and iewelles of golde, and rayment. And the Lord gaue the people fauoure in the syght of the Egyptians: so that they graunted such thinges as they required. And they robbed the Egyptians. And the chyldren of Israel toke their iorneye from Rameses to Suchoth * syre hundred thousande men of fote, helpe chyldren. And moche comon people went also with them, and shepe, and oxen, an exceedynge great flocke. And they baked swete cakes of y^e dowgh which they brought out of Egypt, for it was not sowred. For when they were thrust oute by the Egyptians, they coulde not tarye to prepare them selues any prouision of meate.

The dwellinge of the chyldren of Israel, which they dwelled in Egypt, was * .iiij. hundred and .xxx. yeres: and when the .iiij. hundred and .xxx. yeres were expired, euen the selfe same daye departed all the hostes of the Lord out of the lande of Egypt. It is a nyght to be obserued to the Lord, in the which he brought them oute of the lande of Egypt. Thys is that nyght of the Lord which all the chyldren of Israel muste kepe thowout theyr generations.

And

And the Lord sayde vnto Moses and Aaron: This is the lawe of pascouer: there shall no strainger eate therof. But every seruant that is bought for money (after that thou hast circumcised him) shall eate therof. A strainger and a hyerd seruant shall not eate therof. In one house shall it be eaten. Thou shalt carpe none of the fleshe oute at the house. * Neether shall ye breake a bone therof. All the multitude shall obserue it.

If a strainger also dwell amonge you, & will holde pascouer vnto the Lord, let him circuncise all that be males: and then lett him come and obserue it, and he shall be as one that is borne in the lande. For no vncircumcised persone shall eate therof. One manner of lawe shalbe vnto him that is borne in the lande, and vnto the strainger that dwelleth amonge you. And all the chyldren of Israel dyd as the Lord commaunded Moses and Aaron. Euen so dyd they. And y^e selfe same daye dyd the Lord bring the chyldren of Israel out of the lande of Egypt with their armyes.

The .xiiij. Chapter.

The fyrst begotten must be sanctified vnto the Lord. The memoriall of theyr deliuerance. Why they were carped thowre the wilderness. The bones of Joseph. The pylle of the cloude.

And the Lord spake vnto Moses, saying: * Sanctify vnto me all the first borne, that open all maner matrices amonge the chyldren of Israel as well of man as of beast: for it is myne. And Moses sayd vnto y^e people: thynke on this daye in which ye came out of Egypt, out of the house of bondage: for thowre a myghtye hande the Lord brought you out from thence. There shall no leuened bread be eaten. This daye come ye out in the moneth when cozne be ginneth to ryse.

When the Lord hath brought the into the lande of the Cananites, Hethites, Amorites, Hittites & Jebusites: * which he swaie vnto thy fathers that he wold geue the a lande wherein mylke & hony floweth, thou shalt kepe this scrutice in thys same moneth: Seuen dayes thou shalt eate swete bread: and in the .seuenth daye, it is the feaste of the Lord. Swete bread shalbe eaten seue daies: and ther shall no leuened bread be sene, nor yet leuen with the in all thy quarters.

And thou shalt shewe thy sonne in y^e date sayinge: this is done, because of that which the Lord dyd vnto me, when I came out of Egypt. And it shalbe a signe vnto the vpon thyne hande, and for a remembrance betwene thyne eyes, & the Lordes lawe maye be in thy mouth. For * in a stronge hande the Lord brought the out of Egypt. Kepe therfore this ordynance in his season fro yere to yere. And it will come to passe, that the Lord shall bring the into the lande of the Ca-

nanites, which he * swaie vnto the and to thy fathers: and shall geue it the. And then thou shalt appointe vnto the Lord all that openeth the matrice. * And every cast thing, & fyrst doth opē the matrice of a beast which thou hast: yf they be males, they shall be the Lordes. And every fyrst gender of an asse, thou shalt redeme with a labe: yf thou redeme him not, thou shalt breake his neck. All the fyrst borne amonge thy chyldren also, shalt thou bye out.

And when thy sonne asketh y^e to morrowe, sayinge what is this, thou shalt saye vnto him: With a myghtye hande the Lord brought vs out of Egypt, out of the house of bondage. And when Pharaos was looth to let vs go, the Lord slewe all the first borne in the lande of Egypt: as well the fyrste borne of man as of beast. Therfore I sacrifice vnto the Lord all the males that opē the matrice, and all the fyrst borne of my chyldre I redeme. This shalbe a toke vpon thyne hande, and a remembrance betwene thyne eyes, & the Lord brought vs out of Egypt thowre a myghtye hande.

It came to passe, that whan Pharaos had led the people go, God carped them not thowre the waye and lande of the Philistines, which was the more nyce waye. But God sayde: lest the people haply repēt whā they se warre: & so turne agayne to Egypt. But God led the people about thowre the waye of the wilderness of the redd see. And the chyldren of Israel went by harnessed out of the lande of Egypt. And Moses toke the bones of Joseph with him: for he made the chyldren of Israel swere, saying * God will surely viset you, and ye shall take my bones awaye hens with you. * And they toke their iorneye from Suchoth: and abode in Etham in the edge of the wilderness. * And y^e Lord wente before them by daye in a pylle of a cloude to leade them the waye: and by nyght in a pylle of fyre to geue them lyght, & they might go both by daye and nyght. * The pylle of the cloude departed not by daye, nor the pylle of fyre by night out of y^e sight of the people.

The .xiiij. Chapter.

Pharaos heart is hardened and followeth the Israelites with all his host and captaynes, and is drowned. The Israelites grudge. They go thowre the redd see.



And the Lord spake vnto Moses, saying: * Speake to the chyldren of Israel, that they turne and remayne before Pi Hicroth betwene Migdol and the see, oueragaynst * Baalzephon: and before that shall they pitch by the see. For Pharaos wyll saye of the chyldren of Israel: they are tangled in the lande, the wilderness hath shut the in. And I will harden Pharaos heart, that he shall folowe after you: and I

dij will

will get me honour upon Pharaoh and upon all his host, the Egyptians also shall knowe that I am the Lord. And they dyden so.

W And it was tolde the king of Egypt that the people fled. And the hert of Pharaoh and of his seruantes turned agaynst the people and they sayde: why haue we this done that we haue let Israel go out of our seruice? and he made ready his charrettes: and toke his people with him and toke syre hundred chosen charrettes and all the charrettes of Egypt and capaynes upon euery one of the. And the Lord hardened the hert of Pharaoh kyng of Egypt, and he folowed after the chyldren of Israel. But the chyldren of Israel wente out with * an hye hande: and the Egyptians folowed after them, and all the hoxses and charrettes of Pharaoh and his hoxslemen and his host ouertoke them abyding by the see, besyde Di hiroth befoze Baal zephon. And when Pharaoh drewe nie, the chyldren of Israel lyft vp their eyes and beholde, * Egyptians folowed after them, and they were sore atrapde: * and the chyldren of Israel cryed out vnto the Lord.

But they sayde vnto Moses: because there were no graues in Egypt, hast thou therfore brought vs awaye for to dye in the wyldernes? wherfore hast y serued vs thus, for to carpe vs out of Egypt? Wd not we tell the this in Egypt, saying: let vs be in rest, y we maye serue the Egyptians? For it had bene better for vs to haue serued the Egyptians then for to dye in the wyldernes. And Moses sayde vnto the people: * feare ye not, stande styll, & beholde, howe the Lord shall saue you this daie. For ye that haue sene the Egyptians this daie, shall se them nomore for euer. The Lord shall fyght for you, and ye shall holde your peace.

D And the Lord sayde vnto Moses: wherfore cryest thou vnto me? speake vnto y chyldren of Israel that they go forwarde. But lyfte thou vp thy rodd, and stretche oute thy hande ouer the see, and deuide it a sondre, and let the chyldren of Israel go on drye grounde thowowe the myddest of the see. And behold, I will harden the hert of the Egyptians that they maye folowe them. And I wyll get me honour upon Pharaoh and vpon all his host, and vpon his charrettes and vpon his hoxsme. And the Egyptians shall knowe that I am the Lord when I haue gotten me honour vpon Pharaoh, vpon his charrettes and vpon his hoxsme.

E And the angell of God which went before the host of Israel remoued, and beganne to go behynde them. And the clowden pillar that was before the face of them beganne to stonde behynde them, and came betwene the host of the Egyptians and the host of Israel. It was also a darcke clowde, and

gaue lyght by nyght: and all the nyght long the one came not at the other.

And Moses stretched forth his hande ouer the see: and the Lord caryed awaye the see by a verpe stronge caste wynde all that nyght, and made the see drye lande, and the waters were deuyled. And the chyldren of Israel went into the myddest of the see vpon the drye grounde. And the waters were a walle vnto them, on their ryght hande, and on their lefte hande. And the Egyptians folowed and went in after them to the myddest of the see, euen all Pharaohs hoxses, his charrettes and his hoxslemen. * And in the morning watch, the Lord * looked vnto the host of the Egyptians out of the spere and clowdy pyler: and troubled the host of the Egyptians, and toke of his charret wheles & caryed them awaye violently. So that the Egyptians sayde: Let vs fle from the face of Israel: for the Lord fighteth for them agaynst the Egyptians. And the Lord sayd vnto Moses: stretch out thyne hande ouer the see, that the waters maye come agayne vpon the Egyptian, vpon his charrettes and vpon his hoxslemen.

And Moses stretched forth his hande ouer the see, and it came agayne to his course early in the morninge, and the Egyptians fled agaynst it. And the * Lord ouerthrew the Egyptians in the myddest of the see: and the water returned and couered the charrettes and the hoxsme: and all the host of Pharaoh that came into the see after them, so that there remayned not one of the. But the chyldren of Israel walked vpon drye lande * thowowe the myddest of the see, and the waters were a walle vnto them on their ryght hande of the, and on the lefte. * Thus the Lord deuyluered Israel the selfe same daie out of the hande of the Egyptians: and Israel sawe the Egyptians deed vpon the see syde. And Israel sawe y myghtye power which the Lord shewed vpon the Egyptians: * and the people feared the Lord, and beleued the Lord and his seruant Moses.

The xv. Chapter.

Moses and the people with the women synge at the prayer of Moses: the bitter waters were swete. God must be heard, they come to Elim.



Mhen Moses & the chyldren of Israel sange this songe vnto y Lord and sayde: * I wyll syng vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowne in y see. * The Lord is my strength and prayle, and he is become my saluacion.

He is my God, and I wyll glorify hym: my fathers God, & I wyll exalte hym. The Lord is a man of warre. The Lord is his name. Pharaohs charrettes and his host hath he caste into the see. His chosen capaynes also

also are drowned in the red see, the depe waters haue couered them: they sonke to y bottom as a stone. Thy ryght hande, Lord, is become glorious in power: thy ryght hande, Lord hath all to dashed the enemy. And in thy greate glory thou hast ouerthrowne the that rose vp agaynst the: thou sentest forth thy wrath which consumed the euen as scobell. Thowowe the winde of thy nastrele the water gathered together, the floudes stode styll as an heape, and the depe water congeled together in the hert of the see.

W The enemye sayd: I wyll folowe on the: I will ouertake the, I will deuyle the spyle, I wyll satisfye my lust vpon the, I wyll drawe my sword, myne hande shall destrope them. Thou blewest w thy wynde, the see couered the, they sancke as leed in the myghtye waters. Who is lyke vnto the, o Lord, among goddes? who is lyke the so glorious in holynes, & fearfull in prayles, shewing wonders? Thou stretchedest out thy ryght hande, the erth swallowed them. Thou in thy merce hast carped thys people which thou deliueredst: & hast brought the in thy strenght vnto thy holy habitato. The natiōs heard and were afrayed, sorowe came vpon y Philistines. When the dukes of the Edomites were amased, and the mightiest of the Moabites, tremblinge came vpon them: all the inhabitants of Canaan wared saynte harted: Let feare and dreade fall vpon them in the greatnes of thyne arme, let them be as styll as a stone, tll thy people passe thowowe, o Lord, whyle thys people passe thowowe, which thou hast gotten. Thou walte byng them in, and plante them in the mountayne of thyne inheritaunce, the place, Lord, which thou hast made for to dwell in, the sanctuaty, o Lord, which thy handes haue prepared. The Lord shall raigne: euer and all waye. For Pharaohs hoxse wet in w his charrettes and hoxslemen into the see, & the Lord brought the waters of the see vpon them. But the chyldren of Israel went on drye lād in the myddest of the see. And Miriam a prophetesse the syster of Aaron toke a tymbrell in her hande, & all the women came out after her w tymbrels & daunces. And Miriam sange befoze the: * Synge ye vnto the Lord: for he hath triumphed gloriously: the horse & his ryder hath he ouerthrowne in the see. And so Moses brought Israel from the red see, & they went out into the wyldernes of Sur. And they wet thre dayes longe in y wyldernes, and founde no waters. And whā they came to Mara, they coule not drinke of the waters of Mara: for they were bitter: therfore the name of the place was called, Mara, * (that is to saye bitternes.) And the people murmured agaynst Moses, sayinge: what shall we drinke? * And he cried vnto

the Lord: and the Lord shewed hym a tree, which when he had cast into the water, the waters were made swete.

There he made them an ordinaunce and a lawe, and there he proued him, & sayde: If y wylt herken * vnto the voyce of the Lord thy God, and wylt do y which is right in his sight, and wylt geue eare vnto his comaundementes, & kepe all his ordinaunces: then wyll I put none of these diseases vpon the which I brought vpon the Egyptians: for I am the Lord that healeth the.

The xv. Chapter.

The Israelites come into the desert of Sin. It capeth quailles and manna. They grudge.

Mhen the chyldren of Israel came to Elim where were. xii. welles of water and. lxx. palme trees, and they abode there by the waters. And they toke their iorney from Elim: & all the hole copany of the chyldren of Israel came to the wyldernes of Sin, which is betwene Elim and Synai: the. xv. day of the. ii. moneth after their departyng out of y lande of Egypt. And y hole multitude of the chyldren of Israel * murmured agaynst Moses and Aaron in the wyldernes: and the chyldren of Israel sayde vnto the: wolde to God we had died by the hande of the Lord in the lande of Egypt, when we sat by the fleschpottes, and when we dyd eat bread our bellies full: for ye haue brought vs out into this wyldernes, to kylle thys hole multitude with hongre.



Then sayde the Lord vnto Moses: behold, I wyll rayne * bread fro heauē to you, and the people shall go out, and gather daye by daye that I may proue the, whether they will walke in my lawe or no. The. vi. daye they shall prepare for the selues y which they will byng in, and let it be twile almost as they gather in dayly. And Moses & Aaron sayde vnto all the chyldren of Israel: at euen ye shall knowe that it is the Lord, which brought you out of the lande of Egypt: and in the morning, ye shall se the glory of y Lord: because he hath heard your grudginges agaynst the Lord. And what are we y ye haue murmured agaynst vs? And Moses sayde: At euen shall y Lord * geue you flesh to eat, and in the morning bread ynough: for the

for the Lorde hath heard your murmurings which ye murmur agaynst hi: for what are we? your murmurings are not agaynst vs, but agaynst the Lorde.

And Moses spake vnto Aaron: Saye vnto all the company of the children of Israel, come forth before the Lorde: for he hath heard your grudginges. And as Aaron spake vnto the hole multitude of the chyldren of Israel, they looked toward the wilderness: and behold, the glorie of the Lorde appeared in the cloude. And the Lorde spake vnto Moses, saying: I haue heard the murmuringe of the chyldren of Israel, tell them therfore and saye: at euen ye shall eat flesh, and in the morning ye shall be fylled with bread, and ye shall knowe that I am the Lorde your God.

And at euen the quaples came and covered the grounde where they laye. And in the morninge, the dewe laye rounde about the pooste. And when the dewe was fall: beholde it laye vpon the grounde in the wilderness, small & round and thyn as the hoze frost on the grounde. And when the chyldren of Israel sawe it, they sayde euery one to hys neyghboure: It is manna. For they wist not what it was. And Moses sayde vnto the: this is the bread which the Lorde hath geue you to cate. This is the worde which the Lorde hath commaunded: gather of it euery man for him self to cate: a gomer full for a man according to the nombre of you, and take euery man for them which are in his tente.

And the chyldren of Israel dyd euen so, & gathered some more, some lesse, and when they dyd mete it with a gomer, vnto hym that had gathered moche, remayned nothing ouer, and vnto him y had gathered litle, was there no lacke: euery man gathered sufficient for his catynge. And Moses sayde vnto the: Se that no man let ought remayne of it tyll the moynynge. Notwithstondyng they hardened not vnto Moses: but some of the lefte of it vntill the moynynge, and it waxed full of wormes and sticke, and Moses was angry with them.

And they gathered it all moynynge, euery man for hys catynge. And as soone as the heate of the sunne came, it moulte. And the next day, they gathered twice so moche breed two gomers for one man: & all the rulers of the multitude came, & tolde Moses. He sayd vnto the: this is that which the Lorde hath sayde: tomorrow is the rest of the holy Sabbath vnto the Lorde: bake that which ye will bake, and leth that ye will leth, and y which remayneth, laye vntill the moynynge. And they layde it vntill the moynynge, as Moses bad: and it stanke not, nether breed there any worme therein. And Moses sayde: that cate thys daye: for it is the Sabbath vnto the Lorde: todaye ye shall not fynde it in the

felde. Syre dayes ye shall gather it, and in the seuenth daye which is the Sabbath, there shall be none. Notwithstondyng, there went out some of the people in the seuenth daye for to gather, & they founde none. And the Lorde sayde vnto Moses: howe longe refuse ye to kepe my commaundmentes and my lawes? Se, the Lorde hath geuen you a Sabbath, therfore he geueth you the syre daye bread for two dayes. Wyde therfore euery man at home & lett no man go out of hys place the seuenth daye. And the people rested the seuenth daye. And the house of Israel called it Manna.

And it was lyke vnto coriander seede, whyte: and the taste of it was lyke vnto waters made with hony. And Moses sayd: this is that which the Lorde commaundeth, tyll a gomer of it, which maye be kept for your chyldren after you: that they maye se y bread wherwith I haue fedd you in wilderness, wher I brought you out of y lande of Egypt. And Moses spake vnto Aaron: take a cruze and put a gomer full of Manna therein, and laye it vp before the Lorde to be kepte for y chyldren after you, as the Lorde commaunded Moses. So Aaron layde it vp before y testimonye to be kept. And the chyldren of Israel dyd cate Manna fourte ycare, vntill they came vnto a lande inhabited. And so they dyd cate Manna euen vntill they came vnto the borders of the land of Canaan. A gomer is the tenth part of an epha.

The xviij. Chapter.

The Israelites come into Raphidim. They grudge. Water is geuen the out of the rocke. Moses holdeth vp his handes: & they overcome the Amalechites.

And all the company of the chyldren of Israel thozowout their armies went from the wilderness of Sin after the commaundment of the Lorde, and pyched in Raphidim: where was no water for the people to drinke. And the people chode with Moses, and sayde: geue vs water to drinke. Moses sayde vnto them: why chydye ye with me? wherfore do ye tempte the Lorde? There the people thirsted for water, and the people murmured agaynst Moses, & sayde: wherfore hast thou thus brought vs oute of Egypte: to kyll vs and oure chyldren and catell with thys ste?

And Moses cryed vnto the Lorde, saying: what shall I do vnto thys people? they be allmoost ready to stone me. And the Lorde sayde vnto Moses: go before the people, and take w the of the elders of Israel, & thy rod wherwith y smotest the ryuer, take in thyn hande, and go. Beholde, I stonde before y besyde a rocke that is in Horeb: & thou shalt smyte the rocke, and there shall come water out therof, that the people maye drynke.

And Moses dyd eue so before the eyes of the elders of Israel. And he called y name of the

* Tentacinn.
* Serpe.

of the place * Mass: and * Meriba. because of the chydynge of the chyldren of Israel, and because they tempted the Lorde, sayinge: is y Lorde amonge vs or not?

Then came Amalech and fought with Israel in Raphidim. And Moses sayde vnto Josua: chole vs oute men, and goo fyghte with Amalech. And tomorrow I will stonde on the toppe of the hyll, and the rodd of God shall be in my hande. Josua did as Moses bad: he hym, & foughte with Amalech. And Moses, and Aaron, & hur went vp to the toppe of the hyll. And it happened, that wher * Moses helde vp his hande, Israel had the better. And when he late hys hande downe, Amalech had the better.

But Moses handes were heuye, and therfore they toke a stone and put it vnder hym, and he satt downe there on. And Aaron and hur stayed vp by his handes, the one on the one syde and the other on the other syde. And hys handes remayned stedye vntill the goynge downe of the sonne. And Josua discomfeted Amalech and hys people, with the edge of the swerde.

And the Lorde sayde vnto Moses: writte thys for a remembraunce in a boke, and comite it vnto the eares of Josua, for I will utterly put out the remembraunce of Amalech from vnder heauen. And Moses made an alter and called the name of it. The Lorde is he that worketh myracles for me. For he sayde: the hnde is on the seate of God the Lorde wyll haue warre with Amalech from generacyon to generacyon.

The xviii. Chapter.

Jethros counsell is receaued of Moses.



Jethro the prest of Midiam Moses father in lawe herde of all that God had done for Moses and for Israel hys people, and that the Lorde had broughte Israel out of Egypte. Therefore he toke ziphora Moses wyfe, (After he had sente her backe) and hys two sonnes, of which the one was called Gerson, for he sayd: I haue bene an alient in a straunge lande. The name of the other was Eliezar: for the God of my father (sayde he) was myne helpe, and deliuered me fro the swerde of Pharao. And Jethro Mo-

ses father in lawe came with his two sonnes & his wyfe vnto Moses into the wilderness: where he abode by the mount of God. And he sayde vnto Moses: Thy father in lawe Jethro am come to the, and thy wyfe also and hys two sonnes with her. And Moses went oute to mete hys father in lawe and dyd obeysaunce and kyssed hym and eache asked other of hys health, and they came into the tent. And Moses tolde hys father in lawe all that the Lorde had done vnto Pharao and to the Egyptians for Israels sake, and all the trauayle that had happened them by the waye, and howe the Lorde deliuered them. And Jethro reioysed ouer all the goodnesse whiche the Lorde had done to Israel, and because he had deliuered them out of the hande of the Egyptians. And Jethro sayde: blessed be the Lorde whiche hath deliuered you oute of the hande of the Egyptians and out of the hande of Pharao, which hath also deliuered hys people from the captyuite of the Egyptians. Nowe I knowe that the Lorde is greater then all goddes, for in the thyng wherby they dealt cruelly wyth them, are they them selues perswaded. And Jethro Moses father in lawe offred burnt-offerynges and sacrificys vnto God. And Aaron and all the elders of Israel came to cate breade wyth Moses father in lawe before God.

And it chaunced on the morow, that Moses satt to iudge the people, and the people stode aboute Moses from moynynge vnto euen. And wher Moses father in lawe sawe all that he did vnto the people, he sayd: what is thys that thou doest vnto the people? why syttest thou thy selfe alone, and all the people stonde aboute the from moynynge vnto euen? And Moses sayde vnto hys father in lawe: because the people come vnto me to seeke counsell of God. When they haue a matter, they come vnto me, and I iudge betwene euery man and hys neyghboure, and shewe them the ordynances of God and hys lawes.

And Moses father in lawe sayd vnto him: it is not well that thou doest. Thou both weryest thy selfe, and thys people that is w the: for thys thyng is of more weyght, then * thou art able to perfourme thy selfe alone. Heare nowe therfore my voyce, and I wyll geue the counsell, and God shall be wyth the. We thou vnto the people to Godwarde, that thou mayest bynge the causes vnto God, and thou shalt teache them ordynances and lawes, and shewe them the waye wher in they must walke, and the worke that they must doo. Moreover thou shalt sette oute amonge all the people, men of actiuite, and such as feare God: true men, hatynge couetousnes: and make them heedes ouer the people,

people, captaynes ouer thousandes, ouer hundredes, ouer fiftie and ouer ten. And let the iudge the people at all seasons. And euery greete matter that happeneth, let them bringe vnto the, but let them iudge all small causes them selues, and so shall it be easer for thy selte, and they shall bere with the. If thou shalt do thys thinge, (and God charge the with all) thou shalt be able to endure, and yet the people shall come to theyr place in peace.

And so Moses obeyed the voyce of his father in lawe, and did all that he had sayde, and chose actyue men out of all Israel and made them as herdes ouer the people: namely, captaynes ouer thousandes, ouer hundredes, ouer fiftie and ouer ten. And they iudged the people at all seasons, but broughte harde causes vnto Moses: and iudged all small matters them selues. And Moses let his father in lawe departe, and he went in to his awne lande.

The xix. Chapter.

The chyldren of Israel come to the mounte Synay. The people of God are hoysed a roiall presthode. He that toucheth the hill dyeth. God appeareth vnto Moses vpon the mounte in shonour & lychtenynge.



In the thyrde moneth, whā the chyldren of Israel were gone oute of the lande of Egypt, the same daye came they into the wyldernesse of Synay. * For they were departed from Raphidim, and were come to the deserte of Synay, and had pitched theyr tentes in the wyldernesse. And there Israel abode before the mounte. * But Moses went vnto God. And the Lorde called to hym out of the mountayne, sayinge: thus shalt thou saye vnto the house of Jacob, and tell the chyldren of Israel: ye haue sene what I dyd vnto the Egyptians, and toke you vpon my selfe: howe therfore * yf ye wyll heare my voyce in dede, and kepe myne appoyntement: ye shall be myne awne, aboue all nacyns, for all the erth is myne. Ye shall be vnto me also a kyngdome of * preastes and an holy people: and these are the wordes which thou shalt saye vnto the chyldren of Israel.

Moses came and called for the elders of the people, and layde before theyr faces all

these wordes which the Lorde commaunded hym. And the people answered all to gether, and sayde: * All that the Lorde hath sayde, we wyll doo. And Moses brought the wordes of the people vnto the Lorde: And the Lorde sayde vnto Moses: Lo, I come vnto the in a thynke cloud, & the people maye heare me talkynge with the, and beleue the for euer. Moses shewed the wordes of the people vnto the Lorde.

And the Lorde sayd vnto Moses: Go vnto the people, and sanctifye them to daye, and to morowe, and let them wash theyr clothes: & be redy agaynst the thyrde daye. For the thyrde daye the Lorde wyll come downe in the syght of all the people vpon mounte Synay. And thou shalt set markes rounde aboute the people and saye: beware, that ye go not vp into the mounte, or touche the bordre of it. Whosoener toucheth the * mounte, shall surely dye. There shall not an hande touch it: els he shall be stoned or shot thowhe: whether it be beaſt or man, it shall not lyue: when the trompe bloweth longe, than maye they come vnto the mountayne.

And Moses went downe from the mounte vnto the people, and sanctified them, and they washed theyr clothes: And he sayd vnto the people: be redy agaynst the thyrde daye, and come not at youre wyues. And the thyrde daye in the moynynge there was thunder, and lychtenynge, and a thynke clowde vpon the mounte, and the voyce of the trompe excedynge lowde, so that all the people that was in the hoste was afraied. And Moses brought the people oute of the tentes to mete with God, and they * stode vnder the byll.

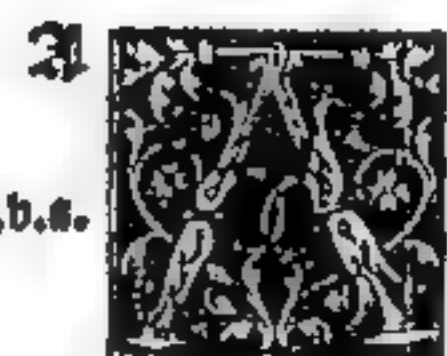
And mounte Synay was all to gether on a smoke: because the Lorde descended downe vpon it in fyre. And the smoke thereof ascended vp, as the smoke of a kele, and all the mount was excedynge fearfull. And whan the voyce of the trompe blew and waxed lowder and lowder Moses spake, & God answered hi by a voyce: And the Lorde came downe vpon mounte Synay, euen in the toppe of the byll, and whan the Lord called Moses vnto the toppe of the byll. Moses went vp.

And the Lorde sayde vnto Moses: go downe: charge the people, that they prease not vp to se the Lorde, and so many of them perishe. And let the prestes also whych come to the Lorde sanctifye them selues, lest the Lorde destroye them. And Moses sayde vnto the Lorde: the people cannot come vp in to the mounte Synay, for thou chargedest vs sayng: set markes aboute the byll, and sanctifie it: And the Lorde sayde vnto him: awake, and get the downe: and thou shalt come vp, thou and Aaron with the. But let not the

not the prestes and the people presume for to come vp vnto the Lorde: lest he destroye the. And so Moses went downe vnto the people and tolde them.

The xx. Chapter.

The ten commaundementes are geuen. The alme of crech.



* Deute. b. a.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. l. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

* Ier. xlv. a. Deute. xlv. c. and. xv. c.

And God spake all these wordes and sayde: I am the Lorde thy God, which haue * brought the out of the lande of Egypt, oute of the house of bondage. Thou shalt haue none other goddes in my syght.

* Thou shalt make the no grauen ymage, nether any symilitude that is in heauen aboue, ether in the erth beneath, or in the waters vnder the erth. * Thou shalt not worshyppe them, nether serue them: for I the Lorde thy God, am a zelouse God, and byset synne of the fathers vpon the chyldren vnto the thyrde and fourth generacion of the that hate me: and shewe myerce vnto thousandes in them that loue me and kepe my commaundementes.

Thou shalt not * take the name of the Lorde thy God in vayne, for the Lorde wyll not holde him gylelesse that taketh his name in vayne. * Remembre the Sabbath daye that thou sanctifye it. Sixe dayes shalt thou labour and do all that thou hast to do: but the seuenth daye is the Sabbath of the Lorde thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunte and thy mayde seruaunte, thy catell and the straunger that is within thy gates. For in syxe dayes the Lorde made heauen and erth, the see and all that in them is, and * rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye and halowed it. * Honour thy father & thy mother, that thy dayes maye be longe in the lide which the Lorde thy God geueth the.

* Thou shalt not kyll.
* Thou shalt not breake wedlocke.
* Thou shalt not steale.
* Thou shalt not bere false witnesse agaynst thy neyghboure.

Thou shalt not couet * thy neyghbours house: nether shalt thou couet thy neyghbours wyfe, or his man seruaunte, or his mayde, or his oxe, or his asse, or what soeuer thy neyghboure hath.

And all the people sawe the thunder and the lychtenynge, and the noyse of the trompe, and the mountayne smokyng, and whā the people sawe it, they remoned and stode a farre of, and sayde vnto Moses: * talke thou with vs, and we wyll heare: but let not God talke with vs, lest we dye. And Moses sayde vnto the people: feare not, for God is come to proue you, and that his feare maye be in youre face, that ye synne not.

And the people stode a farre of, and Moses went into the thynke clowde where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the chyldren of Israel. Ye haue sene that I haue talked with you from oute of heauen. Ye shall not make therfore with me goddes of syluer nether shall ye make you goddes of golde. * An alter of erth thou shalt make vnto me, and thereon offer thy burntofferynge and thy peace offerynge, thy shepe and thyne oxen. In all places where I shall put the remembraunce of my name I thither I wyll come vnto the and blesse the. And yf thou wilt make me an alter of stone, let thou make it not of hewen stone. Els yf thou lyfte vp thy tole wyth it, thou hast polluted it. Forther shalt thou goo vpon thy steppes vnto myne alter, that thy synne be not shewed there on.

The xxi. Chapter.

Temporal and ciuile ordinaunces.



These are the lawes whyche thou shalt set before them. If thou bye a seruaunte that is an hebreue, syxe yeres he shall serue, and in the seuenth he shall goo out fre payinge nothyng. If he came alone, he shall goo out alone. And yf he came married, his wyfe shall goo oute with hym: And yf his master haue geuen hym a wyfe and she haue borne hym sonnes or daughters: then the wyfe and hyr chyldren shall be his masters and he shall goo oute alone. And yf the seruaunte saye: I loue my master, my wyfe and my chyldren, I wyll not goo oute fre. His master shall byynge hym vnto the iudges, and sett hym to the doore or the doorepost and his master shall boze his eare thowhe with a nawle, and he shall be his seruaunte for euer.

And yf a man sell his daughter to be a seruaunte: she shall not goo oute as the men seruautes doo. If she also please not hyr master, and he geueth her to noman to wyfe, then shall he let hyr go fre: to sell her vnto a strange nacyn shall he haue no power, feynge he despyled her. If he haue promysed her vnto his sonne to wyfe, he shall deale with her as men do with theyr daughters. And yf he take hym another wyfe, yet hyr fode, hyr rayment and dutie of mariage shall be not mynished. And yf he do not these thre vnto her, then shall she goo oute fre and paye no money. * He that synneth a man that he dye, shall be slayne for it. If a man laye not a wayte but God delpue hym into his hande, then I wyll poynte the a place whether he shall fle. If a man come presumptuously vpon his neyghboure to see him with gyle, thou shalt take him from myne * alter that he dye.

There shall be no woman childlesse or unfrutefull in thy lande: the nōbre of thy dayes wyll I fulfill. I wyll sende my feare before the, and wyll trouble all the people whether thou shalt go. And I wyll make all thine enemyes turne theyr backs vnto þe, and I wyll sende hornettes before the, which shall dreyne out the Hewites, the Cananites, and the Hethites before þe. Neuertheles I wyll not cast them oute in one pere, lest the lande growe to a wyldernes: and the bestes of the felde multiplye agaynst the. By lytle and lytle I wyll dreyne them oute before the, vntyll thou be increased, & inheret the lande. And I wyll make thy costes from the redd see vnto the see of the Philistines, and from the deserte vnto the ryuer. For I wyll deliuer the inhabyters of the lande into thyne hande, and thou shalt dreyne the oute before the. * Thou shalt make none appoyntment with them, nor with theyr goddes. Nether let the dwell in thy lande, lest they make the synne against me: for yf thou serue theyr goddes, it wyll be thy decaye.

The xxiii. Chapter.

Moses ascendeth vnto the mount and receyvethe the wordes of the Lorde. The bloude of the couenauit. The elders of Israel iudge the people.

And he sayde vnto Moses: come vp vnto the Lorde: thou & Aaron, Nadab and Abihu, and the lxx. elders of Israel, and ye shall worshyppe a farre of. And Moses hym selfe alone shall go vnto the Lorde, but they shall not come nye, nether shall the people go vp with hym. And Moses came, & tolde the people * all the wordes of the Lorde and all the lawes. And all the people answered with one voyce, and sayde: all the wordes whiche the Lorde hath sayde, wyll wee doo. And Moses wrote all the wordes of þe Lorde, & rose vpe early, and let vpan * an alter vnder the hyll, & xii. stones according to the xii. trybes of Israell, and sent yonge men of the chyldren of Israell, which brought burnt-offerynges, and offred peace offeringes of oxen vnto the Lorde. And Moses toke halfe of the bloude, and put it in basens, & the other halfe he sprenkled on the alter.

And he toke the boke of the appoyntment, and reddy it in the audience of the people. And they sayd. All that the Lorde hath sayde, we wyll do and be obedyent. And Moses toke the * bloude, and sprenkled it on the people, and sayde, beholde: this is the bloude of the appoyntment, which the Lorde hath made with you vpon all these wordes.

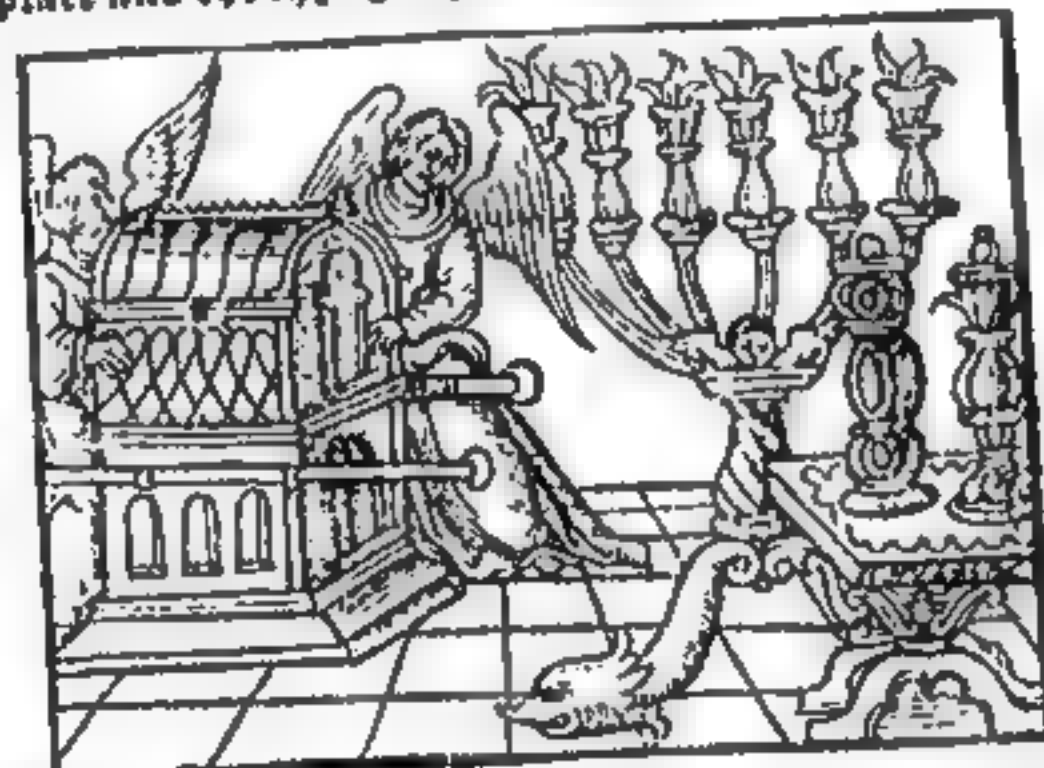
Then went Moses and Aaron, Nadab and Abihu and þe lxx. elders of Israel vppe, and sawe the God of Israel, and there was vnder his fete, as it were a worke of a Sapphir stone, and as it were the heauē whē

it is cleare, and þe vppr nobles of the chyldren of Israel he sett not his hand. And they sawe God and dyd eate and dryncke.

And the Lorde sayde vnto Moses: come vp to me into the hyll, and be there, and I wyll geue the tables of stone, and a lawe and commaundmentes, which I haue writte that thou mayest teach them. And Moses rose vppe & hym minister Jeholua, & Moses went vppe into þe hyll of God, and sayde vnto the elders: tarye ye here vntyll we come agayne vnto you. Beholde, here is Aaron & hur with you. If any man haue any matters to do, let hym come to them. And Moses went vp into the mounte, and a clowde couered the hyll, and the glorie of the Lorde abode vpon mounte Synay, and the clowde couered it. vi. dayes. And the seuenth daye he called vnto Moses out of the clowde. And the facyon of the glorie of the Lorde was lyke consumynge fyre on the toppe of the hyll in the syghte of the chyldren of Israel. And Moses went into the clowde, and got hym vp into the mountayne. And Moses was in the * mounte. xl. dayes and. xl. nyghtes. * ex. xxxiii.

The xxv. Chapter.

The Lorde sheweth Moses the facyon of the holy place and the thynges pertainynge thereto.



And the Lorde spake vnto Moses say-
Ange: speake vnto the chyldren of Israel that they bypunge me an heueofferynge: of every man that geueth it wyllyn-
 gly with hys herte, ye shall take it. * This is the heueofferynge which ye shall take of the golde and syluer and brasse: yelow sylke, purple, scarlet, white sylke, and gootes here Rams skynnes that are reddy, and the skynnes of taxus and sethim wodd, oyle for lychte, spices for anopntynge oyle, and for swete cense. Onix stones and stones to be sett in the Ephod and in the brest lappe.

And let them make me a sanctuarie (that I may dwell amonge the.) And accordinge to all that I shewe the both after the facyon of the habitacyon, and after the facyon of all the ornamentes therof, even so shall ye make it. And they shall make an * arke of sethim wodd. ii. cubytes and an halfe longe, a cubite and an halfe broade and a cubyte & an halfe hie. And thou shalt overlape it with pure golde

golde, within and without shalt thou overlape it, and shalt make an hie vppr a crowne of golde rounde aboute. And thou shalt cast foure rynges of gold for it, and put them in the foure corners therof. ii. rynges shall be in the one syde of it, and ii. in the other. And thou shalt make barres of sethim wodd, and couer them with golde, and put the barres in the ringes alonge by the sydes of the arke, to bere it with all. And the barres shall be in the rynges of the arke, and shall not be taken awaye from it. And thou shalt put in the at-
 tie, the witness which I shall geue the.

And thou shalt make a mercyseate of pure golde. ii. cubytes and an halfe longe and a cubite & a halfe brode. And thou shalt make ii. cherubins of golde: Euen of a whole worke shalt thou make them in the two endes of the mercyseate: and the one cherub shalt thou make on the one ende, and the other on the other ende. Eue of the same mercyseate shall ye make Cherubins in the two endes therof. And the Cherubins shall stretch theyr wynges abroad ouer an hie, coueringe the mercyseate with theyr wynges, and theyr faces shall loke one to another: euen to the mercyseate warde, shall the faces of the cherubins be. And thou shalt put þe * mercyseate aboue vpon the arke, and in the arke thou shalt put the witness which I wyll geue the.

And from thence I wyll testifie vnto the and wyll comon with the from vpon the mercyseate: from betwene the two Cherubins which are vpon the arke of witness, of all thyng which I wyll geue the in commaundment vnto the chyldren of Israel.

* Thou shalt also make a table of sethim wodd of two cubytes longe, and one cubyt brode, and a cubyt and an halfe hie. And thou shalt couer it with pure golde, and make there to a crowne of golde rounde aboute. And make vnto that an whope of foure syn-
 gers brode, rounde aboute. And make a golden crowne also to the whope rounde aboute. And make for it foure rynges of gold, and put the rynges in the corners that are on the foure sydes therof: eue ouer against the whope shall the rynges be, to put in barres, to bere the table with all. And thou shalt make the barres of sethim wodd, and overlape them with gold, that the table maye be borne with them. And thou shalt make hys dishes, and spones, flatpates, and pottes to powre oute withall: Euen of fyne golde shalt thou make them. And thou shalt sett vpon the table, * the wored before me alwaye.

And thou shalt make a candellstyeke of pure golde euen of a whole worke shall the candellstyeke be made with his shaft, braunches, bolles, knoppes and floures proceadinge there out. Syre braunches also shall procede out of the sydes of it: thre braunches of

the candellstyeke out of the one syde and thre out of the other. Thre cuppes lyke vnto almondes with knoppes & floures in one braunche. And thre cuppes lyke almōdes in the other braunche, with knoppes and floures. And euen so thou shalt make the syre braunches that procede out of the candellstyeke: and in the candellstyeke selfe foure cuppes lyke vnto almondes with theyr knoppes and floures: and there shall be a knoppe vnder euery two braunches. * (in the rowmes.) Of the syre that procede out of the candellstyeke. And the knoppes and the braunches shall be of it. And it shall be one worke euen of pure golde.

And thou shalt make the seven lampes of it: and the seven lampes therof, shalt thou put an hie there on, to geue lychte vnto þe other syde that is ouer against it. The togges and snoffers therof shall be of pure golde. Of an hundred poundes weyghte of fyne golde shalt thou make it with all the apparell. * Loke therfore that thou make them after the facyon that was shewed the in the mounte.

The xxvi. Chapter.

This chapter also describeth the thynges pertaininge to the holy place.

The tabernacle shalt thou make with ten curtaynes of whyte twyned sylke: yelow sylke, purple and scarlet. And in them thou shalt make pictures of broderd worke.

The length of one curtayne shall be cyght and twety cubytes, & the bredth of one curtayne foure cubytes, and euery one of the curtaynes shall haue one measure: fyue curtaynes shall be coupled together one to another: and fyue curtaynes shall be coupled together one to another.

And thou shalt make lowpes of yelow sylke, a lōge by the edge of þe one curtayne which is in the seluege of the couplynge courtayne. And lykewyle shalt thou make in the edge of the vtmost curtayne that is to be coupled therwith on the other syde: fyfte lowpes shalt thou make in the one curtayne, and fyfte lowpes shalt thou make in the edge of the curtayne that is to be coupled therwith on the other syde: that the lowpes maye take holde one of another. And thou shalt make fyfte buttons of golde, and couple the curtaynes together with the buttōs: and it shall be one habitacyon.

* And thou shalt make. xi. curtaynes of gootes here, to be a coueringe vpon the Tabernacle. The length of a curtayne shall be xxx. cubytes and the bredth foure and they shall be all. xi. of one measure. And thou shalt couple. v. curtaynes by them selues, and the sixe by them selues, and shalt double the fyfte in the fore front of the tabernacle. And thou shalt make fyfte lowpes in the edge of the vtmost curtayne on the one syde: euen in the edge of

edge of the couplynge courtayne: and fylke lowpes in the edge of the other curtayne that must be loyned vnto it. And thou shalt make fyfte buttons of brasce and put them on y lowpes, and couple the couerpyng to gether, that it maye be one.

And the remnant that resteth in the curtaynes of the couerpyng: euen the halfe curtayne that resteth, shalbe left on the backe sydes of the habitacyon: that a cubyte on the one syde and a cubyte on the other syde maye remayne in the length of the curtaynes of the couerpyng, and that it maye remayne of ether syde of the habitacyon to couer it with all.

And vpon the Tabernacle thou shalt make a couerpyng of ramyskynnes dyed reddy: & yet a couerpyng aboue all of taxus skynnes.

And thou shalt make bordes for the habitacyon of sethim wodd to stonde vpryght: ten cubytes longe shall euery borde be, and a cubyte & an halfe brode. Two fete shall there be in one borde: and they shalbe separate one from another. And thus shalt thou make for all the bordes of the Tabernacle.

*Ex. xxvi. c.

* And thou shalt make. xx. bordes for the habitacyon on the south syde, and thou shalt make. xl. sockettes of syluer vnder the. xx. bordes two sockettes vnder one borde, for hye two fete, & two sockettes vnder another borde for his two fete. In lyke maner in y north syde of the habitacyon there shalbe. xx. bordes and. xl. sockettes of syluer: two sockettes vnder one borde, and two sockettes vnder another borde.

And in the west ende of the habitacyon, shalt thou make fyve bordes, and two bordes shalt thou make in the corners of the habitacyon in the metpyng together of the two sydes. And they shalbe coupled together beneth and lykwysse aboue to a ryng. And thus shalt it be for the two bordes that are in the corners. And they shalbe cyght bordes, haupnge sockettes of syluer, euen fyftene sockettes: that there maye be two sockettes vnder one borde, and two sockettes vnder another borde.

And thou shalt make barres of sethim wodd, fyue for the bordes of the Tabernacle in one syde, and fyue barres for the bordes of the Tabernacle in the other syde, and fyue barres for the bordes of the Tabernacle in the west ende. And the mydle barre shall goo alonge thowowe the myddes of the bordes from the one ende vnto the other. And thou shalt couer the bordes with golde, and make theyr rynges of golde, to put the barres thowowe, and thou shalt couer the barres with golde also. And thou shalt cere vp the habitacyon accordyng to the facion thereof, as it was shewed the in the mount.

And thou shalt make a vayne of pelowe sylke, of purpull, scarlet, and whyte twyned

syke. Of broderd worke with pictures shalt thou make it. And hange it vpo fyve pilers of sethim wodd couerd with golde. Whose heades shalbe of golde, stoupyng vpo fyve sockettes of syluer. And thou shalt hange vpo the vayne with rynges, that thou mayest bringe in (with in the vayne) y parcke of witness. And the vayne shall vnto pou deupde the holpe from the most holy. And thou shalt put the mercy seate vpon the arcke of wptnesse in the holpest place. And thou shalt put the table without the vayne: and the candelsticke ouer agaynst the table on the south syde of the habitacyon. And put the table on the north syde.

And thou shalt make an hangpyng for the doze of the Tabernacle: of pelowe sylke purple, scarlet, and white twyned sylk wrought with nedle worke. And thou shalt make for the hangpyng, fyue pilers of sethim wodd and couer them with golde, and theyr knoppes shalbe of golde, and thou shalt cast fyue sockettes of brasce for them.

The. xxvii. Chapter.

The forme of the alter of the burnt offeringe with hye bordes, rynges, staves, gredderces and other vnyamentes.



And thou shalt make an altare of sethim wodd: fyue cubytes longe and fyue cubytes brode. For it shall be foursquare, and thre cubytes hye. And thou shalt make it hornes in the foure corners of it the hornes shalbe of it selfe, and thou shalt couer it with brasce. And make hye althepanes, shouels, basens, fleshhookes, fyrepannes & all the apparell therof for the same, of brasce. And thou shalt make vnto it a gredder also (lyke a net) of brasce. And vpon that net shalt thou make foure brasen rynges in the foure corners thereof: and thou shalt put it vnder the compase of the altare beneth, that the net maye be in the myddes of the altare. And thou shalt make (two) barres for the altare of sethim wodd, and couer them with brasce, and let them be put in rynges a longe by the sydes of the altare to beare it w all. And make the auter holowe with bordes: euen as it was shewed the in the mount, so shall they make it.

And thou shalt make the courte of the habitacyon, that there maye be in the south syde hangpynges of white twyned sylke, of an hundred cubytes longe, for one syde, and. xx. pylers thereof, with theyr. xx. sockettes of brasce: but the knoppes of the pylers & theyr whopes shalbe syluer. In lykwysse on the north syde there shalbe hangpynges of an hundred cubytes longe and. xx. pylers with their twenty sockettes of brasce, and the knoppes and the whopes of syluer. And the breadth of the

of the court which is eastwarde, shall haue fyfte cubytes. Hangpynges of fyftene cubytes in y one syde: and their pylers with their thre sockettes: and lykwysse on the other syde shalbe hangpynges of fyftene cubytes with their thre pylers and thre sockettes.

And in the gate of the court shalbe a vayne of twenty cubytes of pelowe silk, purple, and skarlet & whyte twyned silk, wrought with nedle worke: & foure pilers with their foure sockettes. All the pilers round about the court shalbe whoped with syluer, & their knoppes shalbe of syluer, and their sockettes of brasce. The length of the court shalbe an hundred cubytes, and the breadth fyfte & the heigth fyue. And the hangpynges shalbe of whyte twyned sylk, and their sockettes of brasce. All the vesselles of the habitation in all maner service and the pynges thereof: yee, and all the pynges also of the courte shalbe of brasce.

* And thou shalt commaunde the chyldre of Israel, that they geue the pure oyle olyue beaten for the lyght, to powre allwape into the lammes. In the tabernacle of witness without the vayne which is before the witness, shall Aaron and his sonnes dysse it both euening and moornyng before the Lorde: and it shalbe a statute for euer vnto the generations of the chyldren of Israel.

The. xxviii. Chapter.

Aarons apparell and hye soynes.



And take thou vnto the Aaron thy brother and hye sonnes w him, from amonge the chyldren of Israel, that they maye minister vnto me. Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, that they maye be vnto gloze and bewtye. And thou shalt speake vnto all that are wise hearted, and whomsoever I haue filled with the sprete of wysdome: that they make Aarons rayment to consecrate him with, y he maye minister vnto me.

These are the garmetes which they shall make, a brestlapp, Ephod, a tuncle, a strapte cote, a miter and a gzyddell. These holy garmetes shall they make for Aaron thy brother and his sonnes, that they maie minister vnto me. And lett them take golde, pelowe silk, purple, skarlet and whyte twyned silk. They shall make the Ephod of gold, pelowe sylke, purple, skarlet and whyte twyned silk come together, and be closed vp in the two edges thereof. And the gzyddell of the Ephod shalbe of the same workmanchip, and of the same stuffe, euen of golde, pelowe sylke, purple, skarlet and whyte twyned sylke.

And thou shalt take two onix stones, and

grave in them the names of the chyldren of Israel: fyve names of them in the one stone, and the other fyve in the other stone: accordyng to y (the order of) their byrth. After the work of a stonegrauer, and of him that graueth signetters shalt thou graue the two stones with the names of the chyldre of Israel, and shalt make them to be set in golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, that they maye be stones of remembraunce vnto the chyldre of Israel. And Aaron shall beare their names before the Lorde vpon hye two shoulders for a remembraunce. And thou shalt make hokes of golde & two cheynes of fyne golde: linkwozke and wretthed, and fasten the wretthed cheynes to the hokes.

And thou shalt make the brestlapp of iudgement with broderd worke, euen after the worke of the Ephod shalt thou make it: namely of golde, pelow sylke, purple, skarlet, and whyte twyned silk, shalt thou make it. Foursquare it shalbe and double, an hande brede longe, and an handbrede brode. And thou shalt fill it with foure rowes of stones. In the first rowe shalbe a Sardions, a Topas, and Smaragdus: in the second rowe, a Ruby, Saphir and Diamond: in the thyrde Lygurius, an Achat, & Amatist: in y fourth a Turcas, Onix and Jaspis. And they shall be set in golde in their inclosers. And the stones shalbe grauen as signetters be grauen w the names of the chyldren of Israel, eue with twelue names, euery one with his name accordyng to the twelue tribes.

And thou shalt make vpon the brestlapp two fastenyng cheynes of pure golde & wretthed worke. And thou shalt make lykwysse vpon the brestlapp two rynges of golde: and put them on the edges of the brestlapp, and put the two wretthed cheynes of golde in the two rynges which are in the edges of y brestlapp. And the other two endes of the two cheynes, thou shalt fasten in two close hokes, and put the vpon the shoulders of the Ephod on the fozersyde of it. And thou shalt yet make two rynges of golde, which thou mayest put in the two edges of the brestlapp, euen in the bordes thereof, towarde the insyde of the Ephod oueragenst it. And yet two other ringes of golde thou shalt make: and put the on the two sydes of the Ephod, beneth ouer agaynst the brestlapp, alowe where the sydes are loyned together vpon the broderd gzyddell of the Ephod. And they shall bynde the brestlapp by hye rynges vnto the ringes of the Ephod with a lace of pelow silk, that it maye lye close aboue the broderd gzyddell of the Ephod, and that the brestlapp be not losid from the Ephod.

And Aaron shall beare the names of the chyldren of Israel in the brestlapp of iudgement

ment vpon his hert, when he goeth into the holy place for a remembrance before the Lord all waye. And thou shalt put in the brestlappe of iudgement. **¶** And thou shalt make a chymin: and they shall be euen vpon Arons hert, when he goeth into the iudgement of the children of Israel vpon his herte before the Lord all waye.

And thou shalt make the tunicke vnto the Ephod altogether of yelow sylke. And there shall be an hole for the heed in the myddes of it, havyng a bonde of wouen worke rounde about the coler of it (as it were the coler of a partlet) that it rent not. And beneth vpon the hem, thou shalt make pomgranates of yelow sylke and of purple and skarlet, round about the hem, and belles of golde betwene them rounde about: and lett there be euer a golden bell and a pomgranate, a golden bell and a pomgranate, rounde about vpon the hem of the tunicke. **¶** And Aaron shall haue it vpon him, when he ministrerth, and the sounde shall be heard, when he goeth into the holy place before the Lord, & when he cometh out, and he shall not dye.

And thou shalt make a plate of pure gold, and graue thereon, as sygnettes are grauen. The holynesse of the Lord, and put it on a yelow sylke lace to be vpon the mytre, euen vpon the forefront of it. And it shall be vpon Arons forehead: that Aaron maye beare the synne of the holy thynges which the chyldren of Israel halowe in all theyr holynes. And it shall be allwayes vpon his forehead, for the reconcylyng of them before the Lord.

And thou shalt make a linnen cote, and thou shalt make a mytre of lynn and a girdell of nedle worke.

And thou shalt make for Arons sonnes also cotes, gyrdelles and bonettes, glorious and bewyfull: and thou shalt put them vpon Aaron thy brother, and on his sonnes with him: and shalt anoynte them, and shalt fylle their handes, and sanctifye them, that they maye minstre vnto me. And thou shalt make them linnen breeches to couer their priuities, from the loynes vnto the thies shall they reach. And they shall be vpon Aaron and his sonnes, when they come into the tabernacle of witness, or when they come vnto the altare to minstre in holynesse, that they beare no sinne, and so dye. And it shall be a lawe for euer vnto Aaron and his seed after him.

¶ The xxix. Chapter.

¶ The consecration of Aaron and his sonnes.

¶ And thou shalt do vnto them, when thou shalt haue the calf, euen a ponge ore, and two rames that are without blemish,

and unleuened breade, and cakes of swete bread tempered with oyle, & wafers of swete bread anoynted with oyle (of wheten flour shalt thou make the) & put them in a maide, and bynge the in the maunde with the calfe and the two rammes.

And bynge Aaron and his sonnes vnto the doore of the tabernacle of witness, and washe them with water, and take the garments, and put vpon Aaron the strapte cote the tunicke of the Ephod, & the Ephod, and the brestlappe: and gyrd them to hym with the brodered gyrdell which is in the Ephod. And put the mytre vpon his heed: and put the holy crowne vpon the mytre. Then shalt thou take the anoynting oyle, and powze it vpon his heed, and anoynte hym. And byng his sonnes, and put albes vpon them, and gyrd them with gyrdels, aswell Aaron, as his sonnes. And put the mytres on the, and the preastes office shall be theirs for a perpetual lawe.

And thou shalt fylle the handes of Aaron and of his sonnes: and byng the calfe before the tabernacle of witness. **¶** And Aaron and his sonnes shall put their handes vpon the heed of the calfe, and thou shalt kyl hym before the Lord, by the doore of the tabernacle of witness. And take of the blood of the calfe and put it vpon the hornes of the altare with thy finger: and powze all the bloude besyde the botome of the altare, and take all the fat that couereth inwarde, and the kyll that is on the lyuer, and the two kidneys and the fat that is vpon them: and burne them vpon the altare. But the flesch of the calfe and his skynne, & his donge shalt thou burne wth fyer without the hoost. It is a synofferyng.

Thou shalt also take one ram, and Aaron and his sonnes shall put their handes vpon the heed of the ram, & when thou shalt slayne the ramme, thou shalt take his bloude, and spynke it rounde about vpon the altare, & cut the ram in peces, and washe the inwardes of him and his legges, and put the vnto the peces and vnto his heed: and then burne the hole ram vpon the altare for a burnt offering vnto the Lord, & for a swete sauour and a sacrifice vnto the Lord.

And take the other ram, and Aaron & his sonnes shall put their handes vpon his heed. Then shalt thou kyl hym, and take of his bloude, and put it vpon the tpype of the ryght eare of Aaron and of his sonnes, and vpon the thombe of their ryght handes, and vpon the great to of their ryght fete, & spynke the bloude vpon the altare rounde about. And thou shalt take of the bloude that is vpon the altare, and of the anoynting oyle, and spynke it vpon Aaron and his sonnes, and vpon his sonnes and vpon their garments wth hym. And he shall be halowed & his clothes

his clothes and his sonnes and the clothes with hym.

¶ And thou shalt take the fatt of the ram

and his rompe, and the fat that couereth the inwardes, and the kyll of the lyuer, and the two kidneys and the fat that is vpon them and the ryght shoulder: for that ram is a fullofferyng: and a synnell of bread, and a cake of oyle bread, and a wafer out of the baskette of swete breade that is before the Lord, and putt all vpon the handes of Aaron, and on the handes of his sonnes: and waue them for a waueofferyng before the Lord. And agayne, thou shalt take it from of their handes, and burne it vpon the altare for a burnt offering, to be a sauour of swetes before the Lord. For it is a sacrifice vnto the Lord.

¶ And thou shalt take the brest of the ram

of Arons consecracyn, and waue it for a waueoffering before the Lord: and it shall be thy parte. And thou shalt sanctifye the brest of the waueoffering: and the shoulder of the heueofferyng which is waued and heued vpon of the ram of the consecracyn for Aaron and for his sonnes. And it shall be Arons and his sonnes by a statute for euer, of the chyldren of Israel: for it is an heueoffering. Euen an heueofferyng of the chyldren of Israel, and of their peaceofferings. Their heueofferings is the Lordes. And the holy garments of Aaron shall be his sonnes after him, to be anoynted therein, and to fylle their handes therein. And that sonne that is preast in his stead after him, shall put the on seven dayes: when he cometh into the tabernacle of witness to minstre in the holy place.

¶ And thou shalt take the ram of the consecracyn, and seth his flesch in an holy place.

And Aaron and his sonnes shall eat the flesch of the ram, and the bread that is in the basket: euen by the doore of the tabernacle of witness: and they shall eat them, because the anoyntment was made therewith, to fylle their handes, & to consecrate the: but a stranger shall not eat thereof, because they are holy. And yf ought of the flesch of the consecracyn or of the bread remaine vnto the morrowe, thou shalt burne it with fyer, and it shall not be eaten, because it is holy. Therefore shalt thou do vnto Aaron and his sonnes, euen so, according to all thynges which I haue commaunded the: seven dayes shalt thou fylle their handes, and offer euery daye a calfe for a synneofferyng, for to reconcyle withall: that thou mayest cleanse the altare when thou reconcest vpon it, and thou shalt anoynte it, to sanctifye it. Seven dayes thou shalt reconcyle vpon the altare, and sanctifye it, and it shall be as an altare moost holy. Euery one that toucheth the altare, lett hym be holy.

¶ This is that which thou shalt offer vpon the altare: euen two labes of one yeare olde, daye by daye continually: the one thou shalt offer in the mornynge, and the other at euen: And with the one labbe a tenth deale of flour myngled with the fourth parte of an hyn of beaten oyle, and the fourth part of an hyn of wyne, for a bynckofferyng. And the other lambe thou shalt offer at euen, and shalt do thereto accordyng to the meatofferyng and bynckofferyng in the mornynge, to be an odoure of a swete sauour and a sacrifice vnto the Lord. And lett this be a continuall burnt offering amonge youre chyldren after you, before the doore of the tabernacle of witness before the Lord, where I will mete you, to speake there vnto the. There I will mete with the chyldren of Israel, and will be sanctified in myne honour. And I will sanctifye the tabernacle of witness and the altare. And I will sanctifye also both Aaron and his sonnes to be my preastes. And I will dwell amonge the chyldren of Israel: and will be their God. And they shall knowe that I am the Lord their God, that brought them out of the lande of Egypte: for to dwell amonge them: euen I the Lord thy God.

¶ The xxx. Chapter.

¶ The altare of incense. The brassen laver. The anoynting oyle.



And thou shalt make an alter to burne incense: of sethim woodde shalt thou make it, a cubite long and a cubite broad: euen foure square shall it be and two cubites hye: the hornes thereof shall procede out of it, and thou shalt overlape it with fyne golde, both the roffe and the walles round about, and his hornes also, & shalt make vnto it a crowne of golde round about and two golden rynges on epyther syde: euen vnder the crowne, that they maye be as places for the barres to beare it withall. And thou shalt make the barres of sethim wood, and couer them with golde. And thou shalt putt it before the vayne, by the arcke of witness, before the mercy seate that is vpon the witness, where I will mete the.

And Aaron shall burne thereon swete incense euery mornynge, when he dresseth the lampes, euen then shall he burne it: and lyke wyse at euen, when he setteth vpon the lampes he shall burne incense: and this incensynge shall be perpetually before the Lord thy God out youre generacions. Ye shall putt no strange incense thereon, burnt sacrifice or meatofferyng, neyther powze any drink-offering thereon.

And Aaron shall reconcyle vpon the hornes of it once in a yeare: wth the bloude of the synneofferyng of reconcylyng: euen once in the

in the peare shall he receyve it thowow your generacions. It is most holy unto the Lord.

And the Lord spake unto Moses, saying: * If thou takest the summe of the chyldren of Israel after their nombre, they shall geue every man a reconcylyng of hys soule unto the Lord when thou tellest them: that there be no plague amonge them, when thou tellest them. And thus moche shall every man geue, and that goeth into the nombre: halfe a shekel, after the shekel * of the sanctuary: a shekel is twente halfpence. In halfe shekel shall be the heue offeringe of the Lord. All that are nombred from twente yere olde and above, shall geue an heue offeringe unto the Lord. Whereby shall not passe, and the poore shall not go under halfe a shekel. But ye shall geue an heue offeringe unto the Lord, that he maye haue mercy vpon your soules. And thou shalt take the reconcylyng money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of witnessse, that it maye be a memorie vnto the chyldren of Israel before the Lord, that he maye haue mercy vpon your soules.

And the Lord spake vnto Moses, saying: * thou shalt make a lauer of brasie, and his fore also of brasie to washe withall, and shalt putt it betwene the tabernacle of witnessse, and the altar: and put water therein. For Aaron and his sonnes shall wash theyr handes and theyr fete therein: euen when they go into the tabernacle of witnessse, or when they go vnto the altar to minystrer and to burne the Lordes offeringe, they shall wash them selues with water, lest they dye. And it shall be an ordinaunce vnto them for euer, both vnto him and his seed thowow out their generacions.

And the Lord spake vnto Moses, saying: Take vnto the principall spices: of the most pure myrrour syce hūdyed sickeles, of swete cynamon halfe so moche, euen two hundred and fyftee shekels: of swete calamus, two hundred and fyftee. Of cassia, two hundred and fyftee, after the holy shekel, and of oyle olyfe an hin. * And thou shalt make of the oyle an holy opyntment, euen an opyntment compoſide after the craſte of the apotecarye. And thou shalt noynte the tabernacle of witnessse therewith, and the arch of witnessse, and the table, and all his apparell: and the candellstick, and all his apparell: and the altar of incense, and the altar of burnt sacrifice with all his vessels, & the lauer and his fote. And thou shalt sanctifye them, that they maye be most holy: so that no man touche them, but they that be halowed. And thou shalt anoynte Aaron and his sonnes, and consecrate them, & they maye minystrer vnto me.

And thou shalt speake vnto the chyldren of Israel, sayinge: thys shall be an holy opyn-

tyng oyle vnto me, thowowout your generacions. Vpon mannes fleshe shall it not be powred: neyther shall ye make any other after the makinge of it, for yt is holy: and shall be holy vnto you: whosoever maketh lyke that, or whosoever putteth any of it vpon a stranger, shall perishe from amonge hys people.

And the Lord sayde vnto Moses: take vnto swete spices: balme, Onycha, swete galbanum, these spices with pure frankincense, of eache lyke moche: and make of them swete smellyng incense, after the craſte of the apotecarye, myngled together, pure and holy. And brate it to powdre and put of it before the witness in the tabernacle of witnessse, where I wyll mete the. It shall be vnto you most holy. And se that ye make none after the makinge of that, for it shall be vnto you holy for the Lord. Whosoever shall make like vnto that, to smell thereto, shall perishe from amonge hys people.

The xxxij. Chapter.

The callinge of Bezaleel and Aholiab the workmen. The Sabbath is commaunded. The tables of stone are geuen Moses.



And the Lord spake vnto Moses, sayinge: beholde, * I haue called by name, Bezaleel the sonne of Ahi of the trybe of Iuda. And I haue fylled hym wth spere of God,

in wysdome, & vnderstandyng, in know- ledge & in all maner worke, to fynd out sottle feates, & to worke in golde, syluer & brasie: and in the craſte to sett stones, and to carue in tymbre, and to worke in all maner workmanſhip. And beholde, I haue geuen hym to be his companion Aholiab the sonne of Ahiſamach of the trybe of Dan, and in the preserues of all that are wyse harted, I haue putt wysdome, to make all that I haue commaunded the, the tabernacle of witnessse, the arch of witnessse, and the mercy seate that is therupon: and all the ornametes of the tabernacle, and the table and his ornametes: and the pure candellstick with all his apparell, and the altar of incense: and the altar of burnt offeringes and all hys vessels, and the lauer with his fote. The vestimentes for Aaron the p^{re}aste, and the garmentes of his sonnes to minystrer in, and the anoynting oyle: and swete cense for the sanctuary, according to all that I haue commaunded the shall they do.

And the Lord spake vnto Moses, saying: Speake vnto the chyldren of Israel and saye: In any wise se that ye kepe my Sabbath: for it is a signe betwene me and you in your generacions, for to knowe that I the Lord am he & doth sanctifye you. * Kepe my Sabbath therfore: for it is holy vnto you.

he that

he that despleth it, shall be slayne. For whosoener worketh therein, the same soule shall be roted oute from amonge hys people. * Syre dayes shall men worke. And in the seventh daye is the Sabbath of the holpe rest of the Lord. Whosoener doth any worke in the Sabbath daye, shall dye: wherefore lett the chyldren of Israel kepe the Sabbath, & they obserue it thowowout theyr generacions, that it be an appoyntment for euer. For it is a signe betwene me and the chyldren of Israel for euer. * For in syre dayes the Lord made heauen and earth: and in the seventh daye he rested, and was refreshed.

And when the Lord had made an ende of comyng with Moses vpon the mounte Sinai, * he gaue him two tables of witnessse: euen tables of stone, wyrtten with the fyrger of God.

The xxxij. Chapter.

The golden calfe. Moses prayeth for the people: he beareth the cables for anger. He chydeth Aaron. The idolaters are slayne.



And when the people sawe, that yt was longe or Moses came downe out of the mountayne, they gathered them selues together vnto Aaron, and sayd vnto hym: * Up, make vs goddes to go before vs: for of this Moses (& felowe that brought vs out of the lande of Egypt) we wote not what is become.

And Aaron sayde vnto them: * plucke of the golden earpynges which are in the eares of your wyues, your sonnes, and of your daughters: and bring them vnto me. And all the people plucked of the golden earpynges, which they had in theyr eares, & brought them vnto Aaron. And he receaued them of their handes, and fashioned it with a grauer, and made of it a calfe of molten metall. And they sayde: * These be thy goddes, O Israel, which brought the oute of the lande of Egypt.

And when Aaron sawe that, he made an altare before it. And Aaron cryed, sayinge: to morowe is the holy daye of the Lord. And they rose vp in the mornyng, & offered burnt offeringes, and brought peace offeringes also. * And the people sat them downe to eate and dryncke, and rose vp agayne to playe.

And the Lord sayd vnto Moses: * go, get the downe: thy people which I broughtest out of the lande of Egypt, haue marred all, they are turned at once out of the waye, which I commaunded them: * for they haue made them a calfe of molten metall, and haue worshypped it, and haue offered thereto, sayinge: These be thy goddes, O Israel, which hath brought the oute of the lande of Egypt. And the Lord sayde vnto Moses: * I haue sene this people: and beholde, it

is a stiffe necked people, and nowe suffer me, that my wrath maye ware hote agaynst the, and consume them: and I wyll make of the a myghtye people.

And Moses besought the Lord his God, and sayde: O Lord, why doesthy wrath ware hote agaynst thy people, which thou hast brought oute of the lande of Egypt, wth greate power and with a myghtye hande? * wherefore shoulde the Egipcians speake and saye: For a myschefe dyd he bring them oute euen for to sleie them in the mountaynes, and to consume them from the face of the earth. Turne from thy fearce wrath, and turne from thys euell (deupled) agaynst thy people. Remembre Abraham, Isaac and Israel thy seruantes, to whom thou swarest by thyne awne selfe, and saydest vnto them: * I wyll multiplye your seeede as the starres of heuen, and all this lande that I haue spoken of, wyll I geue vnto your seed: and they shall inheret it for euer. And the Lord refrayned him selfe fro that euell: which he sayd he wolde do vnto hys people.

And Moses turned hys backe, and went downe from the hyll, and the two tables of witnessse were in hys hande: and the same tables were wyrtten on both the leaues, and were the worke of God, and the wyrtynge was the wyrtynge of God grauen in the tables. And when Josua hearde the noyse of the people, as they shouted, he sayde vnto Moses: there is a noyse of warre in the host. And he answered: it is not the crye of them that haue the mastery, nor of them that haue the worke: but I do heare the noyses of them that synge.

And it fortuned, as soone as he came nye vnto the hooſte, he sawe the calfe and the daunsyng, and Moses wrath waxed hote, and he cast the tables out of his handes, and brake them beneth the hyll. * And he toke the calfe which they had made, and burned it in the fyer, and stampede it vnto powder, and strawed it in the water, and made the chyldren of Israel dryncke of it. And Moses sayde vnto Aaron: what dyd thys people vnto the, that thou hast brought so greate a synne vpon them?

And Aaron answered: let not the wrath of my Lord waxe fearce, thou knowest the people that they are euen sett on myschefe: For they sayde vnto me: make vs goddes to go before vs, for we wote not what is become of Moses, the felowe that brought vs out of the lande of Egypt. And I sayd vnto the: * let them that haue golde pluck it of, and bring it me: and I cast it into the fier: and therof came out thys calfe.

Moses therfore sawe that the people were naked (and that Aaron had made them naked vnto theyr shame) amonge theyr enemies)

* Sum. i. a. and. xv. a.

* Lev. xxv. b. & sum. i. b. & xv. b.

* Exo. xl. b.

* Lev. vii. b.

* Exo. xxxv. a.

* Exo. xxxv. b.

* Gen. i. b.

* Exo. xxxv. d.

* Exo. xxxv. e.

* Act. vii. c.

* Jud. vi. b.

* Psal. cxi. c.

* In. xix. f. g.

* i. Cor. x. b.

* Deute. ix. b.

* Psal. cxi. c.

* Ex. xxxiv. a.

* Sum. i. c.

* Gen. xii. b. and. xiii. b.

* Exo. xxxi. b.

* Deute. ix. c.

* Psal. cxi. d.

* Exo. xxxv. e.

enemies) and he went and stode in the gate of the hoste, and sayde: If any man pertayne vnto the Lorde, let him come to me. And all the sonnes of Levi gathered them selues together, & came vnto him. And he sayde vnto them: Thus saith the Lorde God of Israel: put euery man his sword by his syde, & go in and out, from gate to gate thowout the hoste: and sleue euery man, his brother and euery man his companion, and euery man his neyghboure. And the chyldren of Levi dyd as Moses had sayde. And there fell of the people the same daye about. iij. m. And Moses sayde: spyl your handes vnto the Lorde this daye, euery man vpon his sonne and vpon his brother, and that ther maye be geuen you a blessing this daye.

And on the morowe it fortuneth p Moses sayde vnto the people: Ye haue synned a great synne. And now I will go vnto the Lorde: pparadventure I maye purchase an atonement for your synne. Moses therefore went agayne vnto the Lorde, & sayde: Oh, thys people haue synned a greete synne and haue made them goddes of golde. And now I praye the, cyther forgue them their synne: or (yf thou wilt not) wryte me out of thy booke, which thou hast wrytten. And the Lorde sayd vnto Moses: I will put hym out of my booke that hath synned agaynst me. And now go thou, bryng the people vnto the place which I sayde vnto p: beholde, * myne angell shall go before the. * I will be with the people in the daye when I vylet, I will vylet their synne vpon them. And the Lorde plagued the people, because they made the calfe which Aaron made.

The xxxiii. Chapter.

The Lorde sendeth an angell before hys people. The Lorde beneth to goo by with the people. The people lament their synne. Moses talketh w the Lorde.

And the Lorde sayde vnto Moses: departe, and go hence: thou and p people, which thou hast brought out of the lande of Egypte, vnto the land which I swaie vnto Abraham, Isaac and Jacob, sayinge: * vnto thy seed will I geue it: (and I will sende an angell before the: and wyl cast out the Canaanites, the Amorites and the Hethites, the Pherezites, the Hevites, and the Jebusites) a lande that floweth with mylke and honye. For I wyl not go amonge you my selfe: * for ye are a stiffnecked people: lest I consume the in the waye. And when the people heard this euell tidynge, they sorowed: and no man did put on hys best rayment.

And the Lorde spake vnto Moses: saye vnto the chyldren of Israel: ye are a stiffnecked people: I must come once sodenly vpon you, & make an ende of you. Therefore now put thy goodly rayment from the, p I maye

wete what to do vnto the. And the chyldren of Israel layde their goodly rayment from them, euen by the mount Horeb.

And Moses toke the tabernacle, and pitched it withoute the hoste a farte of from the hoste: and called it the tabernacle of witness. And so it came to passe, that euery one which wolde praye vnto the Lorde, went out vnto the tabernacle of witness, which was withoute the hoste. And it fortuneth, that when Moses went out vnto the tabernacle, all the people rose vp: and stode euery man at his tente doze: and looked after Moses, vntill he was gone into the tabernacle. And alsoone as Moses was entred into the tabernacle, the cloudy pillar descended, and stode at the dooze of the tabernacle, and he talked with Moses. And all the people saw the cloudy pillar stande at the tabernacles doze, and they rose vp, and worshipped euery man in his tente doze.

And p Lorde spake vnto Moses: * face to face, as a man speaketh vnto his frende: * and he turned agayne into p hoste. And the chyldre Josua hys seruante the sonne of Num, departed not oute of the tabernacle: And Moses sayde vnto the Lorde: se, thou sayest vnto me: leade this people forth, and thou hast not shewed me whom thou wylt sende with me. And thou hast sayde mozeouer: I knowe the by name, and thou hast also founde grace in my syght. Nowe therfore yf I haue founde fauoure in thy syght, then shewe me thy waye, that I maye knowe p, and that I maye fynde grace in thy syghte. And consyder also, that thys nacyon is thy people. And he sayde: my presence shall go with the: and I will geue the rest. He sayde vnto hym: Yf thy presence go not with me, carye vs not hce: for howe shall it be knowe here, that I and thy people haue founde fauoure in thy syght, but in that thou goest w vs: Yf thou go with vs, shall not I and thy people haue pccynence before all the people that are vpon the face of the earth? And the Lorde sayde vnto Moses: I will do this also that thou hast sayte, for thou hast founde grace in my syghte, and I knowe the by name.

And he sayde: I beseech the, shewe me thy gloze. And he sayde: I will make all my good go before the; and I wyl be called in this name of the Lorde before the: * and will shewe mercy to whom * I wyl shewe mercy, and wyl haue compassion on whom I wyl haue compassion. And he sayd furthermoze: y mayst not se my face: for * there shall no man se me, and lyue.

And the Lorde sayde: beholde, there is a place by me, & thou shalt stonde vpon a rock: and whyle my gloze goeth forth, I will put the in a clyst of the rock: and wyl put myne hande

vnto the, whyle I passe by. And I wyl take awaye myne hande, & thou shalt se my back partes: but my face shall not be sene.

The xxxiiij. Chapter.

The tables are renewed. The mercy of God. To haue felowshipp with the Gentyles is forbidden: and thers ppolatrye also. Of thers feastes.



And the Lorde sayde vnto Moses: * hewe the two tables of stone lyke vnto the fyrst, and I will wryte vpon them the wordes that were in the first tables which thou brakest. And be ready in the morynge, that thou mayest come vpearly vnto the mount of Sinai: and stand there with me in the top of the mount. There shall no man come vp w the, neyther let any man be sene thowout all the mount, neyther let shepe nor oxen fede before the hyll.

And Moses hewed two tables of stone lyke vnto the fyrst, and rose vpearly in the morynge, and went vp vnto the mount of Sinai, as the Lorde had commaunded hym: and toke in his hande the two tables of stone. And the Lorde descended in the clowde, and stode with hym there: and he called vnto the name of the Lorde. And when the Lorde walked before him, he cryed, Lorde * Lorde God, mercifull and gracious, long suffering, & abounding in goodness & trouth, & keepyng mercy in store for thousandes, forgerynge wickednes, vngodlynes & synne, & not leauynge one innocent, vlsyng the wickednes of the fathers vpon the chyldren and vpon chyldrens chyldren, euen vnto the third and fourth generacyon. And Moses bowed hym selfe to the earth quckly, and worshipped, and sayde: If I haue founde grace in thy syght (O Lorde) then lett my Lorde go w vs: for it is a stubburne people, and thou shalt haue mercy vpon oure wyckednes and oure synne, and shalt take vs for thyne heritage.

He sayde: beholde, I make an appoyntment before all thy people: and I will do * mannylls: soch as haue not bene done in all the worlde, neyther in all nacyns. And all the people amonge which thou art, shall se the worke of the Lorde: * for it is a terrible thyng that I wyl do with the: kepe those

thynges that I commaunde the thys daye: Behold, I cast out before the the Amorites, Canaanites, Hethites, Pherezites, Hevites and Jebusites. * Take hede to thy selfe, * that thou make no compacte with the inhabitants of the lande whether thou goest, lest it be cause of ruyne amonge you. But outthrowe their alters, and breake their ymagges, and cut doune their groues. Thou shalt worship no straunge God. For the Lorde is * called gelous, because he is a gelous God: lest yf thou make any agrement with the inhabitants of the lande, and they goo a whoring after they goddes, and do sacrifice vnto they goddes, they call the, and thou eate of they sacrifice: & thou take of their daughters vnto thy sonnes, and they daughters go a whoring after they goddes, and make thy sonnes go a whoring after their goddes also.

Thou shalt make the no goddes of metal. The * feaste of swete bread shalt thou kepe. Seuen dayes thou shalt eate vneleued bread, as I commaunded the in the tyme of the moneth, when corne begynneth to rypp. For in the moneth when corne begynneth to rypp, thou camest out of Egypt. * All that breaketh vp the matryce is myne: and all that breaketh the matryce amonge thy cattell, yf it be male: whether it be oxen or shepe. But the fyrst of the ass thou shalt bye out w a lambe. And yf thou redeme hym not, thou shalt breake hys neck. All the fyrst borne of thy sonnes shalt thou redeme. * And se that no man appeare before me empty.

* Syxe dayes thou shalt worke, and in p seventh daye thou shalt rest, bothe from earyng and reaping. * Thou shalt obserue the feaste of weekes with thy fyrst frutes of wheatheruest, and the feaste of ingatherynge at the yeares ende. Thyse in a yeare shall all your mens chyldren appeare before the Lorde Jehoua God of Israel. When I cast out the nations before the, and enlarge thy coastes: so that no man shall despyze thy lande, thou shalt go vp to appeare before the Lorde thy God, thryse in the yeare.

* Thou shalt not offere the bloude of my sacrifice vpon leuen, neyther shall ought of the sacrifice of the feaste of Passouer be left vnto the morynge. * The fyrst rypp frutes of thy lande thou shalt bryng vnto the house of the Lorde thy God. And y shalt not * sette a kydd in hys mothers mylke.

And the Lorde sayde vnto Moses: wryte these wordes: for after the renoure of these wordes I haue made a couenant with the and with Israel. * And he was there wyth the Lorde fourtye dayes and fourtye nyghtes, and dyd neyther eate bread ner dryncke water. * And he wrote vpon the tables the wordes of the couenant, euen ten verbes.

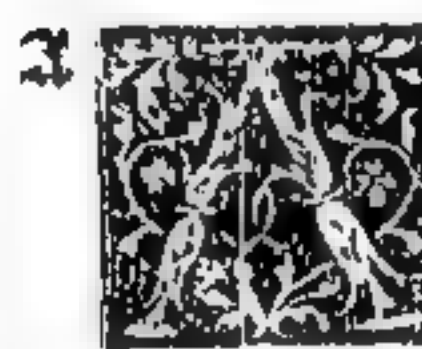
e lly And it

And it fortuneth, whē Moſes came downe from mount Sinai, the two tables of witnes were in Moſes haide, whē he came downe from the mount. And Moſes wyll not that the ſhynne of his face ſhone in maner of an hoine, whyle he talked with him. And Aaron and all the chyldren of Iſrael looked vpon Moſes: and beholde, the ſhynne of his face ſhone, & they were afrayed to come nye him. And whē he had called the, Aaron & all the chefe that were in the company came vnto him, and Moſes talked with them.

And after ward, all the chyldren of Iſrael came nye, & he commaunded them all that the Lord had ſayde vnto hym in mount Sinai. And whan Moſes had made an ende of comynge with the, he put a couerpyng vpon his face. And agayne, whan Moſes went in befoze the Lord to ſpeake w him, he toke the couerpyng of vntill he came out. And he came out, and ſpake vnto the chyldren of Iſrael which he was commaunded. And the chyldren of Iſrael ſawe the face of Moſes, that the ſhynne of Moſes face ſhone. And Moſes put the couerpyng vpon his face agayne, vntill he went in, to comen with him.

The xxxv. Chapter.

The Sabbath. The ſynners are requyred. The robes of the people to offer. Bezaleel and Ahiaab are charged of Moſes, and ſet to worke.



* Exo. 35. 2

And Moſes gathered all the company of the chyldren of Iſrael together, and ſayd vnto the: theſe are the wordes which the Lord hath commaunded that ye ſhulde do them: * Sixe dayes ye ſhall worke: but the ſeuenty daye ſhalbe vnto you the holpe Sabbath of the Lordes reſt: whoſoeuer doth any worke therein, ſhall die. Ye ſhall kindle no fire thowout all your habitacions vpon the Sabbath daye.

And Moſes ſpake vnto all the multitude of the chyldren of Iſrael ſaying: * this is the thing which the Lord commaunded, ſaying: Take from among you an heue offering vnto the Lord. Whoſoeuer is of a willing hert, let him brynge it for the heue offering of the Lord. Namely gold, ſyluer and braſſe, and pelow ſylke, purple, ſcarlet, whyte ſylke, goates heerte, and rams ſaynes red and tawus ſkynnes with ſethim wodd: oyle for light and ſpices for the anoynting oyle, & for ſweete cenſe. And Onix ſtones and ſtones to be ſet in the Ephod and in the bzeſlappe.

23 And let all them that are wyſe herted among you, come and make all that the Lord hath commaunded: the habitacyon with the tent therof and his couerpyng, & his rynges, and his bozdes, his barres, his pylers, and his ſockettes: the ark and the ſtaues therof, with the mercy ſeate and the dayle that couereth it: the table and his barres and all his

vellels: and the ſhe webzed: the candellſtick of lyght and his apparell and his lampes with the oyle for the light: the cens altar and his barres: the anoynting oyle & the ſweete cenſe: and the hangyng of the doze at the entreyng in of the tabernacle: the altar of burnt ſacrifyce with his braſen greidren, his ſtaues, and all his vellels: ſyluer and gylt ſote: and the hangynges of the court with his pylers and their ſockettes, and the hangyng in the doze of the court: the pyntes of the habitacio and the pyntes of the court w their coardes: the mynſtring garmentes to mynſtre in the holy place: and the holy veſtimetes for Aaron the preſt, and the veſtimetes of his ſonnes, that they maye mynſtre him.

And all the company of the chyldren of Iſrael departed fro the preſence of Moſes. And euery one came (as many as they heretes cōaged them, & as many as their ſpites made them wylling) & brought a preſent for the Lord, to the making of the tabernacle of witnes, and for all his vſes, and for the holy veſtimetes. And they came both men & women (euē as many as were willing herted) and brought braceletes, and earynges, rynges and chaynes, which iewels were all of golde: & all ſ men brought a waue offering of golde vnto the Lord. And euery mā, with whom was founde pelow ſylke, purple, ſcarlet, whyte ſylke, and goates heerte and redd ſkynnes of rams & tawus ſaynes, brought them. All that dyd heue by an oblacyon of golde and braſſe, and brought an heue offering vnto the Lord. And all men with who was found ſethim wodd for any maner worke of the miniſtracyon, brought it.

And all the women that were wyſe herted dyd ſpynne with theyr handes, and brought the ſpynne worke both of pelow ſylke, purple, ſcarlet and whyte ſylke. And all the women whom their awne hert moued, & goates heerte wiſely. And the Lord brought onix ſtones, & ſtones to be ſet in the Ephod, and in the bzeſlappe, and ſpices and oyle for lyght and for the anoynting oyle and for the ſweete cenſe. And the chyldren of Iſrael brought a willpyng offering vnto the Lord, both mā and women: as many as had willing hertes to brynge, for all maner workes which the Lord had commaunded to be made, by the handes of Moſes.

And Moſes ſayde vnto the chyldren of Iſrael: beholde, * the Lord hath called by name Bezaleel the ſonne of Aie the ſonne of Hur of the trybe of Iuda, & hath fylled hym with the ſpice of God, in wiſdome and vnderſtāding, in knowledge, and in all maner worke, to ſynde out curious workes which are made in golde, ſyluer and braſſe. In the craſte of ſtones to ſet them: and in caruyng of wodd to make any maner of ſotte worke.

And he

And he hath put in his harte, that he may teache: both he and Ahiaab the ſonne of Abiſamach of the trybe of Man. Them hath he fylled with wyſdome of herte, to worke all maner of grauen, and ſotle, and nedle worke in pelowe ſylke, and purple, in ſcarlet, and whyte ſylke, and in weuyng. And to do all maner of worke and ſotle feates.

The xxxvi. Chapter.

The pyntes that Bezaleel and Ahiaab made.

* Exo. 36. 1



And Bezaleel wrought, & Ahiaab and all wyſe herted mā, to whom the Lord gaue wyſdome and vnderſtādyng, to knowe howe to worke all maner worke for the ſeruyce of the Sanctuary, and all that the Lord had commaunded. And Moſes called Bezaleel, Ahiaab and all the wyſe herted men and ſoche as the Lord had geuen wyſdome vnto, and as many as they hertes cōaged to come vnto that worke to worke it. And they receaued of Moſes all the preſent, whiche the chyldren of Iſrael had brought for the worke of the ſeruyce of the Sanctuary, to make it. And beſyde that they brought giftes vnto it euery daye in the moynynge.

And all the wyſe men that wrought all the holpe worke, came euery man from his worke whiche they made, and ſpake vnto Moſes, ſayinge: the people brynge to moche and moze then pñough for the ſeruyce and worke whiche the Lord hath commaunded to be made. And then Moſes gaue a commaundement, and they cauled it to be proclaimed thowout the hoſte ſayinge: ſe pñether man nor woman prepare any mozte worke for the preſent of the Sanctuary: and ſo the people were forbydden to brynge: for the ſuffe they had, was ſufficient for all the worke, to make it, and to moche.

* Exo. 36. 2

All the wyſe herted men therfore, and they that wroughte for the habitacyon, made ten curtaynes of whyte twyned ſylke, pelowe ſylke, purple and ſcarlet: with pictures of broderd worke made he them. The length of one curtayne was. xxviii. cubytes, and the breadth foure and the curtaynes were all of one ſylke. And he coupled ſyue curtaynes by them ſelues, and other ſyue by the ſelues. And he made lowpes of pelowe ſylke alonge by the edge of one curtayne, euē in the ſeluege of the couplynge courtayne. And lyke wyſe he made on the ſyde of ſ couplynge curtayne on the other ſyde. ſyſtpe lowpes made he in the one curtayne, & ſyſtpe in the edge of the couplynge curtayne on the other ſyde: and the lowpes helde one curtayne to another.

And he made ſyſtpe rynges of golde, and coupled the curtaynes one to another wyth the rynges: and ſo was it made one dwelling place.

* And he made. xi. curtaynes of goates herre, to be a tent ouer the tabernacle. The length of a curtayne, had. xxx. cubytes and was foure cubites bzyde, and they all eleuen of one ſylke. And he coupled ſyue curtaynes by them ſelues, & ſyue by them ſelues, and he made ſyſtpe lowpes alonge by the border of the vtmoſt couplynge curtayne, and ſyſtpe in the edge of the other couplynge curtayne. * (That they myght be ioyned together.) And he made ſyſtpe rynges of braſſe to couple the tent together, that it myght be one. And he made a conerpyng vpon the tent, of rammes ſaynes redd, and pet another of tawus ſkynnes aboute that.

* Exo. 36. 3

* And he made ſtōdyng bozdes for the tabernacle of ſethim wodd. The length of a bozde was ten cubytes, the breadth one cubyte and a halfe. One bozde had two ſete, wherby they were ioyned one to another. And thus made he for all the bozdes of the Tabernacle. And he made. xx. bozdes for the ſouth ſyde of the habitacyon, and. xi. ſockettes of ſyluer vnder the. xx. bozdes two ſockettes vnder one bozde, for his two ſete.

* Exo. 36. 4

* (where the ſockettes of the ſpines ende in the corners.) * And for the other ſyde of the dwelling which is towarde the north, he made twety bozdes, & theyr fourty ſockettes of ſyluer, two ſockettes vnder one bozde. And towarde the weſt ende of the Tabernacle. * (That is to ſaye, at that ende of the tabernacle which enclyneth towarde the ſe.) he made ſyue bozdes, and two other bozdes made he in the corners of the habitacyon for eyther ſyde, and they were ioyned cloſſe beneth and aboue with a clampe, and thus they dyd to both the corners. And there were ryght bozdes & ſyxtene ſockettes, of ſyluer, vnder euery bozde two ſockettes.

* Exo. 36. 5

And he made barres of ſethim wodd ſyue for the bozdes of the Tabernacle in the one ſyde: and ſyue for the bozdes of the Tabernacle in the other ſyde, and ſyue barres for the bozdes of the habitacyon in the weſt ende. * (Towarde the ſe.) And he made the myddelt barre to ſpote thowout the bozdes: euē from the one ende to the other, and ouerlayde the bozdes wyth golde, and made rynges of golde to thruſt the barres thowout, and couered the barres wyth golde. And he made an hangyng of pelow ſylke, purple, ſcarlet and whyte twyned ſylke, euē with pictures made he it of broderd worke. And made ther vnto foure pylers of ſethim wodd, and ouerlayde the with golde. Theyr knoppes were alſo of golde, and he caſt for them foure ſockettes of ſyluer. And he made an hangyng for the tabernacle doze: of pelowe ſylke, purple, ſcarlet and whyte twyned ſylke of nedle worke. And the ſyue pylers of it with theyr knoppes, & ouerlayde the knoppes of them & the whopes wyth golde. The ſyue

e v ſyue

fyne sockettes also were of brafle.

The. xxxvii. Chapter.

The arke of witnesse. The mercy feate. The table. The candlesticke. The lightes. The altare and the incense.



And Bezaleel made the arke of Sethim wood, two cubites and an halfe long, and a cubite and a halfe broad, and a cubite and a halfe hye: and overlaid it with fyne golde within and without, and made a crowne of golde to it rounde aboute, and cast for it foure rynges of golde for the foure corners of it: two rynges for the one syde, and two for the other, and made barres of Sethim wood, and couered them with golde, and put the barres in the rynges a longe by the syde of the arke, to bere it with all.

And he made the mercy seate. ^{That is to saye, Gods answeringe place.} Of pure gold: two cubytes and a halfe was the length thereof, and one cubyte and a halfe the breadth: & he made two Cherubyns of thicke golde vpon the two endes of the mercysseate. One Cherub on the one ende, and another Cherub on the other ende. Euen of the mercysseate made he the Cherubyns: namely, in the endes thereof. And the Cherubyns spred out theyr wynges aboue an hye, and couered the mercysseate therewith. And theyr faces were one to another: euen to the mercysseate warde, were the faces of the Cherubyns.

And he made the table of Sethim wood two cubytes was the length thereof and a cubyte the breadth, and a cubyte and a halfe the height of it. And he overlaid it with fyne golde, and made thereto a crowne of golde rounde aboute, and made thereto an whorpe of an hande breade, rounde aboute and made vpon the whorpe a crowne of golde rounde aboute, and cast for it foure rynges of golde, and put the rynges in the foure corners that were in the foure fete thereof. Euen harde by the whorpe were the rynges, into the whiche the barres were put, to bere the table withall. And he made the barres of Sethim wood, & couered the with gold to bere the table with all, and made the vessels (for the table) of pure golde: the dishes, spones, fiat peres and pottes to powze withall.

And he made the candlesticke of pure golde: euen of one peece made he the candlesticke. For hys fote, hys shafte, hys cuppes, his knoppes and hys floures were of one peece. Syxe braunches proceeding out of the sydes thereof, thre out of the one side, and thre out of the other. And in one braunche thre cuppes made lyke vnto almondes with knoppes & floures: and in another braunche thre cuppes made lyke almondes with knoppes & floures. And so thre out of the syxe braunches that proceeded out of the candlesticke. And

vpon the candlesticke self were iiij. cuppes after the facon of almondes with knoppes & floures: vnder euery two braunches a knoppe. And the knoppes and the braunches proceeded out of it, and it was all one peece of pure thicke golde. And he made hys seuen lampes with the tonges and snuffers thereof, of pure golde. Euen of an hundred weyght of pure golde, made he it with all the vessels thereof.

And he made the cens alter of Sethim wood. The length of it was a cubyte, & the breadth a cubyte, for it was, foure square & two cubytes hye, with hornes proceeding out of it. And he couered it with pure golde, both the toppe and the sydes thereof rounde about, and the hornes of it, & made vnto it a crowne of golde rounde about. And he made two rynges of golde for it, euen vnder the crowne thereof in the two corners of it and in the two sydes thereof to put barres in, for to bere it withall: & made the barres of Sethim wood and overlaid them with gold. And he made the holy anoyntinge oyle, and the swete pure incens after the apotecaries crafte.

The. xxxviii. Chapter.

The altare of burnt offeringes. The brasen laver. The summe of that the people offered.

And he made the burnt offering alter of Sethim wood, two cubytes was the length thereof, and a cubyte the breadth: euen. iij. square, & iij. cubytes hye. And he made vnto it hornes in the four corners of it proceeding out of it, & he overlaid it with brafle. And he made all the vessels of the alter: the candlestogs, shouels, basyns, fleshhooks and colepannes. All the vessels thereof made he of brafle.

And he made a brasen greddyren of networke vnto the alter, rounde aboute alowe beneath vnto the myddes of the altare, & cast iij. rynges of brafle for the iij. endes of the greddyren to put barres in. And he made the barres of Sethim wood and couered them with brafle, and put the barres into the rynges in the foure corners of the altare, to bere it withall, and made the alter holowe with in the bozdes. And he made a laver of brafle, & the fote of it also of brafle: in the syghte of them that dyd watch at the doze of the tabernacle of witnesse.

And he made the courte on the south syde, & the hangynges of the courte were of whyte twyned sylke, hangyng an hundred cubytes. Theyr pylers were twenty, & theyr brasen sockettes twety. But the knoppes of the pylers, & theyr whorpes were of syluer. And on the north syde the hangynges were an hundred cubytes. Theyr pylers were xx. & theyr sockettes of brafle. xx. But the knoppes & the whorpes of the pylers were of syluer. On the west syde, were hangynges of i. cubytes. x. pylers

pyllers & theyr x. sockettes. ^(Of brafle.) But the knoppes & the whorpes of the pylers were of syluer. And toward the east syde, were hangynges of i. cubytes: the hangynges of yone syde of the gate were sytene cubytes longe, with thre pylers, and thre sockettes. And of the other syde of the court gate were hangynges also of x. cubytes longe, with thre pylers and thre sockettes. All the hangynges of the courte rounde aboute, were of whyte twyned sylke: but the sockettes of the pylers were of brafle: and the knoppes and the whorpes of the pylers were of syluer, and the conuerge of the heedes was of syluer, and all the pylers of the courte were whorped about with syluer. And the hangyng of the gate of the courte was needle worke, of pelowe, sylke purple, scarlet and whyte twyned sylke. xx. cubytes longe, and fyne in the bredth, ouer agaynst the hangynges of the courte. And theyr pylers were foure and theyr foure sockettes of brafle, and the knoppes of syluer, and the heedes overlaid with syluer, and whorped aboute with syluer, and all the pyennes of the tabernacle & of the courte rounde aboute were of brafle.

This is the summe of the habitacyon of witnesse, as it was cousted accordyng to the commaundement of Moyses for the office of the Leuytes by the hande of Ithamar sonne to Aaron the preast. And Bezaleel the sonne of Atri sonne of hur of the trybe of Juda, made all that the Lorde commaunded Moyses, and with him was Aholiab sonne of Ahisamach of the trybe of Dan, a conninge grauer and a worke of needle worke in pelowe sylk, purple scarlet and whyte twyned sylke.

All the golde that was occupied for all the worke of the holy place, was the golde of the waueofferynge, euen. xxxix. hundred weyght, and seuen hundred and. xxx. sycles, accordyng to the sycle of the Sanctuary. And the summe of syluer that came of the multitude, was. v. score hundred weyght, & a thousande seuen hundred &. lxxv. sycles after the sycle of the Sanctuary. For euery man an halfe weight, euen halfe a sycle after the sycle of the Sanctuary, for all them that went to be nombred from. xx. yere olde and aboue, euen for. vi. hundred thousande and thre thousande and. v. hundred and. l. men.

And of the. v. score hundred weyght of syluer, were cast the sockettes of the Sanctuary, and the sockettes of the vayne: an hundred sockettes of the fyne score hundred weyght, an hundred weyght to euery sockette. And of the thousande seuen hundred &. lxxv. sycles, he made knoppes to the pylers, and overlaid the heedes and whorped them. ^(with syluer.)

And the brafle of the waueofferynge was lxx. hundred weyght, and two thousande, &. iiii. hundred sycles. And therewith he made

the sockettes to the doze of the Tabernacle of witnesse, and the brasen altare and the brasen greddyren for it, with all the vessels of the alter, and the sockettes of the courte rounde aboute, & the sockettes for the courte gate, & all the pyennes of the habitacyon, and all the pyennes of the courte rounde aboute.

The. xxxix. Chapter.

The apparell of Aaron and his sonnes. All that the Lorde commaunded was offered.

And of the pelowe sylke, purple & scarlet, they made the vestimentes of ministracyō to do seruice in the holy place, and made the holy garmentes for Aaron, as the Lorde commaunded Moyses.

And he made the Ephod of golde, pelowe sylke, purple, scarlet & whyte twyned sylke. And they dyd beate the gold into thynne plates, & cutte it into wyres: to worke it in the pelowe sylke, purple, scarlet, and in the fyne whyte, with broderd worke. And they made two sydes for it, to cloose them vp by the two edges. And the brodyng of the gyrdell that was vpon it, was of the same stuffe, and after the same worke: of golde, pelowe sylk, purple, scarlet, and twyned whyte sylke, as the Lorde commaunded Moyses.

And they wrought Onix stones cloosed in ouches of golde, and graued as sygnettes are graued, with the names of the chyldren of Israel, and put them on the shoulers of the Ephod, that they shuld be stones for a remembrance of the chyldren of Israel, as the Lorde commaunded Moyses.

And he made the breastlappe of conyng worke, and lyke the worke of the Ephod: euen of golde, pelowe sylke, purple, scarlet, & twyned whyte sylke. It was. iij. square, and they made the breastlappe double, an hande breader longe and an hande breader broad. And they fylled it with iij. rowes of stones. The fyrst rowe: a Sardios, a Topas and * Smaragdus: the seconderowe, a Rubye * & an emerald. a Saphir and a Diamonde: in the iij. rowe, a Ligurios, an Achat, and an Amatist: in the fourth rowe: a Turcas, and Onix, and a Jaspis. And they were cloosed in ouches of golde in theyr inclosers. And the. xii. stones were grauen as sygnettes with the names of the chyldren of Israel: euery stone w hys name, accordyng to the. xii. trybes.

And they made vpon the breastlappe, two fastenynge cheynes of wethen worke and pure golde. And they made two hokes of golde, & two golde rynges, and put the two rynges in the two corners of the breastlappe. And they put the two chaynes of golde in the two ringes, in the corners of the breastlappe: And the two endes of the two chaynes they fastened in the two hokes, and put them on the shoulers of the Ephod vpon the fore front of it.

And

The tabernacle.

Exodus.

And they made two rynges of golde, and put them on the two corners of the breast-lappe vpon the edge of it whych was on the insyde by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod, beneath on the forsyde of it and ouer agaynst hys felowe, aboue vpon the brodyngge of the Ephod, and they straped the breastlappe by hys rynges vnto the rynges of the Ephod, wyth a lace of yelowc sylke: that it myght be vpon the brodyngge of the Ephod, and that the breastlappe shulde not be lowed fro of the Ephod: as the Lorde commaunded Moyses.

E And he made the tuncle vnto the Ephod of wouen worke, all together of yelowc sylke, and there was an hole in the myddest of the tuncle, as the coler of a partlet, wyth a bonde rounde aboute the coler, that it shulde not rent. And in the tuncle they made hemmes with pōgranates, of yelowc sylke, purple, scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, and put them amonge the pōgranates rounde aboute vpo the edge of the tuncle: a bell and a pomgrate, a bell and a pomgrate rounde about the hemmes of the tuncle to mynstre in, as the Lorde commaunded Moyses.

And they made cotes of fyne whyte of wouen worke for Aaron and hys sonnes, & a mytre of fyne whyte, and goodly bonettes of fyne whyte, and lynen breeches of twyned whyte, and a gyrdell of twyned whyte, yelowc sylke, purple and scarlet: end of nedleworke, as the Lorde commaunded Moyses.

And they made the plate for the holy trowne of fyne golde, and wrote vpon it wyth grauen worke, the holynes of the Lorde: and tyled vnto it a lace of yelowc sylke to fasten it, an hye vpon the mytre, as the Lorde commaunded Moyses.

Thus was all the worke of the habitacyon and of the Tabernacle of witnessse fynished. And the chyldren of Israel dyd accordyng to all that the Lorde had commaunded Moyses: Euen so dyd they. And they brought the habitacyon vnto Moyses: the tent and all his apparell, buttones, boozes, barres, pylers & lockettes, the coueryng of rams skynnes redd, and the coueryng of taxus skynnes, and the hangyngge bayle, the arke of witnessse and the barres therof and the mercyseate: the table and all the vessels therof, & the shewbreds: the pure candellsticke, with the lampes therof: euen with the lampes to be prepared and all the vessels therof, and the oyle for lyghte: the golden altare, and the anoyntynge oyle, and the swete cens, and the hangyngge of the Tabernacle doore, and the brasen alter wyth hys gredyzen of brasle, his barres and all hys vessels, the lauer and hys fote: the hangyngges of the courte wyth hys

pyllers and lockettes: the hangyngge to the courte gate, and hys pyllers and coardes, and all the vessel of the seruyce of the habitacyon for the Tabernacle of witnessse: the mynstrepyngge vestimentes to serue in the holy place, and the holy vestimentes for Aaron the prest, & his sonnes raymentes to mynstre in, accordinge to all that the Lorde commaunded Moyses: euen so the chyldren of Israel made all the worke. And Moyses behelde all the worke, and se, they had done it euen as the Lorde commaunded: euen so had they done, and Moyses blessed them.

The xl. Chapter.

The Tabernacle is reared up. The gloze of the Lorde appereth in a clowde coueryng the Tabernacle.

And the Lorde spake vnto Moyses say-
inge. In the fyrst daye of the first moneth, shalt thou sett vp the habitacyon, and the Tabernacle of witnessse, and put therein the arke of witnessse, and coner the arke wyth the bayle, and byngge in the table and apparell it accordyng to the order therof. And thou shalt byngge in the candellsticke, and lyght hys lampes, and sett the cens alter of golde before the arke of witnessse, and put the hangyngge at the doze of the habitacyon. And set the burntofferpyng alter before the doze of the habitacyon and Tabernacle of witnessse, and sett the lauer betwene the Tabernacle of witnessse and the alter and put water therein, and make the courte round aboute, and hange vp the hangyngge at the courte gate.

* And thou shalt take the anoyntynge oyle, and anoynt the habitacyon, and all that is therein, and halowe it with all the vessels therof, that it maye be holye. And thou shalt anoynte the altare of burntofferpyng and all hys vessels, and sanctifye the altare, that it maye be an altare moost holy. And thou shalt anoynte also the lauer and hys fote, and sanctifye it.

And thou shalt byngge Aaron and hys sonnes vnto the doze of the Tabernacle of witnessse, and washe them with water. And thou shalt put vpon Aaron the holy vestimentes, and anoynte him, and sanctifye hym that he maye mynstre vnto me. And thou shalt byngge his sonnes, and clothe them with garmentes, and anoynte them as thou dydest anoynt theyr father, that they maye mynstre vnto me. For theyr anoyntynge shall be an euertlastynge presthode vnto them: thorow out theyr generacyons. * And Moyses dyd accordyng to all that the Lorde commaunded hym: euen so dyd he.

Thus was the Tabernacle reared vp the fyrst daye in the fyrst moneth in the secōde pere. And Moyses reared vp the Tabernacle and fastened hys lockettes, and set vp the bozdes

Ceremonyes,

Leuiticus.

Jo. xxxix.

The thynde boke of

Moyses called in the hebrue *Leuiticus*: and in the Latyn *Leuiticus*.

The fyrst Chapter.

The order of the burntofferpynges.



And the Lorde called Moyses, & spake vnto hym out of the
* tabernacle of witnessse say- * *Exo. xix. 9*
inge. Speake vnto the chyldren of Israel, and thou shalt saye vnto them. If a man of you byngge a sacrifice vnto

the Lorde, ye shall byngge your sacrifice fro amonge these catell, euen from amonge the ore and the shepe. If hys sacrifice be a burntofferpyng, let hym offre a male of the ore with out blemyshe, and byngge hym (of hys own volūtary wyl) vnto the doze of the Tabernacle of witnessse before the Lorde. And he shall put hys hande vpo the heade of the burnt sacrifice, and it shall be accepted for him, to be hys attouement. And he shall kyl the calfe of the dzoue before the Lorde. And the prestes Aarons sonnes shall byngge the bloude, and spraye it rounde aboute vpon the altare, & is by the doze of the Tabernacle of witnessse. And then shall he flaye the burntofferpyng, and hewe hym in peces. And the sonnes of Aaron the preste shall put fyre vpon the altare, and put wodd vpon the fyre. And the prestes Aarons sonnes shall laye the partes (euen the heade and the fatt) vpon the wodd that is on the fyre in the altare. But the inwardes and the legges therof shall he washe in water, and the prest shall burne all in the altare, that they maye be a burnt sacrifice for a swete odoure vnto the Lorde.

And if hys sacrifice be of the flockes (namely of the shepe or goates) let hym byngge a male without blemyshe for a burnt offering. And let hym kyl it on the northsyde of the alter, before the Lorde. And the prestes Aarons sonnes shall spraye the bloude of it rounde aboute vpon the altare. And it shall be cut in peces: euen with hys heed and hys fatt, and the prest shall put them vpon the wodd that lyeth vpon the fyre in the altare. But he shall washe the inwardes and the legges

the bozdes therof, and put in the barres of it and reared vp hys pyllers, and spreade abzōde the tent ouer the habitacyon, & put the coueryngge of the tent an hye aboue it: as the Lorde commaunded Moyses.

And he toke the testimōny, and put it in the arke, & set the barres to the arke, & put the mercyseate an hye vpon the arke, & brought the arke into the habitacyon, & hanged vpon the bayle, & couered the arke of witnessse, as the Lorde commaunded Moyses.

And he put the table in the Tabernacle of witnessse in the north syde of the habitacyon, (but without the bayle) and set the bread in ordze before the Lorde, euen as the Lorde had commaunded Moyses.

And he put the candellsticke in the tabernacle of witnessse oueragaynst the table towards the south syde of the habitacyon, and set vpon the lampes before the Lorde: as the Lorde commaunded Moyses. And he put the golden alter in the tabernacle of witnessse before the bayle, and bynt swete cens thereon, as the Lorde commaunded Moyses. And he hanged vpon the hangyngge at the doze of the habitacyon, and set the burntofferpyng alter by the entryngge in of the habitacyon of the tabernacle of witnessse, and offred burntofferpynges and meateofferpynges thereon, as the Lorde commaunded Moyses.

D And he set the lauer betwene the tabernacle of witnessse and the alter, and poured water therein, to wash withall. And Moyses Aaron & his sonnes washed their handes, & their fete therat: when they went into the tabernacle of witnessse, & when they went to the alter they washed them selues as the Lorde commaunded Moyses. And he reared vp the courte rounde aboute the habitacyon and the alter, & set vpon an hangyngge at the courte gate: and so Moyses fynished the worke.

Exo. xxxix. c And the clowde couered the tabernacle of witnessse, and the gloze of the Lorde fylled the habitacyon. And Moyses coude not entre into the tabernacle of witnessse, because the clowde abode thereon, and the gloze of the Lorde fylled the habitacyon. * *(For the clowde had couered all.)*

And when the clowde was taken vp from of the habitacyon, the chyldren of Israel toke theyr iorneyes thorow out theyr armyes. And when the clowde was not taken vp, they iorneyed not tyll it was taken vp: for the clowde of the Lorde was vpon the habitacyon by daye, and fyre by nyght: in the syghte of all the house of Israel thorow out all theyr armyes.

The ende of the secōde boke of Moyses, called in the hebrue *Uelle sche-mothe*, and in the Latyn *Exodus*.

legges with water, and the preste shall byn-
ge all together, and burne it vpon the alter for
a burnt offering of a swete sauoure vnto y
Lorde. If the burnt offering for the sacri-
fice of the Lorde be of the foules, he shall bring
hys sacrifice of the turtill doves or of the ydg
pygeons. And the preste shall bynunge it vn-
to the alter, and wyng the necke a lundze
of it, and burne it on the alter. But the bloud
therof shall runne oute vpon, by the syde of
the alter. And he shall plucke awaye his crop-
pe with hys fethers, and cast them besyde the
alter on the east parte in the place of ashes.
And he shall breke the wynges of it, but plu-
cke them not asunder. And the preste shall
burne it vpon the alter, euen vpon the woodd
that is vpon the fyre, that it maye be a burnt
sacrifice for a swete sauoure vnto the Lorde.

The ii. Chapter.

The order of meate offerings.

And the soule that wyll offer a meate of-
fering vnto the Lorde, the same
offering shall be of fyne floure, and
he shall poure oyle vpon it, and put
franchencens thereon, and shall bynunge it vn-
to Aarons sonnes the preastes. And he shall
take therout his handfull of the floure, and of
the oyle wyth all the franchencens, and the
preste shall burne it for a memoriell of hym
vpon the alter: to be an offering for a swete
sauoure vnto the Lorde. And the remnaunt
of the meate offering shall be Aarons and his
sonnes, a thyng most holy of the sacrifices
of the Lorde: If thou bringe also a meate of-
fering y is baken in the oven, let it be a swete
cake of fyne floure myngled with oyle, or an
vnlencued wafer anoynted w oyle. If thy
meate offering be baken in the frengge pan,
it shall be of swete floure myngled with oyle.
And thou shalt mynce it small, & powze oyle
theron, that it maye be a meate offering.

And yf thy meate offering be a thyng
bropled vpon the greddzen, let it be of floure
myngled with oyle. And thou shalt bynunge
the meate offering (y is made of these thyng-
es) vnto the Lorde, and shalt deliuer it vn-
to the preste, that he maye offre it vpon the
alter, and the preste shall take of the meate
offering a memoriell, and shall burne it vpon
the alter: that it maye be a burnt offering for
a swete sauoure vnto the Lorde. And that
whyche is left of the meate offering shall be
Aarons and hys sonnes. It is a thyng most
holy of the offerings of the Lorde.

All the meate offerings which ye shall
bynunge vnto the Lorde, shall be made without
leuen. For ye shall nether burne leuen nor ho-
nye in any offering of the Lorde: For with-
standynge ye shall bynunge the fyrst thynges of
them vnto the Lorde: but they shall not co-
me vpon the alter for a swete sauoure.

* All the meate offerings also shalt thou
season with salt: nether shalt thou suffer the
salt of the couenaunt of thy God to be lac-
kyng from thy meate offering, but vpon all
thyne offerings thou shalt bynunge salt.
And if thou offre a meate offering of thy
fyrst rype frutes vnto the Lorde, thou shalt
offre for the meate offering of thy fyrst fru-
tes, eares of corne dyed by the fyre, and cor-
ne beaten as meale. And thou shalt put oyle
vpon it, and laye franchencens thereon, that
it maye be a meate offering. And the preste
shall burne parte of the beaten corne & parte
of that oyle wyth all the franchencens, for a
remembraunce. And it shall be a sacrifice vn-
to the Lorde.

The iii. Chapter.

The order of peace offerings.



And yf this sacrifice be a peace
offering, and he take it from
amonge the boues, (whether
it be male or female) he shall
bynunge soch as is without ble-
mythe, before the Lorde: & put
his hande vpon the heed of his offering, and
kylle it at the doze of y tabernacle of witnesse.
And Aarons sonnes the preastes shall sprin-
kle the bloude vpon the alter rounde aboute.
And he shall offre somewhat of the peace of-
fering to be a sacrifice vnto the Lorde: euen
the * fatt that couereth the inwardes, and all
the fatt that is aboute the inwardes: and the
two kydneyes, & the fatt that is on them and
vpon the lynes: and the abundaunce that is
on the lyuer shall he take awaye wyth the
kydneyes. And Aarons sonnes shall burne the
on the alter vpon the burnt sacrifice whyche
is vpon the woodd y is on the fyre to be a burnt
sacrifice for a swete sauoure vnto y Lorde.

If he bynunge a peace offering vnto the
Lorde from of the flocke, let hym offre male
or female: but without blemyshe. As yf he of-
fre a shepe for hys sacrifice, he shall bynunge
it before the Lorde, and put hys hande vpon
hys offerings heed, and kylle it before the
dooze of the tabernacle of witnesse, and Aa-
rons sonnes shall sprynkle the bloude therof
rounde aboute the alter.

And of the peace offering, let hym bynunge
a sacrifice vnto the Lorde: the fatt therof, &
the rompe all together, whiche they shall ta-
ke off, harde by the backe bone: and the fatt
that couereth the inwardes, and all the fatt
that is vpon the inwardes, and the two kyd-
neyes, and the fatt that is vpon them & vpon
the lynes, and the abundaunce that is vpon
the lyuer shall he take awaye with the kyd-
neyes. And the preste shall burne them vpon
the alter, to be the foode of a sacrifice vnto
the Lorde.

If hys offering be a goate, he shall byn-
ge it

ge it before the Lorde, & put his hande vpon
the heade of it, and kylle it before the Taber-
nacle of the couenaunt, and the sonnes of Aa-
ron shall sprynkle the bloude therof vpon the
alter rounde aboute. And he shall bynunge ther-
of, his offering, ena sacrifice vnto the Lorde:
the fatt that couereth the inwardes, and
all the fatt that is vpon the inwardes, and the
two kydneyes, & the fatt that is vpon them
and vpon the lynes, & the abundaunce vpon
the lyuer shall he take awaye with the kyd-
neyes. And the preste shall burne them vpon
the alter for the food of the sacrifice: that all
y fat maye be a swete sauoure vnto y Lorde.
Let it be a perpetuall statute for youre gene-
racyons thowowe oute youre dwellynges, y
ye cate nether fatt nor * bloude.

The iii. Chapter.

The offering made for synnes done of ignorance.

And the Lorde shalke vnto Moses say-
inge: speake vnto the chyldzen of Is-
rael, and sape: yf a soule synne thow-
owe ignorance, and hath done any of those
thynges whiche the Lorde hath forbydden
in hys commaundementes to be done. As yf
the preste that is anoynted do synne, & (ac-
cordynge to the synne of the people) let hym
bynunge for hys synne whiche he hath synned
a ponge ore without blemyshe vnto y Lorde
for a synne offering. And he shall bynunge the
ponge ore vnto the doze of the tabernacle of
witnesse before the Lorde, and shall put hys
hande vpon the ponge ore heade, and kill the
ponge ore before the Lorde. And the preste
that is anoynted * shall take of the ponge
ore bloude, and bynunge it into the tabernacle
of witnesse, and the preste shall dyppe hys
fynger in the bloude and sprynkle therof se-
uen tymes before the Lorde: euen before the
hangynge of the holy place. And he shall put
some of the bloude before the Lorde, vpon the
hornes of the alter of swete cens, whiche is in
the tabernacle of witnesse, and shall powze
all the bloude of the ponge ore vnto the bo-
tome of the alter of burnt offering, whyche
is at the doze of the tabernacle of witnesse.

And he shall take awaye all the fat of the ore
that is for synne, the fatt that couereth the
inwardes, and all the fatt that is aboute the
inwardes, and the two kydneyes, and the
fatt that is vpon them, and vpon the lynes,
and the abundaunce of the lyuer shall he take
awaye with the kydneyes: as it was taken
awaye in the ore of the peace offerings, and
let the preste burne them vpon the altare of
burnt offering. * But the synne of the pong
ore, and all hys fleshe, with hys heed, and
hys legges, wyth hys inwardes, and hys
donge, shall he beare oute and carpe the pong
ore altogether oute of the hoste vnto a cleue
place: euen where the ashes are powzed out,
and burne hym there on woodd in the fyre: ena

by the place where the ashes are cast oute,
shall he be byent. If the hole congregacyon
of Israel synne thowowe ignorance, and the
thyng be byd from theyr eyes, so that they
haue committed any of those thynges whiche
the Lorde hath forbydden to be done in hys
comaundementes, and haue offended. When
the synne whiche they haue synned in, is kno-
wne, the congregacyon shall bynunge a ponge
ore for the synne, and bynunge hym before the
tabernacle of witnesse, and the elders of the
multytude shall put theyr handes vpon the
heed of the ponge ore before the Lorde. And
the ponge ore shall be slayne before the Lorde.
And the preste that is anoynted, shall byn-
ge of hys bloude into the tabernacle of wit-
nesse, and the preste shall dyppe hys fynger
in the bloude, and sprynkle it seuen tymes be-
fore the Lorde: euen before the vapie. And
shall put of the bloud vpon the hornes of the
alter, whiche is before the Lorde in the taber-
nacle of witnesse, and shall poure all y blou-
de vnto the botome of the alter of burnt offe-
ryng whiche is before the doze of the taber-
nacle of witnesse, and shall take all hys fatt
from hym, and burne it vpon the alter, and
shall do with this ponge ore, as he dyd with
the ponge ore for synne: euen so shall he do w
this. And the preste shall make an attonc-
ment for them, and it shall be forgiven them.
And he shall bynunge this ponge ore without
the hoste, and burne hym as he burned the
fyrst. For it is an oblation for the synne of
the congregacyon.

When a Lorde synneth, and commytte
thowow ignorance any of these thynges, whiche
the Lorde hys God hath forbydden to be do-
ne in hys commaundementes, and hath of-
fended. And yf his synne be shewed vnto him
whiche he hath done, he shall bynunge hys of-
fering: euen an he goate without blemyshe,
and laye hys hande vpon the heed of the he
goat, and kill it in the place where the burnt-
offering is vnto be kylled before the Lorde.
For it is a synne offering. And let the preste
take of the bloude of the offering with hys
fynger, and put it vpon y hornes of the burnt-
offering alter, and powze hys bloude vnto
the botome of the burnt offering alter, & bur-
ne all his fatt vpon the alter, as the fat of the
peace offerings. And the preste shall make
an attonement for hym, as concernynge his
synne, and it shall be forgiven hym.

If one of the comen people of the lande
synne thowowe ignorance, and commytte
any of the thynges whiche the Lorde hath
forbydden in hys commaundementes to be
done, and so hath trespassed: yf hys synne
whiche he hath synned, come to his knowle-
ge, he shall bynunge for his offering, a she goate
from amonge the flockes, without blemyshe
for hys synne whiche he hath synned, and laye
hys

* Leui. iii. d.

hys hande vpon the heed of the offeringe, and see it in the place of burntofferings. * And the preste shall take of the bloude therof wth hys synger, and put it vpon the hornes of the burntofferinge alter, and poure all the bloud vnto the botome of the alter, and shall take awaye all hys fatt, as the fatt of the peace offeringes is taken awaye. And the preste shall burne it vpon the alter, that it maye be a sweete sauoure vnto the Lord, and the preste shall make an attouement for hym, and it shall be forgiven hym.

¶ And yf he bypunge a shepe for a synne offeringe, he shall bypunge a female without blemyshe, and laye hys hande vpon the heed of the offeringe, and see it for a synofferynge in the place where they kyll the burntofferunge. And the preste shall take of the bloude of the offeringe with hys synger, and put it vpon the hornes of the burntofferinge alter, and shall poure the bloude therof vnto the botome of the alter. * And he shall take awaye all the fatt therof, as the fatt of the shepe of the peace offeringe is wont to be taken awaye. And the preste shall burne it vpon the alter, that it maye be the Lordes burnt sacrifice, and the preste shall make an attouement for hys synne, that he hath committed, and it shall be forgiven hym.

¶ The. v. Chapter.

¶ Of othes. The cleansynge of hym that toucheth vncleane thynges. The purgacion of an othe, and of synne done by ignorance.

¶ **A** soule synne ad heare the voyce of swerynge, and is a witnesse: whether he hath sene or knowne of it, yf he haue not vttered it, he shall beere hys synne. ¶ Either yf a soule touche any vncleane thyng: whether it be the carion of an vncleane best, or of vncleane catell, or vncleane woyme, and is not ware of it: beholde, he is vncleane and hath offended. ¶ Either yf he touche any vncleane of man (whatsoeuer vncleane it be that a man is wont to be defiled withall) and is not ware of it, and cometh to the knowledge of it, he hath trespassed. ¶ Either yf a soule sweare and pronounceth with hys lippes to do euill or to do good (whatsoeuer it be that a man is wont to pronounce with an othe) and the thyng be hyd from hym, and cometh to the knowledge of it, and hath offended in one of these. And it shall come to passe that when he hath synned in one of these thynges, he shall confesse that he hath synned in that thyng. Therefore shall he bypunge hys trespass offeringe vnto the Lord, for hys synne whiche he hath synned. A female from the flocke, a lambe or a she goate, for a synne offeringe. And the preste shall make an attouement for hym concernynge hys synne. * And yf he be not able to bypunge soche a

shepe, he shall bypunge for hys trespass which he hath synned, two turtill doves or two yonge pygeons vnto the Lord, one for a synne offeringe, and the other for a burnt offeringe. And he shall bypunge them vnto the preste, whiche shall offer the synne offeringe fyrst, and wyng the necke a sundre of it, but plucke it not cleane of. And he shall sprynkle of the bloude of the synne offeringe vpon the syde of the alter, and the reste of the bloude shall he poure by the botome of the alter: for it is a synne offeringe. And he shall offer the seconde for a burnt offeringe as the maner is: and so shall the preste make an attouement for hym (for the synne whiche he hath synned) and it shall be forgiven hym. And yf he be not able to bypunge two turtill doves or two yonge pygeons, then he that hath synned shall bypunge for hys offeringe: the tenth parte of an Epha of fyne floure for a synofferynge, but put none oyle there to, ne her put any frankincense thereon, for it is a synne offeringe. And let the preste offre it, and the preste shall take hys handfull of it, for a remembrance therof, and burne it vpon the alter, to be a sacrifice for the Lord, it is a synne offeringe. And the preste shall make an attouement for hym as touchynge his synne that he hath synned in one of these, and it shall be forgiven. And the remnaite shall be the prestes, as a meat offeringe.

¶ And the Lord spake vnto Moyses, saying: ¶ If a soule trespass and synne thowowe ignorance in thynges that are consecrated vnto the Lord, let hym bypunge for hys trespass vnto the Lord a ram without blemyshe out of the flockes, valued in money at two shecles after the * syde of the sanctuary, that it maye be for a trespass offeringe. And he shall make amends for the harme that he hath done in the holy thing, and let him put the fyfte parte more thereto, and geue it vnto the preste. And the preste shall make an attouement for him with the ram that is for the trespass, and it shall be forgiven hym.

¶ If a soule synne, and comyt any of the thynges whiche are forbidden to be done by the commaundementes of the Lord: and wyll it not, and hath offended, he shall beere hys synne, and shall bypunge a ram without blemyshe out of the flocke that is esteemed to be worthe a trespass offeringe, vnto the preste. And the preste shall make an attouement for hym concernynge hys ignorance; wherein he erred and was not ware, and it shall be forgiven hym. ¶ Thys is a trespass offeringe, whiche he offered vnto the Lord for the trespass.

¶ The. vi. Chapter.

¶ The offeringes for synnes which are done wyllyngly. The lawe of the burnt offeringes. The fyre must a byde euermore vpon the altar. The offeringes of Aaron and his sonnes.

And the

¶



¶ And the Lord spake vnto Moyses saying: ¶ If a soule synne and trespass agaynst the Lord, and denye vnto hys neyghboure that which was taken hym to kepe, or that was put into hys hande, or doth violent robbery or wronge vnto hys neyghboure, or yf he haue founde that whych was loste, and denyeth it, and sweareth falsely, vpon whatsoeuer thyng it be yf a man doth, & synneth therein: yf he haue so synned or trespassed, he shall restore agayne that he toke violently awaye, or the wronge whych he dyd, or that whych was deliuered hym to kepe, or the lost thinge whiche he founde, and all that, aboute whych he hath sworne falsely, he shall restore it agayne in y whole summe, and shall adde the fyfth parte more thereto, and geue it vnto hym to whome it pertayneth y same daye that he offereth for his trespass, and let hym bypunge for hys trespass vnto the Lord, a Ram without blemyshe out of the flocke (y is esteemed worth a trespass offeringe) vnto the preste. And the preste shall make an attouement for hym, before the Lord, & it shall be forgiven hym, whatsoeuer thyng it be that he hath done & trespassed therein.

¶

¶ And the Lord spake vnto Moyses, saying: ¶ Commaunde Aaron and hys sonnes sayinge: this is the lawe of the burnt offeringe. ¶ The burnt offeringe shall be vpon the hard of the alter all nyght vnto the moynyng, & the fyre shall be kyndled on the alter. And y preste shall put on hys * linnen albe, and hys linnen breeches vpon hys fleshe, and take awaye the ashes vpon the whych the fyre consumed the burnt sacrifice in the alter, and he shall put them besyde the alter, and put of his rayment, and put on oyer, and carpe the ashes out wpythout the host vnto a cleane place.

¶ The fyre vpon the alter shall burne styll, and neuer be put out. ¶ But the preste shall laye wodd on it euery daye in the moynyng, & put the burnt sacrifice vpon it, and he shall burne theron the fatt of the peace offeringes. The fyre shall euer burne vpon the alter, and neuer go out.

¶

¶ Sum. xv. a. vii. b. a. viii. b. a.

¶ ¶ Thys is the lawe of the * meat offeringe: whych Aarons sonnes shall bypunge before the Lord, euen before the alter: & one of them shall take hys handfull of the floure of the meat offeringe and of the oyle and all the frankincense whych is vpon the meat offeringe, and shall burne it vnto a remembrance vpon the alter for a sweete sauoure, euen a memorie of it vnto the Lord. And of the rest therof, shall Aaron and hys sonnes eate: vncleane shall it be eaten in the holy place: euen in the courte of the tabernacle of

witnesse they shall eate it. It shall not be taken wpyth leuen. I haue geuen it vnto them for theyr porcion of my sacrifices. It is most holy, as is the synne offeringe and trespass offeringe. All the males amonge the chyldre of Aaron shall eate of it: It shall be a statute for euer in youre generacions concernynge the sacrifices of the Lord: let euery one that toucheth it, be holy.

¶ And the Lord spake vnto Moyses saying: this is the offeringe of Aaron and of hys sonnes whiche they shall offer vnto the Lord in the daye when he is anoynted: the tenth parte of an Epha of floure, for a meat offeringe perpetuall: halfe in the moynyng and halfe at nyght: In the fryng pan it shall be made wpyth oyle. And when it is fryed, thou shalt bypunge it in, and the baken offeringes of this oblation mynked small, shalt thou offer for a sweete sauoure vnto the Lord. And that preste of his sonnes that is anoynted in hys steade, shall offer it: It is the Lordes butye for euer: it shall be burnt all together. ¶ For D euery meat offeringe that is made for the preste, shall be burnt all together, and shall not be eaten. And the Lord spake vnto Moyses, sayinge: speake vnto Aaron, and vnto hys sonnes and saye: ¶ Thys is the lawe of y synne offeringe. In the place where the burnt offeringe is kyllled, shall the synne offeringe be kyllled before the Lord, for it is most holy. ¶ The preste that offereth it, shall eate it: In the holy place shall it be eaten: euen in the courte of the tabernacle of wytnesse. No man touche the fleshe therof, saue he that is halowed. And who so spekleth of the bloude therof vpon any garment, & thou shalt waiche it in the holy place, there as it is speckled vpon. ¶ But the erthen pot that it is sodden in, shall be broken. And yf it be sodden in a brasen pot, it shall be scowred, and rynsed in the water. All the males amonge the prestes shall eate therof, for it is most holy. And no synne offeringe, whose bloude is brought into the tabernacle of wytnesse to reconyle wpythall in the holy place, shall be eaten: but shall be burnt in the fyre.

* Deut. i. b.

¶

* Leui. xv. b.

¶ The. vii. Chapter.

¶ Trespass offeringes. Synne offeringes, and peace offeringes. The fatt and the bloude maye not be eaten.



¶ Thys is the lawe of the trespass offeringe: it is most holy. In the place where they kyll the burnt offeringe, shall they kyll the trespass offeringe also: and hys bloude shall be sprynkle rounde aboute vpon the alter. All the fat therof shall they offer: the rumpe and the fat therof that couereth the inwardes, and the ii. kydneyes, and the fatt that is on them and vpon the loynes: and the aboundance that is on the lyuer shalt thou

* Leui. xii. d. Luk. ii. d.

thou take awaye wth the kyndenes: & the p^{re}ast shall burne them vpon the altare, to be a sacrifice vnto the Lorde: for it is a tres-
pace offeringe.

All the males amonge the p^{re}astes shall eate therof in the holy place, for it is most ho-
ly. As the synne offeringe is, so is the trespa-
ce offeringe, one lawe serueth for both, and it
shall be the p^{re}astes that receyue the wth.
And the p^{re}aste y^e offereth any mans burnt-
offeringe, shall haue the skynne of y^e burnt-
offeringe which he hath offered. And all y^e meat-
offeringe that is bakyn in the oven, and that
is dressed vpon the greddyn, & in the frynge
pan, shall be the p^{re}astes that offereth it. And
euery meat offeringe that is myngled with
oyle and that is drye, shall pertaine vnto all
the sonnes of Aaron, and one shall haue as
much as another. This is the lawe of the
peace offeringe, wh^{er} it is offered vnto the Lorde.
If he offer it to geue th^{er} thanks, he shall bry-
nge vnto hys chancerynge, swete cakes
myngled wth oyle, & swete wafers anoynt-
ed wth oyle, and cakes myngled wth oyle of
fynne flour fryed. He shall brynge hys offe-
rynge vpon cakes of leuened bread for hys
peace offerings to geue th^{er} thanks: and of all the
sacrifice he shall offer one for an heue offeringe
vnto the Lorde, and it shall be the p^{re}astes
that sprynckled the bloude of the peaceoffrin-
ges. And the fleshe of the thankoffrynge in
hys peace offerings shall be eaten the same
daye that it is offered. And let hym lape v^{nto}
nothyng of it vntyll the morowe. But y^e
he offre hys sacrifice by reason of a vowe, or
of hys awne frewyl, it shall be eaten the sa-
me daye that he offereth hys sacrifice. And y^e
ought remayne vntyll the morowe, it maye
be eaten: but as much of the offered fleshe as
remayneth vnto the thyrde daye, shall be
burnt wth fyre. And y^e any of the fleshe of
hys peace offerings be eaten in the thyrde
daye, then shall he that offereth it, obtayne no
fauoure: neither shall it be rekened vnto
hym: but shall be an abhomy nacion. There-
fore the soule that eateth of it, shall bea-
re hys synne. And the fleshe that toucheth any
vncleane thyng shall not be eat, but burnt
wth fyre: and all that be cleane, shall eate
the fleshe. But y^e any soule eate of the fleshe of
the peace offeringe that pertaineth vnto the
Lorde haupnge hys vncleanness vpon hym:
the same soule shall p^{er}rythe fro amonge hys
people. Moreover, the soule that doth tou-
che any vncleane thyng, that is of the vncle-
nesse of man or of any vncleane beast or any
abhomy nacion that is vncleane: and then eate
of y^e fleshe of the peace offeringe wh^{er} p^{er}-
taineth vnto the Lorde, that soule shall p^{er}-
rythe from hys people.

And the Lorde spake vnto Moyses, sayinge:
speake vnto the chyldren of Israel and saye:

* Ye shall eate no maner fatt of oxen of
shepe and of goates: neuerthelater the fatt of
the beaste that dyeth alone, and the fatt of
that wh^{er}ch is tozue wth wyld beasts,
shall be occupied in any maner of vse, but y^e
shall in no wise eate of it. For whosoever eate-
teth the fatt of the beaste of wh^{er}ch men vse
to brynge an offeringe vnto the Lorde, that
soule that eateth it, shall p^{er}rythe from his peo-
ple. Moreover, y^e shall eate no maner of
bloude, whether it be of foule or of beaste.
Whosoever soule it be that eateth any ma-
ner of bloude, the same soule shall p^{er}rythe fro
hys people.

And the Lorde talked wth Moyses, sayinge:
speake vnto the chyldren of Israel and saye:
he that bryngeth hys peace offeringe vnto the
Lorde, let hym brynge hys gyfte vnto the
Lorde of hys peace offeringe: let his awne ha-
des brynge the offerings of the Lorde: euen
the fatt wth the best shall he brynge: that
the best maye be waue for a waue offeringe
before the Lorde. And the p^{re}ast shall burne
the fatt vpon the alter, and the best shall be
Aarons & hys sonnes. And the ryght shoul-
der shall y^e geue vnto the p^{re}aste, for an he-
ue offeringe, of poure peace offerings. The sa-
me that offereth the bloude of the peaceoffrin-
ges and the fatt, amonge the sonnes of Aa-
ron, shall haue the ryght shoulder for his par-
te, for the waue best and the heue shoulder
haue I taken of the chyldren of Israel, euen of
their peace offerings, and haue geuen it vnto
Aaron & vnto hys sonnes: by a statute for
euer of the chyldren of Israel.

This is the anoyntynge of Aaron and the
anoyntynge of his sonnes in the sacrifices of
the Lorde, in the daye when he offered the to-
be p^{re}astes vnto the Lorde. And these be
the sacrifices which the Lorde commaunded
to be geuen them (in the daye of the anoynt-
ynge) of the chyldren of Israel, by a statute
for euer in theyr generations. This is the
lawe of the burnt offeringe and of the meat-
offeringe, and of the sacrifice for synne and
trespace, for consecracyn & for the peaceof-
frynge: which the Lorde commaunded Mo-
ses in the mount of Synai, when he comma-
unded the chyldren of Israel to offer their sa-
crifices vnto the Lorde in the wyldernesse
of Synai.

The viij. Chapter.

And the Lorde spake vnto Mo-
yses sayinge: take Aaron & hys
sonnes with him, and the bestu-
res & the anoyntynge oyle, & two ra-
mes, and a basket wth swete breed: and ge-
ther thou all the congregacyon together vnto
the doze of the tabernacle of wytnesse.
And Moyses dyd as the Lorde commaunded
hym, &

hym, and the people were gathered together
vnto the doze of the tabernacle of wytnesse.
And Moyses sayde vnto the congregacyon:
this is the thyng which the Lorde comma-
ded to be done.

And Moyses brought Aaron & hys son-
nes, and washed them with water, and put
vpon hym the albe, & girded him wth a girdle,
& put vpon hym the tunicle, & of patow (like)
and put the Ephod theron, which he girded
wth the broderd gyrdell that was in the
Ephod, and bounde it vnto hym therwth.
And he put the brestlappe theron, and put in
the brestlappe Arim & thumim. And he put
the myter vpon hys heed, and put vpon the
myter (euen vpon the forefront of hys face)
the golde plate of the holy crowne, as the Lorde
commaunded Moyses.

And Moyses toke the anoyntynge oyle,
and anoynted the Tabernacle, and all that
was therein, and sanctified them, and spryn-
kled therof vpon the alter seuen tymes, and
anoynted the alter, and all hys vessels, the la-
uer & his fote, to sanctifye the (wth the oyle).
And he powred of the anoyntynge oyle vpon
Aarons heed, and anoynted hym, to sancti-
fye hym. And Moyses brought Aarons son-
nes, & put albes vpon them, and girded them
with gyrdels, & put boucetes vpon their hee-
des: as the Lorde commaunded Moyses.

And he brought the ponge ore for synne,
And Aaron and hys sonnes put theyr ha-
des vpon the heed of the ponge ore that was for
synne. And Moyses slewe hym, & toke of the
bloude, which he put vpon the hornes of the
alter rounde about wth hys synger, & p^{er}-
rified it, and powred the bloude vnto the bo-
tome of the alter, & sanctified it, and re-
ceyued it. And he toke all the fatt that was
vpon the inwarde, and the abundaunce of
the lyuer and the two kyndenes, and theyr
fatt, & Moyses burned it vpon the alter. But
the ponge ore and hys hyde, his fleshe and his
dage, he burnt wth fyre without the holte,
as the Lorde commaunded Moyses.

And he brought the ram for the burnt of-
frynge, and Aaron and hys sonnes put theyr
handes vpon the heed of the ram, which Mo-
ses kyled, and sprynkled the bloude vpon the
alter rounde about, and Moyses cut the ram
in peces and burnt the heed, the peces and y^e
fatte, and washed the inwarde & the leg-
ges in water, and Moyses burnt the ram eue-
ry wh^{er} vpon the alter, for a burnt sacrifice,
that it myght be a swete sauoure, and an of-
frynge vnto the Lorde, as the Lorde comma-
unded Moyses.

And he brought the other ram, namely
the ram of consecracyn (of the p^{re}astes) & Aa-
ron and his sonnes put theyr handes vpon the
heed of the ra: which Moyses slewe, and toke
of the bloude of it, and put it vpon the tpype

of Aarons ryghte eare, & vpon the thombe
of hys ryghte hande, & vpon the gret too of his
ryghte fote. And Moyses brought Aarons son-
nes, & put of the bloude (of the ra) on y^e tpype
of the ryghte eare of the, & vpon the thombes
of the ryghte handes, and vpon the greate
toos of the ryghte fete, and Moyses spryn-
kled the bloude vpon the alter rounde aboute.

And he toke the fatte and the coumpe, & of the
and all the fatt that was vpon the inwarde,
and the abundaunce of the lyuer, and the
kyndenes wth theyr fatt, & the ryghte shoul-
der. And out of the basket of swete bread y^e
was before the Lorde, he toke one swete ca-
ke of oyled bred, & one wafer, & put them on
the fatt & vpon the ryghte shoulder: & put al-
together vpon Aarons handes, & vpon hys son-
nes handes, & waue it a waue offeringe be-
fore the Lorde. And Moyses toke them from
of their handes, & burnt them vpon the alter,
euen vpon the burnt offeringe alter: for it was
the sacrifice of consecracyn, for a swete sa-
uoure & a sacrifice vnto the Lorde. And
Moyses toke the beaste and waue it for a
waue offeringe before the Lorde, for it was of
the ram of the consecratiō, and it was Mo-
ses parte, as the Lorde commaunded Moyses.

And Moyses toke of the anoyntynge oyle,
and of the bloude wh^{er}ch was vpon the alter,
and sprynkled it vpon Aaron and vpon hys
vestimentes, vpon hys sonnes & on hys son-
nes vestimentes wth him, and sanctified
Aarons vestures & hys sonnes, & hys son-
nes vestures wth hym: And Moyses sayde
vnto Aaron and hys sonnes: boyle the fleshe
in the doze of the tabernacle of wytnesse, and
there eate it wth the bread that is in the
basket of consecracyn, as I commaunded,
sayinge: Aaron and hys sonnes shall eate it:
& that wh^{er}ch remayneth of the bread, shall
ye burne wth fyre.

And ye shall not departe from the doze
of the tabernacle of wytnesse. viij. dayes, vnto
the dayes of poure consecracyn be at an
ende. For viij. dayes shall ye fyll poure hande
as he dyd thes dayes: euen so the Lorde hath
commaunded to do, to reconyle you wth
all. Therefore shall ye abide in the doze of the
tabernacle of wytnesse daye and nyght seue
dayes longe: & kepe the watche of the Lorde,
and ye shall not dye: for so I am commaun-
ded. And so Aarons & his sonnes dyd all thynges
wh^{er}ch the Lorde commaunded by the
hande of Moyses.

The ix. Chapter.

The first offeringe of Aaron, Aaron blessed
the people the gloze of the Lorde is shewed.

And it fortuned that in the eight daye,
Moyses called Aaron and hys sonnes,
and the elders of Israel: and sayde vnto
Aaron: take the a calfe, a yoge one out of
the doze, & for synne, & a ra for a burnt of-
frynge:

fringe: both without blemish, and bypunge them before the Lorde. And unto the chyldre of Israel thou shalt speake, sayinge: take ye an he goote for synne, & a calfe and a lambe bothe two of a yere olde, without blemish for a burnt sacrifice, and an ore and a Ram for peaceoffrynges, to offer before the Lorde, and a meateoffrynge myngled with oyle, for to daye the Lorde will appere vnto you. And they brought that (which Moses commaunded) before the tabernacle of wytnesse, and all the congregacyon came and stode before the Lorde. And Moses sayd: this is the thing, whych the Lorde commaunded that ye shulde do: and the glorie of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy sacrifice for synne, and make an attonement for the and for the people: & thou shalt offer the offrynge of the people, to reconyle them, as the Lorde commaunded.

Aaron therfore went vnto the alter, and slewe the calfe whych he had for synne. And the sonnes of Aaron brought the bloude vnto hym, and he dypte hys synger in the bloude, and put it vpon the hornes of the alter, and powred the bloude vnto the botome of the alter. But the fatt and the two kydneys and the abundaunce of the lyuer of the synneoffrynge, he burnt vpon the alter, as the Lorde commaunded Moses: The fleshe and the hyde, he burnt with fyre without the holte. And he slewe the burntoffrynge * and the sonnes of Aaron brought vnto hym the bloude, whych he sprynkled rounde about vpon the alter. And they brought the burnt offrynge vnto hym with the peeres therof, and the head: and he burnt it vpon the alter, and dyd walche the inwardes and the legges, and burnt them vpon the burntoffrynge in the alter.

And then he brought the peoples offryng, takinge the goote that the people had for the sacrifice of synne, and slewe it and offered it for synne, as he dyd the fyrst. And brought the burntoffrynge, and offered it as the manner was * and brought the meateoffrynge, and fylled hys hande therof, and burnt it vpon the alter, besyde the burnt sacrifice of the moynynge.

He slewe also the ore & the Ram for the peaceoffrynge, that the people had for them selues: and Aarons sonnes brought vnto hym the bloude, whych he sprynkled vpon the alter rounde about, and toke the fatt of the ore and of the Ram, the roupe, and the fatt that couereth the inwardes and the kydneys & the abundaunce of the lyuer: and they put the fatt vpon the brestes, and he burnt the fatt vpon the alter: but the brestes and the ryght shoulders Aaro wauned for a waueoffrynge before the Lorde, as the Lorde commaunded

Moses. And Aaron lyfte vp hys hande ouer the people, and blessed them, and came doune from offrynge of the synneoffrynge, burnt offrynges & peaceoffrynges. And Moses & Aaro went in to the tabernacle of wytnesse, & came out, and blessed the people, and the glorie of the Lorde appered vnto all the people. * And there came a fyre out from before the Lorde, & consumed vpon the alter the burntoffryng & the fatt. Whych whan all the people sawe, they gaue thankes, and felle on theyr faces.

The .x. Chapter.

Nadab & Abihu are slayne. Israel mourneth for them. The priests are forbidden wyne.



And Moses & Aaro the sonnes of Aaron toke ether of them his cello, & put fyre therein, & put cens ther vpon, & offered strange fyre before the Lorde: whych he commaunded them not, & there went a fyre out from the Lorde, & consumed the. & they dyed before the Lorde. Then Moses sayde vnto Aaron: thus is it the Lorde spake sayinge: I will be sanctified in them that come nye me and before all the people I will be glorified. And Aaron helde hys peace. And Moses called Misael and Elapha the sonnes of Oziel the vncle of Aaron, and sayde vnto the: come on, carpe poure brethren fro the holy place out of the holte. And they went to them, and carped the in theyr albes out of the holte, as Moses had sayde.

And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes: vncouer not poure heedes, neither rent poure clothes, lest ye dye, and lest wrath come vpon all the people: But let poure brethren the hole house of Israel bewepe the burnynge whych the Lorde hath kyndled. And go not ye out from the doze of the tabernacle of wytnesse, lest ye dye: for the anoyntynge oyle of God is vpon you. And they dyd as Moses sayde.

And the Lorde spake vnto Aaron, saying: Thou shalt not drynke wyne & stronge drynke, thou and thy sonnes that are wyth the: when ye go into the tabernacle of wytnesse, lest ye dye. Let it be a lawe for euer thow rowe out poure generacions, and ye may put difference betwene holy & unholy, betwene vncleane & cleane, & ye may teach the chyldre of Israel all statutes whych

whyche the Lorde hath spoken vnto them by the hande of Moses.

And Moses sayde vnto Aaron and vnto Eleazar and Ithamar hys sonnes that were left: take the meateoffrynge that remaineth of the sacrifices of the Lorde, and eate it without leuen besyde the alter, for it is most holy: ye shall eate it in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifices of the Lorde: for so I am commaunded. And the wauebrest and heu shoulder shall ye eate in a cleane place: thou and thy sonnes and thy daughters with the. For they be thy dutye and thy sonnes dutye geuen out of the peaceoffrynges of the chyldre of Israel: The heu shoulder and the wauebrest shall they bypunge in wyth the sacrifices of the fatt, to waue it before the Lorde, and it shalbe thyne and thy sonnes wyth the: by a lawe for euer, as the Lorde hath commaunded.

And Moses sought the goate that was offered for synne, and se, it was burnt. And he was angrey with Eleazar and Ithamar the sonnes of Aaron, whyche were left aloue, sayinge: wherfore haue ye not eaten the synne offrynge in the holy place, scynge it is moost holy: and God hath geuen it you, to bere the synne of the congregacyon, to make agreement for them before the Lorde? Beholde, the blond of it was not brought in with in the holy place. Ye shulde haue eate it in the holy place, as I commaunded. And Aaron sayde vnto Moses: beholde, thys daye haue they offered theyr synneoffrynge and theyr burntoffrynge before the Lorde, & and it is chaunced me after thys manner. And yf I had eaten the sacrifice to daye, shulde it haue bene accepted in the syght of the Lorde? And when Moses heard that, he was content.

The .xj. Chapter.

Of beastes, whyche be cleane, and whyche vncleane.

And the Lorde spake vnto Moses and Aaron and sayde vnto them: speake vnto the chyldren of Israel, & saye: these are the beastes whyche ye shall eate, amonge all the cattell that are on the earth:

whatsoeuer parteth the hooffe, and deuydeth it into two clawes, and chaweth cud amonge the beastes, that shall ye eate. Neuertheless, these shall ye not eate, of them that chewe cud, & deuydeth the hooffe: as is the camell, whych chaweth cud, but he deuydeth not the hooffe, therfore is he vncleane vnto you, eno so the conye, whych chaweth the cud but deuydeth not the hooffe: he is vncleane to you. And the hare though he chawe cud, yet because he deuydeth not the hooffe, he is therfore

uncleane to you. And agayne, the swyne, though he deuyde the hooffe into two clawes, yet he chaweth not the cud. he is vncleane to you. Of theyr fleshe shall ye not eate, & theyr carkasses shall ye not touche, but let them be vncleane to you.

These shall ye eate of all that are in the waters: whatsoeuer hath synnes and scales in the waters, sees and ryuers, that shall ye eate. And all that haue not synnes and scales in the see and ryuers, of all that moue and lyue in the waters, let them be abhominacyon vnto you: Ye shall not eate of theyr fleshe, but abhorre theyr carkasses. Let all that haue no synnes nor scales in the waters, be abhominable vnto you. These are they whych ye shall abhorre amonge the foules, and that ought not to be eaten, for they are an abhominacyon. The egles, the goshaue, & the cormoraunte, the vultur and the kyte after hys kynde, and all rauens after theyr kynde, the estrich, the nyghtcrowe, the coochowe, and the owle after hys kynde, the falcon, the storcke, the great oule, the backe, the pellycane, the ppe, the heron, the Iape after hys kynde, the lapwynge, and the swalowe. Let all foules that crepe & goo vpon all foure, be an abhominacyon vnto you.

Yet these maye ye eate, of euery creppynge thyng that hath wynges and goo vpon foure fete: euen those that haue knes aboue vpon theyr fete, to lepe wyth all vpon the erthe, euen these of them ye maye eate: the Arbe after hys kynde: the Selaam after hys kynde: the Hargol after hys kynde, and the Hagab after hys kynde. All other foules that moue and haue foure fete, shalbe abhominacyon vnto you. In soche ye be vncleane, and whosoever toucheth the carkass of them, shalbe vncleane vnto the euen: and whosoever bereth the carkass of them, shall walche hys clothes, and be vncleane vntyll euen.

And euery beast that hath hooffe and deuydeth it not into two clawes, ner chaweth cud, suche are vncleane vnto you: euery one that toucheth them, shalbe vncleane.

And what soeuer goeth vpon hys handes amonge all manner beastes that goo on all foure fete, such are vncleane vnto you: & who so doth touche theyr carkasse shalbe vncleane vntyll the euen. And he that beareth the carkass of them, shall walche hys clothes, & be vncleane vntyll the eue, for soche are vncleane vnto you.

And let these also be vncleane to you, amonge the thynges that crepe vpon the erth, the weasel, and the mouse, & the toade, after theyr kynde, the hedgehogge, the stello, the lacerte, the snayle, and the molle: these are vncleane to you amonge all that crepe: whosoever doth touche them when they be dead,

* Deut. v. a. and. v. b.

* Lev. iij. b.

* Lev. ij. a.

* Exo. xxi. a. Lev. xli. a.

* Exo. xxxi. a.

* Deut. xxi. a. Lev. xli. a.

* Gen. viij. a. Gen. xij. a. Gen. x. a.

* Bruchus. * Scarabrus. * Locusta. * Attacus.

* Lev. v. a. Agge. ij. c.

shalbe vncleane vntyll the euen. And what soeuer any of the dead carkasses of the doth fall vpon, shalbe vncleane: whether it be vellell of woodd, or rayment, or skynne, or bagge, or what soeuer vessel it be p any worke is wroughte in. And it must be pliged in the water, & it shall be vncleane vntyll the eue, and so shall it be clenfed.

¶ All maner of ertben vessel wherinto any of them falleth, shalbe vncleane, wyth all p ther in is: and * it shall be broken. All maner meate also that is vled to be eaten, p any soche water come vpon it, it shalbe vncleane. And all maner dyncke that is vled to be droncke in all maner soche vessels, shalbe vncleane. And euery thyng that theyr carcase falleth vpon, shalbe vncleane: whether it be ouen or kettell, let it be broken. For they are vncleane, and shalbe vncleane vnto you: Neuerthelater, yet the fountaynes and welles & collection of waters shalbe cleane still. And whoso toucheth theyr carkasse, shalbe vncleane.

If the dead carkasse of any soche fall vpo any fied vled to sowe, it shall yet be cleane still: but and p any water be powred vpon the seed, & a dead carkasse fall thereon, it shalbe vncleane vnto you.

If any beast of whych ye maye cate, dye and any man touche the dead carkasse thereof, he shalbe vncleane vntyll the eue. he that eateth of the dead carkasse of it, shal walsh his clothes and be vncleane vntyll the eue. And he also that beareth the carkasse of it, shal walsh his clothes, and be vncleane vntyll euen.

¶ Let euery creeping thyng that creepeth vpon the erth be an abhominacyon, and not be eaten. Whatsoeuer goeth vpon the vrest, and whatsoeuer goeth vpon foure, or that hath moo fete amonge all creeping thynges that crepe vpo the erth, of that se ye eate not for they are abhominable. Ye shall not make poure soules abhominable wyth nothing that creepeth, nether make poure selues vncleane wyth the: that ye shulde be despyled thereby. For I am the Lorde your God. Be sanctified therfore, and ye shall be holy * for I am holy: and ye shall not despyle poure soules wyth any maner of creeping thyng, that creepeth vpon the erth. For I am the Lorde, that brought you out of the lade of Egypt, to be your God: ye shall be holy therfore, for I am holy.

* Leuit. xij. a. 1. p. c. i. c.

This is the lawe of bestes and foules & of euery luyng creature that moueth in p waters, and of euery creature that creepeth vpon the erth, that there maye be a difference betwene the vncleane & cleane, and betwene the beaste that maye be eaten, & the beaste that ought not to be eaten.

The. xij. Chapter.

The lawe howe women shulde be purged after theyr deliuerance.



And the Lorde spake vnto Moyses, sayinge: Ipeake vnto the chyldren of Israel and saye: p a woman hath conceaued, & borne a manchild, she shalbe vncleane seuen dayes: euen in lyke maner as when she is put a parte in tyme of hyr naturall dyscase. And in the epght daye the fleshe of the chyldes * foreshynne shalbe cut awaye. And she shall then continue in the bloude of hyr purgynge thre and thyrtye dayes. She shall touche no baldeweb thyng, nor come into the sanctuary, vntyll the tyme of hyr purgynge be out. If she bere a maydechild, she shalbe vncleane two weekes, as when she hath hyr naturall dyscase. And she shall continue in the bloude of hyr purgynge thre scoze and fyre dayes.

* And when the dayes of hyr purgynge are out: whether it be for a sonne or for a daughter, she shall byrnge a labe of one peare olde for a burnt offeringe, and a younge pigeon or a turtill doue for synne vnto the doze of the tabernacle of wytnesse and vnto the pzeast: whych shall offer them befoze the Lorde, and make an attonement for her, and she shalbe purged of the pssue of hyr bloude. * And this is the lawe for her that hath borne a male or female. But and yf she be not able to byrnge a lambe, she shall byrnge * two turtys or two younge pygeons: the one for the burnt offeringe, and the other for synne. And the pzeast shall make an attonement for her, and she shalbe cleane.

The. xij. Chapter.

The pzeastes must iudge who are Lepers.



And the Lorde spake vnto Moyses and Aaron sayinge: when there appeareth a rypynge in any mans fleshe, ether a scabbe, or a gylstryng whyte: and the plage of leprosy be in the skynne of hys fleshe, he shall be brought vnto Aar the pzeast, or vnto one of hys sonnes the pzeastes: and the pzeast shall loke on the soze in the skynne of hys fleshe. And whan the heere in the soze is turned vnto whyte, and the soze also seme to be lower then the skynne of his fleshe, it wyl be a plage of leprosy, and the pzeast shall loke on hym, and iudge hym vncleane.

If there be but a whyte plecte in the skynne of hys fleshe, and seme not to be lower the skynne, nor the heere thereof is turned vnto whyte, the pzeast shall shut hym vp seue dayes. And the pzeast shall loke vpon hym agayne the seue dayes: And yf p plage seme to him to abyde still, & p plage growe not in the

the skynne the pzeast shall shut him vp yet vij. dayes moo. And the pzeast shall loke on hym agayne the vij. daye. Then yf the plage be darcher, & not growen in the skynne, the pzeast shall iudge hym cleane, for it is but a scabbe. And he shall washe his clothes, & be cleane. But yf the scabbe growe in the skynne after that he is sene of the pzeast, & iudged cleane, he shalbe sene of the pzeast agayne. If the pzeast se p the scabbe be growen abrode in the skynne, the pzeast shall make hym vncleane: for it is a leprosy.

¶ When the plage of leprosy is in a man he shall be brought vnto the pzeast, and the pzeast shall se hym. And yf the rypynge be whyte in the skynne, and haue made the heere whyte, and there be rawe fleshe in the soze it wyl be an olde leprosy in the skynne of his fleshe. And the pzeast shall make hym vncleane, and shall not shut hym vp seynge he is vncleane.

If a leprosy breake out abrode in the skynne, & couer all the skynne, from hys heed to hys foote, whersouer the pzeast loketh, and the pzeast loke vpo him. And yf the leprosy haue couered all hys fleshe, he shall iudge the plage to be cleane because it is all turned into whytynesse, & he shalbe cleane. But ad yf there be rawe fleshe on hi wh he is sene, he shalbe vncleane. And p pzeast shall se p rawe fleshe, and declare him to be vncleane. For the rawe fleshe is vncleane seynge it is a leprosy. Yf the rawe fleshe departe agayne & chaunge vnto whyte, he shall come to the pzeast, and the pzeast shall se him & beholde: If the soze be chaunged vnto whyte * (and couer the whole man) the pzeast shall iudge the plage cleane & he shalbe cleane: The fleshe also in whose skynne there is a byle & is healed, & in the place of p byle there appeare a whyte rypynge, ether a gypynge whyte & som what reddish, it shall be sene of the pzeast. And yf wh the pzeast seyth hym, it appeare lower the skynne, & the heere thereof be chaunged vnto whyte, the pzeast shall iudge hym vncleane: for it is a plage of leprosy, broken out of the byle.

¶ But yf the pzeast loke on it and there be no whyte heeres therein, & yf it be not lower then the skynne, but be darcher, the pzeast shall shut hym vp. vij. dayes. And yf it syze abrode in the fleshe, the pzeast shall make hym vncleane, seynge it is the plage. But and yf the spot stode still, & growe not, it is the pynte of an hote byle, and therfore the pzeast shall declare hym to be cleane. Yf there be any fleshe, in whose skynne there is a hote burnynge, and the fleshe that burneth haue a whyte spott, som what reddish or whyte, p pzeast shall loke vpon it. And yf the heere in that byght spot be chaunged to whyte, and it appeare lower then the skynne, it is a leprosy broken out of the burnynge. And ther-

fore the pzeast shall iudge hym vncleane, seynge it is the plage of leprosy. But yf the pzeast loke on it & there be no whyte heere in the byghte sport, and be no lower then the other skynne, but be darcher, the pzeast shall shut hym vp seue dayes. And the pzeast shall loke on hym the seuenth daye: And yf it be growe abrode in the skynne, the pzeast shall iudge hym vncleane, seynge it is the plage of leprosy. And yf the spot stode still in it, & growe not in the skynne, but is darcher, it is a rypynge of the burnynge, & the pzeast shall therfore declare hym cleane, seynge it is the pynte of the burnynge.

¶ If man or woman hath a soze vpon the heed or the beard, the pzeast shall se it. And yf it appeare lower than the skynne, & ther be in it a palowe heere: & thynne * (more then it was wont to be) the pzeast shall iudge hym vncleane, seynge that the same fretyng is a token of leprosy vpon the heed or berde. And yf the pzeast loke on the soze of the pynt, ad it seme not lower then the skynne, and that the heere is not blacke, the pzeast shall shut vp the fretyng soze seuen dayes. And in the seue daye the pzeast shall loke on the soze: and yf the soze be not growen, and there be in it no palowe hayre, and the soze seme not lower then the skynne, he shalbe clauer: but the place of the soze shall he not haue, & the pzeast shall shut vp the soze seuen dayes moo. And in the seuenth daye the pzeast shall loke on the soze: And if the soze be not growe in the skynne, ner seme lower then the other skynne, the pzeast shall clense hym, & he shall walsh his clothes, and be cleane. But yf the soze growe in the fleshe after hys clensynge, the pzeast shall loke on hym. And yf the soze be growne in p skynne, the pzeast shall not se he for pelowe heere, for he is vncleane. But if he se the pynte stonde still, and that there is blacke heere growne vtherin, the soze is healed, and he shalbe cleane, and the pzeast shall declare hym to be cleane. Yf there be whyte spottes in the skynne of the fleshe of man or woman, the pzeast shall loke vpo it. And yf the spottes in the skynne of theyr fleshe be som what darcher & whyte wythall, * (he maye be sure, that it is no leprosy) it is a freckell growynge in the fleshe: Therfore is he cleane.

¶ And the man (whose heade is destitute of heere, wherby he is made balde) is cleane. And he that hath hys heere out in his foreheade, is forehead balde and cleane. If there be in the baulde heed or baulde forehead a whyte reddish soze scabbe, there is leprosy spronge vp in hys baulde heed or baulde foreheade. And the pzeast shall loke vpon him, and yf the rypynge of the soze be whyte reddish in hys baulde heed or balde forehead after the maner of a leprosy which is in the skynne

f iij skynne

skynne of the fleshe, then he is a leperous man and uncleane. And the Preeste shall make hym uncleane, for the plague therof is in hys heed. The leper in whome the plague is, shall haue hys clothes rent, and hys heed bare and shall put a couerynge vpon hys lyppe, and shall be called vncleane and defyled. And as longe as the dyscase lasteth vpon hym, he shall be defyled and vncleane: he shall dwell alone, such * wpythout the host shall hys habytacyon be.

* Num. v. 2.
119. 119. 119.

The cloth that the plague of leprosy is in, whether it be linnen or wollen, whether it be in the warpe or woofe of linnen or of wollen: ether in a skynne or any thyng made of skynne, yf the dyscase be pale or somewhat reddish in the cloth or skynne: whether it be in the warpe or woofe or any thyng that is made of skynne, then it is a plague of leprosy, and shall be shewed vnto the preeste. The preeste therfore shall se the plague, and shew it vnto the preeste, and loke on the plague the seuenth daye. Whych yf it be increased in the cloth (whether it be in the warpe or woofe, or in a skynne) or in any thyng that is made of skynne it is the leprosy of a frettinge soze: it is vncleane: & that cloth shall be burnt, ether warpe or woofe whether it be wollen or linnen, or any thyng that is made of skynne, where in the plague is, for it is a frettinge leprosy, it shall be burnt in the fyre.

If the Preeste se that the plague is not growen in the cloth: ether in the warpe or woofe or in whatsoeuer thyng of skynne it be, the preeste shall commaunde them to wash the thyng wherin the plague is, and he shall shew it vnto the preeste agayne, after that it is washed. And yf the plague haue not chaunged hys coloure, and is sprede no further abrode, it is vncleane. Thou shalt burne it in the fyre, for it is fret inwarde: in parte or in all together. And yf the Preeste se that the plague is darker after that it is washed, he shall ret it out of the cloth, or out of the skynne, or out of the warpe or out of the woofe. And yf it appeare any moare in the cloth (ether in the warpe or in the woofe or in any thyng made of skynne) it is a waxinge plague. Thou shalt burne the plague that is in it. And yf the cloth, ether warpe or woofe or whatsoeuer thyng of skynne it be whych thou hast washed, yf the plague be departed there from, it shall be washed once agayne: and then shall it be cleane. This is the lawe of the plague of leprosy in a cloth whether it be wollen or linnen: ether in the warpe or woofe, or in any thyng of skynnes, to make it cleane or vncleane.

The. xliij. Chapter.

The cleansing of the leper, and of the house that he is in.



And the Lorde spake vnto Moyses, sayinge: * this is the lawe of the leper in the daye of hys cleansing: he shall be brought vnto the preeste, and the preeste shall go out wpythout the hoste, and loke vpon hym. And yf the plague of leprosy be healed in the leper, then shall the Preeste commaunde that he whych is to be cleansed, bringe two luynges byzdes and cleane, and cedar wodd, and purple cloth, and plope. And the Preeste shall commaunde that one of the byzdes be kylled in an erthen vessel & vpon rennyng water. And he shall take the luynges byzde with the cedar wodd, the purple and the plope, and shall dyppe them and the luynges byzde in the bloude of the sayne byzde, vpon the rennyng water, and spraye vpon hym (that must be cleansed of hys leprosy) seuen tymes, and cense hym, and shall let the luynges byzde goo fre into the felde.

And he that is cleansed, shall walche hys clothes, and haue of all hys heere, and wash hym selfe in water, that he maye be cleane. And after that shall he come into the hoste, & shall tarye wpythout hys tent seuen dayes: but in the seuenth daye he shall haue of all hys heere, namely, hys head, hys berde and hys browes: euen all hys heere shall be shauen of. And he shall walche hys clothes & hys fleshe in water and he shall be cleane.

In the eyght daye he shall take two lambes wpythout blemyshe, and an yewellabe of a yere olde without blemyshe, and thre tenthdeales of fyne floure for a meatoffryng myngled wpyth oyle and a logge of oyle. And the Preeste that maketh hym cleane, shall bringe the man that is to be made cleane and those thynges, before the Lorde, euen before the doze of the tabernacle of wytnesse. And the Preeste shall take one lambe, and offer hym for trespass, & the logge of oyle, and waue them before the Lorde. And he shall see the lambe in the place where the synnecoffryng and the burnt-offryng are sayne: euen in the holy place. For as the synnecoffryng is, euen so is the trespass offryng the preestes: sayng it is moost holy.

And the preeste shall take of the bloude of the trespass offryng, & put it vpon the tpype of the ryght eare of hym that is to be cleansed, & vpon the thombe of hys ryght hande, and vpon the great too of hys ryght foote. The preeste shall take of the logge of oyle, & powre it into the palme of hys left hande, and dyppe hys ryght fynger in the oyle that is in hys left hande, and spraye of the oyle wpyth hys fynger seuen tymes before the Lorde,

Lorde. And of the rest of the oyle that is in hys hande, shall the Preeste put vpon the tpype of the ryght eare of hym that is to be cleansed, and vpon the thombe of hys ryght hande, and vpon the great too of hys ryght foote: euen vpon the bloude of the trespass offryng. And the remnaunte of the oyle that is in the Preestes hande, he shall powre vpon the heed of hym that is to be cleansed: and the Preeste shall make an attonement for hym before the Lorde.

And the Preeste shall offer the synne offryng, and make an attonement for hym that is to be cleansed, for hys vncleannesse. And then shall he kylle the burnt offryng, and the Preeste shall offer the burnt offryng and the meat offryng vpon the alter: & the preeste shall make an attonement for hym, and he shall be cleane. * If he be poore, and can not gett so moche, he shall take one lambe for a trespass offryng to waue it for hys cleansing, and a tenth deale of fyne floure myngled wpyth oyle for a meat offryng, and a logge of oyle, and two turtill bones or two yonge pigeons, such as he is able to gett, wherof the one shall be for synne, and the other for a burnt offryng. And he shall bringe them the viij daye for hys cleansing vnto the Preeste before the doze of the tabernacle of wytnesse before the Lorde.

And the Preeste shall take the lambe that is for the trespass, and the logge of oyle, and waue them before the Lorde. And he shall kylle the lambe for the trespass, and the Preeste shall take of the bloude of the trespass offryng, and put it vpon the tpype of hys ryght eare that is to be cleansed, and vpon the thombe of hys ryght hande, and vpon the great too of hys ryght foote. And the Preeste shall powre of the oyle into hys ryght hande, and the preeste shall wpyth hys fynger spraye of the oyle that is in hys left hande, seuen tymes before the Lorde.

And the Preeste shall put of the oyle that is in hys hande vpon the tpype of the ryght eare of hym that is to be cleansed, and vpon the thombe of hys ryght hande, and vpon the great too of hys ryght foote: euen in the place where the bloude of the trespass offryng was put. And the rest of the oyle that is in the preestes hande, he shall put vpon the heed of hym that is to be cleansed: that he maye make an attonement for him before the Lorde. And he shall offer one of the turtill bones or of the yonge pigeons, soche as he can gett: the one for a synnecoffryng and the other for a burnt offryng wpyth meat offryng. And the Preeste shall make an attonement for hym that is to be cleansed before the Lorde. This is the lawe of hym in whom is the plague of leprosy, and whose hande is not able to gett that whych pertaineth to hys

cleansynge.

And the Lorde spake vnto Moyses and Aaron sayinge: when ye be come vnto the lande of Canaan whych I geue you in possession. And yf I put the plague of leprosy in a house of the lande of youre possession, he that oweth the house shall come, and tell the preeste, sayinge: me thynke that there is as it were a leprosy in the house. And the preeste shall commaunde them to emptye the house, before the Preeste goo into it to se the plague: that all that is in the house be not made vncleane, and then must the Preeste go in to se the house.

If the Preeste also se that the plague is in the walles of the house, and that there be hollowe strakes pale or rede whych seme to be lower then the wall it selfe, the Preeste shall go out at the house dozes, and shut vp the house seuen dayes. And the Preeste shall come agayne the seuenth daye, and yf he se that the plague be increased in the walles of the house, the Preeste shall commaunde them to take awaye the stones in which the plague is, & let them cast them into a foule place wpythout the cytie, and he shall commaunde the house to be scraped wpythyn rounde aboute, and powre out the dust (that they scrape of) wpythout the cytie into a foule place. And they shall take other stones, and put them in the places of those stones, and other moztar, to plaster the house wpythall. And yf the plague come agayne and breake out in the house, after that he hath taken awaye the stones & scraped the walles of the house, and after that he hath playstered the house anewe: the Preeste shall come and se it. And yf he perceaue that the plague hath growne further in the house, it is a frettinge leprosy in the house. It is therfore vncleane. And he shall breake downe the house. And the stones of it, & the tymber therof, & all the moztar of the house, shall he carpe out of the cytie vnto a foule place. And yf he that goeth into the house all the while that it is shut vp, shall be vncleane vntill the euen: he that slepeth in the house, shall walche hys clothes: he lyke wyse that eateth in the house, shall walche hys clothes.

And yf the Preeste come and se, that the plague hath sprede no further in the house (after that it is newe playstered) the Preeste shall iudge that house cleane, because the plague is healed. And let hym take to cense the house wpythall: two byzdes, cedar wodd, purple clothe and plope. And he shall kylle one of the byzdes in an erthen vessel and vpon rennyng water: & take the cedar wodd, & the plope, & the purple wpyth the luynges byzde, & dyppe the in the bloude of the sayne byzde, and in the rennyng water, and spraye the house seuen tymes, & cense the house with the bloude of the

of the byrde and wyth the runnyng water, with the lynnge byrde, with cedar wodd, and the yfop, and the purple clothe. But he shall lett the lynnge byrde flee oute of the towne into the byrde felde, and so make an attonement for the house, and it shall be cleane. This is the lawe for all maner plage of leprosy and breakynge out, and of the leprosy of clothe and house: for a swellynge for a scabbe, and for a whyte blyster. To teach the whan it must be made vncleane and cleane. This is the lawe of leprosy.

The xvi. Chapter.

The manner of purgynge the vncleannes bothe of men and women.

Ad the Lord spake vnto Moyses and Aaron saying: Speake vnto the chyldren of Israel, and saye vnto them: Whosoever hath a runnyng yssue out of his fleshe, is vncleane by reason of his vncleannes in his yssue: when he is vncleane. If his fleshe runne, or if his fleshe congele by the reason of his yssue, then is it vncleannes. Every couche wheron he lyeth that hath the yssue, is vncleane: and every thyng wheron he sitteth, is vncleane: Whosoever toucheth the couche, shall washe his clothes, & bathe him selfe in water, & be vncleane vntill the euen.

And he that sitteth on any thyng wheron he sitteth that hath the yssue, shall washe his clothes, and bathe him selfe in water, & be vncleane vntill the euenynge. He that toucheth the fleshe of him that hath the yssue, shall washe his clothes, and bathe him selfe in water, and be vncleane vnto the euen. If he also that hath the yssue, spyt vpon hym that is cleane, he shall washe his clothes, & bathe him selfe in water, and be vncleane vntill the euen. And what horse harnesser he rydeth vpon that hath the yssue, shall be vncleane. And whosoever toucheth any thyng that was vnder hym, shall be vncleane vnto the euen. And he that beareth any loche thynges, shall washe his clothes, and bathe him selfe in water, and be vncleane vnto the euen. And whosoever he toucheth that hath the yssue (& haue not fyrst washed his handes in water) shall washe his clothes, & bathe him selfe in water, and be vncleane vnto the euen. The vessel of crth that he toucheth, whych hath the yssue, shall be broken: and all vessels of wodd shall be rynd in water.

*Leu. vi. d. e. xlvj.

When he also that hath an yssue, is censed of his yssue, he shall nombe. vii. dayes for his censing, and washe his clothes, & bathe his fleshe in runnyng water, and so shall he be cleane. And the. viij. daye he shall take to him two turtill doves or two pounge pygeons, and come before the Lord vnto the doze of the tabernacle of witness, & geue

them vnto the prest. And the prest shall offer them: the one for a synne offering, and the other for a burnt offering: and the prest shall make an attonement for hym before the Lord, as concernynge his yssue.

If any mans seede departe from hym in his slepe, he shall washe his fleshe in water, and be vncleane vntill the euen. And all the clothes and all the furre wherin is suche seede of slepe, shall be washed with water, and be vncleane vnto the euen. And if he that hath suche an yssue of seede, do lyeth with a woman, they shall both washe them selues with water, and be vncleane vntill the euen.

If a womans naturall course of bloude do runne, she shall be put aparte. vii. dayes: whosoever toucheth her, shall be vncleane vnto the euen. And all that she lyeth vpon, in the tyme of her naturall course, shall be vncleane, lyke as every thyng also that she sitteth vpon, is vncleane. Whosoever toucheth her bedde, shall washe his clothes, and bathe him selfe with water, and be vncleane vnto the euen. And whosoever toucheth any thyng that she sat vpon, shall washe his clothes, and bathe him selfe in water, and be vncleane vnto the euen: so that whether he touche her couche or any vessel whereon she hath sitteth, he shall be vncleane vnto the euen. And if a man lyeth with her, and her vncleannes come vpon hym, he shall be vncleane. vii. dayes, and all the couche wheron he lyeth shall be vncleane.

*Leu. xviii.

* When a womans bloude runneth longe tyme: out of the tyme of her naturall course: or if it runne beyond her naturall course, let all the dayes of her yssue be iudged vncleane, euen as the dayes of her naturall course. And she shall be vncleane. All her couches wheron she lyeth (as longe as her yssue lasteth) shall be as her couche when she hath her naturall course. And whosoever she sitteth vpon, shall be vncleane, as is her vncleannes when she is put aparte. And whosoever toucheth any of these, shall be vncleane, and shall washe his clothes, and bathe him selfe in water and be vncleane vnto the euen.

And after that she is censed of her yssue, she shall counte her seven dayes, and after that she shall be cleane. In the. viij. daye she shall take vnto her two turtills or two pounge pygeons, and bynge them vnto the prest before the doze of the Tabernacle of witness. And the prest shall offer the one for a synne offering, and the other for a burnt offering: and make an attonement for her before the Lord, as concernynge the yssue of her vncleannes. Therefore shall he separate the chyldren of Israel from their vncleannes, that they dye not in their vncleannes: for they defyle my habitacyon that is amonge them.

This is the lawe of hym that hath a runnyng yssue, and of hym whose seed runneth from hym

from hym in his slepe, and is defyled therin, and of her, that (for her naturall disease) is put aparte, and of whosoever hath a runnyng yssue, whether it be man or woman, and of hym that lyeth with her whych is vncleane.

The xvi. Chapter.

What Aaron must do. The cleansing of the sanctuary. Of the frasse of cleanness. Aaron censed the synnes of the chyldren of Israel.

Ad the Lord spake vnto Moyses * after the deeth of the two sonnes of Aaron, whē they offered before the Lord, and dyed: And he sayde vnto Moyses: speake vnto Aaron thy brother, that he come not at all tymes into the holy place wythin the vayne before the mercysate, whych is vpon the arke, that he dye not. For I will appere in the clowde vpon the mercysate.

But with this thyng shall Aaron come into the holy place: euen with a bullock for synne, and with a ram for a burnt offering. He shall put the holy linnen albe vpon him, and shall haue a linnen breeche vpon his fleshe, and shall be girded with a linnen gyrdell, & put the linnen mytre vpon his heade: These are holy garmentes: therefore shall he washe his fleshe in water, whan he doth put the on. And he shall take of the multitude of the chyldren of Israel, two he goates for synne, and a ram for a burnt offering.

And Aaron shall offer his bullock for synne, & make an attonement for hym, and for his house. And he shall take the two goates, and present them before the Lord at the doze of the tabernacle of witness. And Aaron shall cast lottes ouer the two goates: one lotte shall be for the Lord, and the other for the scapegoate. And Aaron shall bynge the goate vpon whych the Lordes lotte fell, and offer hym for synne. But the goate on whych the lotte fell to scape, shall be sett alyue before the Lord, to reconyle wyth, and to let hym goo (as a scape goate) free, into the wyldernes. And Aaron shall bynge his bullock for synne, and reconyle for him selfe, and for his house, and shall kyll his bullock for synne.

And he shall take a censer full of burntynge coles out of the alter before the Lord, and shall fylle his handfull of swete cens, beaten small, and bynge them wythin the vayne, and put the cens vpon the fyre before the Lord: that the clowde of the cens maye couer the mercysate that is vpon the wytnesse, and that he dye not. And he shall take of the bloude of the bullock, and spraynkle it with his synger vpon the mercysate eastwarde: and before the mercysate shall he spraynkle of the bloude with his synger seven tymes.

*Deu. ix. d. xlvj.

Then shall he kyll the goate that is the peoples synne offering, & bynge his bloude wythin the vayne, & doo wyth that bloude, as he dyd with the bloude of the bullock, spraynkle it vpon the mercysate, and before the mercysate. And he shall reconyle the holy place from the vncleannes of the chyldren of Israel, and from their trespasses in all they synnes. And so shall he doo for the tabernacle of witness that is set amonge them, euen amonge their vncleannes.

*Leu. i. a.

* And let there be no bodye in the tabernacle of witness, when he goeth in to make an attonement in the holy place, vntill he come out. And let hym make an attonement for hym selfe and for his house, and for all the multitude of Israel. And he shall go out vnto the alter that is before the Lord, & reconyle vpon it, and shall take of the bloude of the bullock, and of the bloude of the goate, and put it vpon the hornes of the altare rounde aboute, and spraynkle of the bloude vpon it with his synger seven tymes, and cense it, and halowe it from the vncleannes of the chyldren of Israel.

And when he hath made an ende of reconylinge the holy place, and the tabernacle of witness, and the alter, he shall bynge the lyue goate: and Aaron shall put both his handes vpon the heede of the lyue goate, and confesse ouer hym all the mysdoes of the chyldren of Israel, and all their trespasses, in all their synnes: puttynge them vpon the heede of the goate, and sende hym awaye (by the hande of a conuenient man) into the wyldernes. And the goate shall bere vpon hym all they mysdoes vnto the wyldernes, and he shall let the goate goo free into the wyldernes.

And Aaron shall come into the Tabernacle of witness, and put of the linnen clothes whych he put on (when he went in into the holy place) and leaue the there. And let hym washe his fleshe with water in the holy place, and put on his owne rayment, and then come out, and offer his burnt offering and the burnt offering of the people, and make an attonement for hym selfe and for the people, and the fatt of the syn offering shall he burne vpon the alter. And he that carryed forth the goate to Azazel, shall washe his clothes, and bathe his fleshe in water, and then come into the hoste.

And the bullock whych is for synne, and the goate that is for synne, (whose bloude was brought in, to cense the holy place) shall one carpe out wythout the hoste to be burnt in the fyre, with they synnes, their fleshe & their donge. And he that burneth them, shall washe his clothes, and bathe his fleshe in water, and then come into the hoste. And this shall be an ordinaunce for euer vnto you:

that

that in the tenth daye of the seventh moneth, ye shall haue youre soules, and do no worke at all: whether it be one of youre selues or a stranger that sojourneth amonge you, for that daye shall the prest make an attonement for you to cleanse you, and that ye maye be cleane from all youre synnes before the Lord. Let it be a Sabbath of rest vnto you, and ye shall humble youre soules, by an ordinance for euer.

And the Preate that is anoynted, and whose hande was consecrated (to mynstre in hys fathers steade) shall make the attonement, and shall put on the linnen clothes & holy vestmentes, and reconyle the holy sanctuary and the Tabernacle of wytnesse, and shall cleanse the altar, and make an attonement then for the preastes and for all the people of the congregacion. And this shall be an euerlasting ordinance vnto you, that he make an attonement for the chyldren of Israel for all their synnes once a yere: & he dyd as the Lord commaunded Moles.

The xvij. Chapter.

All sacrifice must be brought to the doze of the tabernacle. No drupis maye they not offer.

And the Lord spake vnto Moles, sayinge: speake vnto Aard & vnto hys sonnes and vnto all the chyldren of Israel and saye vnto them: This is the thyng which the Lord hath charged, sayinge: what man soeuer of the house of Israel killeth an ore, or lambe or goate in y holte, or that killeth it out of the holte, and byngeth it not vnto the doze of the tabernacle of wytnesse, to offer an offering vnto the Lord before the dwelling place of the Lord, bloude shall be imputed vnto that man, as though he had shed bloude, and that man shall be rote out from amonge his people.

Wherefore when the chyldren of Israel bynge their offerings, that they offer in the wyde felde, they shoulde bynge them vnto y Lord: euen vnto the doze of the tabernacle of wytnesse to the preaste, to offer them for peace offerings vnto the Lord. And y preaste must spynke the bloude vnto the alter of the Lord whyche is before the doze of the tabernacle of wytnesse, and burne the fatt for a swete sauoure vnto the Lord. And lett the no more offer their offerings vnto deupis, after whom they haue gone a whoynge. This shall be an ordynance for euer vnto them in their generacions.

And thou shalt saye vnto them: whatsoeuer man it be of the house of Israel or of the strangers whych sojourn amoge you that offereth a burnt offering or sacrifice, & byngeth it not vnto the doze of the tabernacle of wytnesse to offer it vnto the Lord, that man shall peryshe from amonge hys people. And

whatsoeuer man it be of the house of Israel or of the strangers that sojourn amonge you, that eateth any maner of bloude, I will sett my face agaynst that soule that eateth bloude, and will destroye hym from amonge hys people: for the lyfe of the fleshe is in the bloude, and I haue geuen it vnto you vpon the alter, to make an attonement for youre soules, for bloude shall make an attonement for the soule. And therfore I sayde vnto the chyldren of Israel: let no soule of you eate bloude. Neyther let any stranger that sojourneth amonge you, eate bloude.

And whatsoeuer man it be of the chyldren of Israel or of the strangers y sojourn amonge you, whych hunteth and catcheth any beest or soule that maye be eaten, let him powre out the bloude therof, & couer it wyth erthe, for the lyfe of all fleshe is in the bloude of it, therfore I sayde vnto the chyldren of Israel: ye shall eate the bloude of no maner of fleshe, for the lyfe of all fleshe is the bloude therof: whosoever eateth it, shall peryshe. And euer soule that eateth it whych dyed alone, or that which was tozme wyth wyde beastes: whether it be one of youre selues or a stranger, he shall washe hys clothes, and bathe hym selfe in water, and be vncleane vnto the euen, and then shall he be cleane. If he washe them not, nor bathe hys fleshe, he shall beare hys synne.

The xvij. Chapter.

What degrees of kynred maye marre together.

And the Lord spake vnto Moles, sayinge: speake vnto the chyldren of Israel, and saye vnto them: I am the Lord youre God. After y doynges of the lande of Egypte wherein ye dwelt, shall ye not doo: and after the doynges of the lande of Canaan, whether I will bynge you, shall ye not doo, nether walke in their ordynances, but do after my iudgements, and kepe my ceremonies, to walke therein: I am the Lord youre God: Ye shall kepe therfore myne ordynances, & my iudgements: whiche if a man doo, he shall lyue in them. I am the Lord.

Se that none go to his nyghest kynred, for to vncouer their secrettes. I am y Lord. * The secrettes of thy father, and the secrettes of thy mother, shalt thou not vncouer: for she is thy mother, therfore shalt thou not discouer her secrettes. * The secrettes of thy fathers wyfe shalt thou not discouer, for it is thy fathers secrettes. * Thou shalt not discouer the preuite of thy syster, the daughter of thy father or of thy mother: whether she be bozne at home or without. Thou shalt not vncouer y secrettes of thy sones daughter or thy daughters daughter, for that is thyne awne preuite. Thou shalt not vncouer the secrettes of thy fathers wyues daughter

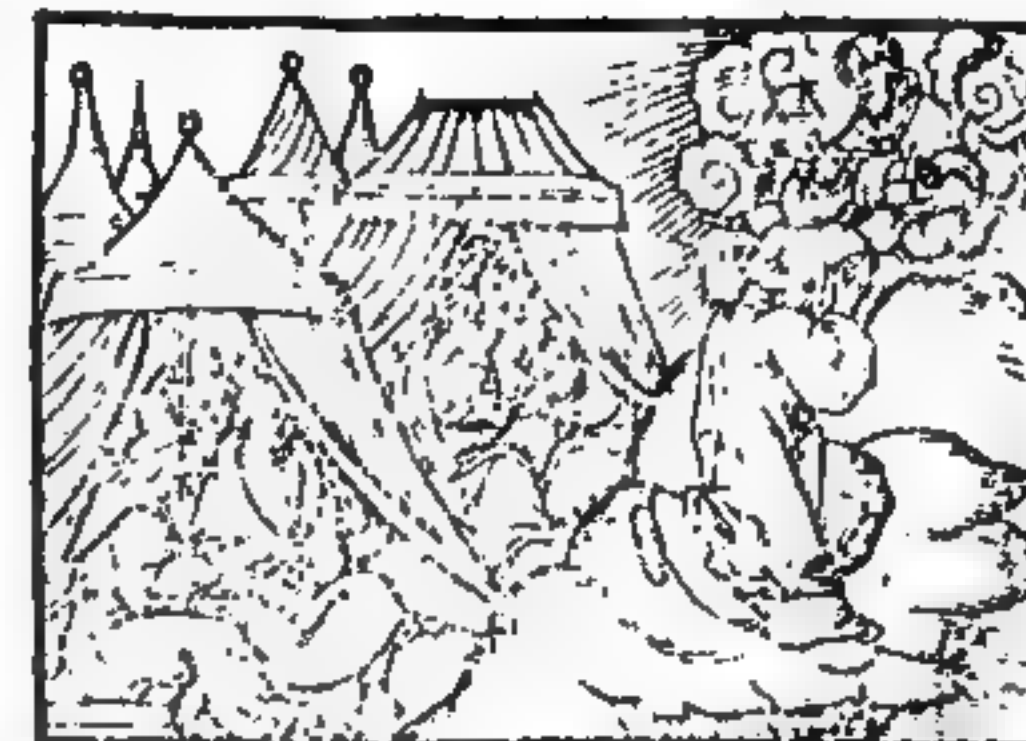
daughter, which was begott of thy father, and is thy syster: thou shalt not discouer her secrettes. * Thou shalt not vncouer the secrettes of thy fathers syster, for she is thy fathers nexte kynswoman. Thou shalt not discouer the secrettes of thy mothers syster, for she is thy mothers nexte kynswoman.

Thou shalt not vncouer the secrettes of thy fathers brother: yis, thou shalt not go into hys wyfe, which is thyne awne. Thou shalt not discouer y secrettes of thy daughter in lawe: for she is thy sones wyfe: therfore shalt thou not vncouer her secrettes. * Thou shalt not vncouer y secrettes of thy brothers wyfe, for that is thy brothers preuite. Thou shalt not discouer the preuities of the wyfe and her daughter, nether shalt thou take her sones daughter or her daughters daughter, to vncouer their secrettes: for they are her nexte kyn, and it were wykidnesse. * Thou shalt not take a wyfe and her syster also, to vncouer her, that thou woldest vncouer her secrettes, as long as she lyueth. * Thou shalt also not go vnto a woman to vncouer her preuite, as long as she is put a parte for her vncleannesse. * Mozeouer thou shalt not lye with thy neyghbours wyfe, to defyle her wylde. Thou shalt also not geue of thy seed to offer it vnto y Moloch: nether shalt thou defyle the name of thy God. I am the Lord. * Thou shalt not lye wyth mankynde as w womankynde, for it is abominacyon. * Thou shalt lye wyth no maner of beeste to defyle thy selfe therwith, nether shall any woman stonde before a beast, to lye doune thereto, for it is abhominacyon.

Ye shall not defyle youre selues in any of these thynges, wherein all y nacions are defyled whiche I cast out before you: Where the lande is defyled, and I will bysette the wykednesse therof vpon it, yea & the lande it selfe hath cast out her inhabitants. * Ye shall kepe therfore myne ordynances, & my iudgements, and commyt none of these abhominacions: nether any of you nor any stranger that sojourneth amonge you (for all these abhominacions haue the men of the lande done whiche were there before you, & the lande is defyled.) Shall not the lande speake you out also (if ye defyle it) as it spewd out the people that were before you: for whosoever shall commyt any of these abhominacions, the same soules that commyt them, shall peryshe from amonge their people. Therfore shall ye kepe my watche, that ye commyt not one of these abhominable customes whych were commytted before you: and that ye defyle not youre selues therein. I am the Lord youre God.

The xix. Chapter.

A repetition of lawes pertaining to the x. c. d. maundementes. A counsellacion for the poore. wythchaunce to forbyden.



And the Lord spake vnto Moles sayinge: speake vnto all the multitude of the chyldren of Israel, and saye vnto them: Ye shall be holy, for I the Lord your God am holpe. Ye shall feare euer man hys father & hys mother, and kepe my Sabbathes, I am the Lord your God. Ye shall not turne vnto ydolles nor make you gods of metall: I am the Lord your God. If ye offer a peace offering vnto the Lord, ye shall offer it that ye maye be accepted. * It shall be eaten the same daye ye offer it: on the morowe. And yf ought remaine vntill y thyrde daye, it shall be burnt in the fyre. And yf it be eaten the thyrde daye, it is vncleane, and not accepted. he that eateth it, shall beare hys synne, because he hath defyled y halowed thyng of the Lord. & that soule shall peryshe from amonge his people.

* When ye reape doune the rype corne of youre lande, ye shall not reape doune the ymost border of youre felde, nether shalt thou gather y whiche is left he bynde in thy harvest. Thou shalt not plucke in all thy bynarde cleane, nether gather in the grapes that are ouersaped. But thou shalt leaue them for the poore and stranger. I am the Lord your God.

* Ye shall not steale, nether lye, nether deale falsly one with another. * Ye shall not sweare by my name in vayne: nether shalt ye defyle the name of thy God. I am the Lord. Thou shalt not do thy neyghboure wronge, nether robbe hym violently * nether shalt the workmans labour abyde wyth the vntill the moynge. Thou shalt not curse the deaffe * nether put a stumblinge blocke before the blynde: but shalt feare thy God. I am the Lord. Ye shall doo no vnyghteousnes in iudgement. * Thou shalt not fauoure the poore nor honoure the myghtye, but in ryghteousnes shalt thou iudge thy neyghboure.

Thou shalt not goo vp & doune as a pryuy accuser amonge thy people, nether shalt thou stonde agaynst y bloude of thy neyghboure: I am the Lord. * Thou shalt not hate thy brother in thyne hart, but shalt in any wyse * rebuke thy neyghboure: that thou be not synne for hys sake. * Thou shalt not

not ane the selfe nor be myndfull of wro-
ge agaynst the chyldren of my people * but
thalt loue thy neyghboure enen as thy selfe.
I am the Lorde.

¶ Thou shalt kepe myne ordinaunces. Thou
shalt not let catell gendre wyth a contrary
kynde, nether sowe thy felde wyth myngled
seed, nether shalt thou put on any garment
of linnen and wollen.

¶ Whosoever lyeth and medleth with a wo-
man that is a bondmayde, neuertheless ap-
pointed to a husbnde, but not redeemed, nee
freedome geuen her, she shalbe scourged wyth
a lathen whyppe, and they shall not dye, be-
cause she was not fre. And he shall bypunge
for his trespass vnto the Lorde: before the
doore of the tabernacle of wytnesse, a ram for
a trespass offrynge. And p prestre shall make
an attonement for him w the ram whych
is for the trespase before the Lorde, concer-
nyng his synne which he hath done: & p syn-
ne which he hath done shalbe forgiven hym.

¶ When ye come to the lande, & haue plan-
ted all maner of trees conuenient to be eaten
of: ye shall put a waye the fourth parte of
euerie one with the frute thereof: this yere
shall they be vncircumcised vnto you, & shall
not be eaten of. But in the fourth yere all the
frute of them shalbe holy and commendable
to the Lorde. In the fyfth yere shall ye eate of
the frute of them, and ye maye gether in the
increase of them: I am the Lorde your God.

¶ Ye shall not eate vpon bloude, neyther
shall ye vse wychehafte, nor obserue ty-
mes. Ye shall not rounde y lockes of youre
heedes, nether shalt thou marre the tuftes of
thy beerde. Ye shall not rent youre fleshe
for any soules sake, nor pryncle any mar-
kes vpon you: I am the Lorde. Thou shalt
not make thy daughter commen, that thou
wouldest canse her to be an whoore: lest the
lande also fall to whooredome, and be full of
wickednesse. Ye shall kepe my sabbathes, and
fear my sanctuary: I am the Lorde. Ye shall
not regarde them that worke with spytes,
neither seke after sothslayers to be defyled
by them, I am the Lorde your God.

¶ Thou shalt clype vp before the hoehed,
and reuerence the face of the olde man, and
dread thy God. I am the Lorde. If a straun-
ger sojourne with the in youre lade, ye shall
not vex him. But p stranger that dwel-
leth wyth you, shall be as one of youre sci-
ues, and thou shalt loue hym as thy selfe, for
ye were strangers in the lande of Egypt.
I am the Lorde your God.

¶ Ye shall do no vnrpyghtousnes in iudge-
ment, in meteuerde, in weyght or in mea-
sure. True balaunces, true weyghtes, & a
true Ephra & a true hin shall ye haue. I am
the Lorde your God whych broughte you
out of the lande of Egypt. Therefore shall ye

obserue all my ordinaunces and all my iud-
gements, and do them. I am the Lorde.

¶ The xx. Chapter.
¶ Where that geue of their seede to Moloch shall
be therfore. Other goodly lawes.

¶ And the Lorde spake vnto Moyses say-
inge. ¶ Thys shalt thou say to the chyl-
dren of Israel, whosoever he be of the
chyldren of Israel or of the strangers that
dwell in Israel, that geueth of his seed vnto
Moloch, let him be slayne: the people of the
lande shall stone hym. And I wyll sett my
face agaynst that man, and wyll destroye
hym from amonge his people: because he hath
geuen of his seed vnto Moloch, for to defyle
my sanctuary, and to polute my holy name.
And though that the people of the lande by-
de their eyes from the man that geueth of
his seed vnto Moloch, and kyll hym not:
I wyll put my face agaynst that man,
and agaynst his kyndred, and wyll destroye
hym, and all that goo a whoypnge after him
to commyt whoyrdome with Moloch, from
amonge their people.

¶ If a soule turne hym selfe after such as
worke wyth spytes, and after sothslayers,
to goo a whoypnge after them, I wyll put
my face agaynst that soule, & wyll destroye
hym from amonge his people. Sanctifye
your selues therfore, & be holye, for I
am the Lorde your God, kepe ye myne ordi-
naunces, and doo them. I am p Lorde whych
doth sanctifye you.

¶ Whosoever he be, that curseth his fa-
ther or his mother, let hym dye: for he hath
curset his father and mother, his bloude be
vpon him. ¶ And the man y breaketh wed-
locke with another mans wyfe: enen he that
breaketh wedlocke w his neyghbours wyfe
let him be slayne, both the aduoutre and the
aduoutresse. And the man that lyeth w
his fathers wyfe, & vncouereth his fathers
secrettes, let them both dye, their bloude be
vpon them. ¶ If a man lye with his daugh-
ter in lawe, let them dye both of them: they
haue wrought abhominacion, their bloud be
vpon them. ¶ If a man also lye wyth man-
kynde after the maner as wyth woman
kynde, they haue both commytted an abho-
minacion: let them dye. Their bloude be
vpon them. And if a man take a wyfe and
her mother also, it is wykednesse. They
shall be burnt wyth fyre both he and she,
that there be no wykednesse amonge you.
¶ And if a man lye wyth a beast, let hym
dye, and ye shall see the beast also. If a wo-
man go vnto any beast, & lye downe therto:
thou shalt kyll the woman and the beast also,
let them dye, their bloude be vpon them. ¶ If
a man take his syster, his fathers daughter
or his mothers daughter, and se her secrettes
and she his secrettes, it is a shamefull thinge.

¶ They

¶ They shall perpe in the spghte of their peo-
ple, he hath vncouered his systers secrettes,
he shall beare his synne. ¶ If a man lye with
a woman bayng her naturall dyscase, and
vncouer her secrettes, & open her fountayne,
and she also open the fountayne of her bloude
they shall both perpe from amonge they
people. ¶ Thou shalt not vncouer the secret-
tes of thy mothers syster * nor of thy fa-
thers syster, for he that doth so, hath vncou-
ered his nexte kyn: they shall beare they
myddoyng.

¶ If a man lye with his vncles wyfe, and
vncouer his vncles secrettes: they shall beare
their synne, and shall dye chyldlesse.

¶ If a man take his brothers wyfe, it is an
vncleane thyng, he hath vncouered his bro-
thers secrettes, they shalbe chyldlesse.

¶ Ye shall kepe therfore all myne ordina-
unces and all my iudgements, and doo the:
that p lande whether I bypunge you to dwell
therin, spewe you not out. Ye shall not walke
in the maners of theys nacyon: whych I cast
oute before you: for they: omitted all these
thynges, & therfore I abhorred them.

¶ But I haue sayde vnto you: ye shall en-
tore their lande, and I will geue it vnto you
to possesse it, euen a lande that floweth with
mylke & honye. I am the Lorde your God,
whych haue separated you from other na-
cyons, & therfore shall ye put difference
betwene cleane bestes & vncleane, betwene
vncleane foules and cleane. Ye shall not de-
fyle youre soules in bestes and foules, and
in all maner cecypnge thynges y the groun-
de bypunged furth, whych I haue separated
from you as vncleane. Therefore shall ye be
holy vnto me, for I the Lorde am holy, and
haue seuered you from other nacyon: that
ye shulde be myne.

¶ If there be a man or woman that wor-
keth wyth a spyte, or that is a sothslayer,
let them dye. Men shall stone the wyth sto-
nes, their bloude be vpon them.

¶ The xxj. Chapter.
¶ A lawe for the prestres.

¶ And the Lorde sayde vnto Mo-
ses: speake vnto the Prestres y
sonnes of Aaron, and saye vnto
them. ¶ Let none be defyled
vpon a soule amonge his peo-
ple, but vpon his kynsman, that is nye vnto
hym: vpon his father, & his mother, vpon
sonne and daughter, and his brother, and on
his syster a mayde y is nye vnto him, whom
no man hath knowen: vpon her shall he be
defyled. But he shall not be defyled vpon him
that hath auctoryte amonge his people, to
polute him selfe for him.

¶ Let them not make * baldnesse vpon their
beed, nor shawe of the lockes of their beerde,

nor make any markes in their fleshe. They
shalbe holy vnto their God, and not polute
the name of their God, for the sacrificys of
the Lorde which are as y bread of their God
they do offer: therfore they shall be holy.

¶ Let them not take a wyfe that is an
aduoutresse, or polluted, nor put fro her hus-
bnde: for suche a one is holy vnto his God. ¶
¶ Thou shalt sanctifye hym therfore, for
he offereth vnto the bread of thy God: he shall
therfore be holy vnto the, for I the Lorde
whych sanctifye you am holy.

¶ If a prestres daughter fall to playe the
whoore, she poluteth her father: therfore must
she be burnt with fyre.

¶ He that is the hys prestre amonge his
brethren, vpon whose heed the anoyntynge
oyle was powred, and * that consecrated
his hande to put on the vestiments, shall not
vncouer his heade, nor rent his clothes * ne-
ther goo to any breed body, nor make hym
selfe vncleane on his father or his mother,
nether shall go out of the sanctuary, nee po-
lute the holy place of his God, for the crowne
of the anoyntynge oyle of his God, is vpon
him. I am the Lorde. ¶ He shall take a mayde
vnto his wyfe: but a widowe, a deuorced
woman, or an harlot, shall he not marry:
But shall take a mayde of his a wne people
to wyfe. Nether shall he defyle his seed a-
monge his people: for I am the Lorde whych
sanctifye him.

¶ And the Lorde spake vnto Moyses, sayin-
ge: speake vnto Aaron, and saye: Whosoever
of thy seed in their generacions hath any de-
formyte, let hym not preace for to offer bread
vnto his God: for whosoever hath any bly-
nde or lame, or that hath a bryled nose, or that
hath any myshapen membre, or is broken
foted, or broken handed, or * haue no heere
on his eye browes, or haue a webbe or other
blemishe in his eye, or be mawnged, or skaul-
de, or hath his stones broken.

¶ A man that hath a blemyshe, and is of
the seed of Aaron the prestre, shall come nye
to offer the sacrificys of the Lorde. When he
hath a deformyte, let him not preace to offer
the bread of his God. Let him eate the bread
of his God: euen of the most holy and of the
holy: Only let him not goo in vnto y bayle,
nor come nye the alter, when he is deformed,
that he polute not my sanctuary, for I am
the Lorde that sanctifye them. And Moyses
tolde it vnto Aaron and to his sonnes, and
vnto all the chyldren of Israel.

¶ The xxij. Chapter.

¶ Who ought to abstayne from eatynge the thyn-
ges that were offered. Howe, what, and when they
shulde be offered.

And the

Ad the Lorde spake vnto Mo-
ses, sayinge: Speake vnto Aar-
on and his sonnes, that they be se-
parated from the holy thynges
of the chyldren of Israel, and
that they polute not my holy name in those
thynges whych they halowe vnto me: I am
the Lorde. Saye vnto them: whosoever he
be of all youre seed amonge youre generacy-
ons after you, that goeth vnto holy thynges
whych the chyldren of Israel halowe vnto
the Lorde, haunge bys vncleannes vpon
hym: that soule shall perishe from out of my
syghe. I am the Lorde.

*Leu. xv. a.

* What man soeuer of the seed of Aaron
is a leper or hath a runnyng pisse, he shall
not eate of holy thynges vntill he be cleane.
And whoso toucheth any man that is vn-
cleane ouer the soule of the deede, or a man
whose seed runneth from him in his slepe, or
whosoever toucheth any womme, whereby he
maye be made vncleane, or a man, of whom
he maye take vncleannes (whatsoeuer vn-
cleannes he hath) yf same soule that hath tou-
ched any soche, shall be vncleane vntill euen,
and shall not eate of the holy thynges, vntill
he haue washed his fleshe with water. And
when the sonne is downe, he shall be cleane, &
shall afterwarde eate of the holy thynges: for
asmoche as it is his fode. * Of a beast that
dieth alone, or is rent woth wyld beasts
(wherby he maye be defyled) he shall not eate:
I am the Lorde. Let them kepe therfore
myne ordynance, lest they for the same lade
synne vpon them, and dye for it, yf they de-
fyle it. I the Lorde sanctifye them.

*Exo. xxx. c.

There shall no straunger eate of the holy
thynges, neither a giest of the prestes, neyther
shall an hyered seruante eate of holy thynges.
But yf the prest be any soule woth mo-
ney, he shall eate of it, lyke as he that is bozne
in his house, shall eate of his bread. If
the prestes daughter also be maried vnto
a straunger, she maye not eate of the halowed
heue offerynges. Not wothstandynge yf the
prestes daughter be a wedowe or denuded
& haue no chyld, but is returned vnto her fa-
thers house agayne, she shall eate of her fa-
thers bread, as well as she dyd in her yowth.
But there shall no straunger eate thereof. If
a man eate of the holy thynges unwittingly,
he shall put the fyfthe parte ther vnto, and
geue it vnto the prest woth the halow-
wed thynges. And the prestes shall not de-
fyle the holy thynges of the chyldren of Is-
rael (whych they offer vnto the Lorde) to lade
them selues w mysooynges & trespass whyle
they eate their holy thynges, for I the Lorde
do halowe them.

And the Lorde spake vnto Moyses sayin-
ge: speake vnto Aaron and his sonnes and
vnto all the chyldren of Israel, and saye vnto

the: whatsoeuer he be of y house of Israel or
straunger in Israel, y will offer bys sacrifice
for all his vowes, and for all his frewill-
offerings whych they will offer vnto y Lorde
for a burnt offeryng, ye shall offre (to recon-
cyle youre selues) a male without blempe
of the oxen, of y shepe, or of the goates. But
whatsoeuer hath a blempe, y shall ye not
offre, for ye shall gett no sauoure therwyt.

And whosoever bringeth a peace offeryng
vnto the Lorde (accozdyng as he is apoynt-
ed) or a vowe, or a frewill offeryng, in oxe
or shepe, that is without defozmte, he shall
be accepted. There shall be also no blempe
therin: blinde, or broke, or wounded, or haue a
wen, or be mawnged, or scabbed. Ye shall not
offre soche vnto y Lorde, nor put an offeryng
of any soche vnto the alter vnto y Lorde.

An oxe or a shepe that hath any membe
out of proportion, mayst thou offer for a fre-
will offeryng: but for a vowe it shall not be
accepted. Ye shall not offer vnto the Lorde y
whych is broyled, or broken, or plucked out,
or cut awaye, neither shall ye make any soch
in youre lande, neither of a straungers hande
shall ye offer bread vnto youre God of any
soche. Because their corrupcyon is in them,
and they haue defozmte in them selues, and
therfore shall they not be accepted for you.
And the Lorde spake vnto Moyses sayinge:
whē an oxe, or a shepe, or a goate is brought
forth, it shall be seuen dayes vnder y damme:
And fro the viij. daye forth, it shall be accep-
ted, for a sacrifice vnto the Lorde. And whe-
ther it be oxe or shepe, ye shall not kill it and
her yonge both in one daye.

When ye will offer a thank offeryng vnto
the Lorde, offere it that ye maye be accep-
ted. And the same daye it must be eaten vp,
so that ye leaue none of it vntill y morowe.
I am the Lorde. Therfore shall ye kepe my
commaundementes and do them, I am the
Lorde. Neither shall ye polute my holy na-
me, but I will be halowed amonge the chyld-
ren of Israel. I am the Lorde which halowe
you, and that brought you out of the lade of
Egypte, to be youre God: I am the Lorde.

¶ The xxij. Chapter.

Of the holy dayes, that they shulde kepe.

Ad the Lorde spake vnto Moyses,
sayinge: speake vnto the chyldren
of Israel, & saye vnto them: These
are my feastes, euen the feastes of
the Lorde, whych ye shall call holy conuo-
cacyons. * Syxe dayes ye shall worke, but
the seuenth daye is the Sabbath of rest, an
holy conuocacyon: so that ye doo no worke
therin, it is the Sabbath of the Lorde, in all
your dwellynge. These are the feastes of
the Lorde, euen holy conuocacyons, whych
ye shall proclayne in their seasons. In
the xiiij. daye of the fyfth moneth at euen
is the

*Exo. x.

*Exo. xii. c.
Au. xvij. c.

*Exo. xii. b.

*Exo. xii. c.

*Exo. xii. d.

*Exo. xii. e.

*Exo. xii. f.

*Exo. xii. g.

*Exo. xii. h.

*Exo. xii. i.

*Exo. xii. j.

*Exo. xii. k.

is the Lorde * Passouer. And in the fyfte-
neth daye of the same moneth is the feast of
swete bread vnto the Lorde: seuen dayes ye
must eate vnto the Lorde. * In the fyfth
daye ye shall haue an holy conuocacyon: ye
shall do no laborious worke therin. But ye
shall offer sacrifices vnto the Lorde thow-
out those seuen dayes, and in the seuenth daye
is an holy conuocacyon: ye shall do no labor-
ious worke therin.

And the Lorde spake vnto Moyses
sayinge: speake vnto the chyldren of Israel
& saye vnto them: when ye be come into the
lande (whych I geue vnto you) & reue dou-
ne the harvest therof, ye shall byngge a shefe
of the fyfth frutes of youre harvest vnto the
prest, whych shall waue the shefe before the
Lorde to be accepted for you: & euen the mo-
rowe after the Sabbath the prest shall
waue it. And ye shall offer that daye whē ye
waue the shefe, an he labe wythout blempe
of a yere olde, for a burnt offeryng vnto the
Lorde: and the meat offeryng therof, shall be
made of two tenth deales of fyne flour me-
gled with oyle, to be a sacrifice vnto the Lorde
for a swete sauoure: and the drynk offeryng
therof shall be of wyne, euen the fourth deale
of an hyne. And ye shall eate neither bread,
nor parched corne, nor furmentye, nor newe
corne, vntill the selfe same daye that ye ha-
ue brought an offeryng vnto youre God. Let
thys be a lawe for euer in youre generacions
and in all youre dwellynge.

And ye shall counte from the morowe
after the Sabbath: euen from the daye that ye
brought the shefe of the waue offeryng. viij.
Sabbathes complete: euen vnto the mo-
rowe after the seuenth Sabbath shall ye no-
bze fyfthe dayes. And ye shall byngge a new
meat offeryng vnto the Lorde. And ye shall
byngge out of youre habitacions two waue
lonnes made of two tēth deales of fyne flour
and that are made wyth leuen for fyfth fru-
tes vnto the Lorde. And ye shall byngge with
the bread * seuen lambs wythout defozmte
of one yere of age, and one yonge oxe & two
rammes, whych shall serue for a burnt of-
feryng vnto the Lorde, wyth meat offerynges
and theyr drynk offerynges, to be a sacrifice
for a swete sauoure vnto the Lorde.

Then ye shall offer an he goate for a syn-
ne offeryng: and two lā bes of one yere olde
for a peace offeryng. And the prest shall wa-
ue the wyth the bread of the fyfth frutes be-
fore the Lorde, and wyth the two lambs.
And these holy thynges of the Lorde, shall be
the prestes. And ye shall proclayne the sa-
me daye, that it maye be an holy conuocacyon
vnto you: ye shall do no laborious worke the-
rin: let it be a lawe for euer in all your dwel-
lynge, and in all youre generacions.

* And when ye receiue your harvest,

thou shalt not make cleane ryddance of thy
felde, neither shalt thou make any aftergathe-
ryng of thy harvest: but shalt leaue it vnto
the poore and the straunger. I am the Lorde
your God.

And the Lorde spake vnto Moyses say-
inge: speake vnto the chyldren of Israel, and
saye: In the seuenth moneth, in the fyfth daye
of the moneth shall ye haue rest, * euen the re-
membrance of blowynge, an holy conuoca-
cyon: ye shall do no laborious worke therin,
but offer sacrifice vnto the Lorde.

And the Lorde spake vnto Moyses, &
sayinge: the * tenth daye also of the selfe se-
uenth moneth, is a daye of recōcilyng, ther-
fore shall it be an holy conuocacyon vnto you,
& ye shall humble your soules, and of-
fer sacrifice vnto the Lorde. Ye shall do no
worke the same daye, for it is a daye of re-
concilyng, to make an atonement for you
before the Lorde your God. For whatsoe-
uer soule it be that humbleth not hym selfe
that daye, he shall be destroyed from amonge
hys people. And whatsoeuer soule do any
manner worke that daye, the same soule will
I destroye from amonge hys people. Ye shall
do no manner worke therfore: Let it be a la-
we for euer in youre generacions and in all
your dwellynge. Let it be vnto you a Sab-
both of reste, and ye shall humble your sou-
les in the nyth daye of the moneth at euen:
from euen to euen shall ye rest in your Sab-
both.

And the Lorde spake vnto Moyses sayin-
ge: speake vnto the chyldren of Israel, and saye:
* the fyfteenth daye of the same seuenth mo-
neth is the feast of tabernacles, seuen dayes
vnto y Lorde. The fyfth daye is an holy con-
uocacyon: ye shall do no laborious worke.
Seuen dayes ye shall offer sacrifice vnto
the Lorde, and in the eyght daye shall be an ho-
ly conuocacyon vnto you, and ye shall offer
sacrifices vnto the Lorde. It is the * col-
lection, and ye shall do no laborious worke
therin.

These are the feastes of the Lorde, whiche
ye shall call holy conuocacyons, for to offer
sacrifice vnto y Lorde, burnt offeryng, meat-
offeryng, peace offeryng, and drynk offeryn-
ges. & euenry daye bys due sacrifice besyde
the Sabbathes of the Lorde, & besyde youre
gyftes, besyde all your vowes, and all your
frewill offerynges, whych ye geue vnto the
Lorde.

Moreover in the fyfteenth daye of the
seuenth moneth whan ye haue gathered in
the frute of the lande, ye shall kepe holy daye
vnto the Lorde seuen dayes. The fyfth daye
shall be as a Sabbath: lyke wise in the eyght
daye shall be the rest of the Sabbath. And ye
shall take you in the fyfth daye, the frutes of
goodly trees, bryanches of palme trees, and
the

*Exo. xii. a.

*Exo. xii. b.

*Exo. xii. c.

*Exo. xii. d.

*Exo. xii. e.

*Exo. xii. f.

*Exo. xii. g.

*Exo. xii. h.

*Exo. xii. i.

*Exo. xii. j.

*Exo. xii. k.

*Exo. xii. l.

*Exo. xii. m.

*Exo. xii. n.

*Exo. xii. o.

*Exo. xii. p.

*Exo. xii. q.

*Exo. xii. r.

*Exo. xii. s.

the bowes of thycke trees, and wyllowes of the brooke, and shall reioyce before the Lord your God seuen dayes. And ye shall kepe this feast vnto the Lord seuen dayes in the yeare. It shall be a lawe for euer in youre generacions, that ye kepe it in the seuenth moneth. Ye shall dwell in boothes seuen dayes: euen all that are Israelites borne, shall dwell in boothes, that youre chyldre after you maye knowe, howe that I made the chyldren of Israel to dwell in boothes, when I brought the out of the lande of Egypt: I am the Lord your God. And Moyses spake vnto the chyldren of Israel concerninge the feastes of the Lord.

The xxiiij. Chapter.

The oyle for the lampes. Be that curesh must be stoned. Be that killeth shall be killed. &c.



And the Lord spake vnto Moyses sayinge: * commaunde the chyldren of Israel that they brynge vnto the pure oyle olive beaten for lychtes, to cause the lāpes to burne allwaye: without the vāple of

wytnesse in the tabernacle of wytnesse shall Aaron dyske them bothe euen and moynynge before the Lord allwayes. Let it be a lawe for euer in youre generacions. Ye shall dyske the lampes vpon the pure candellsticke before the Lord perpetually.

And thou shalt take fyne flour, and bake twelue wafers therof, two tenthdeales shall be in one wastell. And thou shalt set the in two rowes, syxe on a rowe vpon the pure table before the Lord, and put pure frankincense vpon the rowes, that they maye be bread of remembraunce, and an offerynge to the Lord. Euer Sabbath he shall put the in rowes before the Lord euermore: of the chyldren of Israel shall they be offered for an euerlastyng couenaunte. * And they shall be Aarons and hys sonnes, whych shall eate them in the holy place. For they are most holy vnto hym of the offerynges of the Lord by a perpetuall statute.

And the sonne of an Israelitish wife whose father was an Egyptian, wet out amonge the chyldren of Israel. And thys sonne of the Israelitish wyfe & a man of Israel, stroue together in the holte. And the Israelitish woman sonne * blasphemed the name of the Lord, and * cursed, and they brought hym vnto Moyses. Hys mothers name was Samometh, whych was the daughter of Dibzy.

And the sonne of the trybe of Man: and they * put hym in ward, that the mynde of the Lord myght be shewed them.

And the Lord spake vnto Moyses sayinge: brynge the cursed speaker without the holte, and lett all that hearde hym, put theyr handes vpon hys heed, and let all the multi-

tude ston hym. And thou shalt speake vnto the chyldren of Israel sayinge: Whosoeuer curseth hys God, shall bere his synne: And he that blasphemeth the name of the Lord, let hym be slayne, and all the multitude shall ston hym to deeth.

Whether he be borne in the lande or a stranger, whā he blasphemeth the name of the Lord, let hym be slayne. And * he that killeth any man, let hym dye the deeth. And he that killeth a beast, let hym make hym good, & soule for soule. And yf a mā maye hys neyghboure, as he hath done, so shall it be done to hym: broke for broke * eye for eye, and toth for toth: euen as he hath maymed a man, so shall he be maymed agayne. And he that killeth a beast, let him paye for it: and he that killeth a man, let hym dye. Ye shall haue one maner of lawe: euen for the stranger as well as for one of youre selues, for I am the Lord your God.

And Moyses tolde the chyldren of Israel, and they brought hym (that had cursed) out of the holte, and stoned hym with stones. And the chyldren of Israel dyd as the Lord commaunded Moyses.

The xxv. Chapter.

The Sabbath of the viij. yeares, and of the yeare of iudic, ocherwyse called the fiftieth yeare.



And the Lord spake vnto Moyses in mount Sinai sayinge: * speake vnto the chyldren of Israel, and saye vnto them: when ye be come into the lande whych I geue you, the lande shall rest, & kepe Sabbath vnto the Lord. * Syxe yeares y shall sowe thy felde, and syxe yeare thou shalt cut thy vygarde, and gether in the frute therof. But the * seuenth yeare shall be a Sabbath of rest vnto the lāde. The Lordes Sabbath it shall be: y shall nether sowe thy felde, nor cut thy vynegarde. That whych groweth of the owne accord thou shalt not reape, neither gather y grapes that thou hast left behynde, for it is a yeare of rest vnto the lāde.

And the rest of the lāde shall be meat for you: euen for the, for thy seruaunte, and for thy mayde, for thy hyred seruaunte, and for the stranger that sojourneth with the: and for thy catell, and for the bestes that are in thy lande, shall all the increase therof be meat. And thou shalt nombe seuen Sabbathes of yeares vnto the, euen seuen tymes seuen yeare: and the space of the seuen Sabbathes of yeares will be vnto the xliij. yeare. And then thou shalt make a trowpe blowe: in the tenth daye of the seuenth moneth, euen in the daye of attonement shall ye make the trowpe blowe, thowowe out all poure lāde. And thou shalt halowe that yeare: euen the fiftieth yeare, & proclayme libertye

ye thowowe out the lande vnto all the inhabyters therof, for it shall be a yeare of iudic vnto you, and ye shall retourne: euer man vnto hys posseltyon, and euer man vnto hys kynred agayne. A yeare of iudic shall that fiftieth yeare be vnto you. Ye shall not sowe nether reape that whych groweth of it selfe, nor gether the grapes that are left. For that yeare of iudic shall be holy vnto you: but ye shall eate of the increase therof out of the felde. In the yeare of thys iudic ye shall retourne euer man vnto hys posseltyon agayne.

It thou sellest oughte vnto thy neyghboure, or byest of thy neyghbours hande, ye shall not disceane one another: but accordyng to the nombe of yeares after the iudic yeare thou shalt bye of thy neyghboure, and accordyng vnto the nombe of yeares & of frutes, he shall sell vnto the. Accordyng vnto the multitude of yeares, he shall encrease the pryse therof and accordyng to the fewnesse of yeares, he shall minyche the pryce of it: for the nombe of frutes doth he sell vnto the. * Wilceane not ye therfore euer mā his neyghboure, but thou shalt feare the Lord. For I am the Lord your God: wherfore ye shall do after myne ordinaunces and kepe my lawes, and do them, and ye shall dwell in the lande in safete. And the lande shall geue her frute, and ye shall eate poure fyl, and dwell therein in safete.

And yf ye shall saye: what shall we eate the seuenth yeare, for we shall not sowe, nor gether in oure encrease: I will sende my blessinge vpon you in the syxt yeare, and it shall brynge forth frute for thre yeares: & ye shall sowe the epyght yeare, and eate yet of olde corne vntyll the ix. yeare: euen vntyll her frutes come, ye shall eate of olde store. The lande shall not be solde to be wast: for * the lande is myne, and ye but strangers and sojourners with me. In all the lande of youre posseltyon, ye shall graunt a redemption for the lande.

* Yf thy brother be waxed poore, and hath solde a waye of hys posseltyon: and yf any of his kyn come to redeme it, let him bye out that whiche hys brother solde. And yf he haue no man to redeme it, let hys hande get as much as maye be sufficient to bye it oute agayne, and let hym counte howe lōge it hath bene solde, & deliuer the rest vnto the man to whome he solde it, that he maye retourne to hys posseltyon agayne. But and yf hys hande cannot gett sufficient to restore to the other agayne, then that whiche is solde shall remayne in the hande of hym that hath boughte it, vntyll the yeare of iudic: and in the iudic ye it shall come out, and he shall retourne vnto hys posseltyon agayne.

And yf a man sell a house or a dwellinge

withyn the walles of a cytie, he maye bye it out agayne withyn a whole yeare after it is solde: euen any daye of the yeare shall he redeme it agayne. But and yf he bye it not out agayne withyn the space of a full yeare, then the house that is in y walled citie, shall be established, and be his owne that boughte it, ad hys successours after him, and shall not go out in the iudic. But the houses of vyllages whiche haue nowalles rounde aboute the, are counted as the felde of the countre, & therfore they maye be boughte out agayne, and shall retorne in the iudic.

Notwithstandinge the cyties of the leuytes, and the houses of the cyties of their possession, maye y leuites redeme at all seasons. And yf a mā purchase ought of the Leuites, the house that was solde, and the cite of their possession shall go out in the yeare of iudic: for the houses of the cyties of the leuites, are their possession amonge the chyldre of Israel. But the felde of the suburbe that is beynde their cyties, maye not be solde: but is theyr perpetuall possession.

If thy brother be waken poore, and fallen in decaye with the, thou shalt releue hi, both the stranger and sojourner, that he maye lyue with the. * And thou shalt take none vnturye of him, or vantage. But thou shalt feare the Lord, that thy brother maye lyue with the. Thou shalt not geue hym thy money vpon vnturye, & nor lende hym thy corne for increase. I am the Lord your God, whych brought you out of the lande of Egypte to geue you the lande of Canaan, & to be poure God.

* If thy brother that dwelleth by the, be waken poore, and be solde vnto the, thou shalt not compell him to the bondage of seruautes: but as an hyred seruaunte and as a sojourner he shall be with the, and shall serue the vnto the yeare of iudic, & then shall he departe from the: both he and his chyldren with him, and shall retourne vnto his owne kynred agayne, and vnto the posseltyon of his fathers: for they are my seruautes, whych I brought out of the lande of Egypte, and shall not therfore be solde as bondme. Thou shalt not raygne ouer hym cruelly, but shalt feare the Lord. Thy bondseruaunte, and thy bondmayde whiche thou shalt haue, shall be of the heythen that are rounde aboute you: of them shall ye purchase seruautes and maydes, and of the chyldren of the strangers that are sojourners amonge you, & of theyr generacions that are with you, whiche theyr begate in poure lande. These shall be youre posseltyon, and ye shall take them as inheritance for youre chyldren after you, to possesse them, they shall be poure bondmen for euer. But ouer youre brethzen the chyldren of Israel, ye shall not raygne one ouer another: for they are my seruautes.

ther cruelly.

Ef a sojourner or straunger waxe ryche by the, and thy brother that dwelleth by him waxe poore, and sell hym selfe vnto the straunger or sojourner by the, or to any of the straungers kyn: after that he is solde, he maye be redeemed agayne: one of his bretheren, whether his vncle or his vncles sonne maye bye hym out: or any that is nye of kynne vnto hym of his kynred, maye redeme hym: either yf his hande can get so moch, he maye be loosed. And he shall recken wyth hym that boughte hym, from the yere that he was solde in, vnto the yere of iubelpe & the pryce of hys byenge shalbe valued accordyng vnto the nombze of yeres. As a hyed seruante shal be by wyth hym. If there be yet many yeres behynde, accordyng vnto the let hym geue agayne for hys deluyraunce, of y money that he was bought for. Yf there remaine but fewe yeres vnto the yere of iubelpe, let hym counte wyth hym agayne, and accordyng vnto his yeres geue hym agayne for hys redempcyon, and he shalbe wyth hym yere by yere as an hyed seruante & the other shal not raygne cruelly ouer him in thy sighte. If he be not redeemed thus, he shal goo out in the yere of iubelpe, both he and his chyldzen wyth hym: for the chyldzen of Israell are my seruantes, whych I broughte out of the lande of Egypte. I am the Lorde poure God.

¶ The. xxvi. Chapter.

¶ Ther are blessed that kepe those thynges that God brendeth.

* Deut. b. a.

I shall make you no ydolles nor grauen ymage, nether reare you by any stone, nether shall ye sett by any ymage of stone in your lād to worshippinge it: for I am the Lord poure God: ye shall kepe my Sabbothes, & feare my sanctuary: for I am the Lorde.

¶ If ye walke in myne ordinaunces and kepe my commaundementes, and do them, I wyll sende you rayne in the ryght season and the lād shall yelde her encrease, and the trees of the felde shall geue theyr frute. And the thershyng shall reach vnto wyne harvest, and the wyneharuest shall reach vnto sowynge tyme, and ye shall eate your bread in plenteousnes, and dwell in poure lād peacefully. And I wyll sende peace in the lande, & ye shall slepe without any man to make you a fraybe.

And I wyll rydd euell beastes out of the lande, and there shall no swerde goo thorow out poure lande. And ye shall chase poure enemyes, and they shall fall before you vpon the swerde. * And syue of you shall chase an hundred, & an hundred of you shall put ten thou-

sande to flyghte, and poure enemyes shall fall before you vpon the swerde. For I will haue respect vnto you, and make you encrease, and multiplye you, and sett by my covenant wyth you. And ye shall eate olde store, and carye out olde for the newe. * And I wyll make my dwellinge place amonge you, & my soule shall not lothe you. I wyll walke amonge you, and wyll be poure God, and ye shalbe my people. ¶ I am the Lorde poure God, whyche broughte you out of the lande of Egypte, that ye shalbe not be theyr bodemen, and I haue broken the cheynes of your yoke, and made you go by ryghte.

* But and yf ye wyll not harken vnto me, nor wyll do all these my commaundementes: And yf ye shall despise myne ordinaunces, ether yf poure soule abhorre my lawes, so that ye wyll not do all my commaundementes, but breake myne appoyntment, I also will do thys vnto you. For I wyll bring vpon you fearfulnesse, swellynge of body, and the burnynge agewe, to consume poure eyes, & gendze forowe of hert. And ye shall sowe poure seed in vayne, for poure enemyes shall eate it, and I wyll set my face agens te you, and ye shall fall before poure enemyes, & they that hate you, shall raygne ouer you: and ye shall see, when no man followeth you.

And yf ye wyll not yet for all this herken vnto me, then will I punyssh you seven tymes more for poure synnes, and wyll breake the pryde of poure stubburnesse. And I wyll make poure heauen as yron, and poure erth as brasse. And poure labour shalbe spelt in vayne. For poure lande shal not geue byr encrease, nether shall the trees of the lande geue theyr frutes.

And yf ye walke contrary vnto me, and wyll not herken vnto me, I wyll byrynge seven tymes moore plagis vpon you, accordyng to poure synnes. I will also sende in wilde beastes vpon you, which shall robbe you of poure chyldzen, and destroye poure catell, and make you serue in nombze, and cause poure hye wayes to growe vnto a wylder- nesse.

And yf ye maye not be reformed by these thynges but shall walke contrary vnto me, then wyll I also walke contrary vnto you, and wyll punyssh you yet seven tymes for poure synnes. And I wyll sende a swerde vpon you, that shall auenge my testamēt. And when ye are gathered together wythin poure cyties, I wyll sende the pestilence amonge you, and ye shalbe deluyred into the hande of the enemye. And when I haue broken the staffe of poure bread: ten wyues shall bake poure bread in one oven, and they shall deluyne you poure bread agayne by wepyght: ye shall eate, and not be satysfied.

And

And yf ye wyll not yet for all this herken vnto me, but shall walke agaynst me, I will walke contrary vnto you also in indignacyon, and wyll chastice you seven tymes for poure synnes. * And ye shall eate the flesh of poure sonnes and the flesh of poure daughters: ye shall eate the flesh of poure places, and roote out poure ymagis, and cast poure carkasses vpon the bodies of poure ydolles, and my soule shall abhorre you. And I wyll make poure cyties desolate, and byrynge poure sanctuarie vnto nought, and wyll not smell the swetnesse of poure oboures.

I wyll byrynge the lande vnto a wylder- nesse, and poure enemyes which dwell therein, shall wondre at it. And I will strawe you amonge the hethen, and will drawe out a swerde after you, and poure lande shalbe wast, and poure cyties desolate. Then shall the lande enioye her Sabbothes, as longe as it lyeth voyde, and ye shalbe in poure enemyes lande: euen then shall the lande rest, and reioyse in her Sabbothes. As longe as it lyeth voyde it shall rest, because it dyd not reste in poure Sabbothes, when ye dwelt vpon it.

And vpo them that are left alyue of you, I wyll sende a fayntnesse into theyr hertes in the lande of theyr enemyes: & the soude of a shakynge leef, shall chase the, and whā they flee the swerde, they shall fall: no man folowynge vpon them. They shall fall one vpon another, as it were before a swerde, euen no man folowynge vpo them, and ye shall haue no power to stande before poure enemyes: And ye shall perishe amonge the hethen, & the lande of poure enemyes shall cate you by.

And they that are left of you, shall ppyne awaye in their vnyrghtousnes, eue in their enemyes lād, and in the mysdeades of their fathers shall they consume. And they shall confesse their mysdeades and the mysdeades of their fathers for their trespass, which they haue trespassed agaynst me, and for that also that they haue walked contrary vnto me.

¶ Therefore I also wyll walke contrary vnto them, and wyll byrynge them into the lande of their enemyes. And then at the leest waye their vncircumcised hertes shall be tamed, and they shall make an attouement for their mysdeades.

* Deut. iij. c.

And * I will remembre my covenant, with Jacob, and my bōde with Isahac, and myne appoyntment with Abrahā, and will thynke on the lande. The lande shall be lefte of them, and shall enioye her Sabbothes, whyle the lyeth wast without the. And they shall make an attouement for their mysdeades, because they despised my lawes, and because their soule refused myne ordinaunces: And yet for all that whē they be in the lād

of their enemyes, * I will not cast them awaye, neyther will abhorre the, to destroye them utterly, and to breake myne appoyntment with the: for I am the Lorde their God. I wyll for their sakes remembre the covenant made vnto their fathers, whom I broughte out of the lande of Egypte in the syghte of the hethen, that I myght be their God: I am the Lorde.

These are the ordinaunces, and iudgemētes, and lawes, which the Lorde made betwene hym and the chyldzen of Israell in mount Sinai, by the hande of Moses.

¶ The. xxvij. Chapter.

¶ Of dyverses bowes, and of theys y.



And the Lord spake vnto Moses sayynge: speake vnto the chyldzen of Israell, and saye vnto them: If any mā will geue a synfuler vowe vnto y Lorde accordyng to the value of the soules, the value of the male from twentye yere olde vnto sixtye shalbe sytlye * sytlye of siluer, after the wepyght of the sanctuary. And yf it be a female, the value shalbe thytlye sicles. And from syue yeres to twentye, the male shalbe set at twentye sicles, and the female at ten sycles. And from a moneth vnto syue yere, the male shalbe set at syue sycles of siluer, and the female at thre. And he that is sytlye yere olde, and aboue, shalbe valued at fiftene sicles, and the woman at ten. But yf he be to poore so to be set, he shall present himselfe before the prest: & the prest shal value him, accordyng as the hande of him y bowed is able to gett, euen so shall the prest value him.

If it be a beaste of which men bringe an offryng vnto the Lorde: all that any mā geueth of sothe vnto the Lorde, & shalbe counted holy, he shall not alter it nor chaunge it: a good for a bad, or a bad for a good. And yf he chaunge beaste for beaste, then both the same beaste and it also wherwith it was chaunged shalbe holy. If it be any manner of vncleane beaste, of which men do not offer a sacrifice vnto the Lorde, he shall set the beaste before the prest, and the prest shal value it, whether it be good or bad. And as y prest setteth it, so shall it be. But yf he will bye it agayne, he shall geue the syft parte moare aboue that it was set at.

If any man dedicate his house, to be holy vnto the Lorde, the prest shal set it, whether it be good or bad: and as the prest hath set it, so shall the value be. And whā he that sanctified it wyll redeme hys house, lett hym geue the syft parte of the money that it was iudged at therto, and it shalbe hys.

If a mā halowe a peece of hys enheretted lande vnto the Lorde, it shalbe set accordyng to y scde therof. If it beare an house

homer of barley, it shall be set at fyfte species of silver. If he halowe his felde immediatly from the yeare of iubely, it shall be worth accordeinge as it is esteemed. But and yf he halowe his felde after the iubelye, the preast shall reckon the money accordeinge to the nombre of the yeares that remaine vnto the yeare of iubely folowynge, & there after it shall be lower sett.

If he that consecrated the felde, wyl redeme it agayne, let hym put the fyft parte of the pryce that it was set at there vnto, and it shall be his. And yf he wyl not redeme the felde, but selleth the felde to another man, he shall be as the lande that is vtterly put awaye, and it shall be the preastes possession.

If a man sanctifye vnto the Lord a felde, which he hath boughte, and is not of his inheritance, the preast shall reken vnto hym what it is worth vnto the yeare of iubelye, & he shall geue the pryce that it is set at, the same daye, as a thyng consecrated vnto the Lord. And in the yeare of iubelye, the felde shall returne vnto hi of whome he boughte it, eue to him, whose inheritance of land it is.

And all settinge shall be accordeinge to the sycke of the sanctuary. One sycke cōteyneth twenty halfpens.

* But the fyft booke of the beastes that is appoynted vnto the Lord, maye no man sanctifye: whether it be ore or shepe, for it is the Lordes allredy. If it be an vncleane beast, he shall redeme it, as it is sett at, and geue the fyft parte more therto: Or, yf it be not redemed, it shall be solde, accordeinge to the value.

Notwithstandynge, no dāned thyng that a man putteth from hym and dedycateth vnto the Lord, of all his good (whether it be mā or beast or lande of his inheritance) maye be sold or redemed: for euery thyng that is put awaye, is most holy vnto the Lord. Let no dāned thyng that a mā separateth, be redemed, but dye the death.

Euery tyth of the lande which is of the seide of the lande, or of the frute of the trees, is the Lordes, and is sanctified vnto the Lord. And yf a man wyl redeme ought of his tythes, let him adde the fyth parte therto. And euery tyth of ore and of shepe and of euery beast that goeth vnder the rodde, euen euery tenth shall be holy vnto the Lord. He shall not loke yf it be good or bad, nor chaunge it. Els, yf he chaunge it, both it, and that it was chaunged withall, shall be halowed vnto the Lord, and maye not be redemed.

These are the commaundementes, which the Lord commaunded by Moyses vnto the chyldren of Israel in mount Synai.

The ende of the thyrde booke of Moyses

called in the hebrue Maicra, and in the Latyn.

Leuiticus.

The fourth booke of Moyses

called in the hebrue, Maicra, and in the Latyn Numeri.

The fyft Chapter.

All that are apte for batell, are nombred. The trybe of Leui must minister in the tabernacle.



And the Lord spake vnto Moyses in the wilderness of Synay, in the tabernacle of witness, the fyft daye of the seconde moneth in the seconde yeare after they were come out of the lande of Egypte,

Exo. xxx. b.
Num. xxi. a.
Le. xxi. a.

sayinge: * take ye the summe of all the multitude of the chyldren of Israel, after theyr kynredes & householdes of theyr fathers wyth the nombre of theyr names, all that are males, hebd by hebd, from xx. yeare & aboue: eue all that go forth to the warre in Israel, thou and Aaron shall nombre them thowowe out theyr armyes, and wyth you shall be men of euery trybe, wherof euery one is heed mā of the house of his fathers.

And these are the names of the men that shall stande with you: of the trybe of Rubē, Elizur the sonne of Sebeur: of Simeō, Selumiel the sonne of Suri Sadai: of Iuda, Nahasson the sonne of Aminadab: of Issachar, Nathanael the sonne of Zuar: of Zabulon, Eliab the sonne of Helon. Amonge the chyldren of Joseph: of Ephraim, Elisama the sonne of Amihud: of Manasse, Gamaliel the sonne of Pedazur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Abiezzer the sonne of Ammi Sadai: of Aser, Pagiel the sonne of Ocran: of Gad, Elisaph the sonne of Deguel: of Reuphah, Ahira the sonne of Enan.

These were of greute fame in the congregacyō, Lordes of the trybes of their fathers, and heades ouer thousandes in Israel. And Moyses and Aaron toke these men (which are expessed by theyr names) and gathered all the congregacyō together, the fyft daye of the seconde moneth, and they were rekened thowowe out their kynredes & householdes of their fathers by name from xx. yeare and aboue, hebd by hebd. As the Lord commaunded Mo-

ses, euen so he nombred them in the wilderness of Synai.

And the chyldren of Ruben Israels eldest sonne thowowe out theyr generacyōs, & their kynredes, & householdes of their fathers in the nombre of names, hebd by hebd (all males from xx. yeare & aboue) as many as dyd go forth to the warre: the nombre of the p were of the trybe of Rubē, was. xlvi. thousande & v. hundred.

Of the chyldren of Simeon thowowe out theyr generacyōs and theyr kynredes and householdes of theyr fathers, the summe of the in the nombre of names, hebd by hebd, all the males from xx. yeares and aboue, whosoeuer myght go forth to the warre: the summe of them that were of the trybe of Simeon, lx. thousande and iij. hundred.

Of the chyldren of Gad thowowe out their generacyōs and theyr kynredes and householdes of theyr fathers, the nombre of the names from xx. yeare & aboue, all that were forth to the warre: the nombre of them that were of the trybe of Gad, was. xlvi. thousande, fyre hundred and fyfte.

Of the chyldren of Iuda thowowe out their generacyōs and their kynredes and householdes of their fathers, the nombre of names from xx. yeare and aboue, all that were able to go furth to the warre: the nombre of the that were of the trybe of Iuda, was. lxxiij. thousande and fyre hundred.

Of the chyldren of Issachar thowowe out theyr generacyōs & theyr kynredes and householdes of theyr fathers: the nombre of names from xx. yeare and aboue which went all furth to warre, the nombre of the p were of the trybe of Issachar, was. liiij. thousande & liij. hundred.

Of the chyldren of Zabulon: thowowe out theyr generacyōs and theyr kynredes, and householdes of their fathers, the nombre of names from xx. yeare & aboue, which were all able to go furth in the host: the nombre of them that were of the trybe of Zabulon, was. lviij. thousande and foure hundred.

Of the chyldren of Joseph: Namely, of the chyldren of Ephraim thowowe out theyr generacyōs and theyr kynredes and householdes of theyr fathers, the nombre of names from xx. yeares & aboue, all p went out to the warre: the nombre of them that were of the trybe of Ephraim was. xl. thousande, & fyue hundred.

Of the chyldren of Manasse thowowe out their generacyōs, & theyr kynredes, and householdes of their fathers, the nombre of names from twēty yeare olde & aboue, all p wēt out to p warre: the nombre of the p were of the trybe of Manasse, was, xxxij. thousande & two hundred.

Of the chyldren of Ben Jamin thowowe out their generacyōs, and theyr kynredes & householdes of theyr fathers, the nombre of names from twēty yeare & aboue, all p wēt furth to the warre: the nombre of the that were of the

g liij of the

of the trybe of Beniamin was. xxxv. thousande. and. iiii. hundred.

¶ Of the chyldre of Dan thozowe out their generacions and their kynredes and houses of theyr fathers: the nombze of names from twentye yere olde and aboue, all that wote furth to the warre: The nombze of the that were of the trybe of Dan was. xlii. thousande and. vii. hundred.

¶ Of the chyldre of Aser thozowe out their generacions and their kynredes and houses of theyr fathers, the nombze of the names from xx. yeres and aboue, all that wente out to warre: The nombze of the that were of the trybe of Aser was. xli. thousande and. v. hundred.

¶ Of the chyldren of Nephtali: thozowe out theyr generacions and theyr kynredes & houses of theyr fathers, the nombze of names from xx. yeres and aboue, all that myght go furth to the warre: The nombze of the that were of the trybe of Nephtali, was thre ad fiftye thousande and. iiii. hundred.

¶ These are the summes whych Moses & Aaron nombzed and the princes of Israel: those twelue me, which were euery one ouer the house of theyr fathers. And all the nombzes of the chyldren of Israel, thozowe out the houses of theyr fathers, from twentye yere & aboue, all that went furth to the warre in Israel, drewe all vnto the summe of * fyue hundred thousande and thre thousande, fyue hundred and fiftye. But the Leuites after the trybe of theyr fathers were not nombzed amonge them.

* Gen. xii. f. 32. iiii. c. f.

¶ And the Lorde spake vnto Moses, saying: Thou shalt not nombze the trybe of Leui, neither take the somme of them from amonge the chyldren of Israel. But thou shalt appoynte the leuites ouer the habytacyon of witnessse, and ouer all the vessels therof, and ouer all thynges that are in it. Pea they shall beare the tabernacle and all the vessels therof, & they shall minstre in it, & shall dwell rounde aboute the tabernacle. And when the tabernacle goeth forth, the leuites shall take it downe: and when the tabernacle is to be pitched, they shall sett it vp: and yf any straunger come nye, he shall dye. And the chyldre of Israel shall pytch theyr tentes, euery man in his owne companye, and euery man vnder his owne staderd thozowe out theyr hostes. But the leuites shall pytche rounde aboute the tabernacle of witnessse, that there be no wrath vpon the congregacyon of the chyldre of Israel, and the leuites shall kepe the watch of the tabernacle of witnessse. And the chyldre of Israel dyd accordynge to all that the Lord commaunded Moses, euen so dyd they.

¶ The. iiij. Chapter.

¶ The order of the tentes. The heades of the kynredes of Israel.

¶ And the Lorde spake vnto Moses and Aaron saying: euery man of the chyldre of Israel shall pytch vnder his owne staderd & vnder the armes of theyr fathers houses: on the other syde & rounde aboute the tabernacle of witnessse shall they pytch.

¶ On the east syde toward the rpyng of the sonne, shall they of the staderd of the hoste of Iuda pytch thozowe out theyr armyes: And Nahelson the sonne of Aminadab was captayne of the sonnes of Iuda. And his hoste and the nombze of the. lxxiii. thousande & vi. hundred. Next vnto him & shall they of the trybe of Zachar pytche: & Nathanael the sonne of Zuar was captayne of the chyldren of Zachar: hys hoste & the summe of the nombze therof. lxxii. thousande & foure hundred.

¶ And then the trybe of Zabulon: and Eliab the sonne of Helo, captayne ouer the chyldre of Zabulon, & his hoste & the nombze of them. lxxi. thousande and. iiii. hundred: so that the whole nombze of the whole hoste of Iuda are an hundred thousande. lxxvi. thousande & iiii. hundred thozowe out theyr armyes: and these shall go before.

¶ On the south syde shall the staderd of the hoste of Ruben kepe thozowe theyr companyes: & the captayne ouer the sonnes of Ruben, was Elizer the sonne of Sedeur. And hys hoste and the nombze of the. xli. thousande and. v. hundred. And fast by hym shall the trybe of Symeon pytche, and the captayne ouer the sonnes of Symeon, was Salumiel the sonne of Zuri Sadai, and his hoste and the nombze of them. lxx. thousande & iij. hundred. And the trybe of Gad also: and the captayne ouer the sonnes of Gad, was Elasaph the sonne of Meguel: And his hoste and the nombze of them. xlv. thousande. vi. hundred and. i. All that were nombzed wyth the trybe of Ruben: an hundred thousande. li. thousande. iiii. hundred & l. thozowe out their armyes, and they shall go in the secōde place.

¶ And the tabernacle of witnessse shall go wyth the hoste of the leuites, in the myddes of the hostes: And as they lye in their tētes, euen so shall they procede in the iourney, euery man in hys degree, and vnder theyr owne staderdes.

¶ The west syde shall the standard of the hoste of Ephraim kepe wyth theyr armyes, & the captayne ouer the sonnes of Ephraim, was Elisama the sonne of Amihud: hys hoste and the nombze of them. xl. thousande and fyue hundred.

¶ And fast by hym, shall be the trybe of Manasse, and the captayne ouer the sonnes of Manasse was Gamalcel the sonne of Pedazur. hys hoste and the nombze of the. xxxii. thousande and. ii. hundred. And the trybe of Beniamin

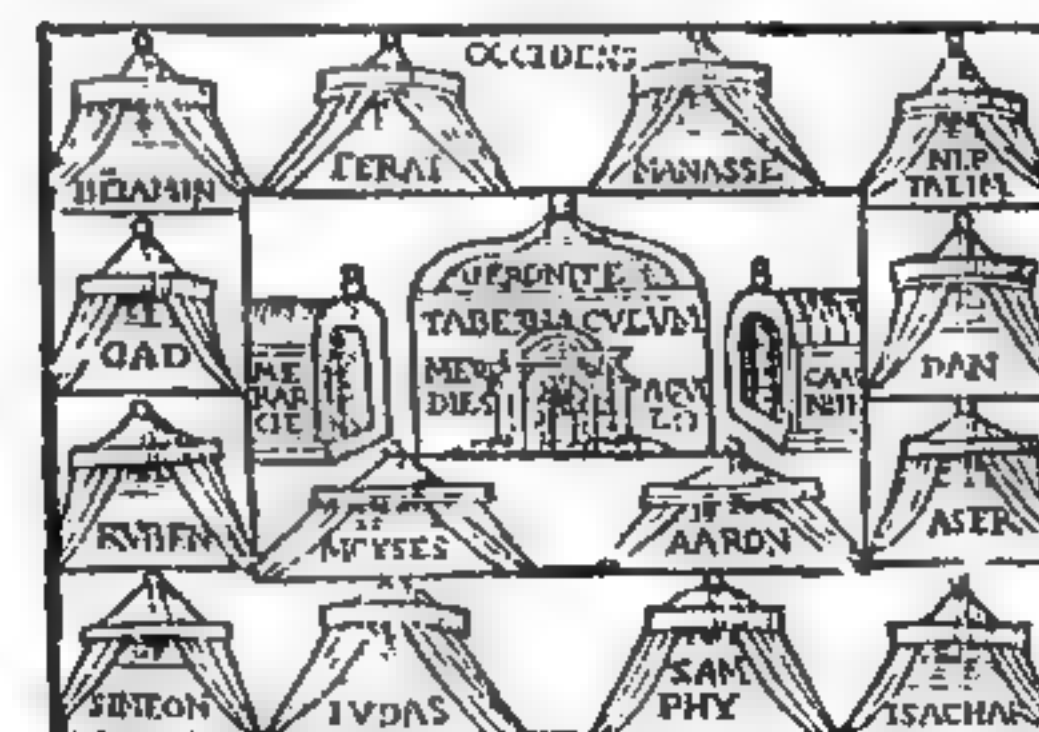
Beniamin also: and the captayne ouer the sonnes of Beniamin was, Abidan the sonne of Gedeoni. hys hoste and the nombze of the xxxv. thousande and. iiii. hundred. All that were appoynted wyth the hoste of Ephraim, were an hundred thousande. vii. thousande and an hundred, thozowe out their armyes & they shall goo in the thyrde place.

¶ The staderd of the hoste of Dan shall kepe the north syde wyth their armyes: & the captayne ouer the chyldren of Dan, was Abiezzer the sonne of Ammi Sadai. hys hoste and the nombze of them. lxxij. thousande and. vi. hundred. And fast by hym shall the trybe of Aser pytche: and the captayne ouer the sonnes of Aser was Pagiel the sonne of Ocran. hys hoste and the nombze of them. xli. thousande & v. hundred. And the trybe of Nephtali also, and the captayne ouer the chyldre of Nephtali: was Ahira the sonne of Enan. hys hoste and the nombze of them. lxx. thousande and. iiii. hundred. All they that were appoynted wyth the hoste of Dan, was an hundred thousande. lxxij. thousande and. vi. hundred. And they shall go hymnmoft wyth their staderdes.

¶ These are the summes of the chyldren of Israel thozowe out the houses of their fathers: euen all the nombzes they pytched thozowe out their hostes. vi. hundred thousande. iiii. thousande. v. hundred and fiftie. But the Leuites were not nombzed amonge the chyldren of Israel, as the Lorde commaunded Moses. And the chyldren of Israel dyd accordynge to all that the Lorde commaunded Moses, for so they pytched wyth their staderdes, & so they iourneyd thozowe out their kynredes, & thozowe out the householdes of their fathers.

¶ The. iii. Chapter.

¶ The Leuites go not to batell, but minstre in the sanctuary. They pytche their tentes nye to the habytacyon.



¶ These are the generacions of Aaron and Moses, in the daye that the Lord spake vnto Moses in mount Synai, & these are the names of the sonnes of Aaron: Nadab the eldest sonne, Abihu, Eleazar and Ithamar. ¶ These are the names of the sonnes of Aaron which were Pryestres anoynted, & whose hande

* Nu. xvi. g.

* Nu. xvi. g.

was consecrated to minstre. ¶ And Nadab and Abihu dyed before the Lorde when they offered straunge fyre before the Lorde in the wyldernes of Synai, and had no chyldren. And Eleazar and Ithamar minstred in the syght of Aaron their father.

¶ And the Lorde spake vnto Moses, saying: Bynge the trybe of Leui, and set them before Aaron the Pryest: that they maye serue him and wayte vpon hym and vpon all the multitude, before the tabernacle of witnessse, to do the scrupce of the habytacyon. They shall kepe all the apparell of the tabernacle of witnessse, and wayte vpon the chyldren of Israel, to do the scrupce of the habytacyon. And thou shalt geue the Leuites vnto Aaron, and hys sonnes, for they are geue and deliuered vnto him of the chyldren of Israel. And thou shalt appoynte Aaron & hys sonnes to wayte on their Pryestes offyce: and the straunger that commeth nye, shall be slayne.

¶ And the Lorde spake vnto Moses saying: Beholde I haue taken the Leuites from amonge the chyldre of Israel: for all the fyrst borne of Israel, and the Leuites shall be myne: because all the fyrst borne are myne: for the same daye I smote all the fyrst borne in the lande of Egypte, I halowed vnto me all the fyrst borne in Israel, both man & beaſt, and myne they shall be: I am the Lorde.

¶ And the Lorde spake vnto Moses in the wyldernes of Synai saying: Nombze the chyldren of Leui after the houses of their fathers in their kynredes. All that are males, from a moneth olde and aboue shalt thou nombze. And Moses nombzed them, accordynge to the comaundement of the Lord, and as he had comaunded. ¶ And these were the chyldren of Leui in their names: Serion, & Cahath and Merari. And these are the names of the chyldren of Serion in their kynredes: Libni and Semri. The sonnes of Cahath in their kynredes: Amram, Isehar, Hebron & Oziel. And the sonnes of Merari in their kynredes: Gadi and Zusi. These are the kynredes of the Leuites, accordynge to the houses of their fathers.

¶ Of Serion came the kynred of the Libnites and the kynred of the Semrites. These are the kynredes of the Serionites. And the summe of the (after the nombze of all the males from a moneth olde and aboue) was. vii. thousande and fyue hundred. And the kynredes of the Serionites shall pytche behynde the habytacyon westwarde. The captayne & most auncler of the house of the Serionites, was Elasaph the sonne of Lael. And vnder the kepynge of the chyldren of Serion in the tabernacle of witnessse was the habytacyon and the tente, the couerynge therof, and the hangynge of the doore of the tabernacle of witnessse.

* Nu. xvi. b. and. xvi. g.

* Gen. xii. f. 32. iiii. c. f.

* Nu. xvi. g.

* Nu. xvi. g.

wytneſſe, and the hangynges of the courte, and the curtayne of the doze of the courte: which is rounde about the Tabernacle, and the alter, and the cordes of it for all the ſeruyce therof. And of Cabath came the kynred of the Amramites, and ſ kynred of the Jezebarites: the kynred of the hebronites, and the kynred of the Ozielites: Theſe are the kynredes of the Cabathites. And the nombre of all the males from a moneth olde and aboue, was. viij. thouſande and ſyre hundred: and theſe ſhall kepe the thynges that are to be kepte in the holy place. And the kynred of the chyldzen of Cabath ſhall pytche on the ſouthſyde of the Tabernacle. The captayne and moſt auncient of the houſe of the kynred of the Cabathites, was Eliſaphan the ſonne of Oziel, and vnder their keepynge was the arche, the table, the candleſtyck, and the alters, and all the veſſels of the ſanctuary ſ they myniſtre in, and the vayle, and whatſoever belonged to the myniſtracyon therof. And Eleazar the ſonne of Aaron the Prieſte, was captayne ouer all the captaynes of the Leuites, and had the ouerſyghte of the that wayted vpon the ſanctuary.

And of Merari came the kynred of the Mahelites, and the kynred of the Muſites: Theſe are the kynredes of Merari. And the ſumme of them accordynge to the nombre of all the males, from a moneth olde and aboue was. vij. thouſande and. ij. hundred. The captayne and the moſt auncient of their houſe that were of the kynred of Merari, was zurriel the ſonne of Biſiack: and theſe ſhall pytche on the north ſyde of the tabernacle. And vnder the cuſtody of the ſonnes of Merari ſhalbe the bordes of the dwellinge, and the barres, pylers and ſockettes therof, all the veſſell therof, and all that ſerueth therto: & the pylers of the courte rounde aboute with their ſockettes, their pyennes & their cordes. But on the forefront of the habitacyon before the Tabernacle of wytneſſe eaſtwarde, ſhall Moſes & Aaron and his ſonnes pytche, and wayte to kepe the ſanctuary, and to kepe the chyldzen of Iſrael. And ſtraunger that cometh nye, ſhall be ſlayne. And the hole ſumme of ſ Leuites whych Moſes and Aaron nombred, at the commaundement of the Lorde thoroowe out their kynredes (euen all the males from a moneth olde and aboue) was * xxxij. thouſande.

* Nu. xxiij.

And the Lorde ſayde vnto Moſes: Nombze all the fyrſt bozne that are males amonge the chyldzen of Iſrael (from a moneth olde and aboue) and take the nombze of their names. And thou ſhalt apoynte the Leuites to me (for I am the Lorde,) for all ſ fyrſt bozne of the chyldzen of Iſrael, and the catell of the Leuites, for all the fyrſt gendred of the catell of the chyldzen of Iſrael. And Moſes nomb-

red as the Lorde commaunded hym, all the fyrſt bozne of the chyldzen of Iſrael. And all the fyrſt bozne males rehearſed by their names, (from a moneth olde and aboue, accordynge to their nombze) were. xxxij. thouſande. ij. hundred and. lxxij.

And the Lorde ſpoke vnto Moſes ſayinge: take the Leuites for all the fyrſt bozne of the chyldzen of Iſrael, and the catell of ſ Leuites for their catell: and the Leuites ſhalbe myne. I am the Lorde. And for ſ redempcyon of the two hundred and. lxxij. (whyche are moo then the Leuites in ſ fyrſt bozne of the chyldzen of Iſrael,) take. v. ſyckles of euerp ſheade, after the weyght of ſ Sanctuary * the ſycle conteynyng twenty halfpens. And geue the money wherewith the odde nombze of them is redeemed, vnto Aaron and his ſonnes. And Moſes toke ſ redempcyon money, of the ouerplus that were moo then the Leuites: of the fyrſt bozne of the chyldzen of Iſrael toke he thys money: euen a thouſande. ij. hundred and. lxxv. ſyckles, after the ſycle of the Sanctuary. And Moſes gaue the money of them that were redeemed, vnto Aaron and his ſonnes accordynge to ſ worde of ſ Lord, euen as the Lorde commaunded Moſes.

The. iij. Chapter.

The offyces of the Leuites.



And the Lorde ſpoke vnto Moſes and Aaron ſayinge: Take the ſumme of the chyldzen of Cabath from amonge the ſonnes of Leui, after theyr kynredes and houſes of their fathers, (from. xxx. yere and aboue vntyll ſyftie) all that are able to go furth to the warre, for to do the worke in the tabernacle of wytneſſe. The offyce of the chyldzen of kabath in the tabernacle of wytneſſe, is moſt holy. And when the hoſte remoueth, Aaron & his ſonnes ſhall come & take downe the vayle, that hāgeth betwene, & wrappe ſ Arke of wytneſſe in it: and ſhall put thereon a couerynge of taxus ſkynnes, & ſhall ſprede vpon it a cloth that is altogether of yelow ſylke, and put in the barres therof. And vpon the ſheue table, they ſhall ſprede abroad a cloth of yelow ſylke, & put thereon the dyſches, ſpones, flat peces, and pottes to powze wyth, and there ſhalbe bred thereon continually: & they ſhall ſpreade vpon them a couerynge of purple, and couer the ſame with a couerynge of taxus ſkynnes, and put in the barres therof.

And they ſhall take a cloth of yelow ſylke, and couer the candleſtycke of lpght, with his lampes, tōges, and ſnoffers, and all the oyle veſſels which they occupye aboute it, & they ſhall put both it, and all the veſſell therof within a couerynge of taxus ſkynnes, & put it vpon a barre. And vpon the golden alter they ſhall ſprede a cloth of yelow ſylke, and couer

it with a couerynge of taxus ſkynnes, & put in ſ barres therof. And they ſhall take all the thynges (whyche they occupye to myniſtre within ſ holy place) and put a cloth of yelow ſylke vpon them, and couer them with a couerynge of taxus ſkynnes, and put them on a barre. And they ſhall take awaye the alibes from yalter, and ſprede a purple cloth thereon: and put vpon it all the veſſels therof, that they myniſtre wythall: euen ſ cole panes, the fleſhe holes, the ſhouels, the baſens and ſ other veſſels of yalter, and they ſhall ſprede vpon it a couerynge of taxus ſkynnes, and put in the barres of it. And when Aaron and his ſonnes haue made an ende of couerynge the holy thynges, and all the veſſels of the ſanctuary (agaynſt that the hoſte remoueth) then the ſonnes of Cabath ſhall come in for to beare, but they ſhall not touche any holy thyng, leaſt they dye. And thys is the charge of the ſonnes of Cabath in the Tabernacle of wytneſſe. And to the offyce of Eleazar the ſonne of Aaron the Prieſte pertayneth the oyle for the lpghte, the ſweete cens, the dayly meat offerynge, & the anoyntynge oyle, and the ouerſyghte of all the tabernacle, and of all that therein is, both in the ſanctuary and in all the veſſels therof.

And the Lorde ſpoke vnto Moſes and Aaron, ſayinge: Ye ſhall not deſtroye the trybe of the kynred of the Cabathites, from amonge ſ Leuites. But thus do vnto them, that they maye lyue and not dye, when they go vnto the moſt holy thynges: Let Aaron and his ſonnes go in, and take them downe, to euerp one after his ſeruyce, and after his charge. But let them not go in, to ſe when ſ the holy thynges are folden vp, leaſt they dye.

And the Lorde ſpoke vnto Moſes ſayinge: Take alſo the ſumme of the chyldzen of Gerson, thoroowe out the houſes of their fathers, and thoroowe out their kynredes: from. xxx. yere and aboue, vntyll. l. ſhalt thou nombze them, all that are able to go forth to the warre for to do ſeruyce in the tabernacle of wytneſſe. And this is the ſeruyce of the kynred of the Gersonites, to ſerue and to beare. They ſhall beare the curtaynes of the dwellinge, and the rouffe of the Tabernacle of wytneſſe, his couerynge, & the couerynge of taxus ſkynnes, that is an hye aboue vpon it, and the hangynge of the doze which is in the tabernacle of wytneſſe: & the hangynge of the courte, & the hangynge that is in the entrynge in of the gate of y courte rounde about the dwellinge & the altare, with the cordes, & all the instrumentes that ſerue vnto them, and all that is made for to ſerue them. At the mouth of Aaron and his ſonnes, ſhall all the ſeruyce of the chyldzen of the Gersonytes be done, in all their charges and in all their ſeruyce, and ye ſhall nombze vnto them all

their burthens to kepe. And thys is the ſeruyce of the kynred of the chyldzen of Gerson in the Tabernacle of wytneſſe, & their watche ſhalbe vnder the hande of Ithamar the ſonne of Aaron the Prieſte.

And thou ſhalt nombze the ſonnes of Merari after their kynredes, & after the houſes of their fathers: from. xxx. yeres & aboue vnto. l. ſhalt thou nombze them, euerp one that is able to go forth to the warre, to do the ſeruyce of y Tabernacle of wytneſſe. And thys is the charge that they muſt wayte vpon, accordynge to all their ſeruyce in the tabernacle of wytneſſe. The bordes of y dwellinge, with the barres, pylers, & ſockettes therof, and the pylers that are rounde aboute the courte, with their ſockettes, pyennes & cordes, & withall the instrumentes of it, for all their ſeruyce. And by name ye ſhall reken ſ thynges ſ they muſt wayte vpon to beare. This is the ſeruyce of the kynredes of the ſonnes of Merari accordynge to all their offyce in the Tabernacle of wytneſſe vnder the hande of Ithamar the ſonne of Aaron the Prieſte.

And Moſes & Aaron & the pynces of the multitude nombred ſ ſonnes of y Cabathites, after their kynredes and houſes of their fathers from. xxx. yere & aboue vnto ſyftie, all that were able to go forth to the warre, to do ſeruyce in the tabernacle of wytneſſe. And ſ nombzes of them thoroowe out their kynredes were two thouſande, ſeuene hundred &. l. This is the nombze of the kynredes of Cabath: namely, all that myght do ſeruyce in the tabernacle of wytneſſe, whych Moſes and Aaron dyd nombze, accordynge to the commaundement of the Lorde by the hande of Moſes.

Theſe are ſ nombzes of the ſonnes of Gerson thoroowe out their kynredes & houſes of their fathers, from. xxx. yere vnto ſyftie all ſ were able to go forth to the warre, for to do ſeruyce in the Tabernacle of wytneſſe. And ſ nombzes of the thoroowe out their kynredes, and houſes of their fathers, were two thouſande. vij. hundred &. xxx. This is the nombze of the kynredes of the ſonnes of Gerson, of all ſ dyd ſeruyce in the tabernacle of wytneſſe, which Moſes & Aaron dyd nombze accordynge to the commaundement of the Lorde.

And theſe are ſ nombzes of the kynredes of ſ ſonnes of Merari thoroowe out their kynredes & houſes of their fathers, from. xxx. yere vnto ſyftie: all ſ wente forth to y warre, & ſeruyd in the tabernacle of wytneſſe. And ſ nombzes of them after their kynredes were, thre thouſande & two hundred. This is ſ ſumme of the kynredes of the ſonnes of merari, which Moſes & Aaron nombred accordynge to the worde of ſ Lord, by ſ hande of Moſes.

And to all the nombzes of the Leuites which Moſes, Aaron, and the Lordes of Iſrael nombred, after their kynredes and houſes,

holdes of their fathers, from xxx. yere vp vnto l. euery one that came to do hys offyce and scrupce and to beare hys burthen in the Tabernacle of wytnesse: were (whan they were nombred.) viij. thousande, fyue hundred and. lxxx. **Accordynge to the worde of the Lorde dyd (Aron) nombze them by the hande of Moyses, euery one accordynge to their scrupce and charge, and accordynge to their offycs: as the Lorde commaunded Moyses.**

The. v. Chapter.

The knowlege of synne. The cleansynge of synne. The lawe of the spyt scutes, and of gelousye.

¶ And the Lorde spake vnto Moyses, sayinge: commaunde the chyldren of Israel that they * put out of the hoste, euery leper and euery one that hath an pfluie, and whosoener is defyled vpon a soule. Both male & female shall ye put out: eue out of the hoste shall ye put them, that they defyle not the tentes amonge which I dwell. And the chyldren of Israel dyd so, and put them out of the hoste, eue as the Lorde spake vnto Moyses, so dyd the chyldren of Israel.

¶ And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel: whether it be * man or woman. If they haue compted any synne that a man doeth, and haue trespassed agaynst the Lorde, that soule hath done amisse: Therefore they shall knowlege their synne, whyche they haue done, and let hym restore agayne the hurte that he hath done in the hole, and put the spyt parte of it moare thereto, & geue it vnto hym whō he hath trespassed agensste. But and yf there be not a man to restore the hurte vnto, ner a kynsman of hys, let yf trespace be made good vnto the Lorde, and it shalbe the Preakste, besyde the raiment of the attonement wherby an attonement shalbe made for him. And euery heue offeringe that is made of the holy thynges of the chyldre of Israel whych they byynge vnto the Preakste, shall be hys: and euery mans halowed thynges shalbe hys: and whatsoeuer any man geueth the Preakste, it shalbe hys.

¶ And the Lorde spake vnto Moyses, sayinge: Speake vnto the chyldren of Israel, and saye vnto them: If any mans wyfe goo a syde, and trespace agaynst hym, so that another man lye wyth her fleschely, and it be hyd from the eyes of her husbände, and is not come to lpyghte that she is defyled and ther is no wytnesse agaynst her, neyther she taken with the maner, and the spyte of gelousye cometh vpon hym, so that he is gelouse ouer hys wyfe whych is defyled: or yf the spyte of gelousye come vpon hym, so that he is gelouse ouer his wyfe whych is yet vndefyled: then let the man byynge his wyfe vnto the

Preakste, and byynge wyth her an offeringe for her: yf tenche parte of an Epha of barley meale, but let him powze none oyle vpon it, nor put frankincens theron: for it is an offeringe of gelousye, an offeringe for a remembrance, causynge y synne to be thought vpo.

¶ And the Preakste shall byynge her and set her before the Lorde, and let him * take holy water in an erthen vessel, & of the dust that is in the flooze of the habitacyn, and put it into the water. And let the Preakste set the woman before the Lorde, and vncouer the womans head, and put the memoypall of the offeringe in her handes whyche is the gelousye offeringe, and y Preakste shall haue bytter and curlyd water in hys hande, & the prest shall charge her, and saye vnto the woman. If no man haue lpen wyth the, nether haste gone asyde to vncleynesse without thy husbände, then haue thou no arme of thys bytter, and curlyd waters.

¶ But and yf thou hast gone asyde behynde thine husbände, and art defyled, and some other man hath lpen wyth the besyde thine husbände. (The preaste shall charge the woman with an horrible curse, & the preste shall saye vnto the woman) the Lorde make the to be an abhominacyon and a curse amonge thy people: when the Lorde doth make thy thyfe rotte, and thy bely swell: These curlyd waters goo into the bowels of the that they maye make thy bely swell, & thy thyfe rotte, and let the woman saye, Amen Amen.

¶ And let the Preakste wypte these curses: And whan they be clesed, let him cast them in to bytter waters, & geue the woman those bytter & curled waters to drynke, that those cursed & bytter waters maye entre into her. And then the Preakste shall take the gelousy offeringe out of the womans hande, & waue it before the Lorde, & byynge it vnto the alter & the preste shall take an handefull of the offeringe for a memoypall, & burne it vpo the alter, & then make the woman drynke y water: when he hath made the woman drynke the waters (yf she be defyled & haue trespassed agaynst her husbände:) then shall the curlyd & bytter waters goo into her, & her bely shall swell, & her thyfe shall rotte, & y woman shalbe a curse amonge her people. And yf the woman be not defiled but is cleane, she shall haue no harme, but shall conceaue and beare.

¶ Thys is the lawe of gelousye, whē a wyfe goth a syde behynde hyr husbände, and is defyled, or when the spyte of gelousye cometh vpon a man, & he byynge gelouse ouer hys wyfe, doth byynge her before the Lorde. And the preaste shall do accordynge vnto all this lawe: and the man shalbe gyltlesse, & the woman shall beate her synne.

The. vi. Chapter.

The lawe of adynce. The blessinge of the people.

¶ And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: when ether mā or woman doth separate them selues to bowe a bowe of. an absteiner, and apoynte them selues vnto the Lorde, he shall separate hym selfe from * wyne and stronge dryncke, and shall dryncke no vynagre of wyne nor of stronge dryncke, nor shall drynke whatsoeuer is pressed out of grapes: & shall eate no frethe grapes nether yet dyed. As lōge as hys abstinence endureth, shall he eate nothyng that is made of the vyne tre, or of the cornels, or of the huske of the grape.

¶ And as longe as he voweth, and is separated, there shall no rasure come apon hys heed: But vntyll hys dayes be out, in the which he separateth hym selfe vnto the Lorde, he shalbe holy, and shall let the lockes of hys heere growe. As longe as he consecrateth hym selfe vnto the Lorde, he shall come at no deed bodye: he shall not make hym selfe vncleane at the death of hys father, mother, brother or syster: because that the vowe of the abstinence of hys God is vpon hys head. All the dayes of hys abstinence he is holy vnto the Lorde.

¶ And yf it fortune that any man by chance dye sodenly before hym, the heed of hys abstinence shalbe defyled, and he shall * haue hys heed tye dave of hys clesynge: euen the seuenth dave he shall haue it. And the eyght dave he shall byynge two turtels or two yonge pigeons to the Preakste, before the doze of the Tabernacle of wytnesse. And the Preakste shall offer the one for synne and the other for a burnt offeringe, and make an attonement for hym, as concernynge that he synned vpon a soule, and shall halowe hys heed the same dave, and he shall consecrate hym selfe vnto the Lorde (y tyme of hys abstinence) and shall byynge a lambe of a yere olde for trespace: but the dayes that were before are lost, because hys abstinence was defyled. Thys is the lawe of the absteiner, when the tyme of hys abstinence is out, he shalbe broughte vnto the doze of the tabernacle of wytnesse, and he shall byynge hys offeringe vnto the Lorde: an he lambe of a yere olde without blemyshe for a burnt offeringe, and a she lambe of a yere olde without blemyshe for synne, a ram wythout blemyshe also for a peace offeringe, and a basket of swete bzeed, eue cakes of fyne floure myngled with oyle, and wafers of swete bzead anoynted wyth oyle wyth their meat offeringes and drynke offeringes.

¶ And the Preakste shall byynge hym before the Lorde, and offer hys syn offeringe and his burnt offeringe, and shall offer the ram for a peace offeringe vnto the Lorde, wyth the

basket of swete bzeed, and the Preakste shall offer also his meat offeringe and his drynke offeringe. And he shall haue the heed of the absteiner in the doze of the Tabernacle of wytnesse: euen the heed of his abstinence, and shall take the heed of his sober heed, and put it in the fyze, which is vnder the peace offeringe. And the preaste shall take the sodden shoulder of the ram, and one swete cake out of the basket, and one swete wafers also, and put them vpon the handes of the absteiner (after he hath shaued his abstinence of) and the Preakste shall * (take them of hym, and) waue the before the Lorde. And these holy thynges shall be the prestes, wyth the wauebrest and heue shoulder: and then the absteiner maye drynke wyne. Thys is the lawe of the absteiner whych hath vowed his offeringe vnto the Lorde for his consecracyn: Besydes those thynges that hys hande can gett, accordynge to the vowe whych he vowed, euen so he must do after the lawe of hys abstinence.

¶ And the Lorde spake vnto Moyses, sayinge: speake vnto Aron and his sonnes sayinge: of thys wyse ye shall blesse the chyldren of Israel, and saye vnto them.

The Lorde blesse the, and kepe the.

The Lorde * make hys face wyne vpo the, and be mercifull vnto the.

The Lorde * lyfte yf countenance vpo the, and geue the peace. And they shall put my name vpon the chyldren of Israel, and I wyll blesse them.

The. vii. Chapter.

The offeringe of the Lorde & breades of Israel.

¶ And it fortuneth in y dave, when * Moyses had full sett vp the habitacyn & anoynted it & sanctified it, & all y apparell thereof, the alter also and all the vessels thereof: and had anointed them & sanctified them, then the princes of Israel beedes ouer the houses of their fathers whych were the Lordes of the trybes, stondynge in their offices, offered & brought their sacrifices before y Lorde: syre couered charettes x. iij. oxen: one charret for two Lordes, & for one, an ore, & they broughte them before the habitacyn.

¶ And y Lorde spake vnto Moyses sayinge take it of them, that they maye be to do the seruice of the tabernacle of wytnesse, & thou shalt geue them vnto the Leuites, to euery man accordynge vnto his offyce. And Moyses toke the charettes & the oxen, & gaue them vnto the Leuites. ij. charettes &. iij. oxen he gaue vnto the sonnes of Serlon accordynge vnto their office. And. iij. charettes & eyght oxen he gaue vnto the sonnes of Merari (accordynge vnto their offices) vnder the hāde of Ithamar the sonne of Aron the Preakste. * But vnto the sonnes of Cahath he gaue none.

none, because they had upon them the offering of holy thynges, whych they dyd beare upon shoulters.

¶ And the pynces offered for the dedycation of the altar (in the daye that it was anoynted) and brought theyr sacrifices before the altar. And the Lorde sayde vnto Moyses: The pynces shall brynge theyr offeringes, euery daye one pynce, for the dedycation of the altar.

The offeringe of Abihiezer.

And so on the fyrst daye dyd Abihiezer the sonne of Aminadab of the trybe of Iuda offer hys sacrifice: And hys offeringe was a syluer charger, of an hundred and xxx. syles: a syluer boule of. lxx. syles after the weyght of the Sanctuary: and they were both full of fyne wheten flour, myngled with oyle for a meatofferynge: a sponne of ten syles of golde, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for a synofferynge: and (for a peaceofferynge) two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde: thys was the gyfte of Abihiezer the sonne of Aminadab.

The offeringe of Nathanael.

The seconde daye Nathanael, the sonne of zuar, captayne ouer Issachar dyd offer: And he offered for hys gyfte: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles after the syle of the Sanctuary: both full of fyne flour myngled with oyle for a meatofferynge: a golden sponne of ten syles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: and an he goate for synne: and (for a peaceofferynge) two oxen, v. rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offeringe of Nathanael the sonne of zuar.

The offeringe of Eliab.

The thyrde daye, Eliab the sonne of Helon captayne of the chyldren of Zabulon dyd offer. And hys gyfte was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles after the syle of the Sanctuary, and both were full of fyne flour myngled with oyle for a meatofferynge: a golden sponne of ten syles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and (for a peaceofferynge) two oxen, fyue rammes, fyue he goates, fyue lambes, of one yere olde. Thys was the offeringe of Eliab the sonne of Helon.

The offeringe of Elizur.

The fourth daye, Elizur the sonne of Sedeur captayne of the chyldren of Ruben, dyd offer. And hys gyfte was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles, after the syle of the Sanctuary, and they were, both full of fyne flour myngled with oyle for a meatofferynge: a golden sponne of ten syles full of cens: a bullock, a ram, a lambe of a yere olde

for a burntofferynge, an he goate for synne: and (for a peaceofferynge) two oxen, fyue rammes, fyue he goates, and fyue lambes, of one yere olde. Thys was the offeringe of Elizur the sonne of Sedeur.

The fyfte daye, Selumiel the sonne of zuri Sadai, captayne of the chyldren of Simeon, offered. hys gyfte was: a syluer charger of an hundred and thyrtye syles, a syluer boule of seuentye syles: after the syle of the Sanctuary, and they were both full of fyne flour myngled with oyle for a meatofferynge: a golden sponne of ten syles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offeringe of Selumiel the sonne of zuri Sadai.

The offeringe of Eliasaph.

The syxte daye, Eliasaph the sonne of Deguel captayne of the chyldren of Gad, offered: hys gyfte was: a syluer charger of an hundred and thyrtye syles, a syluer boule of seuentye syles: after the syle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden sponne of ten syles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge, an he goate for synne. And for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offeringe of Eliasaph the sonne of Deguel.

The offeringe of Elisama.

The seuenth daye, Elisama the sonne of Amud captayne of the chyldren of Ephraim, offered. And hys sacrifice was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles: after the syle of the Sanctuary, both full of fyne flour myngled with oyle, for a meatofferynge: a golden sponne of ten syles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offeringe of Elisama the sonne of Amud.

The offeringe of Gamaliel.

The eyght daye, offered Gamaliel the sonne of Debazur, the captayne of the chyldren of Manasse. And hys offeringe was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles after the syle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden sponne of ten syles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offeringe of Gamaliel the sonne of Debazur.

The offeringe of Abidon.

The nynth daye, Abida the sonne of Sedoni captayne of the chyldren of Beniamin offered:

offered. And hys gyfte was a syluer charger of an hundred and xxx. syles: a syluer boule of. lxx. syles, after the syle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden sponne of ten syles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offeringe of Abidan the sonne of Sedoni.

The offeringe of Abihiezer.

The tenth daye: Abihiezer the sonne of Ammi Sadai, captayne of the chyldren of Dan offered. And his offeringe was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles after the syle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden sponne of ten syles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offeringe of Abihiezer the sonne of Ammi Sadai.

The offeringe of Degrail.

The eleuenth daye, Degrail the sonne of Degrail captayne of the chyldren of Aser, offered. And hys offeringe was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles after the syle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden sponne of ten syles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge: two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offeringe of Degrail the sonne of Degrail.

The offeringe of Enan.

The twelue daye, Abira the sonne of Enan, captayne of the chyldren of Nephthali offered. And hys offeringe was: a syluer charger of an hundred and xxx. syles: a syluer boule of. lxx. syles after the syle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden sponne of ten syles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge, two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offeringe of Abira, the sonne of Enan.

Thys was the dedicacyon of the altar in the daye when it was anoynted: vnto the whyche was brought of the pynces of Israel. xij. chargers of syluer. xij. syluer boules. xij. spones of golde: euery charger contaynyng an hundred & xxx. syles of syluer, euery boule. lxx. And all the syluer vessel contayned two thousande and. iij. hundred syles after the syle of the Sanctuary. And the golden spones were twelue full of cens, contaynyng ten syles a pece after the syle of

the sanctuary: so that all the golde of the spones, was an hundred and. xx. syles.

All the bullockes for the burntofferynge were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meateofferynge: and the he goates for synne, twelue. And all the oxen for the peaceofferynge were. xxij. the rammes sxytye, the he goates. lx. the lambes of a yere olde sxytye. Thys was the dedicacyon of the altar, after that it was anoynted.

And when Moses was gone into the tabernacle of wytnesse, to speke with hym, he harde the voyce of one speakyng vnto hym from of the mercyseate, that was vpon the arke of wytnesse betwene the two cherubyns, and he talked with hym.

The. liij. Chapter.

The order of the lampes. The forme of the candlestick. The clearyng & offeringe of the Leuites.



And the Lorde spake vnto Moses, sayinge: speake vnto Aaron, and saye vnto hym: when thou putttest on the lampes, the same ient lampes shall geue lyght towarde the forefront of the candlesticke. And Aaron dyd euen so, and lyghted the lampes towarde the forefront of the candlesticke, as the Lorde commaunded Moses, and the worke of the candlesticke was of sylfe golde, both the shaft and the floures thereof: accordinge vnto the visyō whiche the Lord had shewed Moses euen so he made the candlesticke.

And the Lorde spake vnto Moses, sayinge: take the Leuites from amonge the chyldren of Israel, and cleanse them. But thou shalt thou do vnto them, when thou cleansest the: spraye water of purifyng vpon them, and let them make a rasure to runne alonge vpon all the fleshe of them, and let them washe their clothes, and so make themselves cleane. Then let them take a bullocke with his meatofferynge: eue fyne flour myngled with oyle: and another bullocke shalt thou take for synne.

And when thou dost brynge the Leuites before the tabernacle of wytnesse, thou shalt gather the hole multitude of the chyldren of Israel together, and brynge the Leuites before the Lorde, and the chyldren of Israel shall put their handes vpon the Leuites. And Aaron shall waue the Leuites before the Lorde, for a waueofferynge of the chyldren of Israel, that they maye execute the mystryng of the seruyce of the Lorde.

And the Leuites shall put their handes vpon the herdes of the bullockes, and thou shalt offer the one for synne, and the other for a burntofferynge vnto the Lorde, that thou mayest make an attonement for the Leuites. And

tes. And thou shalt set y^e Levites before Aa-
ron and his sonnes, & waue them for a waue
offerynge before the Lorde. And thus thou
shalt separate the Levites from amonge the
chyliden of Israel, and the Levites shall be
myne: after that, shall the Levites go in, to
do the scrupce of the tabernacle of wytnesse.
And thou shalt cleanse them and waue the,
for they are geuen and deliuered vnto me
from amonge the chyliden of Israel, for such
as open euery wombe: eue for the fyrst bozne
of all the chyliden of Israel haue I taken the
vnto me.

* Num. 1. 11.
Leu. 1. 11.

* For all the fyrst bozne of the chyliden
of Israel are myne both man and beest: send
the daye that I smote euery fyrst bozne in y^e
lande of Egypte, I sanctified them for my
selfe: and I haue taken the Levites for all the
fyrst bozne of the chyliden of Israel, and haue
geuen the Levites as a gyfte vnto Aaron &
his sonnes from amonge the chyliden of Is-
rael, to do the scrupce of the chyliden of Is-
rael in the Tabernacle of wytnesse, to make
an attonement for the chyliden of Israel,
that there be no plage amonge the chyliden
of Israel, yf the chyliden of Israel come nye
vnto the holy thynges.

And Moses and Aaron and all the con-
gregacyon of the chyliden of Israel dyd with
the Levites, accordynge vnto all that the
Lorde commaunded Moses concernynge the
Levites: euen so dyd the chyliden of Israel
vnto them. And the Levites were purifyed,
and washed their clothes. And Aaron wa-
ued them before the Lorde, and made an at-
tonement for them, and cleansed them. After
that went the Levites in to do theyr scrupce
in the tabernacle of wytnesse, before Aaron
and his sonnes: as the Lorde had commaun-
ded Moses to concernynge the Levites, eue so
they dyd vnto them.

* Num. 1. 11.

And the Lorde spake vnto Moses sayin-
ge: thus is it that belongeth vnto the Leui-
tes: * from xxv. yere vnto the age of fyfte
yeare, they shall craffe waytyng vpon the
seruice therof, & shall serue no moare: but
shall mynstre vnto theyr brethren in the ta-
bernacle of wytnesse, to wayte, but shall do
no moare scrupce. Thus therfore shalt thou
do vnto the Levites in their watche.

The xiiij. Chapter.

The passouer. Of the cloude.

* Num. 1. 11.
Leu. 1. 11.
Deu. 1. 11.

And the Lorde spake vnto Mo-
ses in y^e wyldernesse of Synay,
in the fyrste moneth of the secode
yere, after they were come out
of the lande of Egypte, sayinge:
let the chyliden of Israel offer Passeouer in
hys season: eue the xiiij. daye of thys moneth

at euen let them kepe it in hys season, accor-
dyng to all the ceremonies of it, and accor-
dyng to all the maners therof. And Moses
spake vnto the chyliden of Israel, that they
shulde offer Passeouer, and they offered Pas-
seouer the xiiij. daye of the fyrst moneth at
euen in y^e wyldernesse of Synay: accordynge
to all that the Lorde commaunded Moses.
euen so dyd the chyliden of Israel.

And certayne men were despyled by
the soule of a man, that they myght not offer
Passeouer the same daye. And they came be-
fore Moses and Aaron the same daye. And y^e
men sayde vnto hym: We are despyled vpon y^e
soule of a man: wherfore are we kepte backe,
that we maye not offer an offerynge vnto the
Lorde in the due season, amonge y^e chyliden of
Israel? And Moses sayde vnto the: Stand
still, & I wyll heare what the Lorde will co-
maunde concernynge you. And the Lorde spa-
ke vnto Moses sayinge: speake vnto y^e chyl-
iden of Israel and saye: If any man amonge
you or youre chyliden after you be vncleane
by the reason of a carse, or is in the waye
farre from you, and will offer Passeouer vnto
the Lorde: the xiiij. daye of the secode mo-
neth at eue let them offer it, and eate it with
swete bredd and iowre herbes: let them leane
none of it vnto the moorninge: * nor breake
any bone of it: But accordynge to all the or-
dynaunce of the Passeouer let them offer it.

* Num. 1. 11.
Leu. 1. 11.

But the man that is cleane and is not in
a iourney, & yet was negligēt to offer Pas-
seouer: the same soule shall pryncipe from hys
people, because he brought not the offerynge
of the Lorde in hys due season: that man shall
bere hys synne. And yf a straunger dwell
amonge you, and wyl offer Passeouer vnto
the Lorde, accordynge to the ordinaunce of
Passeouer and maner therof, he shall offer it
thus: Ye shall haue one lawe both for y^e stra-
nger, and for hym that was bozne at home
in the lande.

And the same daye that the Tabernacle
was reared vp, a cloude couered the habi-
tacyon, whych was as a tabernacle of the
wytnesse: and at euen there was vpon the ha-
bitacyon, as it were the similitude of fyre vnto
the moorninge. So it was alwaye, the
cloude couered it by daye, and the similitude
of fyre by nyghte. And when the cloude was
taken vp fro the tabernacle, then the chyl-
den of Israel iourneyed: and where the cloude
abode there the chyliden of Israel pitched
theyr tentes. At the mouth of the Lorde
the chyliden of Israel iourneyed, and at the
mouth of the Lorde they ptyched. And as lo-
ge as the cloude abode vpon the habitacyon
they laye still: and when the cloude tarped
vpon the habitacyon longe tyme, the
chyliden of Israel kepte the watche of the
Lorde, and iourneyed not.

And

And it chaunced y^e whā the cloude abode
a few dayes vpon the habitacyon, they abode
in their tentes, accordynge to the commaunde-
ment of the Lorde: and they iourneyed also at
the commaundment of the Lorde. And it hap-
pened that whā the cloude abode vpon the
habitacyon fro euen vnto the moorninge, and
was take vp in that moorninge, then they iour-
neyed. Whether it was by daye or by nyght
that the cloude was take vp, they iourneyed.
Or yf the cloude tarped two dayes or a mo-
neth, or a longe ceason vpon the habitacyon,
and remayned thereon, the chyliden of Israel
abode still, and iourneyed not. And as sone as
the cloude was taken vp, they iourneyed. At
the mouth of the Lorde, they rested in the te-
tes, and at the commaundment of the Lorde,
they iourneyed, keeping y^e watche of the Lorde,
at the commaundment of the Lorde by the
hande of Moses.

The x. Chapter.

The trompettes of siluer. The Israelites departe
from Sinai. The captaynes of the host are nombred.
Hobab refuseth to go with Moses.

And the Lorde spake vnto Mo-
ses, sayinge: Make the two trom-
pettes of siluer: of an whole peece
shalt thou make the, y^e thou mayst
vie them to call the congregacyon together,
and when the hoost shall iourneye. Therfore
shall they blowe with the, that all the mul-
titude maye reioyce to the before the doore of
the tabernacle of wytnesse. And yf they blowe
but one trompet, then the princes which are
heedes ouer y^e thousandes of Israel shall co-
me vnto the. But yf ye trompe, the hostes y^e
lye on the east partes shall go forwarde. And
ye trompe the second tyme, the hoost y^e lyeth
on the south syde shall take their iourneye: for
they shall trompe when they take their iour-
neyes. But when the congregacion is to be
gathered together, they shall blowe only, and
not trôpe. And the sonnes of Aaron y^e pzeast
shal blowe wth their trôpettes, & ye shall haue
the as a lawe for euer in your generacions.

And yf ye go to warre in your lāde against
your enemyes that were you, ye shall blowe
with the trompettes: and ye shall be remem-
bered before the Lorde your God, to be saued
from your enemyes. Also in the daye of your
gladnes, and in your feaste dayes, and in the
begynning of your monethes, ye shall blowe
the trompettes ouer your burnt sacrificies &
peaceoffringes, that they maye be a remem-
braunce for you before youre God. I am the
Lorde your God.

And it came to passe the twētyth daye of
the second moneth in the second yere, that y^e
cloude was taken vp from the habitacyon
of wytnesse. And the chyliden of Israel toke
their iourney out of the desert of Sinai, & the
cloude rested in the wyldernesse of Pharan.

And the fyrst toke their iourney at the mouth
of the Lorde, by the hande of Moses. In the
first place went the standart of the hooste of
Iuda, accordynge to their armies, whose cap-
tayne was Nahasson the sonne of Amina-
dab. And ouer the hoost of the tribe of y^e chil-
den of Issachar, was Nathanel the sonne of
zuar. And ouer the hoost of the trybe of the
chyliden of Zabulon, was Eliab the sonne of
Helon. And the habitacyon was take dow-
ne: and the sonnes of Serlon & Herari went
forth bearyng the habitacyon.

And the hoost of Ruben went forth with y^e
their standart and armyes, whose captayne
was Eluzar the sonne of Sedeur. And ouer
the hoost of the trybe of the chyliden of Si-
meon was Salamiel the sonne of Suri. And
ouer the hoost of the trybe of y^e chyl-
den of Gad was Eliasaph the sonne of De-
guel. The Gabahtites also went forwarde
and bare the sanctuarye, & and the other
dyd set vp the habitacyon agaynst they came.
And the standart of the hoost of the chyliden
of Ephraim went forth accordynge to theyr
armyes, whose captayne was Elisama the
sonne of Amiad. And ouer the hoost of the
tribe of the sonnes of Manasse, was Sama-
liel the sonne of Debazur. And ouer the hoost
of the trybe of the sonnes Ben Iamin was
Abidan the sonne of Sedecom.

And the standart of the hoost of the chyl-
den of Dan came forth (hauing all the hostes
together) thowout their armyes: whose
captayne was Ahiezer the sonne of Ammi-
Saddai. And ouer the hoost of the trybe of
the chyliden of Aser, was Pagiel the sonne of
Ochram. And ouer the hoost of the trybe of
the chyliden of Rephail, was Ahira y^e sonne
of Enā. These are the iourneys of the chyl-
den of Israel thowout theyr armyes: and
thus the hoostes remoued.

And Moses sayde vnto Hobab the
sonne of Raguel the Midianite: which was
Moses father in lawe: we go vnto the place
of which the Lorde sayd: I wyll geue it you.
Come thou therfore with vs, & we wyll do
the good: for the Lorde hath promysed good
vnto Israel. And he answered hym: I wyll
not go: but will departe to myne awne land
and to my kynred. He sayde: Whynaye, leane
vs not: for thou knowest oure mansions in
the wyldernesse: and thou hast bene to vs in
steade of eyes. And yf thou go with vs
loke what goodnesse the Lorde sheweth vnto
vs, the same wyll we shewe vnto the.

And they departed from the mount of the
Lorde, the dayes iourney: and the arke of
the testament of the Lorde went before them
in the thre dayes iourneye, to serche oute a re-
styng place for them. And the Lorde made a
shadowe for the thowowe the cloude by day,
when they went out of the tentes.

And

The people

Numeri

murmur,

Mir Jam is leprous,

Numeri:

Jo. Ibiis,

And it fortuned, that whā the arch went forth, Moyses sayde: * Ryle vp Lorde, and let thynne enemyes be scattered: and let them that hate the, flye before the. And when the arch rested, he sayde: Returne O Lorde vnto the many thousandes of Israel.

The .xii. Chapter.

The people murmured. They desired flesh. They loathed manna. The wauncing fapth of Moyses. The Lord beareth the burden of Moyses to seueren of the sun: spentes, and they prophesie. He rapeth quayles. The fild rauens are punished.



And it fortuned, y whan * the people dyd wykedlye, it was a dyspleasure in the eares of the Lord. And whē the Lord heard it, his countenance was prouoked to wrath, & the fier of the Lord burnt among the, & consumed the y were the vttemost of y hoost. And y people cried vnto Moyses. And whā Moyses made intercessio vnto y Lord, y fier quēched. And y name of y place was called y Chaberah, because y fier of the Lord burnt among them.

And the rascall people that was amonge them, fell a lustyng, and turned them selues and wepte: euen as dyd also the chyldren of Israel: and sayde: who shall geue vs flesh to cate? we remembre the fysh which we dyd cate in Egypt for naught, & the Cucumbers, and melons, lkes, onyons & garleke. But nowe oure soule is dryed awaye, for we can se nothyng els, saue Manna.

The manna was as * coriander seed, and (to se to) lyke Bedellid. And the people wēt about and gathered it, and groude it in milles, or bet it in morters, and baked it in panes, and made cakes of it. And the tast of it was like vnto the tast of an oyle cake. And whan the dewe fell downe vpon the hooste in the nyght, the Manna fell vpon it.

And whan Moyses herde the people wepe thozowout theyr householdes, eury mā in y doze of his tent, y face of the Lord was prouoked vnto wrath exceedingly: & it greued Moyses also. And Moyses sayde vnto the Lord: wherfore hast thou dealt cruelly with thy seruaut? And wherfore haue I not found fauour in thy syght, seying that thou puttest the weyght of all this people vpon me: haue I concealed all this people? Or haue I begottē the: hat y shuldest saye vnto me: caste them in thy bolome (as a nurse beareth the sucke) vnto the lande, which thou swarest vnto their fathers: where shulde I haue fleshe, to geue vnto all this people, which wepe before me, saying: geue vs flesh that we maye cate? I am not able to beare all this people alone, seying it is to heuy for me. If thou deale thus with me, kyll me, I praye the, yf I haue founde fauour in thy syght, that I se not my wretchednes.

And the Lord sayde vnto Moyses, * ga-

ther vnto me. Ixx. mē of the elders of Israel, which thou knowest, that they are y elders of the people and officers ouer the: and thou shalt byng the vnto the tabernacle of witness, that they maye stande there with the: And I will come downe, and talke with the there, and take of the sprete which is vpon the, and put vpo them, and they shall beare the burthen of the people with the, lest thou be constrained to beare it alone.

And saye thou vnto the * people: be halowed agaynst tomorowe, and ye shall cate flesh: for your whynnyng is in the eares of the Lord, seing ye sayd: who shall geue vs flesh to cate? we were happye in Egypt: therfore the Lord wyll geue you flesh, and ye shall cate. Ye shall not cate one daye nor two, nor fyue dayes, neyther ten, nor twenty dayes: but euen a moneth longe, vntyll it come out at the nactrels of you: and make you to par-braike, because that ye haue cast the Lord a-lyde which is amonge you: and haue wepte before hym, saying: why came we thus oute of Egypt?

And Moyses sayde: * spre hundred thousande foemen are there of the people, among which I am. And thou hast sayd: I wyll geue them flesh, that they maye cate a moneth lōge. Shall the shepe & the ore be slayne for them, to fynde them? ether, shall all the fysh of the see be gathered together for the to serue them? And the Lord sayde vnto Moyses: Shall * the Lordes hande be waxed shorter? Thou shalt se nowe whither my word shall come to passe vnto the, or not.

And Moyses went out, and tolde the people the saying of the Lord, and gathered the lxx. elders of the people, and set them rounde aboute the tabernacle. And the Lord came downe in a cloude, and spake vnto hym, and toke of the sprete that was vpon hym, and gaue it vnto the lxx. elders. And it fortuned that when the sprete rested vpon them, they apphied, & did not cease. But there remayned two of the men in the hoost: the name of the one was Eldad, and the name of y other Medad. And the sprete rested vpon them, and they were of them that were wypten, and went not out vnto the tabernacle, but prophesied in the hoost. And there ran a pōg man, and tolde Moyses and sayd: Eldad and Medad do prophesye in the hooste. And Josua the sonne of Nun the seruaut of Moyses * one of hys yonge men, answered & sayde: master Moyses, * forbyd them. And Moyses sayde vnto hym: enuyest thou for my sake? * wolde God y all the Lordes people coulde prophesye, and that the Lord wold put hys sprete vpon them. And Moyses gat him into the hoost, he and the elders of Israel.

And there went forth a wynde from the Lord: and * brought quayles from the see: and let

and let the fall about the hoost, euen a daies tozney rounde about on eury syde of y hoost, and * they dyd fynde in the apye as it were two cubites hye ouer the erth. And the people stode vp, and all that day and all y nyght, and on the morowe they gathered quayles. And he that gathered a lytle, gathered ten homers ful. And they spred them abroad rounde aboute the hoost. * And whyle the flesh was yet betwene their teeth, and yet it was chewed vp: beholde, the countenance of the Lord was moued agaynst y people, & the Lord * slewe the people with an exceedynge great plague. And the name of the place was called, the graues of lust, because they buryed the people that lusted, there. And the people toke their * tozneye from the graues of lust vnto Hazeroth, and bode at Hazeroth.

The .xii. Chapter.

Aaron & Mir Jam grudge agaynst Moyses. Mir Jam is stricken with leprosy, and healed at the prayer of Moyses.



And * Mir Jam and Aaron spake agaynst Moyses, because of y woman of Jude which he had taken: for he had taken to wyfe one of Jude. And they sayde: hath the Lord in dede spoken only thozow Moyses: hath he not spokē also by vs? And the Lord hearde it. But Moyses was a very * meke mā, aboue all the men of the earth. And the Lord spake at once vnto Moyses vnto Aaron and to Mir Jam: come out ye thre vnto * the tabernacle of witness, and they came out all thre.

And the Lord came downe in the * pyl-ler of the cloude, and stode in the * doze of the tabernacle, and called Aaron and Mir Jam: And they went out both of the. And he said: heare my wordes. If there be a prophete of the Lordes amonge you, I wyll knowe of him in a visyō: and wyll speake vnto him in slepe. My seruaut Moyses is not so, which is faithfull in all myne house. Vnto him wil I speake * mouth to mouth in a visyō: but in rydels and symplitudes both not he se the Lord. Wherfore then were ye not afrayed to speake agaynst my seruaut Moyses? And the Lord was moued vnto wrath agaynst them, and he went his waye: and the cloude departed from the tabernacle. And beholde, Mir Jam was become * leprous, as it were snowe. And Aaron looked vpon Mir Jam, and beholde, she was leprous, and Aaron sayde vnto Moyses: I beseech the my Lord, put not the synne vpon vs, which we haue folishly commytted and spined. Oh, let her not be as one that commeth out of hys mothers wombe, and whose halfe flesh is eaten awaye.

And Moyses cryed vnto the Lord, saying: Heale her, O God, I beseeche the. And the Lord sayde vnto Moyses: If her father had

spyt in her face, shulde she not be ashamed seuen dayes? let her be shutte out of the hoost seuen dayes, and after that, let her be receaued in agayne. And Mir Jam was shut out of the hoost seuen dayes: and the people remoued not, tyll she was brought in agayne. * And after ward the people remoued from Hazeroth, and pitched in the wyldernes of Pharan.

The .xii. Chapter.

Certaine men are sent to searche the lande of Canaan. Ad the Lord spake vnto Moyses saying: * Send me out to searche the lande of Canaan, which I geue vnto the chyldren of Israel: of eury trybe of their fathers shall ye sende a man, and let them all be suche as are rulers among them. And Moyses at the commaundement of the Lord sent forth out of the wyldernes of Pharan suche men as were all heades of the chyldren of Israel: Their names are these.

Of the trybe of Ruben, Sammua the sonne of zacur. Of the trybe of Symeon, Saphat the sonne of hazi. Of the trybe of Iuda, Caleb the sonne of Iephune. Of the trybe of Iachar, Igeal the sonne of Joseph. Of the tribe of Ephraim, Osea the sonne of Nun. Of y trybe of Ben Jamin, Palathi the sonne of Raphu. Of the trybe of Zabulon, Gadiel the sonne of Sodi. Of the tribe of Ioseph, namelpe of the trybe of Manasse, Gaddi the sonne of Sufi. Of the trybe of Dan, Amiel the sonne of Gemali. Of the trybe of Aser, Sethur the sonne of Michael. Of the trybe of Nephthali, Nahbi the sonne of Naphsi. Of the trybe of Gad, Gueli the sonne of Machi. These are the names of the men, which Moyses sent to spye oute the lande. And Moyses called the name of Osea the sonne of Nun, Josua.

And Moyses sent them forth to spye oute the lande of Canaan, and sayde vnto them: get you vp thys waye southwarde, that ye maye go vp into the hye contrey, and se the lande what maner thyng it is, & the people that dwelleth therein: whyther they be stroge or weake, ether fewe or many, and what the lande is y they dwell in, whyther it be good or bad: and what maner of cyties they be, y they dwell in, whyther they dwell in tentes or walled townes: and what maner of lāde it is: whether it be fat or leane, and whether there be trees therein or not. Be of a good courage, and bynge of the frute of the lande: And it was about the tyme that grapes are fyrst ripe.

And so they went vp, & searched out the lande from the wilderness of zin vnto Rehob, as men come to hemath, & they ascended vnto the south, and came vnto Hebzon, where Abinā was & Seclai & Chalmāni, y the sonnes

the sonnes of Enack. Iherozon was buylt seven yere before Enack in Egypt. And they came vnto Iherozon of Escol, and cut downe there a braynch with one cloustre of grapes and twayne bare it vpon a staffe: and they brought also of the pomegranates and of the figges. And the place was called Iherozon: because of the cloustre of grapes which the children of Israel cut downe thence.

And they turned back agayne from Iherozon of the lande after forty dayes. And they went and came to Moyses and Aaron, and vnto all the multitude of the chyldren of Israel, in the wilderness of Pharan: which is Cadis, and brought them worde. And also vnto all the congregacion, and shewed the frute of the lande. And they tolde hym, and sayde: we came vnto the lande whether thou sendest vs, and surely it floweth with mylke and honye: and here is of the frute of it. Neuerthelesse, the people be stronge that dwell in the lande, and the cityes are walled and excedynge greate: and moreover, we sawe the chyldren of Enack there. The Amaleckites dwell in the south contrey, and the Hethites, Jebusites, & the Amozites dwell in the mountaynes, & the Cananites dwell by the see, and by the coaste of Iordan.

And Caleb spyled the people that was sent vnto the lande before Moyses, saying: we will go vnto, and conquerre it: for we be able to overcome it. But the men that went vnto with hym, sayde: We be not able to go vnto against the people: for they are stronger than we. And they brought vnto an euell repozte of the lande which they had searched, saying vnto the children of Israel: The land which we haue gone thowowe to searche it out, is a lande that eateth vnto the inhabitants thereof: and the people that we sawe in it, are men of a greate stature. And there we sawe also gyautes, the chyldren of Enack, which come of the gyautes. And we seemed in our sight as it were grechoppers, and so we did in theyr sight.

The xiiij. Chapter.

The people murmur agaynst God, and wolde haue stoned Caleb & Josue. The searchers of the lande speake Amalech killeth the Israelites.



And all the multitude of the people cryed out, and wepte thowout that nyght, and all the chyldren of Israel murmured agaynst Moyses and Aaron.

And the whole congregacion sayde vnto them: wolde God that we had dyed in the lande of Egypt, either that we had dyed in this wilderness. Wherefore hath the Lorde brought vs vnto this lande to fall vpon the swerde: and that our wyues, and our children shulde be a praye vnto them: where it is not better, that we retourne vnto Egypte

agayne? And they sayde one to another: we will make a captayne, and retourne vnto Egypt agayne.

But Moyses and Aaron fell on theyr faces before all the congregacion and multitude of the chyldren of Israel. And Josua the sonne of Nun, and Caleb the sonne of Iephune (which were of them that searched the lande) rent theyr clothes, and spake vnto all the companie of the chyldren of Israel, saying: The lande which we walked thowowe to searche it, is a very good lande. If the Lorde hath lust to vs, he will bringe vs into this lande and geue it vs, which is such a lande as floweth with mylke and honye. But in any wyse rebell not ye agaynst the Lorde. Neither nede ye to feare the people of the lande: for they are but bread for vs. The shadowe is departed from them, and the Lorde is with vs, feare them not therefore.

But all they which were in that multitude, bade stone them with stones. And the glorie of the Lorde appeared in the tabernacle of witness, before all the chyldren of Israel. And the Lorde sayde vnto Moyses: How longe do this people prouoke me, and howe longe will it be vnto they beleue me: for all the signes which I haue shewed among them, I will smyte them with the pestilence and destroye them: and will make of them a greater nacion and a myghtier then they.

And Moyses sayde vnto the Lorde: then the Egyptians shall heare it, for thou broughtest this people in thy myght from amonge them. And it will be tolde to the inhabitants of this lande also: for they haue hearde thy word, that thou Lorde art amonge this people: and that thou Lorde art sene face to face, and that thy cloude standeth ouer them, and that thou goest before them by daye tyme in a pyller of a cloude, and in a pyller of fyre by nyght. If thou shalt kyll all this people as they were but one man, then the nacions which haue heard the fame of thee, will saye: The Lorde is not able to bringe in this people into the lande which he swore vnto them: but hath slayne them in the wilderness.

And nowe I beseeche thee, let the power of my Lorde be greate, according as thou hast spoken, saying: the Lorde is longe yere be angrie, and full of mercy, and suffereth iniquitie, and synne, and leaueth no man innocent, and visiteth the vncyphousnesse of the fathers vpon the chyldren, in the third and fourth generacion: be mercifull I beseeche thee vnto the synne of this people, according as thou hast forgiven this people from Egypt, euen vntill nowe.

And the Lorde sayde: I haue forgiven it.

it, according to thy request. But as truly as I lyue, all the earth shall be fylled with the glorie of the Lorde. But all those men which haue sene my glorie and my miracles which I dyd in Egypt and in the wilderness and haue tempted me nowe this x. tymes, and will not hearken vnto my voyce, shall not see the lande which I swore vnto their fathers: neither shall any of them that prouoked me see it. But my seruant Caleb: with whom there was another maner of spete: and because he hath folowed me vnto the vtmost, hym will I bringe into the lande which he hath walked in, and his seed shall inheret it, and also the Amalekites & Cananites which dwell in the playne contrey. Tomorrow turne you, and get you into the wilderness: euen by the waye of the redd see.

And the Lorde spake vnto Moyses & Aaron, saying: howe longe doth this euell multitude murmur agaynst me? I haue heard the murmurings of the chyldren of Israel with the which they murmur agaynst me. Tell them therefore: As truly as I lyue (sayth the Lorde) I will do vnto you, euen as ye haue spoken in myne eares. Your carcases shall lye in this wilderness. And all you that were tolde thowout your nombres, from xx. yere and aboue (which haue murmured agaynst me) shall not come into the land, ouer which I sware vnto myne hande, to make you dwell therein, saue Caleb the sonne of Iephune, and Josua the sonne of Nun.

But your children which ye saye shulde be a praye, them I will bring in, & they shall knowe the land which ye haue refused, and your carcases shall lye in this wilderness. And your children shall wander in this wilderness xl. yeres, & suffer for your whoredom, vntill your carcases be wasted in the wilderness, after the nombre of the dayes in which ye searched out the lande euen forty dayes, & euery daye for a yere shall ye beare your vncyphousnesse euen xl. yere, and ye shall knowe my displeasure. If the Lorde haue sayde that I will do it vnto all this euell congregacion that are gathered together agaynst me. For in this wilderness they shall be consumed, and here they shall dye.

And the men which Moyses sent to search the lande, & which (when they came agayne) made all the people to murmur before hym, and brought vnto a sleaender vpon the lande, euen those men that did bring vnto that sleaender vpon it, as though it had bene euell dyed in a greate plague before the Lorde. But Josua the sonne of Nun & Caleb the sonne of Iephune which were of the men that wente to search the lande, lyued still. And Moyses tolde these sayings vnto all the chyldren of Israel, and the people toke great sorowe.

And they rose vnto early in the morninge,

and gat them vnto the toppe of the mountayne, saying: * lo, we be here, and will go vnto the place of which the Lorde sayde vnto vs, for we haue synned. And Moyses sayde: wherefore will ye go on this maner, beyond the worde of the Lorde: it will not come well to passe: go not vnto therefore: (for the Lorde is not amonge you) that ye be not slayne before your enemyes. For the Amalekites and the Cananites are there before you, and ye will fall vpon the swerde, because ye are turned awaye fro the Lorde, and the Lorde will not be with you.

But they presumed obstinately to go vnto the hyll top. Neuerthelesse, the arch of the testament of the Lorde, and Moyses departed not out of the host. When the Amalekites and the Cananites which dwell in that hyll, came downe, and smote them, and bewed them euen vnto Hozma.

The xv. Chapter.

The dyynckofferings of them that enter into the lande. The punishment of hym that synneth of arrogancye of pride.



And the Lorde spake vnto Moyses, saying: speake vnto the children of Israel and saye vnto them: * when ye be come in to the lande of your habitacions, which I geue vnto you, & will offer an offering vnto the Lorde. Namely, a burnt offering of a speciall sacrifice, cyther of a vowe or of a willinge mynde, and in your princypall feastes, to make a swete sauoure vnto the Lorde, of the oren of the flocke.

Then * lett hym that offereth his offering vnto the Lorde, bring also a meate offering of a tenth deale of flour, myngled with the fourth parte of an hin of oyle, & a fourth part of an hin of wyne for a dyynck offering, and offer with the burnt offering or any other offering: when it is a lambe. Or if it be a ram, thou shalt offer for a meate offering, two tenth deales of flour, myngled with the fourth part of an hin of oyle: and for a dyynck offering, thou shalt offer the fourth parte of an hin of wyne for a swete sauoure vnto the Lorde.

And when thou offerest a bullocke for a burnt offering or for a speciall vowe or peace offering vnto the Lorde, let him bring with a bullocke a meate offering of .iij. tenth deales of flour myngled with halfe an hin of oyle. And thou shalt bring for a dyynck offering euen halfe an hin of wyne, for an offering of a swete sauoure vnto the Lorde. After this maner, shall it be done for an ox, or for a ram, or for a labe or a kyd. Like what nomber thou makest in these, such a nomber shalt thou make in the also. And according to the nomber of suche offerings, thou shalt increase the meate offerings and the dyynck offerings.

All that are of your selues shall do these thinges after this maner, to offer an offering of swete sauour vnto the Lorde. And yf a straunger soggozne with you, or whoso euer be amonge you in your generaciōs, and will offer an offering of a swete sauour vnto the Lorde: euen as ye do, so he shall do. One ordinaunce shall be both for you of the congregacion, and also for the straunger. It shall be an ordinaunce for euer in your generaciōs, both vnto you and to the straunger before the Lorde. One lawe and one maner shall serue, both for you and for the straunger that soggozeth with you.

And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel, and saye vnto them: * When ye become into the lande to the which I bring you, then whē ye will eate of the bread of the lande, ye shall take vp an heueoffering vnto the Lorde. Ye shall take vp a cake of the fyist of your dow for an heue offering, * as ye do the heueoffering of the barne, euen so ye shall heue it. Of the fyist of your dowe ye shall geue vnto the Lorde an heueoffering in your generaciōs.

And yf ye ouersee your selues, and obserue not all these commaundementes, which the Lorde hath spoken vnto Moses: euen all that the Lorde hath commaunded you by the hande of Moses, from the fyist daie that the Lorde commaunded Moses, and hence forwarde amonge your generaciōs. Yf it happen that ought is commytted ignorantely of the congregacion, all the multitude shall offer a bullocke for a burnt offering, to be a swete sauour vnto the Lorde, with the meat offering and bypuck offering thereto, according to the maner, and an hegoate for synne. And the preast shall make an atonement for all the multitude of the chyldren of Israel, and it shall be forgiven them: for it is ignorance. And they shall bypunge theyr offering for a sacrifice vnto the Lorde: & theyr synofferynge before the Lorde for their ignorance. And it shall be forgiven vnto all the multitude of the chyldren of Israel, and vnto the straunger that dwelleth amonge you: seinge all the people were in ignorance.

* If any one soule synne thozow ignorance, he shall bypunge a she goate of a yere olde for synne. And the preaste shall make an atonement for the soule that synned ignorantly, with the synneofferynge before the Lorde to reconcile hym: and that it maye be forgiven hym. And both thou that art borne of the chyldren of Israel and the straunger that dwelleth amonge you, shall haue both one lawe, whoso doeth synne thozowe ignorance.

But the soule that doeth ought presumptuously, whether he be an Israelite or a straunger, the same blasphemeth the Lorde.

And that soule shall be rote out from among his people, because he hath despyed the word of the Lorde, and hath broken bys commaundement, that soule therfore shall perishe, and his synne shall be vpon him.

And whyle the chyldren of Israel were in the wyldernesse, they founde a man that gathered styckes vpon the * Sabbath daye. And they that founde him gatherynge styckes, brought hym vnto Moses and Aaron and vnto all the congregacion: * and they put him inwarde, seying it was not declared what shulde be done vnto him. And the Lorde sayde vnto Moses: Let the man die: and let all the multitude stone him with stones without the hoost. And all the multitude brought him without the hoost, & stoned him with stones, and he dyed as the Lorde commaunded Moses.

And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel and byd them: that they * make them gardes in the quarters of theyr garmentes thozow out their generaciōs, and put vpon the garde of the quarters a ryband of yelow sylke. And the garde shall be vnto you to loke vpon it, that ye maye remembre all the commaundementes of the Lorde, and do them: and that ye like not after your awne hert or your awne eyes: after the which ye vse to go a whooring: but ye shall remembre rather and do all my commaundementes, and be holy vnto your God: I am the Lorde your God, which broughte you oute of the lande of Egypte, for to be your God. I am the Lorde your God.

The .xvi. Chapter.

The rebellion of Cozab, Dathan and Abiram.



And * Cozab the sonne of Iezabab the sonne of Cabath the sonne of Leui, and Dathan & Abiram the sonne of Elab, and On the sonne of Peleth, the sonne of Ruben: rose vp before Moses,

with other men of the chyldren of Israel, two hundred and fiftye, which were captaynes of the multitude great and famous men in the congregacion: & they gathered them selues together agaynst Moses and Aaron, & sayde vnto

vnto them: ye make moche to do, seynge all the multitude are holy euerie one of the, and the Lorde is amonge them: Why beaue ye your selues vp above the congregacion of the Lorde?

And when Moses heard it, he fell vpon his face, and spake vnto Cozab and vnto all his company, saying: to morowe the Lorde will shewe who are his, who is holy, & who ought to appoche vnto him, and whom he hath chosen to come to him. This do therfore, take you sypcrpannes, both Cozab and all his company and do sypcr therein, and put censin in them before the Lorde to morowe. And the man whom the Lorde doth chose, the same shall be holy. Ye make much to do, ye chyldren of Leui.

And Moses sayde vnto Cozab: * heare ye chyldren of Leui: Is it but a small thinge vnto you, that the God of Israel hath separated you from the multitude of Israel: and brought you to him selfe, to do the scrupce of the dwelling place of the Lorde, and to stāde before the multitude, and to minystre vnto him: he hath take the to him and all thy brethren the sonnes of Leui with the, and seke ye the offyce of the preaste also. For which cause both thou and all thy company are gathered together agaynst the Lorde: And what is Aaron, that ye murmur agaynst him?

And Moses sent, and called Dathā and Abiram the sonnes of Elab, which sayde: we wyl not come vp. Is it a small thyng, that thou hast brought vs oute of a lande that floweth with mylke and hony, to kyll vs in the wildernes, and to raygne ouer vs also? Hast thou brought vs vnto a lande that floweth with mylke and hony, and geuen vs inheritance of feldest and vyneyardes? Wilt thou pull out the eyes of these men: we wyl not come vp.

And Moses waxed very angry, & sayde vnto the Lorde. Turne not thou vnto theyr offering. I haue not taken so muche as an asse from them, neyther haue I hurte any of them. And Moses sayde vnto Cozab: Be thou and all thy company before the Lorde both thou, they, and Aaron to morowe. And take euery man his censel, and put censin in them, that ye maye offre before the Lorde: euery man of the two hundred and fiftye take his censeloure, thou also Aaron, that euery one maye haue his censel. And they toke euery man his censel, and put sypcr in them, and layed cens theron, and stode in the doore of the tabernacle of witnesse with Moses and Aaron. And Cozab gathered all the congregacion agaynst them vnto the doore of the tabernacle of witnesse.

And the glozy of the Lorde appeared vnto all the congregacion. And the Lorde spake vnto Moses and Aaron, saying: separate

your selues from amonge this congregacion, that I maye consume them atonce. And they fell vpon their faces and sayde. * O most myghty God of the spertes of all fleshe, yf one man hath synned, wylt thou be wroth with all the multitude? And the Lorde spake vnto Moses saying: speake vnto the congregacion and saye: Get you awaye from about the dwelling of Cozab, Dathan and Abiram. And Moses rose vp, and went vnto Dathan and Abirā, and the elders of Israel followed him. And he spake vnto the congregacion, saying: departe from the tentes of these wicked men, and touche nothing of theirs: lest ye perishe in all their synnes. And so they gate them from the dwelling of Cozab, Dathan and Abirā on euery syde. And Dathan and Abiram came out and stode in the doore of their tentes with their wyues, their sonnes and their lytle chyldren.

And Moses sayd: Herby ye shall knowe the Lorde hath sent me to do all these workes, and that I haue not done them of mine awne minde. If these men dye & comen deth of all men: or yf they be dyspyted after the visitacion of all men, then the Lorde hath not sent me. But and yf the Lorde make a newe thyng, and the earth open her mouth and swallowe them vp with all that they haue: and they go downe quyk into hell: then ye shall vnderstande, that these men haue prouoked the Lorde.

And it fortunēd as he had made an ende of speakynge all these wordes, * the grounde cloued asunder that was vnder the: & the earth opened her mouth, and swallowed them vp, and their houses, and all the men that were with Cozab and all their goodes. And they and all that they had, wēt downe alque vnto hell, and the earth closed vpon them: and they perished from amonge the congregacion. And all Israel were aboute them stedd at the crye of the. And they sayd: lest the earthe swallowe vs vp also. And there came oute a sypcr from the Lorde, and consumed the two hundred and fiftye men that offered cens.

And the Lorde spake vnto Moses, saying: Speake vnto Eleazar the sonne of Aaron the preaste, that he take vp the censers oute of the burnynge, and skatter the sypcr here and there, for the censers of these synners are halowed in theyr deatthes: and let them make of them thynne beaten plates for a coueryng of the aultare. For they offered them before the Lorde, and therfore they are halowed, and they shall be a sygne vnto the chyldren of Israel.

And Eleazar the preast toke the brasen censers which they that were burnt had offered, and beate them thynne for a coueryng of the aultare, to be a remembraunce vnto the

* Deute. x. a
Num. xxi. b
Isai. cxi. c

* Ecce. xlii. a

* Leui. xxi. f.

* Deu. xxi. e.

* Leu. xxi. b.

the chyldren of Israel, that no straunge which is not of the seed of Aaron, come nere to offer cens before the Lord, that it happen not vnto hym lyke as vnto Corah and hys companye, as the Lorde sayde of hym by the bande of Moses.

But on the morowe all the multitude of the chyldren of Israel murmured agaynst Moses and Aaron, sayinge: ye haue kylled the people of the Lord. And it fortuned that when the multitude was gathered agaynst Moses and Aaron, they looked towarde the tabernacle of witness. And beholde, when they were entered into it, the cloude covered it, and the glory of the Lorde appeared. And Moses and Aaron came before the tabernacle of witness. And the Lorde spake vnto Moses, sayinge: Set you from amonge this congregation, that I maye consume them quickly. And they fell vpon their faces.

And Moses sayde vnto Aaron: take a censser, and put fier therin out of the aulter, and powre on cens, and go quykly vnto the congregacion, & thou mayest obteyne forgiveness for them. For there is wrath gone oute from the Lorde, and there is a plague begonne. And Aaron toke as Moses comaunded him, and ran into the myddes of the congregacion: and beholde, the plague was begonne amonge the people, and he put on cens, and made an atonement for the people. And when he stood betwene the dead and them that were alive, the plague ceased. They that dyed in this plague, were xiiij. thousande and seuen hundred: besyde them that dyed aboute the busynes of Corah. And Aaron went againe vnto Moses before the doore of the tabernacle of witness, and the plague ceased.

The xvii. Chapter.

¶ Aarons rodd buddeth & beareth blossomes.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel: and take of euery pryncce of them a rodd, after the houses of their fathers, euen twelue rodde: and write euery mans name vpon his rodd. And wryte Aarons name vpon the rodd of Levi: for euery rodd is for a house of their fathers. And put them in the tabernacle of witness, eue in the place where I mete you. And the mans rod whom I chole, shall blossom. And I wyll make cease from me the grudginges of the chyldren of Israel, whereby they grudge agaynst you.

And Moses spake vnto the chyldren of Israel, and all the prynces gaue hym euery pryncce ouer their fathers houses, a rod, euen twelue rodde: and the rodd of Aaron was amonge the rodde. And Moses put the rodde before the Lorde in the tabernacle of

witness. And on the morowe, Moses went into the tabernacle of witness: and beholde, * the rodd of Aaron for the house of Levi was budded, and bare blossomes and almonds. And Moses brought out all the rodde from before the Lorde vnto all the chyldren of Israel: and they looked vpon them, and toke euery man his rodd.

And the Lorde sayde vnto Moses: bring Aarons rod agayne before the witness to be kepte for a token of the chyldrens rebellion, and that their murmuring maye cease from me, and that they dye not. And Moses dyd as the Lorde comaunded him, euen so dyd he. And the chyldren of Israel spake vnto Moses, sayinge: beholde, we are wasted awaye & consumed: we all come to naught: whosoever commeth nye the dwelling of the Lorde, dyeth. Shall we vterly consume awaye?

The xviii. Chapter.

¶ The office of the Leuites. The tribes and their leuites must be geuen them. Aarons heritage.



And the Lorde sayde vnto Aaron: Thou and thy sonnes and thy fathers house with thee, shall beare the faute of that which is done amysse in the holy place.

And thou and thy sonnes with thee shall beare the faute of that which is done amysse in your presthode. * And thy brethren of the tribe of Levi and of thy fathers house: holden shalt take vnto the, that they maye be toynd vnto the and minystre vnto the: euen vnto the and thy sonnes with the before the tabernacle of witness. They shall wayte vpon the and vpon all the tabernacle: onely let them not come nye the vesselles of the sanctuary and the alter, that they and ye also dye not. And they shall be by the, and wayte on the tabernacle of witness for all scrupce of the tabernacle, and let no straunger come nye vnto you.

Therefore shall ye kepe the holy place and the aulter, that ther fall nomore wrath vpon the chyldren of Israel: beholde, I haue take your brethren the Leuites from amonge the chyldren of Israel, which as a gyft of yours are geuen vnto the Lorde, to do the scrupce of the tabernacle of witness. Therefore shalt thou and thy sonnes with the take hede vnto your prestces office for all thynges & pertyne vnto the aulter, and for all & are with in the vayle. And se that ye serue: for I haue geue your prestces office vnto you as a gyft: and therefore the straunger that cometh nye, must be slayne.

And the Lorde spake vnto Aaron: behold, I haue geuen the the keepinge of myne heueofferpynges of all the halowed thynges of the chyldren of Israel. Euen vnto the, I haue geuen them for the anoyntinge, and to thy sonnes, for a dutye for euer. They shall be thyne

be thyne of most holy from the fyre of the altare. All theyr sacrificyes for all theyr meate offerpynges, synneofferpynges or trespass offerpynges, which they bynge vnto me, are most holy. It is thyne and thy sonnes. In the most holy place shalt thou eat it: and all that are males shall eat of it: let it be holy vnto y.

And this also is thyne * the heueofferpynges of theyr gyftes, thowowe out all the waueofferpynges of the chyldren of Israel: I haue geue them vnto the and thy sonnes, and thy daughters with y, to be a dutye for euer and all that are cleane in thy house, shall eat of it, all the fatt of the ople, and all the fatt of the wyne and of the corne, whiche they shall offre vnto the Lorde for fyrst frutes, the same haue I geuen vnto the. And whatsoeuer is fyrst rypp in theyr lande whiche they bynge vnto the Lorde, shall be thyne: and all that are cleane in thyne house, shall eat of it.

All dedicate thynges in Israel, shall be thyne. All that breaketh the matrice in all flethe that men bynge vnto the Lorde, whether it be of men or beastes, shall be thyne. After the later the fyrst borne of man shalt thou redeme, and the fyrst borne of vncleane beastes shalt thou redeme lyke wyse. Those that are to be redemed, shalt thou redeme fro the age of a moneth, for the value of the money, namely for fyue syckles after the syckle of the sanctuary. A syckle maketh twenty halfpes. But the fyrst borne of oxen, sheepe and goates shalt thou not redeme. For they are holy, therefore shalt thou sprinkle theyr bloude vpon the alter, and shalt burne theyr fatt vpon the sacrifice for a swete sauoure vnto the Lorde.

And the flesch of the is thyne * as the wauebest and the ryght shoulder. These are thyne. All the holy heueofferpynges whiche the chyldren of Israel offre vnto the Lorde, haue I geuen the and thy sonnes and thy daughters with the, to be a dutye for euer: let it be a salted couenaunte for euer, before the Lorde, both vnto the & to thy seed with the.

And the Lorde spake vnto Aaron: * shalt haue none inheritaunce in their lande, neither shalt thou haue any parte amonge them. I am thy parte and thy enherytaunce amonge the chyldren of Israel. Beholde, I haue geuen the chyldren of Levi all the tenth in Israel to enheryte, for the scrupce whiche they serue in the tabernacle of witness. Neither must the chyldren of Israel henceforth come nye the tabernacle of witness, lest they beare synne and dye. But the Leuites shall do the scrupce in the tabernacle of witness & beare theyr synne. It shall be a lawe for euer i youre generacions, that amonge the chyldren of Israel they possesse none inheritaunce. But the tythes of the chyldren of Israel whiche they paye as an heueofferpyng vnto the Lorde, I haue geue the Leuites to enherite. And

therefore I haue sayed vnto them. Amonge the chyldren of Israel ye shall possesse none inheritaunce.

And the Lorde spake vnto Moses sayinge: speake vnto the Leuites and saye vnto them when ye take of the chyldren of Israel the tythes which I haue geuen you of the for youre enheritaunce, ye shall take an heueofferpyng of that same for the Lorde: euen the tenth parte of that tythe. And this youre heueofferpyng shall be reckened vnto you, eue as though it were of the corne of the barne, or out of the fulnesse of the wyne presse.

Of this maner ye shall therefore separate an heueofferpyng vnto the Lorde, of all youre tythes which ye receaue of the chyldren of Israel, and ye shall geue therof vnto y Lorde an heueofferpyng, whiche shall belonge to Aaron the preste. Of all youre gyftes, ye shall take out all the Lordes heueofferpynges: euen the fatt of theyr halowed thynges.

Therefore thou shalt saye vnto them: when ye haue taken awaye the fatt of it from it, it shall be coued vnto the Leuites, as yfit were the encrease of the corne floore, or y increase of the wyne presse. And ye shall eat it in all places, both ye and youre householdes, for it is youre rewarde for youre scrupce in the tabernacle of witness. And ye shall beare no synne by the reason of it, when ye haue take from it the fatt of it: neither shall ye vnhalowe the holy thynges of the chyldren of Israel lest ye dye.

The xix. Chapter.

¶ Of the redd kowe. The lawe of hym that dyeth in the tabernacle, and of hym also that toucheth any vncleane thyng.



And the Lorde spake vnto Moses and Aaron sayinge: this is y ordinance of the lawe whiche the Lorde hath comaunded sayinge: speake vnto the chyldren of Israel, that they bynge the a redd kowe without spot, and wherein is no blemish, and vpon which neuer came yocke. And ye shall geue her vnto Eleazar the preste, & he maye bynge * her without the hoste, & cause her to be slayne before hys face.

And let Eleazar y preste take of her bloude with hys synger, and sprinkle it before y tabernacle of witness seuen tymes. And cause the kowe to be burnt in his syghte w * hys skynne, fleshe and bloude. And the dounge of hyr shall be burne also. And let the preste take Cedar wodd, and Isape and purple cloth, and cast it vpon the kowe as she burneth. Then let the preste wash hys clothes, and he shall bathe hys flesch in water, and then come into the hoste, and the preste shall be vncleane vnto the euen.

And he y burneth her, shall wash hys clothes in water, and bathe hys flesch in water, and be

The water of stryffe. Numeri.

and be vncleane untill euen. And a man that is cleane, shall take vp the ashes of the kowe, and put the without the hoste in a cleane place. And it shall be kepte for the multitude of the chyldren of Israel * for a sprenklyng water and for an atonement of synne. Therfore, he that gathered the ashes of the kowe, shall walke bys clothes, & remayne vncleane vntyll euen. And thys shall be vnto the chyldren of Israel and vnto the straunger that dwelleth amonge them, a statute for euer.

* he that toucheth the deed body of any man, shall be vncleane seuen dayes. And he shall purifye hym selfe with thys water the thyrde daye and the seuenth daye, and he shall be cleane. But yf he purifye not hym selfe the thyrde daye and the seuenth daye, he shall not be cleane. Whosoever toucheth the carcase of any man that is deed, and spynklyeth not hym selfe, defyleth the dwellinge of the Lorde: and that soule shall be rote out of Israel, because the spynklyng water was not sprenkled vpon hym. He shall be therfore vncleane, and bys vncleane shall remayne vpon hym.

Thys is the lawe of the man that dyeth in a fet: all that come into the tent, and all that is in the tent, shall be vncleane seuen dayes. And all the vessels that be open whych haue no lyd nor couerynge vpon them, shall be vncleane. And whosoever toucheth one that is slayne with a swerde in the felde, or a deed persone, or a bone of a deed man, or a graue: shall be vncleane seuen dayes.

Therfore, for an vncleane persone they shall take of the burnt ashes of the synofferynge, & runnyng water shall be put therto in a vessell. And let a cleane persone * take a foye and dyppe it in the water, & spynkle it vpon the tent, and vpon all the vessels, and on the soules yf were there in, and vpon hym that touched a bone, or a slayne persone, or a deed body, or a graue. And the cleane persone shall spynkle vpon the vncleane the thyrde daye and the seuenth daye. And the seuenth daye he shall purifye hym selfe, & walke bys clothes, & bathe hym selfe in water, and shall be cleane at euen.

But the man that is vncleane, and spynklyeth not hym selfe, the same soule shall be destroyed from amonge the congregacyon: because he hath defyled the holy place of y Lorde, and the spynklyng water hath not bene spynkled vpon hym, therfore shall he remayne vncleane. And thys shall be a perpetuall lawe vnto them. And he that spynklyeth the spynklyng water, shall walke bys clothes.

And he that toucheth the spynklyng water, shall be vncleane vntyll euen. And what soeuer the vncleane persone toucheth, shall be vncleane. And yf soule that toucheth it, shall be vncleane vntyll the euen.

* Num. xiii. b.
* Num. xxi. c.
* Eccl. xxi. b.
* Agge. ii. c.

* Psal. li. b.

The. xx. Chapter.
The people murmured. They haue water euen oute of the rocke. And denpeth the israelites passage thow we hys realme. The death of Aaron in whose roome Eleazar succeedeth.

And the chyldren of Israel came to the whole multitude into the desert * of Sin in y fyrst moneth, and the people abode at Cades. And there dyed Miriam, and was buryed there. But there was no water for the multitude. And they gathered them selues together agaynst Moyses & Aaron. And the people chode with Moyses, and spake, sayinge: wolde God that we had perished, when oure brethren dyed before the Lorde. Why haue ye brought the congregacyon of the Lorde vnto thys wyldernesse, that both we and oure catell shulde dye in it? * Wherefore haue ye made vs to go oute of Egypte, to bringe vs into this vngreatous place, which is no place of seed nor of fygges nor vynes, nor of pograntes, nether is there any water to drynke?

And Moyses and Aaron went from the congregacyon vnto the doore of the tabernacle of witness, and fell vpon theyr faces. And they cryed vnto the Lorde and sayde, O Lorde God, heare the crye of this people, and open them the treasure, euen a fonteyne of lypynge water, that they maye be satisfied, and that theyr murmure maye cease. And the glory of y Lorde appered vnto them. And the Lorde spake vnto Moyses sayinge: take the rodd, and gather thou and thy brother Aaron the congregacyon together, and speake vnto the rocke before theyr eyes, and it shall geue forth bys water. And thou shalt bringe them water out of the rocke, to geue the company dryncke, and theyr beastes also.

* And Moyses toke the rodd from before the Lorde, as he commaunded hym. And Moyses & Aaron gathered the congregacyon together before the rocke: and Moyses sayde vnto them: heare ye rebellions, must we fetty you water oute of this rocke? And Moyses lyfte vpon bys hande, and with bys rodd he smote the rocke twotymes, and the water came oute abundantly, and the multitude dryncke and theyr beastes also.

And the Lorde spake vnto Moyses & Aaron: because ye beleued me not, to sanctifye me in the eyes of the chyldren of Israel, therfore ye shall not bringe thys congregacyon into the lande whyche I haue geuen them. Thys is the water of stryffe, because y chyldren of Israel stroue with the Lorde, & he was sanctified in them.

And Moyses sent messengers from Cades vnto the kynge of Edom. Thus sayeth thy brother Israel: Thou knowest all y trauell that hath happened vs, oure fathers went doune into Egypte, and we haue dwelt in Egypte a longe tyme, and the Egyptians vexed vs & oure fathers. And wha we cryed vnto



The brasen serpent. Numeri. Jo. Ixii.

vnto the Lorde, he herde oure voyce, and sent an angell, and hath sett vs by out of Egypt. And beholde, we are in Cades, eue in the uttermost cyte of thy border. We wyll go now thow we thy countre: but * we will not go thow we the felde, or by nyepardes, nether wyll we dryncke of the water of the fountaynes, we wyll go by the kynges hye waye, and nether turne vnto the ryghte hande nor to the lefte, vntyll we be past thy countre. And Edom answered hym. Thou shalt not go by me, lest I come out agaynst the with the swerde. The chyldren of Israel sayde vnto hym: we wyll go by the beate waye: and yf I and my catell drynke of thy water, I wyll paye for it. I wyll but onely (without any harme) go thow we on my fete. He answered. Thou shalt not go thow we. And Edom came oute agaynst hym with moche people, and wpyth a myghtie power. And thus Edom denied to geue Israel passage thow his countre: wherfore Israel turned awaye from hym.

And the chyldren of Israel departed from Cades, and came vnto mount Hor with all the congregacyon. And the Lorde spake vnto Moyses and Aaron in mount Hor, harde by the coaste of the lande of Edom sayinge: Aaron shall be gathered vnto bys people, for he shall not come into the lande whyche I haue geuen vnto the chyldren of Israel: because ye disobeyed my mouth at the water of stryffe. Take Aaron and Eleazar his sonne, and bringe them by into mount Hor, and thou shalt strypp Aaron out of bys vestmentes, and put them vpon Eleazar bys sonne, and Aaron shall be gathered vnto bys people and shall dye there.

And Moyses dyd as the Lorde commaunded: and they wet by into mount Hor in the syghte of all the multitude. And Moyses toke of Aarons clothes, and put them vpon Eleazar bys sonne * and Aaron dyed there in the toppe of the mount. And Moyses and Eleazar came doune oute of the mount. Whan all the multitude sawe that Aaron was deed, they mourned for Aaron thyrty dayes, thow we oute all the householdes of Israel.

The. xxi. Chapter.
Israel banqueted with kynge Arab. The fyre serpentes stinge them. The kynges, Schon and Og are ouercome in batell.

And when kynge * Arab the Cananite whyche dwelt toward the south, harde tell y Israel came by the waye that the spyes had founde oute, he foughte agaynst Israel, and toke some of them prisoners. And Israel vowed a vowe vnto the Lorde, and sayde: If thou wylt deliuer this people into my hande, I wyll vterly destroye theyr cyties. And the Lorde herde the voyce of Israel, and deliuered them the Cananites. And they destroyed them and theyr cyties, &

* Num. xxi. c.

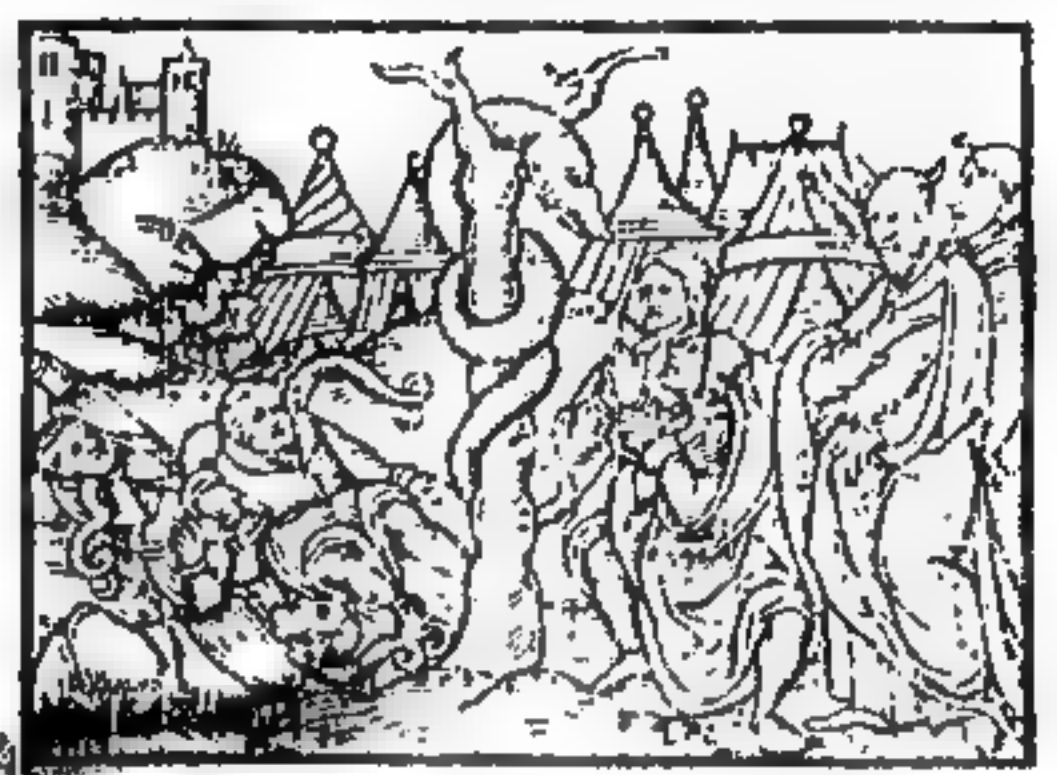
* Num. xxi. c.

* Num. xxi. c.

* Deute. x. b.
* and. xxi. c.

* Num. xxi. c.

called the name of the place * Horma. And they departed from mount Hor by the waye of the redd see: to compasse the land of Edom. And the soule of the people fainted by the waye. And y people spake agaynst God & agaynst Moyses * wherfore hast thou brought vs oute of Egypte, for to dye in the wyldernesse? for here is nether bread nor water, & oure soule lotheth thys lyghte breade.



Wherfore the Lorde sent fyre serpentes amonge the people, whych stonge them: and moche people of Israel dyed. Therfore the people came to Moyses and sayde: we haue synned, for we haue spoken agaynst the Lorde & agaynst the, * make intercessyon to the Lorde, that he take awaye the serpentes from vs. And Moyses made intercessyon for the people. And the Lorde sayde vnto Moyses: * make the a fyre serpent, & set it vpon a sygne, y as many as are bytten, maye loke vpon it, & lyue. * And Moyses made a serpent of brasse, and set it vpon a sygne. And when the serpentes had bytten any man, he behelde the serpent of brasse, and was healed.

* And the chyldren of Israel departed thence, and pytched in Oboth. And they departed fro Oboth, and pitched at the heapes of Abarim: euen in the wyldernesse whyche is by the playne of Moab on the east syde. And they remoued thence, and pytched vpon the ryuer of zared. And they departed thence, and pytched on the other syde of Arnon, which is in the wyldernesse, and cometh oute of the colles of the Amozites: for Arnon is the border of Moab, betwene Moab and the Amozites. Wherfore it is spoken in the booke of the warre of the Lorde, what thyng he dyd in the redd see, & in the ryuers of Arnon. And the heade of the ryuers, that goeth doune to the dwelling of Ar, and stretcheth vnto the border of Moab: from thence it turneth vnto Beer. The same is Beer, or well wherof the Lorde spake vnto Moyses: gather the people together, and I wyll geue them water. Then Israel sange thys songe: Arple by well, singe ye vnto him. The princes dygged thys well, the captaynes of the people dygged it, with the teacher, and with theyr stanes.

And from the wyldernesse they went to Matana,

* Deute. x. b.
* Jude. i. b.
* Deute. x. a.
* Num. xxi. a.
* i. Cor. x. a.
* Sap. xvi. a.
* Gen. xii. b.
* i. Reg. xii. b.
* Acta. viii. d.
* John. vi. b.
* i. Reg. xii. b.
* i. Reg. xii. b.
* i. Reg. xii. b.
* Num. xxi. c.

Matana, and from Matana to Bahalict, & from Bahalict to Bamoth, and from Bamoth to Balay that is in the felde of Moab vnto the top of the hyll that appeareth before Iehon. And Israel sent messengers vnto Sehon, kynge of the Amozites, sayinge: * I will go thowowe thy lande: we will not tourne into thy felde, or vyneyardes, nether drynke of the waters of y well: but we will go a longe by the kynges hys waye, vntill we be past thy countre. * But Sehon wolde geue Israel no licence to passe thowowe hys countre, but gethered all hys people together and went oute agaynst Israel into the wyldernesse. And he came to Iapaza and foughte agaynst Israel.

* And Israel smote him in the edge of the swerde, and conquered hys lande, fro Arnon vnto Iakob: and vnto the chyldren of Ammon. For the border of the chyldren of Ammon was, * ströge. And Israel toke all these cities and dwelt in all the cyties of the Amozites: in Ieshon and in all the townes that longe therto. For Ieshon was the cytie of Sehon the kynge of the Amozites, whiche fought before agaynst the kynge of y Moabites, and toke all his lande out of hys hnde, euen vnto Arnon. Wherefore they saie in the prouerbe: come to Ieshon, and let the cytye of Sehon be bylt & repayred: for there is a fyre gone out of Ieshon, and a flamme fro the cytie of Sehon, and hath consumed Ar in Moab, and the inheritous of the hys places in Arnon. Wo be to the Moab: o people of Chamos, ye are vndone, he hath put his sonnes to fyghte, and hys daughters to captiuite vnto Sehon kynge of the Amozites. Theyr empire is lost from Ieshon vnto Dibon, and we made a wyldernesse euen vnto Ropha, whych reacheth vnto Mediba. And thus Israel dwelt in the lande of the Amozites. And Moses sent to serche oute Iazer, and they toke townes belongynge therto, and rooted oute the Amozites that were there in.

* And they tourned and went by towarde Balan. And Og the kynge of Balan came out agaynst them, he and all his people to fyght at Adzei. And the Lorde sayde vnto Moses, feare him not, for I haue deliuered him in thy hande, and all his people, and hys lade. And thou shalt do to him as thou dydest vnto Sehon the kynge of the Amozites which dwelt at Ieshon. They smote hym therfore, and his sonnes, and all his people, vntill ther was nothyng lefte hym. And they conquered hys lande:

The. xxi. Chapter.

¶ Change Balac sendeth for Balaam (whose name in the Hebrew is written Bilcam) Balaams alle speaketh.

And the chyldren of Israel departed and pitched in the felde of Moab, on the other syde of Iordane, ouer against Iericho. And * Balac y sonne of ziphor lawe all that Israel had done to the Amozites: and the Moabites were sore afrayed of the people, because they were many, and so stode in feare of the chyldren of Israel. And Moab sayde vnto the elders of Moabian: now shall this companye lycke vs vp all that are rounde aboute vs, as an oxe lycketh vp the graile of the felde. And Balac the sonne of ziphor was kynge of the Moabites at that tyme.

He sent messengers therfore vnto * Balaam the sonne of Beor in Bethor (whych is by the ryuer in the lande of the chyldren of his folke) to call him, sayinge: beholde, there is a people come out of Egypte, & beholde, they couer y face of the erth, & dwell ouer agaynst me. Come nowe therfore & curse thys people for my sake. For they are to myghtie for me, yf so perauenture I myght be able to smyte them & to dryue them oute of the lande. For I wote that he whome thou blessest, is blessed, and whome thou cursest is cursed.

And the elders of Moab and the elders of Moabian departed, hauynge the rewarde of the lothlayinge in theyr hande. And they came vnto Balaam, and tolde him the wordes of Balac. He answered them: tary here thys nyght, and I will byynge you worde, euen as the Lord shall saye vnto me. And the Lordes of Moab abode with Balaam.

And God came vnto Balaam and sayde, what men are these wyth the? And Balaam sayde vnto God: Balac the sonne of ziphor kynge of Moab hath sent vnto me, sayinge: beholde, there is a people come out of Egypt and couereth the face of the erth: come nowe therfore, and curse them for my sake, yf so perauenture I maye be able to ouercome them in batell, and to dryue them oute. And God sayde vnto Balaam: So not thou with them, nether curse the people, for they are blessed.

And Balaam rose vp in the mornynge & sayde vnto the Lordes of Balac: get you vnto youre lande: for the Lorde will not suffre me to go wyth you. And y Lordes of Moab rose vp, & went vnto Balac and sayde: Balaam wolde not come wyth vs. And Balac sent agayne a greater companye of Lordes and moze honorable then they: whiche came to Balaam, and told him: Thus sayeth Balac the sonne of ziphor: oh, let not bynge let y, but come vnto me, for I will greatly promote the vnto greete honoure, and will do whatsoeuer y sayest vnto me, come I praye the, curse thys people for my sake.

And Balaam answered and sayde vnto y seruantes of Balac: * If Balac wolde geue me

geue me hys housefull of syluer and golde, I canot go beyonde the worde of the Lord my God, to do lesse or moare. Nowe therfore tarye ye here thys nyght: that I maye wete, what the Lorde will saye vnto me moare. And God came vnto Balaam by nyghte, & sayde vnto him: If the men come to call the, ryse vp and go with them: but loke what I saye vnto the, that shalt thou do.

And Balaam rose vpearly, and sadeld hys asse, & went with the Lordes of Moab. And the countenance of God was angrye because he went. And the angell of the Lorde stode in the waye agaynst hym, as he rode vpon hys asse, and hys two seruantes were wyth hym. And when the asse sawe the angell of the Lorde stode in the waye, and hauynge a swerde drawen in his hande, the asse turned asyde oute of the waye, and went out into the felde. And Balaam smote the asse, to turne her into the waye.

But the angell of the Lord stode in a path betwene the vyneyardes, and there was a wall on the one syde & another on the other. And whē the asse sawe y angell of the Lorde, she wrenched vnto the wall, and thrust Balaams fote vnto the wall, and he smote her agayne. And the angell of y Lorde went forther and stode in a narowe place, where was no waye to tourne, ether to the ryght hande or to the lyfte. And whē the asse sawe the angell of the Lorde, she fell downe vnder Balaam: and Balaam was wroth, and smote the asse with a staffe. And the Lorde opened the mouth of the asse, & she sayed vnto Balaam: what haue I done vnto the, that thou hast smytten me nowe thre tymes? And Balaam sayde vnto the asse: because thou hast mocked me: I wolde also there were a swerde in myne hande, for euen nowe wolde I kyl the. And the asse sayde vnto Balaam: am not I thyne asse whiche thou hast rydden vpon sence thou wast bozne vnto thys daye? Was I euer wont to do so vnto the? he sayde: nay.

And the Lorde opened the eyes of Balaam and he sawe the angell of the Lorde standinge in the waye, hauynge a swerde drawen in hys hande. he bowed hym selfe therfore, and fell flat on hys face. And the angell of the Lorde sayde vnto hym: Wherefore hast thou smytten thyne asse thre tymes? beholde, I came out as an aduersary, because thou makest thy waye contrary vnto me, and the asse sawe me, and went backe fro me thre tymes: or els yf he had not turned fro me (geynge place to me that stode in the waye.) I had surely slayne the, and saued her alyue. Balaam sayd vnto the angell of the Lord: I haue synned: for I wist not that thou stdest in the waye agaynst me. Nowe therfore yf it displeaseth the I will turne home agayne. The angell sayde vnto

Balaam: go with the men: but, what I saye vnto the, that shalt thou speake. And so Balaam went with the Lordes of Balac.

And when Balac herde that Balaam was come, he went out to mete hym vnto a cytie of Moab, whiche is in the border of Arnon, euen in the vtmost coast. And Balac sayde vnto Balaam: dyd I not sende for the, to call the? And wherfore camest thou not vnto me? because I am not able to promote the vnto honoure? And Balaam made answer vnto Balac: Loo, I am come vnto the. And can I nowe saye any thinge at all. The worde that God putteth in my mouthe, that shall I speake. And Balaam went wyth Balac, and they came vnto a cytie of Iretes. And Balac offered oxen and shepe, and sent rewards for Balaam and for the Lordes y were wyth hym. And on the mornynge Balac toke Balaam, and brought hym by into the hys place of Baal, that thēce he myght se the vtmost parte of the people.

The. xxi. Chapter.
Balaam blesseth the people.

And Balaam sayd vnto Balac: I lac: bylde me here seuen alters and prepare me here seuen oxen and seuen rammes. And Balac dyd as Balaam sayde. And Balac and Balaam offered on euery alter an ore and a ram. And Balaam sayd vnto Balac: stande by the sacrifice, and I will goo yf happily the Lorde will mete me: and whatsoeuer he sheweth me, I will tell the, and he wēt forth alone. But God met Balaam, and Balaam sayde vnto hym: I haue prepared seuen alters, and haue offered vpon euery alter, an ore and a ram. And the Lorde put a sayinge in Balaams mouth, and sayde: go agayne to Balac and saye on thys wyle. And whan he went agayne vnto him, loo, he stode by hys sacrifice, he and all the Lordes of Moab. And he toke vp hys parable and sayde: * Balac y kynge of Moab hath sett me from Hesopotamia out of y mosttaynes of y east (sayge:) come, curse Iacob for my sake: come, & despye Israel. howe shall I curse hi, who God hath not cursed? or howe shall I despye him, whom God hath not despyed? from the toppe of the rockes I se hym, and from the hylls I beholde hym: loo, the people shall dwell by the selfe, and shall not be rekened among the nacionys. Who can tell y dust of Iacob, and the nobre of the fourth parte of Israel? I praye God, that my soule maye dye the death of the ryghteous, & that my last ende maye be lyke hys. And Balac sayde vnto Balaam: what hast thou done vnto me? I fet the to curse myne enemyes, and beholde, thou hast blessed them. he answered and sayde: must I not kepe that & speake it, whych the Lorde hath put in

put in my mouth: And Balac sayde vnto hym: Come I praye the with me vnto another place, whence thou mayest se them, and thou shalt se but the vtmost parte of them, and shalt not se them all: curse them out of y place for my sake. And he brought him into a felde (where men myght se farre of) euen to the toppe of an hyll, and byt seue alteres, and offered an oxe and a ram on euery alter. And he sayd vnto Balac: stande here by thy sacrifice, whyle I go yonder. And the Lord mette

* Num. xxi. 9. Balaam, and * put a worde in hys mouth & sayd: go agayne vnto Balac, and thus saye. And when he came to hym: beholde, he stode by his sacrifice, & the Lordes of Moab with hym. And Balac sayde vnto him: what hath the Lord sayde?

* 1 Corin. i. 6. and, f. c.

And he toke vp his parable & answered: ryse vp Balac and heare, and herke vnto me thou sonne of ziphor. * God is not a mā that he shulde lye, nether the sonne of a man that he shulde repent: shulde he saye, and not doo? or shulde he speake, and not make it good? beholde, I haue taken vpon me to blesse, for he hath blessed, and it is not in my power to alter it. * He behelde no vanyte in Jacob, nor sawe tranayll in Israel. The Lordes hys God is w him, and the presence of the kyng is amonge them. * God brought them oute of Egypte, he hath strength as an unicorn. There is no forcery in Jacob, nor soothsaying in Israel. * It is nowe tolde vnto Jacob & Israel, what God hath wrought. Beholde, the people shal ryse vp as a lyoness, and heue vp hym selfe as a lyon. He shall not lye downe, untill he eate of the praye, and drynke the bloude of them that are slayne.

* Num. xxi. 1. b

And Balac sayde vnto Balaam: nether curse them nor blesse them. But Balaam answered and sayde vnto Balac: tolde not I the sayinge: all that the Lord speake, that I must doo? And Balac sayde vnto Balaam: come I praye the, and I wyll byynge the yet vnto another place: yf peradventure it shal please God, that thou mayst thence curse the for my sake. And Balac broughte Balaam vnto the toppe of Peor, that boweth toward the wyldernes of Iesymon. And Balaam sayde vnto Balac: make me here seuen alteres, and prepare me here seuen oxen, and seuen rammes. And Balac byd as Balaam had sayde, and offered an oxe and a ram on euery alter.

The. xxiii. Chapter.

* Balaam prophesied of the kynge of Israel and of the comynge of Christ. Balac is angrie with Balaam. The destruction of the Amelikeites, and of the hemites.

Ad when Balaam sawe that it pleased the Lord that he shulde blesse Israel, he went not as he byd twyle before to sett soothsayinge, but sett hys face toward the wyldernes. And Balaam lyfte vp

hys eyes, and loked vpo Israel as he laye accorpyng to his trybes, and the spyrte of God came vpon him. * And he toke vp hys parable and sayde: Balaam the sonne of Beor hath sayde: the man whose eye is open hath sayd: he hath sayde, whiche heareth the wordes of God and seyth the visyons of the almyghtie, and falleth downe with open eyes.

* Num. xxi. 1. b

Howe goodly are thy tentes o Jacob, and thyne habitacions o Israel: eue as the valleyes are they layed abrode, and as gardens by the ryuers syde: as the tentes whiche the Lord hath pyched, and as cyper trees besyde the waters. * The water droppeth out of his bouket, and hys seed shal be many waters. * And hys kyngdome shal be exalted. * God broughte hym out of Egypte: as the strength of an unicorn he is vnto hym. He shall eate the nacyns hys enemyes, and gnawe the bones, & perce the thorowe with his arrowes. * He couched hym selfe, and laye downe as a lyon, and as a lyoness, who shall sterce hym vp: blessed is he that blesseth the, & cursed is he that curseth the.

* Gen. xxi. 1. b

And Balac was wroth wth Balaam, and smote hys handes together, and Balac sayde vnto Balaam: I sent for the to curse myne enemyes, and beholde, thou hast blessed the thre tymes. Therefore nowe gett the quickly vnto thy place. I thought that I wolde promote the vnto honoure, but lo, the Lord hath kept the backe fro worshyppe. Balaam answered vnto Balac: tolde I not thy messengers which thou sentest vnto me, sayinge: * If Balaam wolde geue me his house full of syluer and golde, I cannot passe the worde of the Lord, to do ether good or bad of myne a wone nynde: But what the Lord sayeth, that am I compelled to speake. And nowe beholde, I go vnto my people: come therfore, and I wyll aduertise the, what this people shal do to thy folke in the later dayes. And he toke vp hys parable and sayde: Balaam the sonne of Beor hath sayde, the man whose eye is open, hath sayde. He hath sayde that heareth the wordes of God, and hath knowledge of the most hye, and beholdeth the visyon of the almyghtie, and that falleth with open eyes: I shall se hym, but not nowe I shall beholde hi, but not nye. * There shall come a starre of Jacob, and ryse a sceptre of Israel, and shal synge the costes of Moab & vndermyne all the chyldre of Seth. * And Edom shal be possessed, and Seir shall fall to the possession of the enemyes, and Israel shall do manfully. Out of Jacob shall come he that shal haue dominio, and shal destrope the remnant of the cytie.

* Gen. xxi. 1. b

* 11. Regum. xxi. 1. b

* 11. Regum. xxi. 1. b

* 11. Regum. xxi. 1. b

* 11. Regum. xxi. 1. b

* 11. Regum. xxi. 1. b

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* 11. Regum. xxi. 1. b

* 11. Regum. xxi. 1. b

* 11. Regum. xxi. 1. b

* 11. Regum. xxi. 1. b

perpsh vterly. And he loked on the kentyes and toke vp hys parable, and sayde: stronge is thy dwellinge place, and thou puttest thy nest in a rocke, neuerthelesse the kentye shal be roted out, vntill I flur take the presoner: And he toke vp his parable and sayd: Alas, who shall lye when God doeth thys? The Syppes also shal come out of the coste of Italy, and subdue I flur, & subdue Cher, and he hym selfe shal perithe at the last. And Balaam rose vp, and went and returned to hys place: and Balac also went hys wape.

The. xxv. Chapter.

* The people commeth to fornicacion with the daughters of Moab. Phinehes killeth zamez and cozbi. God commaundeth to kyll the Moabianites.

Ad Israel dwelt in Sittim, and the people began to committe whoredome with the daughters of Moab, which called the people vnto y sacrifice of theyr goddes.

* And the people byd eate, and worshypped theyr goddes, & Israel coupled him selfe vnto Baal Peor. And the indignacion of the Lord was prouoked agaynst Israel, and the Lord sayde vnto Moses: take all the heades of the people, & hange the vp before the Lord agaynst the sonne, that the wrath of the Lordes countenance maye be tounch awaye from Israel. And Moses sayd vnto y iudges of Israel: * enery one slaye hys men that were soynd vnto Baal Peor.

And beholde, one of the chyldren of Israel came and broughte vnto his brethren, a Moabianish wyfe euen in the syghte of Moses, and in the sight of all y multitude of the chyldren of Israel, that wepte before the doore of the tabernacle of witness. * And when Phinehes the sonne of Eleazar the sonne of Aaron the preaste sawe it, he rose vp out of the myddes of the companie, and toke a weapon in hys hande, and went after the man of Israel into the tent, and thrust them thorowe: both the mā of Israel and also the woman, euen thorowe the belly of her. And the plague ceased fro the chyldre of Israel. * And there dyed in the plague. xxiii. thousande.

And the Lord spake vnto Moses saying: * Phinehes the sonne of Eleazar the sonne of Aaron the preaste, hath touned myne anger awaye from the chyldren of Israel, why he was gelous for my sake amonge them, that I had not consumed the chyldren of Israel in my gelousye. Wherefore saye: beholde, * I geue vnto him my couenaunt of peace, and he shal haue it, & his seed after him, euen the couenaunt of the preastes offyce for euer because he was gelous for his Goddes sake, and made an attonement for the chyldren of

Israel. The name of y Israelite whych was slayne with the Moabianish wyfe was zamez the sonne of Salu, a Lorde of an house and kyndred of Symeon. And the name of the Moabianish wyfe that was slayne, was Cozbi y daughter of Zur, a heed ouer the people of an house and kyndred of Moabian.

And the Lord spake vnto Moses, saying: * bere the Moabianites, and synge them, for they trouble you with theyr wyfes, whiche haue begyled you by disceate in the cause of Peor, and in the cause of theyr syster Cozbi the daughter of a Lorde of the Moabianites, which was slayne in the daye of the plague for Peor sake.

The. xxvi. Chapter.

* The chyldren of Israel are nombred.

Ad it fortuned, that after the plague, y Lord spake vnto Moses & vnto Eleazar the sonne of Aaron the preste, sayinge: * take the nombre of all the multitude of the chyldren of Israel from. xx. yeare and aboue thorowe out theyr fathers houses, all that are able to goo to warre in Israel. And Moses and Eleazar the preast spake vnto them in the feldes of Moab, by Iordane ouer agaynst Jericho, from. xx. yeare and aboue, as the Lord commaunded Moses & the chyldren of Israel, whan they were come oute of Egypte.

* Ruben the eldest sonne of Israel. The chyldren of Ruben: Hanoch, of whome cometh the kyndred of the Hanochites: and Palu of whom cometh the kyndred of the Palutites. Of Hefron, cometh the kyndred of the Hefronites: of Carmi, cometh the kyndred of the Carmites. These are the kyndredes of y Rubenites, and they were in nombre. xlii. thousande seuen hundred & thyrtye. And the sonnes of Palu: Eliab. And y sonnes of Eliab: Henuel, Dathan and Abiram.

These is that Dathan and Abiram, which were famous in the congregacyon, & stroue agaynst Moses and Aaron in the copanye of Cozab, when they stroue agaynst the Lord. * And the erth opened her mouth, and swallowed them vp. Cozab also was in the death of that multitude, what tyme the fyre consumed two hundred and ffty men, and they became a sygne: not withstanding, the chyldren of Cozab dyed not.

And the chyldren of Symeon after theyr kyndredes were: Henuel, of whom cometh y kyndred of the Henuelites: Jamin, of whome cometh the kyndred of the Jaminites: Jachin, of whome cometh the kyndred of the Jachinites: of Zareh, cometh the kyndred of the Zarehites. And of Saul, cometh the kyndred of the Saulites. These are the kyndredes of Symeon: eue. xlii. thousande & li. hundred.

The chyldre of Gad after theyr kyndredes were: Zephon, of whom cometh the kyndred of the

are nombred

These are the children of Ephraim after

And the Lorde spake vnto Moyses, sayig:
vnto these the lande shalbe deuoyded to inher-
ret, accordyng to the nombre of names. * To
many thou shalt geue the moare inheritaun-
ce, and to fewe the lesse: to euery tpybe shall
the inheritaunce be geuen accordyng to the
nombre therof. Not withstandyng, the lade
shalbe

ꝑꝑo. lxxv.

(whole names were Hagla, Noha, Hagla, Melcha and Tirza) came, and stood before Moses and Eleazar the priest, and before the lordes, and all the multitude by the doore of the tabernacle of witness, saying: oure father dyed in the wyldernes: and * was not in the companie of them that gathered them selues together against the Lorde in the congregacyon of Corah. But he dyed in hys awne tynne, and hadd no sonnes. Wherefore then is the name of our father taken awaye from amonge his kindred, because he hath no sonne? * Geue vnto

¶ What must be offered on every feast daye.

And

And the Lord spake vnto Moses saying: Commande the children of Israel, and saye vnto them: My offering and my byed for my sacrifices which are made for a sweete sauoure, shall ye obserue in theyr due season. And I shall saye vnto them: * This is the offering which ye shall offer vnto the Lord. ij. lambes of a yere olde without spot daye by daye, for a continuall burnt offering. One lambe shalt thou offer in the morning, and the other at euen. * And thereto the tenth part of an epha of flour for a meat offering myngled with beaten oyle conteyninge the fourth part of an hin. It is a dayly burnt offering, such as was ordeyned in the mounte Sinai for a sweete sauoure a sacrifice vnto the Lord. And let the drinck offering of the same be the fourth part of an hin for one labe, and in the holy place shalt thou commaunde the wyne to be powred vnto the Lord.

23 And the other labe thou shalt offer at eue after the maner of the meat offering and the drinck offering of the morning: a sacrifice shalt thou offer for a sweete sauoure vnto the Lord. And on the Sabbath daye two lambes of a yere olde a pece, and without spot, and two tenth deales of flour for a meat offering myngled w oyle, and the drinck offering thereto. The burnt offering of the Sabbath must be done in the selfe Sabbath, belyde the dayly burnt offering and his drinck offering.

And in the beginninge of youre monethes, ye shall offer a burnt offering vnto the Lord: two yonge bullockes, and a ram, and vij. lambes of a yere olde without spot: and iij. tenth deales of flour for a meat offering myngled with oyle for one bullocke, and ij. tenth deales of flour for a meat offering myngled with oyle for one ram. And a tenth deale of flour myngled with oyle for a meat offering vnto one lambe, for a burnt offering and a sweete sauoure and a sacrifice vnto the Lord. And theyr drinck offerings shall be halfe an hin of wyne vnto one bullocke, and the third part of an hin of wyne vnto a ram, and the fourth part of an hin vnto a lambe.

C This is the burnt offering of the moneth in hys moneth, thowout the monethes of the yere: and one hegoate for a syn offering vnto the Lord shall be offered, after the dayly burnt offering and hys drinck offering.

E And the fourteenth daye of the fyrst moneth, is the passeouer of the Lord. And in the fyrst daye of the same moneth is the feast: and seven dayes longe shall vnleued bzed be eatte. In the fyrst daye shall be a holy conuocacyon, ye shall do no maner of seruile worke therein. But ye shall offer a sacrifice for a burnt offering vnto the Lord. ij. yonge bullockes, one ram, and seven lambes of a yere olde, which are to you wout spot,

and let theyr meat offering be of flour mingled with oyle: the tenth deales also shall ye offer for a bullocke, and two tenth deales for a ram: one tenth deale shalt thou offer for euery lambe of the seven labe: and a hegoate for synne to make atonement for you.

E ye shall offer these, belyde the burnt offering in the morning, which is a continuall burnt sacrifice. After this maner ye shall offer thowout the vij. dayes: the fode of the sacrifice for a sweete sauoure vnto the Lord. And it shall be done belyde the dayly burnt offering and his drinck offering. And in the seventh daye ye shall haue an holy conuocacyon, and ye shall do no seruile worke. Therfore in the daye of your first frutes, when ye byng a newe meat offering vnto the Lord (accorpyng to your wekes) ye shall haue an holy conuocacyon, & ye shall do no seruile worke in it: but offer a burnt offering for a sweete sauoure vnto the Lord: two yonge bullockes, a ram, * and .vij. lambes of a yere olde a pece, with their meat offerings of flour myngled with oyle, the tenth deales vnto a bullocke, two tenth deales to a ram, and one tenth deale vnto a lambe thowout the seven lambes, and an hegoate to make an atonement for you. This ye shall do belydes the continuall burnt offering, and hys meat offering: & they shall be vnto you without spot, with their drinck offerings.

The xxix. Chapter.

What must be offered the eighth fyrst dayes of the seventh moneth.



And in the fyrst daye of the vij. moneth ye shall haue an holy conuocacyon: * ye shall do then no seruile worke. For it is a daye of blowing vnto you. But ye shall offer a burnt offering for a sweete sauoure vnto the Lord: one yong bullocke, one ram, and .vij. labe of a yere olde a pece that are pure. And their meat offering shall be made of flour mingled with oyle. iij. tenth deales vnto the bullocke, and .ij. vnto the ram: and one tenth deale vnto one lambe thowout the vij. lambes. And an hegoate for synne to make an atonement for you, belyde the dayly burnt offering of the moneth & his meat offering, & belyde the dayly burnt offering & his meat offering, and the drinck offerings of the same, which must be done according vnto the maner of the for a sauoure of sweetness of the sacrifice of the Lord.

E And ye shall haue the tenth daye of that same seventh moneth an holy conuocacyon: and ye shall humble your soules, & shall do no maner worke therein. But ye shall offer a burnt offering vnto the Lord for a sweete sauoure: one bullocke, a ram, and .vij. labe of a yere olde a pece, which shall be vnto you, without faute. Theyr meat offering shall be

shalbe of flour mingled with oyle. iij. tenth deales to a bullocke, and .ij. to a ram, & a tenth deale vnto a labe, thowout the .vij. lambes. An hegoate for synne, belyde the syn offering of atonement and dayly burnt offering, and the meate and drinck offerings longe to the same. * And in the fyrst daye of the vij. moneth ye shall haue an holy conuocacyon, and do then no seruile worke, and ye shall kepe a feast vnto the Lord. vij. dayes longe. And ye shall offer a burnt offering for a sacrifice of a sweete sauoure vnto the Lord thirtene bullockes, two rams, and fourtene lambes of a yere olde: which shall be without blemish. And their meat offering shall be of flour myngled w oyle. iij. tenth deales vnto euery one of the rams, and one tenth deale vnto eche of the .xiiij. labe: And one hegoate for synne, belyde the dayly burnt offering with his meate and drinck offering.

E And the second daye ye shall offer twelue yonge bullockes. ij. rams. xiiij. perling lambes without spot: and let their meat offering and drinck offerings vnto the bullockes, rams and lambes be according to the nombre of them and after the maner. And an hegoate for synne, belyde the dayly burnt offering and his meate and drinck offerings. And the thirde daye ye shall offer .xi. bullockes. ij. rams, and xiiij. perling lambes without spot: and let their meate and drinck offerings vnto the bullockes, rams, and labe be after the nombre of them and according to the maner. And there shall be offered an hegoate for synne, belyde the dayly burnt offering and his meate and drinck offering.

E In the fourth daye, ye shall offer ten bullockes, two rams, and fourtene lambes perlynges and pure: let their meate and drinck offerings vnto the bullockes, rams & lambes be, according to the nombre of them and after the maner. And an hegoate for synne, belyde the dayly burnt offering, and hys meate and drinck offering. In the fyrst daye ye shall offer nyne bullockes, two rams and thirtene lambes of one yere olde a pece without spot. And let their meate and drinck offerings vnto the bullockes, rams and lambes be according to the nombre of them, and after the maner. And an hegoate for synne, belyde the dayly burnt offering and his meate and drinck offering. And in the fyrst daye, ye shall offer eight bullockes, two rams and fourtene perling lambes without spot. And let their meate and drinck offerings vnto the bullockes, rams and lambes be according to the nombre of them, and after the maner. And an hegoate for synne, belyde the dayly burnt offering, and his meate and drinck offerings. In the seventh daye, ye shall offer seven bullockes, two rams and thirtene lambes that are perlynges and pure.

And let their meate and drinck offerings vnto the bullockes, rams and lambes be according to their nombre, and after the maner. And an hegoate for synne, belyde the dayly burnt offering, and hys meate and drinck offering.

E In the eighth daye, ye shall haue a conuocacyon of the feast vnto you, and ye shall do no seruile worke therein. But ye shall offer a burnt offering, a sacrifice for a sweete sauoure vnto the Lord: one bullocke, one ram and seven perlyng lambes without spot. Let their meate and drinck offerings vnto the bullocke, ram and lambes be according to the nombre, and according to the maner. And an hegoate for synne, belyde the dayly burnt offering and hys meate and drinck offerings.

E These thinges ye shall do vnto the Lord in your festes: belyde your vowe and frew offerings, in your burnt offerings, meat offerings, drinck offerings, and peace offerings. And Moses tolde the chyldren of Israel all that the Lord commaunded him.

The xxx. Chapter.

Of vowe when they shall be kept, and when not.



And Moses spake vnto the heads of the tribes of the children of Israel, saying: this is the thing which the Lord hath commaunded. * If a man vowe a vowe vnto the Lord, or sweare an oath to bynde his soule: he shall not go back with his worde: but shall fulfill all that is proceeded out of his mouth.

E If a woman also vowe a vowe vnto the Lord, and bynde her selfe beyng in her fathers house in the tyme of her youth, and her father heare her vowe and bonde which she hath made vpon her soule, and holde his peace thereto: then all her vowe & bondes which she hath made vpon her soule shall stande in effect. But and if her father forbyd her the same daie she heareth it, none of her vowe nor bondes which she hath made vpon her soule shall be of value: and the Lord shall forgive her, because her father forbade her.

E If she had an husbande when she vowed or pronounced ought out of her lippes, wherewith she bonde her soule, and her husbande hearde it and helde his peace there at the same daye he heard it, then her vowe and her bondes wherewith she bounde her soule, shall stande in effecte. And if her husbande forbade her the same daye that he hearde it: and made her vowe which she hath vpon her of none effecte, and released the opening of her lippes, wherewith she bounde her soule, the Lord shall forgive her.

But euery vowe of a wedowe and of her

that

The Madianites Numeri are destroyed,

That is deuorced (þ thep haue boide their soule withall) shall stande in effect is them:

If she vowed in her husbandes house, or bounde her soule with an orb, and her husbande hearde it, and helde his peace, and forbad her not, then all her vowes and bondes wherwith the bounde her soule, shall stande. But yf her husbande disannulled them the same daye that he heard them, then nothing þ proceedeth out of her lippes in vowes and bondes (wherwith the boide her soule) shall stande in effect: for her husbande hath lowed them. And the Lorde shall forgive her:

All vowes and othes that binde to humble the soule, maye her husbande stablysh or breake. But yf her husbande holde his peace from one daye vnto another, then he stablysheth all her vowes and bodes which she had vpon her, because he helde his peace the same daye that he hearde them: But yf he breake the, after that he hath heard the, he shall beare her synne him selfe.

These are the ordynances whiche the Lorde commaunded Moses, betwene a mā and his wyfe: and betwene the father and his daughter, beyng peccat a damsell in her fathers house.

The xxxi. Chapter.

The Madiantites and Balaam are slayne. The praye is equally deuorced. A present given of Israel.



And the Lorde spake vnto Moses, sayinge: * auenge the chyldren of Israel of the Madiantites, and afterwarde shalt thou be gathered vnto thy people.

And Moses spake vnto þ folke sayinge. Harnesse some of you vnto warre, and let them go vpon the Madiantites, and auenge the Lorde of the Madiantites. Lett there be chosen a thousande out of euery tribe of Israel, that out of all þ tribes ye may send some to the warre. And there were taken out of the thousandes of Israel, twelue thousande prepared vnto warre, of euery trybe a thousande. And Moses sent them to the warre, euen a thousande of euery trybe, and with them, Phineas the sonne of Eleazar the preaste, and the wyv beuelles:

and the * trompettes to blowe were in hys

bande. And they warred agaynst the Madiantites, as the Lorde commaunded Moses, & slue all the males. And they slue the kinges of Madiant amonge other that were slayne: Namely Euf, and Rekem, zur and Hur and Reba: fyue kinges of Madiant w Balaam the sonne of Beor, who they slue is the sweard: And the chyldren of Israel toke all the women of Madiant prisoners, & their chyldren: and spoiled all their catell, and all their flockes, and all their goodes. And they burnt all their cityes wherin they dwelt, and all their castels with fier. And they toke all þ spoyle and all that they coulde catch both of me and beastes. And they brought the captiues and that which they had take and the spoile vnto Moses and Eleazar the preaste, and vnto the company of the chyldre of Israel, euen vnto the hoost þ were in the felde of Moab by Jordau, oueragaynst Jericho.

And Moses and Eleazar the preast, and all the lordes of the congregacion went out of the hoost agaynst them. And Moses was angrie with the officers of the hoost, with þ captaynes ouer thousandes and ouer hundredes, which came fro the warre and battayll: and Moses sayde vnto them: haue ye saued all the women alyue? beholde, * these caused the chyldren of Israel to chozow the counsell of * Balaam, to commyt trespass agaynst the Lorde, in the busynes of Beor, & there folowed a plage among the congregacion of the Lorde. Nowe therfore, * slepe all the men chyldren, and the women þ haue lien with men fleshly. But all the women chyldre that haue not lien with men, kepe alyue for your selues. And ye shall remayne without the hoost seuen dayes, all þ haue kyled any persone: * & all that haue touched any deede body, and purify both your selues and your prisoners, the .iiij. daye & the .viij. And spraye all your raymentes and all that is made of skynnes, and al worke of goates heer, and all thinges made of wodd.

And Eleazar the preaste sayde vnto the me of warre, which came from the battayll: this is the ordynance of the lawe which the Lorde commaunded Moses: Golde, syluer, brasse, and yron. tyn and lead, and all that þ maye abyde the fier, ye shall make it go thorowe the fier, and it shall be cleane. Neuerthelesse, it shall be sprayed with sprayng water. And all that suffereth not the fier ye shall make go thorowe the water. And washe your clothes the seuenth daye, and ye shall be cleane. And afterwarde come into the hooste.

And þ Lorde spake vnto Moses, sayinge: take the summe of the praye that was take both of the women and of catell, thou & Eleazar the preaste, and the auncient fathers of the congregacion. And deuyde it into two

Madian destroyed

two partes, betwene them þ toke the warre vpon them, and wēt out to battayll: and all the congregacion. And take a porcyon vnto the Lorde of the men of warre, which went out to battayll: & one soule of fyue hundred, both of the women and of the oxen, and of the asses, and of the shepe: and ye shall take it of thep halfe, and geue it vnto Eleazar the preast, as an heueoffering of þ Lorde. And of the halfe of the chyldren of Israel, þ shalt take one porcyon of fyfty, of the wemē, of the oxen, of the asses and of the shepe, and of all maner of beastes: and geue them vnto the Leuites, which wayte vpon the habitation of the Lorde.

And Moses and Eleazar the preaste byd as the Lorde commaunded Moses. And the botye and the praye which the men of warre had caught, was fyue hundred thousande, and .lxxv. thousande shepe: and .lxxij. thousande oxen .lxx. thousande asses: and .xxij. thousande soules of women, that had lyeu by no man.

And the halfe which was the parte of the that went out to warre, was thre hundred thousande and seuen and thirtie thousande and .v. hundred shepe. And the Lorde part of the shepe was fyue hundred and .lxxv. And the oxen were .xxxvi. thousande, of which þ Lorde part was .lxxii. And the asses were .xxx. thousande and fyue hundred, of which the Lorde part was .lxi. And the soules of women were .xvi. thousande, of whiche þ Lorde part was .xxij. soules. And Moses gaue that summe which was the Lorde's heueofferyng, vnto Eleazar the preaste: as the Lorde commaunded Moses. And the other halfe of the chyldren of Israel whiche Moses separated from the men of warre, (þ is to wete the halfe þ perternyed vnto the congregacion) was .iiij. hundred thousande, and .xxvij. thousande & fyue hundred shepe: and .xxvi. thousande oxen: and .xxx. thousande asses, and fyue hundred: and .xvi. thousande soules of women. And Moses toke of his halfe that perternyed vnto the chyldren of Israel, one porcyon of fyfty, both of þ women and of the catell, and gaue them vnto þ Leuites, which wayted vpon the habitacyon of the Lorde, as the Lorde commaunded Moses. And the officers of thousandes of the hooste, the captaynes ouer the thousandes, and the captaynes ouer the hundredes came forth, and sayde vnto Moses: Thy seruantes haue take the summe of þ men of warre, which are vnder oure auctoryte, and there lacketh not one man of vs. We haue therfore brought a present vnto the Lorde what euery man foude of iewels of golde, cheyns, bracelletes, rnynges, earpynges and spagels, to make an atonement for our soules befoze the Lorde.

Numeri.

No. lxxij.

And Moses and Eleazar toke the golde of them, iewels of all maner fashions: And all the golde of the heueoffering that they heued vnto the Lorde, (of the captaynes ouer thousandes and hundredes) was .xvi. thousande .viij. hundred and fyfty syles, for the men of warre had spoyled, euery man for him selfe. And Moses and Eleazar the preast toke the golde of the captaynes ouer þ thousandes and of the captaynes ouer the hundredes, & brought it into the tabernacle of witness, for a memoziell of the chyldren of Israel befoze the Lorde.

The xxxij. Chapter.

To Ruben and Gad and to halfe the trybe of Manasse, is promysed the possession beyonde Jordan eastward.



The chyldren Ruben and the chyldren of Gad had an exceedynge greate multitude of catell. And when they sawe the lande of Jazer and the lande of Gilead that it was apte place for catell, the chyldren of Ruben and the chyldren of Gad came & spake vnto Moses and Eleazar the preast and vnto the lordes of the congregacyon, sayinge: The lande of Ataroth and Dibon, Jazer and Remrah, Hesbon and Elealeh, Sabam and Nebo and Beon: which contreye the Lorde smote befoze the congregacyon of Israel: is a lande mete for a catell, and we thy seruantes haue catell: wherfore (sayde they) yf we haue founde grace in thy syght, let this lande be geuen vnto thy seruantes to possesse, and byyng vs not ouer Jordau.

And Moses sayde vnto the chyldre of Gad and of Ruben: shall poure brethren goo to warre, and ye shall sit here? Wherfore discorage ye the hert of the chyldren of Israel, that they shulde not goo ouer into the lande, which the Lorde hath geuen them? * Thus byd your fathers, when I sent them fro Cades Barne to se þ lade. For when they wēt vnto the river of Escol, and sawe þ lande: they discoraged the hert of the chyldre of Israel, that they shulde not go into the lande, which the Lorde hath geuen them.

And the Lorde was wroth the same tyme and sware, sayinge: * None of the men þ came out of Egypte from twentye yere olde and aboue, shall se the lande which I sware vnto Abraham, Isaac and Jacob, because they haue not wholy folowed me: saue Caleb the sonne of Iephune the Kenesite, and Josua the sonne of Nun: for they haue folowed the Lorde. And the Lorde was angrie with Israel, and made them wandze in the wilderness fourty yere, vntyll all the generacyon that had done euell in the syght of the Lorde were consumed.

And beholde, ye are rylen vp in your fathers stede, as an encrease of synfull men, to

To augmente the feare wraoth of the Lorde, to Israel warde. For yf ye turne a wepe fro after hym, he will yet agayne leaue the people in the wyldernesse, and ye shall destroye all thys folke. And they went nere him, and sayde: we will buyde shepfoldes here for oure shepe and for oure catell, and we will buyde cities for our chyldren. But we our selues will goo ready armed before the chyldren of Israel, vntyll we haue brought them vnto their place. And our chyldren shall dwell in the fenced cities, because of the inhabitants of the lande. We will not returne vnto oure houses, vntyll the chyldren of Israel haue inheretted, euery man his enheritaunce. Neether will we enheret with them on ponde syde Jordan forwarde, because oure enheritaunce is fallen to vs on this syde Jordan eastwarde.

And Moses sayde vnto them: yf ye will do this thinge, and goo harnessed before the Lorde to warre, and will go all of you in harnesse ouer Jordan before the Lorde, vntyll he haue cast out his enemies before him: and vntyll the lande be subdued before the Lorde, then ye shall returne and be without synne before the Lorde and before Israel, and this lande shall be your possession before the Lorde. But and yf ye will not do so, behold, ye haue synned agaynst the Lorde: and be sure, your synne will fynde you out.

Nowe therfore, buyde cities for your chyldren, and foldes for your shepe, and do that ye haue spooken. The chyldren of Gad and the chyldren of Ruben spake vnto Moses, sayinge: thy seruantes will do as my lord commaundeth. Our chyldren, our wyues, oure shepe and our catell shall remayne here in y cities of Gilead. But thy seruantes will goo all harnessed for the warre, and vnto battayll before the Lorde, as my lord sayth.

And for theyr sakes, Moses commaunded Eleazar the preast, and Josua the sonne of Nun, and the auncient fathers of the trybes of the chyldren of Israel: and Moses saide vnto them: If the chyldren of Gad and the chyldren of Ruben will go with you ouer Jordan, all prepared to fyght before y Lorde, then when the lande is subdued before you, ye shall geue them the lade of Gilead to possesse: but and yf they will not go ouer with you in harnesse, they shall haue their possessions amonge you in the lande of Canaan. And the chyldren of Gad and the chyldren of Ruben answered, sayinge: As the Lorde hath sayde vnto thy seruantes, so will we do. We will go harnessed before the Lorde into the lande of Canaan, that the possession of oure enheritaunce maye be on thys syde Jordan.

And Moses gaue vnto the chyldren of

Gad and to the chyldren of Ruben, and vnto halfe the trybe of Manasse the sonne of Joseph, the kingdome of Sehon kynge of the Amozites, and the kingdome of Og kynge of Basan, the lade w the cities therof in y coastes and cities of the costrey rounde about. And the chyldren of Gad buyt Dibon & Ataroth, & Aroer, and Atroth, Sophan Jafer, & Jergaben, Bethnimra, & Betharan, fenced cities, & they buyt foldes for the shepe. And the chyldren of Ruben buyt Hesbon, Eleale, Kiriatthaim, Nebo, Baal, Meon, & other names vnto y cities which they builded. And the chyldren of Machir the sonne of Manasse went to Gilead, and toke it, & put out the Amozites that dwelt therein. And Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therein. And Jahir the sonne of Manasse went and toke the small townes therof, and called them Hanoth Jair. And Hobab went and toke Kenath, and the townes longynge therto, & called it Hobab after his awne name.

The xxxiiij. Chapter.

The iourneys of Israel are nombred. They are commaunded to kill the Canaanites.

These are the iourneys of the chyldren of Israel, which went out of the lande of Egypt with their armyes vnder the hande of Moses and Aaron. And Moses wrote their goinge out by their iourneyes, accordyng to the commaundement of the Lorde: eue these are the iourneyes of their goynge out. They departed from Rahmes the xv. daye of the fyrst moneth, on the morowe after Passouer: and the chyldren of Israel went out with an hye bande in the syght of all the Egipcians. For the Egipcians buryed all their fyrst bozue which the Lorde had smyten amonge them. And vpon theyr goddes also the Lorde dyd execution. And y chyldren of Israel remoued from Rahmes, and pitched in Socoth.

And they departed fro Socoth, and pitched theyr tentes in Ethan, which is in the edge of y wilderness. And they remoued fro Ethan, and turned agayne vnto y wilderness which is before Baal zephon: and pitched before Migdol. And they departed fro y playne of Ihiroth: and went thowowe the myddes of the see in the wilderness, and went iij. dayes iorney in the wilderness of Etha, and pitched in Marah. And they remoued from Marah, and came vnto Elim, where were twelue fountaynes of water, and iij. paulmetrees, and they pitched there.

And they remoued from Elim, and laye fast by y red see. And they remoued from the red see, and laye in the wilderness of Sin. And they toke their iorneye out of the wilderness of Sin, and set vpon theyr tentes in Daphka.

Daphka. And they departed from Daphka, and laye in Alus. And they remoued from Alus, and laye at Raphedim, where was no water for the people to drynke. And they departed from Raphedim, and pitched in the wilderness of Sinai.

And they remoued from the desert of Sinai, and pitched at the graues of Iust. And they departed fro the sepulchres of Iust, and laye at Hazereth. And they departed fro Hazereth, and pitched in Rithma. And departed from Rithma, and pitched at Rimmon Parez. And they departed from Rimmon Parez, and pitched in Libna. And they remoued from Libna, and pitched at Risa. And they iourneied from Risa, and pitched in Rehelatha. And they went from Rehelatha, and pitched in mount Sapper. And they remoued from mount Sapper, and laye in Harada. And they remoued from Harada, and pitched in Makebeloth.

And they remoued from Makebeloth, and laye at Cabath. And they departed fro Cabath, and pitched at Charath. And they remoued from Charath, & pitched in Rithca. And they went from Rithca, and pitched in Balmona. And they departed from Balmona, and laye at Moseroth. And they departed fro Moseroth, and pitched in Bane Jakan. And they remoued from Bane Jakan, and laye at Hozgadgad. And they went fro Hozgadgad, and pitched in Jathbatha. And they remoued from Jathbatha, and laye at Abzona. And they departed fro Abzona, and laye at Ezeon gaber. And they remoued from Ezeon gaber, and pitched in the wilderness of Sin, whych is Cades.

And they remoued from Cades, and pitched in mounte Hoz, whiche is in the edge of the lande of Edom. And Aaron the preast went vnto mount Hoz at the commaundement of the Lorde, and dyed there, euen in the fourtyth yere, after the chyldren of Israel were come out of the lande of Egypte, and in the fyrst daye of y fyfth moneth. And Aaron was an hundred and xxij. yere olde when he died in mount Hoz. And king Erad the Canaanite, which dwelte in the south of the lande of Canaan, hearde of the comming of the chyldren of Israel.

And they departed from mounte Hoz, and pitched in Zalmona. And they departed from Zalmona, and pitched in Phunum. And they departed from Phunum, and pitched in Oboth. And they departed fro Oboth, and pitched in Jhabarim, and towarde the border of Moab. And they departed fro Jhabarim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathaim. And they remoued from Almon Diblathaim, and pitched in y mountaynes of Abarim before Habo. And they

departed from the mountaynes of Abarim, and pitched in the felde of Moab, fast by Jordan oueragaynst Jericho. And they pitched by Jordan, from Beth Haelmoth vnto the playne of Sittim in the felde of Moab.

And the Lorde spake vnto Moses in the felde of Moab by Jordan oueragaynst Jericho, sayinge: speake vnto the chyldren of Israel, and say vnto them: when ye are come ouer Jordan to entre into the lande of Canaan, ye shall dryue out all the inhabitants of the lande before you, and destroye all their pictures, and breake aunder all their pynges of metall, and plucke downe all theyr altars. And possesse the lande & dwell therein, for I haue geuen you the lande to enioye it. And ye shall deuyde the enheritaunce of the land by lot amonge your kynredes, and geue to the mo the more enheritaunce, and to the fewer the lesse enheritaunce. And your enheritaunce shall be in the trybes of your fathers, euery mans enheritaunce in the place where his lot falleth.

But and yf ye will not dryue out the inhabitants of the lande before you, thā those which ye let remayne of the, shall be pricks in your eyes, and darts in your sydes, and shall bere you in the lande wherein ye dwell. Moreover, it will come to passe, that I shall do vnto you, as I thought to do vnto them.

The xxxiiij. Chapter.

The coastes and borders of the lande of Canaan. Certaine men are assigned to druppe the lande.

And the Lorde spake vnto Moses, sayinge: commaunde the chyldren of Israel, and saye vnto them: when ye come into y lade of Canaan, thys is the lande y shall fall vnto your enheritaunce, the lande of Canaan with her coastes. And y your southquarter shall be fro y wilderness alonge by the coaste of Edom, so that your southquarter reache vpon the syde of the salt see eastwarde: & set a compasse from the south vnto Acrabim: and reache to zinna. And go out from the south to Cades Barne, & go out also to hazar Adar, and go alonge to Azmon: and set a compasse agayn from Azmon vnto the ryuer of Egypte, and shall go out at the see.

And let your westquarter be the greatesee: let the same see be your westcoaste. And thys shall be your northquarter: ye shall compasse your border from the greatesee vnto mount Hoz. And from mount Hoz, ye shall describe your border, tyll it come vnto Hemoth, and the ende of the coaste shall be at zedada, and the coaste shall reache out to ziphon, and go oute at hazar Enan. Thys

shall be

shalbe your northquarter.

And ye shall compass your eastquarter from Hazerthan to Sepha. And the coast shall go downe from Sepham to Ribla on the east syde of Ain. And the same border shall descende and go out at the syde of the see of Cenereth eastwarde. And then go downe alonge by Iordane, & leaue at the salt see. And thus shalbe your lade with the coastes therof rounde aboute.

And Moses commaunded the chyldren of Israel sayenge: this is the lande whiche ye shall inherite by lot, and which the Lorde commaunded to geue vnto nyne trybes and an halfe: * for the tribe of the chyldre of Ruben accordyng to the householdes of theyr fathers, and the trybe of the chyldren of Gad accordyng to theyr fathers householdes, and halfe the trybe of Manasse, haue receaued theyr enheritaunce. Two trybes and an halfe haue receaued their enheritaunce on the other syde of Iordan, oueragaynst Jericho eastwarde.

And the Lorde spake to Moses, sayenge: These are the names of the men, which shall deuyde the lande vnto you: Eleazar the preeste, and Josua the sonne of * Nuri. And ye shall take also a Lorde of euery trybe, when ye deuyde the lande. The names of the men are these: Of the tribe of Iuda, Caleb the sonne of Iephune. Of the trybe of the chyldren of Simcon, Semuel the sonne of Amind. Of the trybe of Ben Iamin, Elidad the sonne of Elion. Of the trybe of the chyldren of Dan, the lorde Bucki, the sonne of Jagli. From amonge the chyldren of Ioseph for the trybe of the chyldren of Manasse, the lorde haniel, the sonne of Ephod. Of the trybe of the chyldren of Ephraim, the lorde Camuel the sonne of Syphian. Of the tribe of the sonnes of Zabulon, the lorde Balzaphan the sonne of Pharnach. Of the trybe of the chyldren of Issachar, the lorde Elithiel the sonne of Asan. Of the trybe of the sonnes of Aser, the lorde Abihud the sonne of Salomi. Of the trybe of the chyldren of Rephraim, the lorde Beda El, the sonne of Ammihud. These are they whom the Lorde commaunded to deuyde the enheritaunce vnto the chyldren of Israel in the lande of Canaan.

The xxxv. Chapter.

¶ Vnto the Leuites are given cyties and suburbs. The cyties of refuge. The lawe of eu. in quelling. For one mans witness shall no man be condemned.



And the Lorde spake vnto Moses in the felde of Moab by Iordan, oueragaynst Jericho, sayenge: commaunde the chyldren of Israel, that they geue vnto the Leuites of the enheri-

taunce of theyr possession, * cyties to dwell in. And ye shall geue also vnto the cyties of the Leuites, suburbs hard by theyr cyties rounde about them. The cyties shall they haue to dwell in, and the suburbs for theyr cattell, and for theyr possession and all maner of bestes of theyrs. And the suburbs of the cyties which ye shall geue vnto the Leuites, shall reache from the wall of the cytie outwarde, a thousande cubytes rounde about. And ye shall measure without the cytie of the east syde, two thousande cubytes. And of the south syde, two thousande cubytes. And of the west syde, two thousande cubytes. And of the north syde, two thousande cubytes also: and the cytie shall be in the myddes. And these shalbe the suburbs of the cyties.

And from amonge the cyties whiche ye shall geue vnto the Leuites, * there shall be syxe cyties for refuge, which ye shall appointe to that intent, that he which killeth, maye flye thither. And to them ye shall adde xlii. cyties mo: so that all the cyties whiche ye shall geue the Leuites, maye be. xlviii. with theyr suburbs. And these cyties which ye shall geue, shall be out of the possession of the chyldren of Israel. They that haue many, shall geue many. But of them that haue fewe, ye shall take fewe: Every one shall geue of hys cyties vnto the Leuites, accordyng to þ enheritaunce which he enheriteth.

And the Lorde spake vnto Moses, sayenge: speake vnto the chyldren of Israel and saye vnto them: * whā ye be come ouer Iordane into the lande of Canaan, ye shall appointe you cyties to be cyties of refuge for you: that he whiche sleeth a soule vniwares, maye flye thither. And the cytie shalbe to flye from the auenger of bloude, that he whiche killeth dye not, vntyll he stande before the congregacion in iudgement. And of these syxe fre cyties whiche ye shall geue ye shall geue thre on this syde Iordan, and thre in the lande of Canaan. And these syxe fre cyties shalbe a refuge both for the chyldren of Israel, and for the straunger, and for hym that dwelleth amonge you: that all they which kill any persone vniwares, maye flye thither.

* And yf any mā smyte another with an instrument of yron that he dye, then is he a murderer, and shall dye for it. If he smyte hym with a throwynge stone that a man maye dye with, and yf he dye, he that smote hym is a murderer, let the same murderer be slayne therfore. Or yf he smyte him with a handweapon of wodde that a man maye dye with, then yf he dye, he is a murderer: let the murderer be slayne therfore.

The iustice of bloude shall slaye the murderer:

therer: whan he macteth hym, he maye slaye hym. But yf the thrust at hym * of hate, or houre at him with layinge of wayte, that he dye, or smyte hym with hys hande of enuye that he dye, he that smote him shall dye, for he is a murderer. The iustice of bloude shall slaye þ murderer, as soone as he findeth hi.

But and yf he pulshed hym by chaunce and not of hate, or cast at him with any maner of thyng and not of layinge of wayte: or cast any maner of stone at him (that a man maye dye with) and sawe hym not. And he cast it vpon hym and he dye, and was not hys enemye, nether sought him any harme. The congregacion shall iudge betwene the slayer and the executer of bloude in soche cases.

And the congregacyō shall deliuer the slayer out of the hande of the auenger of bloude, and the congregacion shall restore hym agayne vnto the cytie of hys refuge, whether he was fledd. And he shall abyde there * vnto the death of the hye preeste, which was anoynted with holy oyle.

But yf the slayer come without the borders of his pzenileged cytie whether he was fledd, yf the auenger of bloude fynde him with oute the borders of hys fre towne, and slaye the murderer, he shal be gyltlesse, because he shulde haue bydden in hys fre towne vntyll the death of the hye preeste, and after þ death of the hye preeste to retourne agayne vnto the lande of his possession. These commaundementes shalbe a lawe vnto you, for youre generacions in all youre dwellinges.

Whosoener killeth a soule, þ same þ mā slayer must be slayne him selfe * thoro we witnesses. Nether shall one witnesse answer to put a man to death. Moreouer, ye shall take none amendes for the lyfe of the murderer which is worthy to dye: But he shall be put to death. Also ye shall take no money of hym that is fled to a fre cytie, that he shulde come agayne, and dwell in the lade, before the death of the hye preeste. And se that ye polute not the lande which ye shall dwell in: for bloude defyleth the lande. And the lade can none other wyle be clesed of the bloude that is shed therein, but by the bloude of hym that shed bloude. Defyle not therfore the lande which ye shall inhabyte, for I am in the myddes therof: euen I the Lorde dwell among the chyldren of Israel.

The xxxvi. Chapter.

¶ An order for the marriage of the daughters of zelaphead. One of the trybes maye not marie with another.



And the auncient fathers of the chyldren of Gilead the sonne of Machir the sonne of Manasse of the kynred of the chyldre of Ioseph, came forth & spake before Moses and the prynces,

and auncient fathers of the chyldren of Israel, and sayde: * The Lorde commaunded my Lord, to geue the lade to enheret by lotte to the chyldren of Israel. And my Lorde commaunded in gods behalfe, to geue the enheritaunce of * zelaphead oure brother vnto hys daughters. Whom yf any of the sonnes of the other trybes of Israel take to wyues, then shall theyr enheritaunce be take from the enheritaunce of oure fathers, and shall be put vnto the enheritaunce of the trybe which they are receaued into: and shalbe taken from the lotte of oure enheritaunce. And when the pere of iubelye of the chyldren of Israel cometh then shall theyr enheritaunce be put vnto the enheritaunce of the trybe wherin to they are receaued: and so shall theyr enheritaunce be taken awaye from the enheritaunce of the trybe of oure fathers.

And Moses commaunded the chyldren of Israel accordyng to the worde of the Lorde sayenge: the chyldren of the trybe of Ioseph haue sayd well. This therfore doeth the Lorde commaunde the daughters of zelaphead sayenge * let them be wyues to whom they the selfe thynck best, onely to the kynred and trybe of theyr father shall they marie, so that not the enheritaunce of the chyldre of Israel remoue from trybe to trybe, whan the chyldren of Israel abyde euery man in the enheritaunce of the trybe of his fathers. And euery daughter that posselleth any enheritaunce in any trybe of the chyldren of Israel, shalbe wyfe vnto one which is of the kynred of the trybe of her father, that the chyldren of Israel maye enioye euery man the enheritaunce of hys father: Nether ought the enheritaunce to go from one trybe to another: but euery one of the trybes of the chyldren of Israel, must abyde in hys awne enheritaunce.

And as the Lorde commaunded Moses euen so dyd the daughters of zelaphead. And Mahela, Thirza, Hagla, Milcha and Noa were maryed vnto theyr fathers brothers sonnes, which were of the kynred of the chyldren of Manasses the sonne of Ioseph: and so theyr enheritaunce remayned in the trybe of the kynred of theyr father.

These are the commaundementes & lawes which the Lorde commaunded by the hande of Moses, vnto the chyldren of Israel in the felde of Moab by Iordane ouer agaynst Jericho.

The ende of the fourth boke of Moses, called in the hebreue Maicdabber: and in the Latin: Nomeri.

i v The

The fyfth boke of

Moses called in the hebreue: elle haddebarim, & in the Latin. Deuteronomium.

The fyfth Chapter.

Of the rebetfall of thynges done before.



These be þe wordes which Mo-
ses spake vnto all Israel, on
the other syde Jordan in the
wildernesse, in þe plaine oure
agaynst þe redd see, betwene
Pharan and Cophel, Labā,
hazeroth and Dilahab, ele-
uē dapes tourney fro hozch vnto Cades bar-
ne, by mount Seir. And it fortuned the fyfth
daye of þe cleuenth moneth in þe fortieth yere,
that Moses spake vnto the chyldre of Israel
accordeinge vnto all that the Lorde had geue
him in cōmāndmēt vnto the, after that he
had syntrē * Schon the kyng of the Amo-
rites which dwelt in hesbon, and Og kyng
of Basā which dwelt at Astaroth in Edjai.

* Num. xxi.

On the other syde Jordan in the lande of
Moab, begane Moses to declare thys lawe
sayinge: the Lorde oure God spake vnto vs
in hozch sayinge: Ye haue dwelt lōge ynough
in this mount. departe therfore & take poure
tourney, and go vnto the hyll of the Amoi-
tes and vnto all places nye there vnto: both
vnto the playne, and hylls and dales: to the
south, to the leys syde, to the lande of Canaā,
and vnto Libanon: euen vnto the grete ry-
uer Euphrates. Beholde, I haue let the land

* Gene. xii. d.
and. xlii. b.

before you: goo in and * possesse the lande
whych the Lorde sware vnto poure fathers
Abrahā, Isaac and Jacob, to gene vnto the
and theyr seede after them.

* 2ro. xlii. c.

And I spake vnto you the same ceason
sayinge: I am not able to beare you my selfe
alone. For the Lorde poure God had multi-
plyd you: and beholde, ye are thys daye as
the starres of heauen in nombze (the Lorde
God of poure fathers make you a thousande
tymes so many moo as ye are, and blesse you
as he hath prompyd you) howe can * I my
selfe alone, beare the combrāunce, charge and
stryfe that is amonge you: bynge (from a-
monge you) men of wysdome and of vnder-
standynge, and experte, accordeynge to poure

trybes, and I wyll make them ruelars ouer
you: And ye answered me and sayde: that
whych thou hast spoken is good for vs to
do. And out of poure trybes I toke the cap-
taynes, (men of wysdome and that were
experte) and made them ruelars ouer you:
captaynes ouer thousandes & ouer hundredes
ouer fyfthe and ouer ten, and offycers amonge
poure trybes.

* Job. vii. a.

And I charged poure Judges that same
tyme sayinge: heare the cause of poure byethre
and * iudge ryghtcouly betwene euery mā
and bys brother, and the straunger that is
with hym. Se that ye knowe no faces in
Judgemēt: * but heare the small as well as
the grete, and be afrayed of no man, for the
iudgement is Gods. And the cause that is to
* harde for you, bynge vnto me, and I will
heare it. And I commaunded you the same
ceason, all the thynges whych ye shulde do.
And when we departed fro hozch, we went
thorowe all that grete and terrible wylder-
nesse, as ye haue sene alonge by the wape of
the hyll of the Amoytes, as the Lorde oure
God commaunded vs, and came to Cades
Barne. And I sayde vnto you: Ye are come
vnto the hyll of the Amoytes, which þe Lorde
oure God wyll geue vnto vs. Beholde, the
Lorde thy God hath set the lande before the:
goo vp and conquere it, as the Lorde God of
thy fathers hath sayde vnto the * feare not,
neither be discouraged. But ye came vnto me
euery one and sayde * we wyll sende mē be-
fore vs, to iuarche vs oute the lande, and to
bynge vs worde agayne, what wape we
must go vpon, & vnto what cyties we shall
come. And the sayinge pleased me well, and
I toke twelue mē of you, of euery trybe one.
Whych departed, and went vp into the hye
cōtre, and came vnto the ryuer Escoll, and
serched it out, & toke of the frute of the lande
* (to declare the pleacoutnesse thereof) in theyr hādes
& brought it vnto vs, and brought vs wor-
de agayne, & sayde: it is a good lande, whych
the Lorde oure God doth geue vs.

* Deut. i. a.

* Num. xiii.

Notwithstandynge ye wolde not consen-
te to goo vp, but were disobedient vnto the
mouth of the Lorde poure God, and murmu-
red in poure tentes, & sayde: because the Lor-
de hateth vs, therfore hath he brought vs
out of the lande of Egypte, to deliuer vs in
to the hāde of the Amoytes, and to destroye
vs. howe shal we goo vpon? Dure byethre ha-
ue diskozagēd oure herte, sayinge: * the peo-
ple is greater & taller then we, and haue cy-
ties grete and walled euen vnto heauen, &
moreouer we haue sene the sonnes of the E-
nakims there.

* 2ro. xlii. c.

And I sayde vnto you: dreade not, noz be
afrayed of the. The Lorde poure God which
goeth before you, he shall fyghte for you, ac-
cordeynge to all þe dyd vnto pou in Egypte
before

before poure eyes. In the wyldernesse also
thou hast sene howe that the Lorde thy God
bare the, euen as a man doth be are hys son-
ne, in all the wape whych ye haue gone by,
vntill ye came vnto thys place. And yet in
this thyng ye dyd not beleue the Lorde pou-
re God. He went in the wape before you, to
serche you out a place to pytche poure tentes
in, * in fyze by nyght, & ye myghte se what
wape to go, and in a cloude by daye.

* 2ro. xlii. d.

* 2ro. xlii. d.

* 2ro. xlii. d.

* 2ro. xlii. d.

* 2ro. xlii. d.

* 2ro. xlii. d.

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* 2ro. xlii. d.

* 2ro. xlii. d.

* 2ro. xlii. d.

* 2ro. xlii. d.

* 2ro. xlii. d.

* 2ro. xlii. d.

And the Lorde hearde the voyce of poure
wordes, and was wroth, & sware, sayinge:
* there shall not one of these men and of this
frowarde generacyon se þe good lande which
I sware to gene vnto poure fathers, saue Ca-
leb the sonne of Iephune, he shall se it * and
to hym wyll I geue þe lāde that he hath trod-
den vpon, and to his chyldre, because he hath
folowed the Lorde * (wonderfull was that indigna-
cyon agayn the people, seynge that) * the Lorde was
angrye wythme lyke wyse for poure sakes,
sayinge: I also shall not go in thither. But Jo-
sua the sonne of Nun which standeth before
the, he shall go in thither. Wolden hym ther-
fore, for he shal cause Israel to inheret þe lan-
de. * Hozouer poure chyldre, which ye say-
de shulde be a prape, and poure sonnes which
in that daye had no knowlege betwene good
and euill, they shal goo in thither, and vnto
them wyll I geue it, and they shal enioy it.
But as for you, turne poure face, and take
poure tourneye into the wildernesse: euen by
the wape of the reade see. Then ye answered
& sayde vnto me: * We haue synned agaynst
the Lorde: we wyll go vp and fyghte, accor-
dyng to all that the Lorde oure God cōmaū-
ded vs. And when ye had gyde on euery mā
his wepōs of warre, beholde, ye were ready
to goo vp into the hyll. And the Lorde sayde
vnto me: saye vnto the, that they go not vp,
and that they fyghte not, for I am not among
you: lest ye fall before poure enemyes I tolde
you therfore, and ye wolde not heare, but di-
sobeyed the mouth of the Lorde, & went pre-
sumptuously vp into the hyll.

And the Amoytes whych dwelt in that
hyll, came out agaynst you, and chased you
(as bees vse to do) & smote you in Seir, euen
vnto hozma. And ye came agayne, & wepte
before the Lorde: but the Lorde wolde not
heare poure voyce, noz geue you audience.
* And so ye abode in Cades a longe cea-
son, accordeinge vnto the tyme that ye remay-
ned in other places.

The ii. Chapter.

That whych was done from the tyme they de-
parted from Cades barne, vnto the battell agaynst
the kynges Schon and Og.

* Num. xxi. a.

When we * tourned oure face, & to-
ke oure tourneye into þe wyldernesse
euen by the wape of the reade see as
the Lorde spake vnto me. And we

compassed mount Seir a longe tyme. And
the Lorde spake vnto me, sayinge: Ye haue co-
passed thys mountayne longe ynough, tour-
ne you northward. And warne thou the peo-
ple sayinge: Ye shall go thorowe the coast of
poure byethren the chyldren of Esau whych
dwell in Seir, & they shal be afrayed of you:
Take ye good hede vnto poure selues therfo-
re. Ye shall not prouoke them, for I wyll not
geue you of their lande, no not so moche as a
fote bredth * because I haue geuen mounte
Seir vnto Esau to possesse ye shal brymeat
of the for money to eate, and ye shal procure
water of them for money to drynke. For the
Lorde thy God hath blessed the in all the wor-
kes of thy hande. he knewe thy entrynge in
to this grete wyldernesse this xl. yeres, and
the Lorde thy God hath bene with þe, so that
thou hast lacked nothyng.

* Ge. xxi. b.
mach. i. a.

* 2ro. xlii. d.

* 2ro. xlii. d.

* 2ro. xlii. d.
and. xlii. g.

And when we were departed from oure
byethren the chyldren of Esau whych dwell
in Seir, the playne wape from Elath & front
Ezion Gaber, we turned & went by þe wape
of the wyldernesse of Moab. And the Lorde
sayde vnto me: * Thou shalt not fyghte a-
gaynst the Moabites, neher prouoke the to
battell, for I wyll not geue the of their lande
to possesse: because I haue geue Ar vnto the
chyldren of Loth to possesse. The terrible pro-
ple the * Emims dwell therein in tymes past,
a people great, many & tall, as the Enakims:
whych also were taken for giannes as the
Enakims: who the Moabites call Emims.
The Hozims dwell in Seir before tyme,
whose possellon the chyldren of Esau occu-
pyed, and destroyed the before them, & dwell
in their stead: as Israel dyd vnto the lāde of
his possellō, which þe Lorde gaue the. Howe
ryse vp (sayd I) & get you ouer the ryuer za-
red: & we wet ouer the ryuer zared. The spa-
ce in whych we came from Cades barne un-
till we were come ouer the ryuer zared, was
xxxviii. yeres: vntill all the generacyon of þe
men of warre were wasted out from amonge
the host, as the Lorde sware vnto the. * For
in dede the hande of the Lorde was agaynst
them, to destroye them from amonge the host,
till they were consumed.

And so it came to passe, that all the mē of
warre were consumed and dede from amonge
the people. And the Lorde spake vnto me,
sayinge: Thou shalt go thorow Ar the coast
of Moab thys daye: and whan thou comest
nye vnto the chyldren of Ammon, thou shalt
not laye sege vnto them, ner moue warre a-
gaynst the. For I wyll not geue the of þe lāde
of the chyldren of Ammon a possellon, but
I haue geuen it vnto the chyldren of Loth to
possele. What also is take for a land of giā-
tes, and giannes dwell therein in olde tyme,
whom the Ammonites call zazunims. * A
people that was great, many, & tall, as the
Enakims.

* Num. xxi. f.

Enakiens. But the Lord destroyed them before them, & they succeded the in the inheritance & dwelt in theyr steade: as he dyd for the children of *Eau, which dwell in Seir: when he destroyed the hozyms before them they conquered theyr posseltyon, and dwelt in theyr steade vnto this daye. And *Aluims which dwell in Hazarim euen vnto Aza, the Capthozym which came out of Capthoz destroyed them, and dwelt in theyr steade.

Repete ye vnto the Lord, and take poure iourney ouer the ryuer Arnon. Beholde, *I haue geuen into thy hande Schon the Amozite kyng of Ihesoon, and his lande. Go to therfore and conquere, and prouoke hym to battell. This daye will I begynne to sende the feare and drede of the, vpon all nacions that are vnder all the heauen: so that they whych heare speake of the, shall tremble and quake before the.

And so I sent messengers out of the wilderness of Iedemoth vnto Schon kyng of Ihesoon, with wordes of peace, sayinge: *I will go thowowe thy lande. I will go alonge by the hye waye: I will neither turne vnto thy ryghte hande nor to the lefte. Thou shalt sell me meate for money for to eate, and geue me drinke for money for to drinke. Onely graunt me, that I maye go thowowe on my foete (as the chyldren of Eau which dwell in Seir, & the Moabites whych dwell in Ar, dyd vnto me) vntill I be come ouer Jordan, into y lande which the Lord oure God geueth vs.

But Schon the kyng of Ihesoon wolde not let vs passe by him, for the Lord thy God hardened his spere, & made his herte tough, because he wolde deliuer him into thy hande, as it is come to passe this daye.

And the Lord sayde vnto me: beholde, I haue begonne to set Schon and his lande before the: go to and conquere, and possesse his lande. *Then both Schon & all his people came out agaynst vs to fight at Iaza. And the Lord set him before vs, & we smote him and his sonnes and all his people.

And we toke all his cyties & same reason, and slue the men, women and chyldren of all the cyties, and let nothinge remayne, saue y catell onely we caught vnto oure selues, and the spoyle of the cyties which we toke, from Aror which is by the brinke of the ryuer of Arnon, & fro the cytie that is in the ryuer, vnto Gilead: there was not one cytie to ströge for vs. The Lord oure God deliuered all vnto vs: onely vnto y lande of the chyldren of Ammon thou camest not, nor vnto euery place of the ryuer Iabock, nor vnto the cyties in the mountaynes, nor vnto whatlocuer the Lord oure God forhade vs.

The. iii. Chapter.
*Thynge that chaunted from the victorie of the two kynges Schon and Og vnto the Iudith of Josue in Gilead.

When we turned & went vnto the waye to Basan. *And Og the kyng of Basan came out agaynst vs: he and all his people to battell at Edrai. And the Lord sayde vnto me: feare him not, for I will deliuer hym, & all his people and his lande into thy hande, and thou shalt do vnto him, as thou dydest vnto Schon kyng of the Amozites, which dwell at Ihesoon. And so the Lord oure God deliuered into oure handes, Og also the kyng of Basan and all his folke. And we smote him, vntill none was lefte hym alyue.

And we toke all his cyties the same reason (nether was there a cytie which we toke not from them) eue the scoze cyties thowow out all the regio of Argob, the kyngdome of Og in Basan. All these cyties also were made stronge with hye walles, gates and barres, besyde unwalled townes a greate meape. And we utterly destroyed them, as we dyd vnto Schon kyng of Ihesoon, bringyng to nought all the cyties, with men, women and chyldren. But all the catell and the spoyle of the cyties, we caught for oure selues.

And thus we toke the same reason, out of the hande of two kynges of the Amozites, the lande that was on the other syde Jordan, from the ryuer of Arnon vnto mount Hermon (whych hermon the Sidons call Syron, and the Amozites call it Seny) all the cyties that laye in the playne, and all Gilead and all Basan vnto Salecha and Edrai, cyties of the kyngdome of Og in Basan. For onely Og kyng of Basan remayned of the remanant of the gyautes, whole bed was a bed of yron. And is it not yet at Kabah amonge the chyldren of Ammon: y. cubytes doth the length therof conteyne, and foure cubytes the breadth of it, after the cubite of a man. And so we conquered this lande the same tyme, from Aror whych is by the ryuer of Arnon, vnto halfe mount Gilead, & the cities therof gaue I vnto the Rubenites and Gadites. And the rest of Gilead and all Basan of the kyngdome of Og, gaue I vnto the halfe trybe of Manasse: euen all the rygion of Argob with all Basan: which is called the lande of gyautes. Iair the sonne of Manasse toke all the region of Argob vnto the coastes of Gesuri and Maachati, and called the after his owne name: Basan haioth Iair vnto this daye. And I gaue Gilead vnto Machir. And vnto the Rubenites and Gadites I gaue halfe Gilead vnto the ryuer of Arnon, halfe the valey & beyonde, euen vnto the ryuer Iabock, which is the border of the chyldren of Ammon: the playne also (of the wilderness) and Jordan and the coast therof, fro Ceneroth euen vnto the see whych is in the playne, euen the salt see vnder the springes of the byll, eastwarde.

*And

And I commaunded you the same tyme sayinge: the Lord poure God hath geuen you this lande to enioye it: ye shall go harnessed before poure brethren the chyldren of Israel, all that are mete for the warre. Poure wyues onely, poure chyldren, and poure catell (for I wrote that ye haue moche catell) shall abyde in poure cyties which I haue geuen you, vntill the Lord haue geue rest vnto poure brethren as well as vnto you, and vntill they also haue conquered the lande, whych the Lord poure God hath geue them beyonde Jordan: and then shall ye returne agayne, euery man vnto his possession which I haue geuen you.

And I warned Josua the same tyme sayinge: thynne eyes haue sene all y the Lord poure God hath done vnto these two kynges eue so shall he do vnto all kyngdomes whycher thou goest. Ye shall not feare them, for the Lord poure God, he shall fight for you.

And I besoughte the Lord the same tyme sayinge: O Lord God, thou hast begonne to shewe thy seruante thy greatnesse and thy myghte hande, for els where is there a God in heauē or in erth, that can do after thy workes and after thy power: let me go ouer and se the good lande that is beyonde Jordan, that goodly mountayne, and Libanon.

But the Lord was angrie wyth me for poure sakes, and wolde not heare me. And y the Lord sayde vnto me: be content, speake no moare vnto me of this matter. *Set the vp into the toppes of the byll, and lyfte vp thynne eyes westwarde, northwarde, southwarde, and eastwarde, and beholde it wyth thynne eyes, for thou shalt not go ouer this Jordan. But charge Josua: and courage him, & bolde him. *For he shall go before this people, and he shall deuide vnto them the lande whych thou shalt se. And so we abode in the valey ouer agaynst the house of Deor.

The. iiii. Chapter.

An exhortacion to geue diligent hede vnto the lawe. Images maye not be made to worshippe. The thre cyties of refuge.

Now herke O Israel vnto the ordinaunces and lawes which I teache you, for to do the, that so ye maye lyue & go in and cōquere the lande, which y the Lord God of poure fathers geueth you. *Ye shall put nothinge vnto the word which I commaunde you, nether do ought therfrom, that ye maye kepe the commandementes of the Lord poure God which I commaunde you. Poure eyes haue sene what the Lord dyd vnto Baal Deor: for all the men that folowed Baal Deor, the Lord poure God hath destroyed from amonge you. But ye that cleue vnto the Lord poure God, are alpye euery one of you this daye. Behold I haue taught you ordinaunces and lawes, soch as the

Lord my God commaunded me, that ye shulde do euen so in the lande, whether ye go to possesse it.

Kepe them therfore and do them, for that is poure wysdome & vnderstandynge in the syghte of the nacions: that they maye heare all these ordinaunces, and saye: Surely it is a wyse and vnderstandynge people: it is a grete nacyon. For what other nacyon is so grete, that Goddes come to nye vnto: as y the Lord oure God is nye vnto vs, in all thynge: as oft as we call vnto him: He, & what nacyon is so grete, that hath ordinaunces & lawes so righteous, as all this lawe whych I sett before you this daye?

Take hede to thy selfe therfore, and kepe thy soule diligently, that thou forget not the thynge which thynne eyes haue sene, & that they departe not out of thynne harte, all the dayes of thy lyfe: but *teache them thy sonnes & thy sonnes sonnes: Specially the daye that thou stodest before the Lord thy God in Horeb, when the Lord sayde vnto me: gether me the people together, and I will make the heare my wordes, y they maye lerne to feare me all the dayes that they shall lyue vpon the erth: and that they maye teache their chyldren: ye came & and stode also vnder the byll, and the byll burnt with fyre: euen vnto the myddes of heauen, & there was darcknesse, cloudes & myst. And the Lord spake vnto you out of the myddes of the fyre, & ye herde the voyce of the wordes: but sawe no pma- ge, saue herde a voyce onely.

And he declared vnto you his couenaunt which he commaunded you to do, euen. x. verses, which he wrote vpon two tables of stone. And the Lord commaunded me that same reason, that I shulde teach you ordinaunces and lawes, which ye ought to do in the lande whether ye go to possesse it.

Take therfore good hede vnto poure selues as pertaynyng vnto poure soules, for ye sawe no maner of ymage in the daye that the Lord spake vnto you in Horeb out of the myddes of the fyre: lest ye marre poure selues and make you a grane ymage and picture of eny maner of fygure: the lykenesse of man or woman, the lykenesse of any maner of beast that is on the erth, or the lykenesse of any maner feathered foule that flyeth in the ayre, or y lykenesse of any maner worime that creepeth on the erth, or the lykenesse of any maner fyre that is in the waters beneth y erth.

Ye and lest thou lyfte vp thynne eyes vnto heuen and when y seyst the sonne, the moone and the starrs with all the host of heauen, shuldest be deflected, and shuldest worshippe and serue the thynge, which the Lord thy God hath made to serue all nacions vnder the whole heauen.

But the Lord hath taken you, & brought you out

you out of the pyron furnace: even out of Egypte, to be unto him a people and inheritance, as ye be this daye. Furthermore, the Lord was angrye with me for your sakes, and sware, that I shulde not go over Jordan, and that I shulde not go in unto that good land, which the Lord thy God geueth thee to inheritance. * But I must dye in this land, and shall not go over Jordan. But ye shall go over, and conquere that good lande.

D Take hede unto your selues, that ye forget not the appoyntment of the Lord your God whyche he made with you, and that ye make you no grauen ymage, or any picture, that the Lord thy God hath forbidden thee. * For the Lord thy God is a consuming fyre, and a gelouse God.

If thou dost beget chyldren & chyldres chyldren, & whan ye haue dwelt in the lande, ye do wickedly, & make any manner of graue ymage, and worke euell in the syghte of the Lord thy God, to prouoke him to anger, I call heauen and erth to recorde agaynst you this daye, that ye shall shortly perishe from of the lande, whether ye go ouer Jordan to possesse it: ye shall not prolonge your dayes therein. **D** It shall vnto you be destroyed. And the Lord shall skater you amonge the nacyns, and ye shall be lesse fewe in nombre amonge the people, whether the Lord shall bypunge you: and there ye shall serue goddes, whyche are the worke of mans hande, wood and stone, which neither se, nor heare, nor eate, nor smelle.

E And there thou shalt seke the Lord thy God: & shalt fynde hym, yf thou seke hym w all thynne herte, and with all thy soule. Whan thou art in tribulacion, and whan all these thynges (that be here spokē of) are come vnto the ende in the later dayes, thou shalt be obedient vnto his voyce. For the Lord thy God is a mercifull God: he will not forsake thee, neither destroye thee. * nor forget the appoyntment of thy fathers, which he sware vnto them.

For aske of the dayes that are past, which were before the sence the daye the Lord created man vpon the erth, and (aske) from the one syde of heauen vnto the other, yf euer there came to passe such a greate thing, or whether any soche lyke thyng hath bene herde. **D** yd euer a nacyn heare the voyce of God speakinge out of the myddes of a fyre, as thou hast herde, and yet lyued: ether whether God assayed to go and take hym a people from amonge nacyns thowowe temptacions, signes wondres, warre, a myghtie hande, a stretched out arme, and thowowe greate syghtes, accorpyng vnto all that the Lord your God dyd vnto you in Egypte before your eyes? **D** Into the it was shewed, yf thou myghtest knowe, howe that the Lord be is God, and that there is none other but he. * Out of heauen he made the heare his voyce, that he

myght noutre the, and vpon erth he shewed the hys greate fyre, & thou heardest his voyce out of the myddes of the fyre. And because he loued thy fathers, he chole the pyre after them, and broughte the out in his syght, & with his myghtie power out of Egypte: to thrust out nacyns great & myghty: then thou, before the, and to bypunge the in, & to geue thee the lande to inheritance: as it is come to passe this daye.

Understande therefore this daye, & turne it to thynne herte, that the Lord, he is God in heauen above, and vpon the erth beneth: neither is there any other. Thou shalt kepe therefore his ordinaunces, and hys commaundementes which I commaunde thee this daye, that it maye go well with thee and with thy chyldren after the, & that thou mayst prolonge thy dayes vpon the erth, which the Lord thy God geueth thee thy lyfe longe.

Then Moses scuered thre cyties on the other syde Jordan towardes the sonne ryfynge, that he shulde syle thither, which had kyled hys neyghboure vnwares, & hated hym not in tyme past, & therefore shulde syle vnto one of the same cyties, and lyue: Namely, Bezer in the wyldernesse, euen in the playne contre of the trybe of Ruben: and Ramoth in Gilead of the trybe of Gad, and Golan in Basan of the trybe of Manasse.

And so this is the lawe which Moses set before the chyldren of Israel: These are the witness, statutes, and ordinaunces, which Moses tolde the chyldren of Israel after they came out of Egypte, on the other syde Jordan, in the valey ouer agaynst the house of Deoz, in the lande of Sehon kyng of the Amozites which dwelt at helbo: whom Moses and the chyldren of Israel smote, after they were come out of Egypte, & conquered hys lande, & the lande of Og kyng of Balan two kynges of the Amozites, whych were on the other syde Jordan towardes the sonne ryfynge: from Aroer whych is by the bancke of the ryuer Arnon, vnto Mount Syon whych is hermon, and all the playne on the other syde Jordaneastwarde: euen vnto the see, which is in the playne vnder the springes of the hyll.

C The. v. Chapter.
The ten commaundementes.

Ad Moses called all Israel, & layed vnto the. Heare O Israel the ordinaunces & lawes which I speake in your eares this daye, that ye maye lerne them, and fullfill them in dede. The Lord our God made an apoyntment with vs in horeb. The Lord made not this bonde with our fathers, but with vs: euen with vs, which are all here alyue this daye.



The Lord talked with you face to face in the mount, out of the myddes of the fyre. And I stode betwene the Lord and you the same tyme, and shewed you the worde of the Lord. For ye were afrayed at the syght of the fyre, and went not vp into the mount, & he sayed * I am the Lord thy God, which broughte the out of the lande of Egypte fro the house of bondage. Thou shalt haue none other goddes in my presence.

Thou shalt make the no grauen ymage of any manner of lykenesse yf is in heauen above and that is in erth beneth, and that is in the waters beneth the erth. Thou shalt nether bowe thy selfe vnto them, nor serue the, for I the Lord thy God, am a gelouse God, visitinge the wyckednesse of the fathers vpon the chyldren, euen in the thyrde & fourth generation, amonge the that hate me: & the we mercye vpon thousandes, amonge them that loue me, and kepe my commaundementes.

Thou shalt not take the name of the Lord thy God in vayne: for the Lord thy God will not holde him gyltlesse, yf taketh his name in vayne. Kepe the Sabboth daye, that thou sanctifye it, as the Lord thy God hath commaunded the. * Syre dayes thou shalt labour and do all that thou hast to do, but the seventh daye is the Sabboth of the Lord thy God: thou shalt not do any worke, thou and thy sonne, thy daughter, thy seruante and thy mayde, thyne oxe and thyne asse, and all thy cattell, and the straunger that is within thy gates, that thy seruante & thy mayde maye rest as well as thou. Remembre, that thou wait a seruante in the lande of Egypt, and howe that the Lord thy God broughte the out thence thowowe a myghtie hande and a stretched out arme. For whyche cause the Lord thy God commaunded the, to kepe the Sabboth daye.

Honoure thy father and thy mother, as the Lord thy God hath commaunded the: yf thy dayes maye be prolonged, & that it maye go well with yf in the lande, which the Lord thy God geueth thee.

Thou shalt not slaye.
* Thou shalt not breake wedlocke.
* Thou shalt not steale.
* Thou shalt not beare false witness agaynst thy neyghboure.
* Thou shalt not luste after thy neyghbours wyfe: yf shalt not couet thy neyghbours house, hys felde, hys seruante, or hys mayde, hys oxe, hys asse, or ought that thy neyghboure hath. These wordes the Lord spake vnto all your multitude in the mount out of the myddes of the fyre, cloude and darcknesse, with a greate voyce, added nomore therto, and wrote them in two tables of stone, and deliuered them vnto me.

And it fortuneth, that whan ye herde the

voyce out of the myddes of the darcknesse, & sawe that the hill dyd burne with fyre, ye came vnto me with the captaynes of your tribes and your elders: and ye sayde: behold, the Lord our God hath shewed vs his glorye and his greatnesse, & we haue herde his voyce out of the myddes of the fyre: we haue sene this daye, that God doth talke with a man, and he yet lyueth. Nowe therefore, why shulde we dye, that this greate fyre shulde consume vs? It we heare the voyce of the Lord our God any moare, we shall dye. For what shal the laster bene, that euer hearde the voyce of the luyng God speakinge out of the myddes of the fyre (as we haue done) and yet dyd lyue? So thou and here all that the Lord our God sayeth, and tell thou vnto vs all that the Lord our God sayeth vnto the: and we will heare it and do it.

And the Lord hearde the voyce of your wordes whan ye spake vnto me, & the Lord sayde vnto me: I haue herde the voyce of the wordes of this people, which they haue spoken vnto the, they haue well sayed all yf they haue spoken. * Wh yf ther were such an hert in the yf they wolde feare me, & kepe all my commaundementes alwaye, that it myghte go wel with them, and with theyr chyldren for euer. So and saye vnto them: gett you into your tentes agayne, but stande thou here by me, and I will tell the all the commaundementes, ordinaunces and lawes, which thou shalt teache them, that they maye do them in the lande which I geue them to possesse.

Take hede therefore, that ye do in dede as the Lord your God hath commaunded you, & turne not asyde: ether to the ryghte hande or to the left: but walke in all yf wayes which the Lord your God hath commaunded you, that ye maye lyue, and that it maye go well with you, and that ye maye prolonge your dayes, in the lande which ye shall possesse.

C The. vi. Chapter.
The lawe of God maye not be forgotten.

These are the commaundementes, ordinaunces and lawes which the Lord your God commaunded me to teach you that ye might do them in the lande whether ye go to possesse it: namely, yf thou myghtest * feare the Lord thy God, and kepe all hys ordinaunces and hys commaundementes whych I commaunde the: thou and thy sonne, and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therefore. O Israel, and take hede, that thou do thereafter, that it maye go well with the, and that ye maye encrease myghtely, eue as the Lord God of thy fathers hath promysed the a lande, that floweth with mylke and hony.



* Deut. 10. 1. b.

* Deut. 10. 1. b.

* Jer. 17. 1. b.

* Deut. 10. 1. b.

* Lev. 17. 1. b.

* ps. 119. 1. b.

* Jer. 17. 1. b.

* Jer. 17. 1. b.

* Jer. 17. 1. b.

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* Jer. 17. 1. b.

* Hear e

M * heare O Israel, the Lorde oure God is Lorde only, and * thou shalt loue the Lorde thy God with all thyne harte, & with all thy soule, & with all thy might. * And these wordes which I commaunde the this daye, shalbe in thine herte, and thou shalt shewe the vnto thy chyldren, and shalt talke of them when thou art at home in thyne house, and as thou walkest by the waye, and when thou lvest downe, and when thou ysest vp: and thou shalt hynde the for a sygne vpon thine hande. And they shalbe warnynges betwene thyne eyes and thou shalt write them vpon the postes of thy house and vpon thy gates.

And whē the Lord thy God hath brought the into the lande, whych he swaue vnto thy fathers, Abrahā Israhac and Jacob, and geueth the greates & goodly cyties whych thou haddest not, houses full of all maner of goodes whych thou fyldest not, and welles dygged whych thou dyggedest not, vineyardes & olive trees whych thou planteyst not, and when thou hast eaten & art full: Then beware, lest thou forget the Lorde, whych brought the oute of the lande of Egypte from the house of bondage. * Thou shalt feare the Lorde thy God, & serue him, and * swere by his name: Se that ye walcke not after straunge goddes: the goddesses of the nacjons which are aboute you. For the Lorde thy God is a gelouse God amonge you, lest the countenance of the Lorde thy God be moued to wrath agaynst the, and destroye the from of the erth.

* Ye shall not tempte the Lorde your God as ye dyd in the tentacyon. But kepe the commaundmentes of the Lorde your God, and hys witnesses and his ordinauces whych he hath commaunded the, and thou shalt do that which is right and good in the syghte of the Lorde: that thou mayst prospere, and that thou mayst go in, and coquere that good lade whych the Lorde swaue vnto thy fathers, to cast oute all thyne enemyes before the as the Lorde hath sayed.

* And whē thy sonne asketh the in tyme to come, sayinge: What meaneth these witnessess, ordinauces & lawes, whych the Lorde oure God hath comaunded you? Then thou shalt saye vnto thy sonne: We were Pharaos bondmen in Egypte, and the Lorde brought vs out of Egypte with a myghtie hāde. And the Lorde shewed signes & wondres greates & euell vpon Egypte, vpon Pharaos & vpon all hys household, before oure eyes, but brought vs oute from thence: to bypunge vs in, and to geue vs the lande whych he swaue vnto oure fathers. And he hath commaunded vs, to do all these ordinauces, and to feare the Lorde oure God, for oure welch all the dayes of our lyfe, as it is come to passe this daye. Moreover this shalbe oure ryghteousnes before the Lorde oure God, yf we take hede & kepe

all these commaundmentes, as he hath commaunded vs.

The vii. Chapter.

The Israelites maye make no couenaunt with the Gentyles. They must destroye theyr Idollies. Idolatres must be slayne.



When the Lord thy God hath brought the into the lande whych he hath cast out many nacjons before the: namely, the Hethites, the Gergesites, the Amozites, the Cananites, the Peresites, the Heuites & the Jebusites, fewe nacjons greater, and myghtier than thou * and whē the Lorde thy God hath sett them before the, thou shalt smyte them, & utterly destroye them, and make no couenaunt with them, nor haue compassyon on them. Thou shalt make no mariages with them, neither geue thy daughter vnto hys sonne, nor take hys daughter vnto thy sonne. For they will disceane thy sonne, that he shuld not feare me, and they shall serue straunge goddes, and then will the wrath of the Lorde waxe whote agaynst you, and destroye you shortly.

But thus ye shall deale with them: * Ye shall ouerthrowe theyr alters, & breake downe theyr pylers, cut downe theyr groues, and burne theyr graue pynges with fyre. * For thou art an holy nacjon vnto the Lorde thy God: the Lorde thy God hath cholen the, to be a seuerall people vnto hym selfe, aboute all nacjons that are vpon the erth. It was not because of the multitude of you aboute all nacjons, that the Lorde had lust vnto you and chose you, for ye were fewest of all nacjons. But because the Lorde loued you, and because he wolde kepe the * othe whych he had sworne vnto your fathers, therfore hath the Lorde brought you oute of Egypte thowrowe a myghtie hande, & deliuered you out of the house of bondage: euen from the hande of Pharaos kynge of Egypte.

Understande therfore, that the Lorde thy God he his God, & that a true God * whych kepeth poyntmet and mercy vnto them that loue hym & kepe his commaundmentes, enethowse out a thousande generacions: and rewardeth the that hate him & before hys face, so that he byngeth them to naught, and doth not deferre y tyme, but rewardeth him that hateth hym, before his face. Kepe y therfore the commaundmentes, and ordinauces and lawes, whych I comaunde the this daye that thou do them.

* If ye herken vnto these lawes, and obserue & do them, the Lorde thy God also shall kepe vnto the y poyntement, and the mercy whych he swaue vnto thy fathers. He will loue the, & blesse the, & multiplye the: he will also blesse the frute of thy wombe, and the frute of

frute of thy londe, thy corne, thy wyne and thyne oyle, & the frute of thine oxē, & the flockes of thy shepe in the lande, whych he swaue vnto thy fathers to geue the. Thou shalt be blessed aboue all nacjons: there shalbe neither man nor woman vnfrutefull amonge you, nor any thing vnfrutefull amonge your catell. Moreover y Lorde will * take a waye from the all maner infirmityes, and will put none of the euell diseases * of Egypte (whiche thou knowest) vpon the, but will sende them vpon all them that hate the.

Thou shalt consume all the nacjons which the Lorde thy God shall deliuer the: thyne eye shall haue no pytie vpon them, neither shalt thou serue theyr goddes, for that shalbe thy decaye. If thou saye in thyne herte: these nacjons are moo than I, howe can I cast them out? * Thou shalt not feare them, but remēbre, what the Lorde thy God dyd vnto Pharaos and vnto all Egypte: the greates temptacions whych thyne eyes sawe, and the sygnes, and wondres, and the myghtie hande and stretched out arme, where thowose the Lorde thy God brought the out: eue so shall the Lorde thy God do vnto all the nacjons, of whom thou art afrayed.

* Moreover the Lorde thy God will sende hoznettes amonge them vntill they that are leste, and hyde them selues from the, be destroyed. Thou shalt not feare them, for the Lorde thy God is amog you, a myghtie God and a terrible. For the Lorde thy God will put out these nacjons before the by a lytle & a lytle * thou mayst not consume them at once, lest the bestes of the felde encrease vpon the. But the Lorde thy God shall geue the mouer before the, and shall destroye the with a myghtie tempest, vntill he haue brought the to naught. * And he shall deliuer theyr kynages in to thyne hāde, and thou shalt destroye their name from vnder heauen. There shall no man be able to stande before the, vntill thou haue destroyed them. The graue pynges of theyr goddesses shalt thou burne with fyre, & * conel not the golde and syluer that is on the, nor take it vnto the, lest thou be snared ther in. For it is an abhominacyō before the Lorde thy God. Bypunge not therfore abhominacyō in to thyne house, lest thou be a damned thyng, as it is: but utterly defye it and vhoore it, for it is a damned thyng.

The viii. Chapter.

Moses putteth the Israelites in remembrance what God hath done to them in the wilderness.



All the commaundmentes whych I comaunde the this daye, shall ye kepe for to do the, that ye maye lyue and multiplie and go in, and possesse the lade whych the Lorde swaue vnto your fathers. And

thou shalt thynke on all the waye, which the Lorde thy God ledd the this xl. yere in the wilderness, for to humble the, & to proue the, & to wete what was in thyne herte, whether thou woldest kepe hys commaundmentes or no, he * humbled the, and suffred the to hunger, and fedd the with Māna, whych neither thou nor thy fathers knewe of, to make the knowe, that * a man doth not lyue by bread only: but by euery * word that pcedeth out of the mouth of the Lorde, both a man lyue. * Thy raymēt waxed not olde vpon the, neither dyd thy fote swell these xl. yeres.

Thys also shalt thou consyde in thyne herte, that as a man nourtereth hys soune, euen so the Lorde thy God nourtereth the. Therfore shalt thou kepe the comaundmentes of the Lorde thy God, that thou walke in his wayes, and feare hym. For the Lorde thy God bypungeth the into a good lande, a lande in the whych are ryuers of water, and fontayns and springes that springe out of valleyes and hylls: a lande wherin is wheat & barley, vyneyardes, figgtrees and pōganaues: a lande wherin is oyle olyue and hony: a lande, wherin thou shalt eate bread wythout skarcenelle, neither shalt thou lacke anye thyng: a lade * whose stones are yron, & out of whose hylls thou shalt dygge brasle. When thou hast eaten therfore and fylled thy selfe, thou shalt blesse the Lorde thy God in y good lande, whych he hath geuen the.

Beware, that thou forgett not the Lorde thy God, that thou woldest not kepe hys commaundmentes, hys lawes & his ordinauces whych I comaunde the this daye * yee & when thou hast eaten, and fylled thy selfe, & hast bylt goodly houses & dwelt therein, and when thy bestes, and thy shepe are wated manye, and thy syluer & golde is multiplied, and all that y hast is encreased, then beware, lest thyne herte ryle & thou forgett the Lorde thy God, whych brought the out of the lade of Egypte, and from the house of bondage, & whych was thy gyde in the greates and terrible wilderness (wherin were) fyre serpentes, scorpiōs, and drouth without any water. But he brought out water for the, euen out of the rocke of synt: he fedd y in the wilderness wyth Māna, whych thy fathers knewe not, euen for to humble the, and to proue the, and that he myght so do the good at thy later ende.

Lest thou shuldest saye in thyne herte * my power & the might of myne awne hāde hath prepared me this abundance: But remēbre the Lorde thy God, howe y it is he whych geneth the power to get substaunce, for to make good the promesse whych he swaue vnto thy fathers, as this daye doth wytnesse.

And yf thou forgett the Lorde thy God, and walke after straunge * goddes, and serue them

them, & worſhippe them. I teſtifie vnto you this daye, that he ſhall ſurely perſiſh. As the nations whych the Lorde deſtroyeth before you, euē ſo ye ſhall perſiſhe, becauſe ye wolde not be obedient vnto the voyce of the Lorde poure God.

The ix. Chapter.

¶ They are forbidden to truſt in theyr ſtrength.

I Care O Iſrael, I paſſeſt ouer Jordan thys daye, to go in, and conquere nacyns greates & myghtier then thy ſelfe: cyties greates and walled vnto heauen, & people greates and tall, euen the chyldren of the Enakims, whych thou knoweſt of, and of who thou haſt herde ſaye: who wyll ſtāde before the chyldren of Enack? Underſtāde therfore thys daye, that the Lorde thy God is euen he whych goeth ouer before theaſa & deſtroye them and he ſhall bypunge the downe before thy face. He ſhall caſt them out, & bypunge them to nought quickly, as the Lorde hath ſayed vnto the.

Speake not thou in thyne hert (after that the Lorde thy God hath caſt them out before the) ſayinge: for my ryghteouſnes the Lorde hath brought me in, to poſſeſſe thys lande. Nay, but for the wyckedneſſe of theſe nacyns the Lorde hath caſt them out before the. It is not for thy righteouſnes ſake or for thy ryght hert, that thou goeſt to poſſeſſe theſe lāde. ¶ But for the wyckedneſſe of theſe nations, the Lorde thy God doth caſt them out before the, euē to perſorme the worde, whych the Lorde thy God ſware vnto thy fathers, Abraham, Iſaac and Jacob.

Underſtāde therfore that it is not for thy ryghteouſnes ſake, that the Lorde thy God doth geue the thys good lande to poſſeſſe it ſeynge thou art a ſtiffnecked people. Remēbre & forget not, howe thou prouokedeſt the Lorde thy God in the wylderneſſe, ſence the daye I thou dyddeſt departe out of the lāde of Egypte vntill ye came vnto thys place, ye haue rebelled agaynſt the Lorde. ¶ Alſo in Horeb ye angred the Lorde, ſo that the Lorde was wroth wth you, euē to haue deſtroyed you, whan I was gone vp into the mount, to receaue the tables of ſtone, the tables of appoyntment, whych the Lorde made with you. And I abode in the hyll .xl. dayes & .xl. nyghtes, whan I nether dyd eate bread nor drinke water. ¶ And the Lorde deliuered me two tables of ſtone, wyrtē with the ſpynger of God, & in them was accordynge to all the wordes whych the Lorde ſayed vnto you in the moūt out of the myddes of the fyze in the daye, of the gatherynge together.

And whē the .xl. dayes & .xl. nyghtes were ended, the Lorde gaue me the two tables of

ſtone, the tables of the couenaunt, and the Lorde ſayde vnto me. ¶ And I get the downe quickly fro hence, for thy people whych thou haſt broughte out of Egypte, haue marred all. ¶ They are turned attōce out of the waye, whiche I commaūded them, and haue made the a molten ymage. ¶ Furthermoze, the Lorde ſpake vnto me ſayinge: I haue ſene thys people, and beholde, it is a ſtiffnecked people, let me alone, that I maye deſtroye the, and put out the name of them fro vnder heauen, and I wyll make of the a myghtie nacyn, & greater than they be.

And I turned me, and came downe from the hyll (euen from the hyll that burnt wth fyze) and the two tables of the appoyntment were in my handes. And I looked, & beholde, ye had ſynned agaynſt the Lorde your God, & had made you a molten calfe, and had turned attōce out of the waye whych the Lorde had commaūded you. ¶ And I toke the two tables and caſt them out of my two handes, and brake them before poure eyes. ¶ And I fell downe flat before the Lorde: euen as at the fyrſt tyme, and .xl. dayes & .xl. nyghtes I dyd nether eate bread nor drinke water, becauſe of all poure ſynnes, whych ye ſynned, in doyng wyckedly in the ſyght of the Lorde in that ye prouoked hym vnto wraoth. ¶ For I was afrayed that for the wraoth & fearneſſe wher wth the Lorde was moued agaynſt you, he wolde haue deſtroyed you. But the Lorde herde me at that tyme alſo.

The Lorde was very angrey wth Aaron alſo, euen to haue deſtroyed hym: & I made interceſſion for Aaron alſo the ſame tyme. And I toke poure ſynne the calfe whych ye had made and burnt hym with fyze, & ſtamped hym & grounde hym a good, euen vnto ſmal duſt. And I caſt the duſt therof into the brooke, that deſcēded out of the mounte. ¶ Alſo at the burnynge, & at the tentacyon, and at the ſepulchres of luſt ye angred the Lorde, lyke wyſe when the Lorde ſent you from Cadan Barne, ſayinge, go vp, and conquere the lande whych I haue geue you: ye diſobeyed the mouth of the Lorde poure God, and nether beleued him, nor hearkened vnto his voyce. Ye haue bene diſobedient vnto the Lorde, ſence the daye that I knewe you.

And I fell downe flat before the Lorde .xl. dayes, and .xl. nyghtes whiche I laye there, for the Lorde ſayde, that he wolde deſtroye you. I made interceſſion therfore vnto the Lorde, and ſayed: O Lorde God, deſtroye not thy people & thyne inheritaunce, whych thou haſt deliuered thowow thy greatneſſe, and whych thou haſt brought out of Egypte thowowe a myghtie hand. Remēbre thy ſeruauntes Abraham, Iſaac and Jacob, and loke not vnto the ſtoburneſſe of this people, ner to theyr wyckedneſſe & ſynne: leſt the lāde whence

whence thou broughteſt the, ſaye: The Lorde is not able to bypunge them in to the lāde, whych he promyſed them: and becauſe he hated them, therfore hath he carped them out, to ſlaye them in the wylderneſſe. Beholde, they are thy people, and thyne inheritaunce, whych thou broughteſt out in thy myghtie power and in thy ſtretched out arme.

The x. Chapter.

¶ The renewinge of the tables. An exhortacion to geue hebe to the lawe.

In the ſame reaſon the Lorde ſayde vnto me: he we two tables of ſtone lyke vnto the fyrſt, and come vp vnto me in to the mount, & make the an Arcke of wood, & I will wyrtē in the tables, the wordes I were in the fyrſt tables whych thou braueſt, & thou ſhalt put them in the arcke. And I made an arcke of ſethim wood, and hewed two tables of ſtone like vnto the fyrſt, and went vp in to the mountayne, hauynge the two tables in myne hande.

And he wrote in the tables: accordynge to the fyrſt wyrtynge (the ten verſes whiche the Lorde ſpake vnto you in the mount out of the myddes of the fyze, in the daye of the gatherynge together) and the Lorde gaue the vnto me. And I departed, and came downe from the hyll, and put the tables in the arcke whych I had made: and there they be, as the Lorde commaūded me.

¶ And the chyldren of Iſrael toke theyr iourney from Bereth of the chyldren of Iſrael to Horeb, where Aaron dyed, and was buried, and Eleazar his ſonne became preaſt in hys ſtead. ¶ Fro thence they departed vnto Gadgad: & from Gadgad to Iathbath a lād whych hath riuer of water. ¶ ¶ The ſame reaſon the Lorde ſeparated the tribe of Leui to beare the arcke of the appoyntment of the Lorde, & to ſtāde before the Lorde, & to miniſtre vnto hym & to bleſſe in his name vnto thys daye. ¶ ¶ Wherfore the Leuites haue no parte nor inheritaunce wth theyr brethern: But the Lorde is theyr inheritaunce, as the Lorde thy God hath promyſed them.

¶ And I carped in the mount, euen as at the fyrſt tyme .xl. dayes and .xl. nyghtes, and the Lorde hearkened vnto me at that tyme alſo, & the Lorde wolde not deſtroye the. And the Lorde ſayde vnto me: vp, and go forth in the iourneys before the people, I they maye go in, and conquere the lande whych I ſware vnto theyr fathers, to geue vnto them.

And now Iſrael, what doth the Lorde thy God requier of the? but to feare the Lorde thy God, and to walke in all hys wayes, to loue hym, and to ſerue the Lorde thy God with all thyne herte & with all thy ſoule: namely, that thou kepe the commaundmentes

of the Lorde, and hys ordinaunces whych I comaūde the thys daye, for thy welth. Beholde, heauen and the heauen of heuens is the Lordes thy God, and the erth wth all therein is: Not wythſtōdnyng, the Lorde had a luſt vnto thy fathers to loue the, and choſe theyr ſeed after them, euen you, aboue all nacyns, as thou ſeeſt thys daye.

¶ ¶ Circumcyſe therfore the foreskyne of D poure harte, and be no moze ſtiffnecked: ¶ For the Lorde your God, is God of Goddes, and Lorde of Lordes, a greates God, a myghtie and a terrible: whych regardeth no man perſon nor taketh gyfte: he doeth ryght vnto the fatherleſſe & wedowe, and loueth the ſtraunger, to geue hym ſode and rayment. ¶ ¶ Loue ye therfore the ſtraunger alſo: for ye were ſtraungers poure ſelues in the lande of Egypte. ¶ ¶ Thou ſhalt feare the Lorde thy God, & hym (onely) ſhalt thou ſerue, to hym ſhalt thou cleue, and ſwere by hys name: he is thy prayſe and thy God, that hath done for the theſe greates and terrible thynges, whych thyne eyes haue ſene. ¶ Thy fathers wet downe in to Egypte with .lxx. ſoules, and nowe the Lorde thy God hath made the & multiplied the, as the ſtarres of heauen.

The xi. Chapter.

¶ An exhortacion to regarde the lawe.

I herfore thou ſhalt loue the Lorde thy God & kepe his obſeruaunces, his ordinaunces, hys lawes, & his commaūdments alwaye. Call to your mynde this daye that whych poure chyldren haue nethe knowne nor ſene: euen the noureure of the Lorde poure God, hys greatneſſe, hys myghte hāde, and hys ſtretched out arme: his myracles and hys actes whych he dyd in the myddes of Egypte, euen vnto Pharao the kynge of Egypte and vnto all hys lande: & what he dyd vnto the hoſt of Egypt, vnto theyr horſes & charettes: howe he brought the water of the red ſee vpon them as they chaſed you behynde, & howe the Lorde hath brought them to nought vnto thys daye: & what he dyd vnto you in the wylderneſſe, vntill ye came vnto thys place: & what he dyd vnto *athan and Abiram the ſonnes of Eliab the ſonne of Rubē, howe the erth opened byr month, and ſwalowed them, wth theyr houſholdes and theyr ſteves, & all theyr ſubſtance that was in theyr poſſeſſion, in the myddes of Iſrael.

¶ Doubtles, poure eyes haue ſene all the greates actes of the Lorde whych he dyd. ¶ Therfore ſhall ye kepe all the comaūdmentes, whych I commaūde the thys daye, that ye maye be ſtronger & go in and conquere the lande whether ye go to poſſeſſe it, & that ye maye prōloge poure dayes in the lāde whych

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the Lorde sware vnto your fathers, to geue vnto them and to theyr seed, a lande that floweth with mycke and honye. * For the lande whether thou goest to possesse it, is not as the lande of Egypte y^e came out of, where thou sowedst thy seed and wateredst it with thy fete as a garden of herbes: but the lande whither ye go ouer to possesse it, is a lande that hath hylls and valeys, and dryneth water of the rayne of heauē. Thys lande both the Lorde thy God care for, & the eyes of the Lorde thy God are alwayes vpon it, from the begynnyng of the yere, vnto the ende of the yere.

If you shall herken therfore vnto my commaundementes, whych I commaunde you thys daye, that ye loue the Lorde your God & serue him with all your herte, & with all your soule. * I also will geue rayne vnto your lande in due season: the fyrst rayne and the later, that thou mayest gather in thy corne, thy wyne & thyne oyle. And I will sende grasse in thy felde for thy cattell: that thou mayest eate, and fyll thy selfe. But beware that your herte deceaue you not & ye turne asyde, and serue straunge Goddes, and worshipp them, and then the Lorde beyng wroth agaynst you, * putt v^y the heauen, & there be no rayne, and that your lande yelde not her frute, and lest ye perishe quickly from of the good lande, whych the Lorde geueth you.

Therfore shall ye put v^y these my wordes in * your herte and in your soule, & bynde the for a sygne vpon your hande, that they maye be as a warninge betwene your eyes, and ye shall * teach them your children that they maye talke of them, when thou syttest in thine house, and when thou walkest by the waye: when thou lyste downe, & when thou ryste vp: yee and thou shalt wyte the v^y the doze postes of thine house, and vpon thy gates, that your dayes maye be multiplied, & the dayes of your chylde, in y^e land whych the Lorde sware vnto your fathers to geue them, as long as the dayes of heauen last vpon the erth. For * y^e kepe all these commaundementes, whych I commaund you so that ye do them: Namely, that ye loue the Lorde your God, & walke in all his wayes, and cleaue vnto him, Then will the Lorde cast out all these nacpons before you, and ye shall be the hepyes of great nacions and of the that are myghty then your selues. * All the places where on the soles of your fete shall treade, shall be your es, euen fro the wilderness and from Libanno, & fro the riuere Euphrates, eue vnto the vttemost see, shall your coaste be. There shall no man be able to stand before you: for the Lorde your God shall cast the feare & drede of you vpon all the lande that ye shall treade vpon, as he hath sayde vnto you. **K**

* Beholde, I set before you thys daye, a blessing & a curse: a blessing: y^e ye obeye the commaundementes of the Lorde your God whych I commaunde you thys daye. And a curse: y^e ye wyll not obeye the commaundementes of the Lorde your God: but turne out of the waye, whych I commaunde you thys daye, to go after straunge goddes, whych ye haue not knowne.

When the Lorde thy God therfore hath brought the in to the lande, whether y^e goest to possesse it, thou shalt put the * blessing vpon mount Garizim, & the curse vpon mount Ebal, whych (mountaynes) are on the other syde Jordan on the backe syde of the waye toward the goynge doune of the sonne, in y^e lande of the Canaanites whych dwel in the playne ouer agaynst Gilgal by syde the groue of Moreh. For ye shall passe ouer Jordan, to go in, and possesse the lande, whych the Lorde your God geueth you, and ye shall coquer it, & dwell therein. Take hede therfore that ye do all the commaundementes and lawes, whych I set before you thys daye.

Chap. xii. Chapter.

Abolatre must the Altarites destroye and flee from. They must onely do that thynge whych God commaundeth.



These are the ordinaunces and lawes whych ye shall obserue and do in the lande, whych the Lorde God of thy fathers geueth the to possesse it, as long as ye lyue vpon the erth. * Ye shall destroye all places where in the nacions whych ye shall conque- re serued their Goddes, vpon hye mountaynes, on hylls, and vnder euery thynke tree. Quertrowe theyr alters, and breake theyr pilers, and burne their groues with fyre and hewe downe the graue ymagis of the Goddes that they haue, and bringe the names of them to noughte out of y^e place. * Ye shall not do so vnto the Lorde your God, but ye shall seke the place, whych the Lorde your God shall haue chosen out of all your trybes, to put hys name there, & there to dwell. And * thither thou shalt come, and thither ye shall bypunge your burnt sacrifices, your offrynges, your tythes, and heue offrynges of your harte, your vowes, your frewill offrynges and the fyrst gendred of your oxe and of your shepe. And there ye shall eate before the Lorde your God, & ye shall reioyse in all that ye put your hande vnto both ye and your householdes, wherein the Lorde thy God hath blessed the.

Ye shall not do after all the thynges y^e we do here thys daye, euery man what semeth hym good in hys awne eyes. For ye are not yet come to rest, & to the inheritaunce, whych the Lorde your God geueth you. But whā ye go ouer Jordan, and dwell in the lande whych

whych the Lorde your God hath geuen you to inheret, and whan he hath geuen you rest fro all your enemyes rounde aboute, so that ye dwell in safete, then vnto y^e place whych the Lorde your God hath chosen, to put his name there, ye shall bypunge all that I commaunde you: Namely, your burnt sacrifices, your offrynges, your tythes, the heue offrynges of your hande, & all your speciall vowes, whych ye vowe vnto the Lorde. And ye shall reioyse before the Lorde your God, ye and your sonnes, & your daughters, your seruantes and your maydes, and the Leuite that is wythin your gates * for as moch as he hath no parte nor inheritaunce wyth you.

Take hede that thou offer not thy burnt-offrynges in euery place y^e thou seest: but in the place whych the Lorde shall haue chosen in one of thy trybes, there thou shalt offer thy burnt-offrynges, and there thou shalt do all that I commaunde the. Not wythstandynge thou mayest kyl and eate fleshe in all thy cyties, whatsoeuer thy soule lusteth after, accordynge to the blessinge of the Lorde thy God, whych he hath geuen the * both the vncleane and the cleane may eat therof, eue as the roo, or the hert: only ye shall not eate the bloud, but powze it vpon the erth as water. Thou mayest not eate wythin thy gates the tithe of thy corne, of thy wyne and of thy oyle, and the fyrst gendred of thine oxen, and of thy shepe, neither any of thy vowes whych thou vowest, nor thy frewill offrynges or heue offrynges of thine hande: but thou must eate them before the Lorde thy God, in the place whych the Lorde thy God hath chosen: thou, and thy sonne, and thy daughter, thy seruante and thy mayde, & the Leuite that is wythin thy gates: and thou shalt reioyse in all that thou puttest thine harte to. * Beware, that thou forsake not the Leuite, as long as thou lyuest vpon the erth.

If (when the Lorde thy God hath enlarged thy border as he hath promised y^e) thou saye: I will eate fleshe, because thy soule longeth to eate fleshe: * mayest eate fleshe whatsoeuer thy soule lusteth. If the place whych the Lorde thy God hath chosen to put his name there, be so farre from the, the thou shalt kyl of thy oxen & of thy shepe whych y^e Lorde hath geuen the, as I haue commaunded the, & thou shalt eate in thine awne cytie, whatsoeuer thy soule lusteth. * And as the roo & the herte is eaten, eue so thou shalt eate the: both the cleane and the vncleane shall eate of them. But be strōge * that thou eate not the bloude. For the bloude, that is the lyfe, and thou mayest not eate the lyfe wyth the fleshe: thou shalt not eate it, but powze it vpon the erth as water. Se thou eate it not, that it

maye go well wyth the, and wyth thy chylde after the: But thou shalt do that, whych is ryght in the syghte of the Lorde.

But * thy holye thynges whych thou hast, and thy vowes * thou shalt take, & come vnto the place whych the Lorde hath chosen, and thou shalt offer thy burnt-offrynges, both fleshe and bloude vpon the alter of the Lorde thy God, and the bloude of thine offrynges shall be powzed out vpon the alter of the Lorde thy God, & thou shalt eate the fleshe. Take hede, & heare all these wordes whych I commaunde the, that it maye go well wyth the, and wyth thy chylde after the for euer, y^e thou doest that whych is good and ryght in the syghte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacpons before the, whether thou goest to conqueere them, & thou succeedest in theyr inheritaunce, and dwellest in theyr lande: Beware, that thou be not taken in a snare after them, after that they be destroyed before the, and that thou aske not after theyr Goddes, sayinge: howe dyd these nacpons serue their Goddes? I will do so lyke wise. * Nay, thou shalt not do so vnto the Lorde thy God: for all abhominacions, & y^e whych the Lorde hateth, the same haue they done vnto theyr Goddes. For they burne both theyr sonnes and theyr daughters wyth fyre before theyr Goddes. Therfore whatsoeuer I commaunde you, that take hede ye do * (onely, vnto the Lorde) and * put thou nought thereto, nor take ought therfrom.

Chap. xlii. Chapter.

The false prophete must be put to death. God p^roueth our sayth by false prophetes.



If there a ryse amonge you a * prophete or a dreamer of dreames, and geue the a sygne, or a wonder whych he hath sayde come to passe, and then saye: let vs go after straunge Goddes whych thou hast not knowne, and let vs serue the: herken not thou vnto the wordes of that prophete or dreamer of dreames. * For the Lorde thy God proueth you, to wete whether ye loue the Lorde your God wyth all your herte and with all your soule. Ye shall walke after the Lorde your God, and feare him, kepe his commaundementes, and herke vnto hys voyce, serue him, and cleaue vnto hym. * And y^e prophete or dreamer of dreames shall dye, because he hath spoken to turne you awaye from the Lorde your God, (whych brought you out of the lande of Egypte, and deliuered you out of the house of bondage) to thrust the out of the waye, whych the Lorde thy God commaunded the to walke in: and therfore thou shalt put y^e euell awaye from the.

It is If thy

If thy brother, the sonne of thy mother, or thyne awne sonne, or thy daughter, or the wyfe that lyeth in thy bosome, or thy frende which is as thyne awne soule vnto the, entice secretly, saying: let vs go & serue straunge Goddes, whych thou hast not knowen nor yet thy fathers. And they be of the Goddes of the people which are rounde aboute you, whether they be nye vnto the or farre of fro the, from the one ende of the erth vnto the other. Thou shalt not consente vnto him, nor herke vnto him: thine eye shall not pitie him neither shalt thou haue compassion on him, nor kepe him secret: but cause him to be slayne. Thyne hande shall be fyrst vpon him to kyl him: & then the handes of all the people. And thou shalt stone him with stones that he dye, because he hath gone aboute to thrust awaye from the Lorde thy God, which brought the out of the lande of Egypte, and from the house of bondage. And all Israel shall heare and feare, and shall do no moare any soche wickednesse as this is, amonge you.

If thou shalt heare saye in one of thy cyties which the Lorde thy God hath geue the to dwell in, that certen men beyng the chyl- dzen of Belial, are gone out from amonge you, and haue moued the inhabitants of their cytie, sayinge: let vs go and serue straunge Goddes, which ye haue not knowen. Then thou must seeke, and make serche and enquire diligently. And behold, if it be true, and the thyng of a suretye, that soche abhominacio is wrought among you: then thou shalt smyte the dwellers of that cytie in the edge of the swerde, and destroye it vterly, and all that is therein, and enue the very catell therof with the edge of the swerde. And gether all the spoyle of it into the wyddes of the streete therof, and burne with fyre both the cytie & all the spoyle therof euery whyle for the Lorde thy God. And it shall be an heape for euer & shall not be bylt agayne. * And there shall cleane naught of the damned thyng in thine hande, that the Lorde maye turne from the fiercenesse of hys wrath, and shewe the mercye, and haue compassion on the, and multiplye the, as he hath sworne vnto thy fathers. * Therefore shalt thou herke vnto the voyce of the Lorde thy God, to kepe all hys commandmentes, whych I commaunde the this daye, if thou do it, which is ryght in the eyes of the Lorde thy God:

The xxiij. Chapter.

The maners of the gentyles maye not be folowed. What beastes are cleane to be eaten, and what not.



Are the chylde of the Lorde your God. * Ye shall not cut poure selues, nor make you any baldnes betwene poure eyes for any deed man. * For thou art an holy people vnto the Lorde thy God, and the Lorde

hath chosen the, to be a seuerall people vnto hym selfe, aboue all the nacys that are vpon the erth.

Thou shalt *eate no maner of abhominacio. These are the beastes which ye shall eate of oxen, shepe and goates, hert, roo and bugle: wildegoate, vnicorne, wilde oxen & camelis. And all beastes that cleane the hofte, and styte it into two clawes, and chewe & cud, them ye shall eate.

Nevertheless, these ye shall not eate of them that chewe cud and of them that deupde and cleane the hofte: the camell, the hare and the conye: whych chewe cud, but deupde not the hofte: therefore are they vncleane vnto you: and also the swine, though he deuide the hofte, yet he cheweth not cud, therefore is he vncleane vnto you: ye shall not eate of the flesch of soche, nor touche the dead carkeles of them.

* These ye shall eate of all that are in the waters: All that haue fynnes & scales shall ye eate: And whatsoeuer hath not fynnes & scales, of that ye maye not eate, but it is vncleane vnto you.

All cleane byrdes ye shall eate: but these are they of whych ye shall not eate: the Eagle, the gohawk, and the cormorant, the Fion, the vulture, the hye after her kynde, and all kynde of rauens, the Estrich, the nyghtcrowe, the kuckowe, and the sparowe hawk after her kynde, the lytle oule, & great oule, the back, the bitture, the pye, the stozke, the heron, the Jay in his kynde, the lapwinge, the swalone. And let all ceping foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate. Ye shall eat of nothyng that dyeth alone: But thou shalt geue it vnto the stranger that is in thy cytie, that he eate it, or thou mayst sel it vnto an Alian. For thou art an holy people vnto the Lorde thy God. Thou shalt not *sethe a kynd in hys mothers mylke.

Thou shalt tythe all the increase of thy seed, that the felde byngeth furth yere by yere: And thou shalt eate before the Lorde thy God, (in the place * whych he hath chosen, and where he hath put his name) the tythe of thy corne, of thy wyne & of thyne oyle, and the fyrst gendred of thyne oxen & of thy shepe, & thou mayst learne to feare the Lorde thy God all waye:

* If the waye be to longe for the, so that thou art not able to carpe it, & if the place be farre fro the, which the Lorde thy God hath chosen to set his name there (and the Lorde thy God hath blessed the) then shalt thou make it in money, & take & money in thyne hande, & go vnto the place whych the Lorde thy God hath chosen, ad bestowe & money for whatsoeuer thy soule lusteth after: for ore, & shepe, wyne & stroge drynke, & for whatsoeuer thy soule desireth,

desyrest, and eate there before the Lorde thy God and be mercy: bothe thou and thyne householde, and the Leuite that is wythin thy gates, shalt thou not forsake. * For he hath nether parte nor inheritaunce wyth the.

* At the ende of thre yere, thou shalt bypge forth all the tythes of thyne increase the same yere, and laye it vpon wythin thyne awne gates. And the Leuite whych hath no parte nor inheritaunce with the, shall come, & the stranger, the fatherlesse and the widow, which are within thy gates, shall eate & be fylled: that the Lorde thy God maye blesse the, in all the workes of thyne hande which thou doest.

The xv. Chapter.

The forgiuenes of dettes in the seuenth yere.

In the seuenth yere thou shalt make a fredome. * And this is the maner of the fredome: whosoever ledeyth ought wyth hys hande vnto his neyghboure, maye not aske agayne (that whych he hath lent) of hys neyghboure or of his brother: because it is called the Lordes fre yere: yet of a stranger (and of an alien) thou mayst call it home agayne. But * he that is thy brother, him shalt thou remyte, & heretofore there shall be no begger amonge you. For the Lorde shall blesse the in the lande, whych the Lorde thy God geueth the, an inheritaunce to possesse it: so that thou herken vnto the voyce of the Lorde thy God, to obserue and do all these commaundmentes, which I commaunde the this daye. For the Lorde thy God hath blessed the as he hath promysed the, and * thou shalt lende vnto many nacions, but thou thy selfe shalt not borrow: And thou shalt raygne ouer many nacions, and they shall not raygne ouer the.

Yf one of thy * brethren amonge you be pooze wythin any of thy gates in thy lande which the Lorde thy God geueth the, & shalt not harden thine hert, nor shut to thine hande fro thy pooze brother: But open thine hande vnto him, & lende hym sufficient for his neede, which he hath. Beware, that there be not a wycked poynte in thine hert, that thou woldest saye: The seuenth yere, the yere of fredome is at hande, and therefore it greueth the to loken on thy pooze brother, and geue him naught & he then crye vnto the Lorde against the, and it be synne vnto the: But geue him, and let it not greue thine hert to geue vnto him. Because that for thys thyng, the Lorde thy God shall blesse the in all thy workes, & in all that thou puttest thine hande to. * The lande shall neuer be wout pooze: And therefore I commaunde the sayinge: Thou shalt open thine hande vnto thy brother that is needy and pooze in thy lande.

* If thy brother an hebreue sell hym selfe to the, or an hebreue, & serue the six yere,

in the seuenth yere thou shalt let hym go fre from the. And when thou sendest him out fre from the, thou shalt not let hym go awaye emptye: but shalt geue hym of thy shepe, of thy corne, and of thy wyne, and geue hym of that, wher in the Lorde thy God hath blessed the. And remembre, that thou wast a seruante in the lande of Egypte, and the Lorde thy God deliuered the thence: and therefore I commaunde the thys thyng to daye.

And yf he saye vnto the * I will not go awaye from the, because he loueth the & thyne house, and is well at ease with the: Then shalt thou take an aule, and naye his eare to the doore therewith, & let hym be thy seruante for euer: And vnto thy mayde seruante thou shalt do lyke wise. And let it not greue thine eye, whā thou lettest him go out fro the, for he hath bene worth a double hyred seruante to the in hys seruice syre yeres. And the Lorde thy God shall blesse the in all that thou doest.

* All the fyrst gendred that come of thyne oxen, and of thy shepe that are males, thou shalt halowe vnto the Lorde thy God. Thou shalt do no worke with the fyrst gendred of thyne oxen, ner there the fyrst gendred of thy shepe: Thou shalt eate it before the Lorde thy God yere by yere, in the place whych the Lorde hath chosen, both thou and thyne householde. If there be any defoymte therein, as yf it be lame, or blynde, or haue any other euell fauorednesse, thou shalt not offer it vnto the Lorde thy God: But shalt eate it with- in thyne awne gates, the vncleane and the cleane indifferently, as the roo & the hert. Only eate not the bloude therof, but poure it vpon the grounde as water.

The xvi. Chapter.

Of Easter, wherofeuer, and the feast of taber- nacles. What offerres ought to be offered.



serue the * moneth of newe corne, that thou mayest offer * pascoer vnto the Lorde thy God. For in the moneth whan corne beginneth to rypp, the Lorde thy God brought the out of Egypte by nyght. Thou shalt therefore offer pascoer vnto the Lorde thy God (and shepe and ore) in the place whych the Lorde shall chose to put his name there. Thou shalt eate no leuened bread with it: but seven dayes shalt thou eate vncleuned bred therewith: eue the bread of trybulacion (for thou camest out of the lande of Egypte in haste) that thou mayst remembre the daye, whā thou camest out of the lande of Egypte, all dayes of thy lyfe. And there shall be no leuened bread sene in all thy coastes seven dayes longe, neyther shall there remayne any thyng of the fleshe which thou offrest the fyrst daye at euen, vntill the moynynge.

h iij Thou

Thou mayst not offer passeouer wythin any of thy gates, whych the Lorde thy God geueth the: but * in the place which the Lorde thy God shall chose, to set his name in, there thou shalt offer passeouer at eue, aboute the goynge downe of the sonne, euen in the season y thou comest out of Egypte. And thou shalt sette and eate it, in the place which the Lorde thy God hath chosen, and departe on the morowe, & gett the vnto thy tete. Syxe dayes thou shalt eat swete bread, and the seuenth daye is a gatherynge together before the Lorde thy God: thou shalt do no worke therein. * Seuen weekes shalt thou nōbe vnto the, and begynne to nōbe the seuen weekes, when thou begynnest to put the syckell to the corne, * & kepe the feast of weekes vnto the Lorde thy God, wyth a frewylforynge of thynne hande: which thou shalt geue vnto the Lorde thy God, accordynge as the Lorde thy God hath blessed the. And reioyse before the Lorde thy God, thou & thy sonne, thy daughter, thy seruaunte & thy mayde and the Leuite that is within thy gates, and the straunger, the fatherlesse & the wedowe that are amonge you, in the place which the Lorde thy God hath chosen to put his name there. And remembre, that thou wast a seruaunte in Egypte: and thou shalt obserue & do these ordinaunces.

Thou shalt also obserue the feast of tabernacles seuen dayes, after that thou hast gathered in thy corne and thy wyne. And thou shalt reioyse in that thy feast, thou and thy sonne, thy daughter, thy seruaunte, and thy mayde, the Leuite, the straunger, and the fatherlesse & the wedowe, that are wythin thy gates. * Seuen dayes shalt thou kepe holy daye vnto the Lorde thy God, in the place which the Lorde shall chose: for the Lorde thy God shall blesse the in all thy frutes, and in all the workes of thynne handes, therfore shalt thou be glad. * The tymes in the pere shall all thy males appeare before the Lorde thy God, in the place which he shall chose: In the feast of swete bread, in the feast of weekes, & in the feast of tabernacles. And they shall not * appeare before the Lorde emptye but euery man accordynge to the gyfte of his hande, & accordynge to the blessinge of the Lorde thy God which he hath geuen the.

Judges and officers shalt thou make the in all thy cyties, whych the Lorde thy God geueth the thozowe out thy trybes: and they shall iudge the people ryghteously. * Wyldest thou the lawe, nor knowe any persone, nether take any rewarde: for gyftes blynde the wyse, & peruerce the wordes of the ryghteous. That whych is iust and ryght, shalt thou folowe, that thou mayst lye, and enioye the lande, which the Lorde thy God geueth the.

Thou shalt plante no groue of whatsoeuer trees it be, nye vnto y altare of the Lorde thy God, which thou shalt make y. Thou shalt set the vy no * piler, which the Lorde thy God hateth.

The xviij. Chapter.
The punishment for idolatrye. The punishment of a rebell. The punishment of a deuge.

Thou shalt offer vnto the Lorde thy God no ore nor shepe * where in is blemish or any deformite: for that is an abhominacyon vnto the Lorde thy God.

If there be founde amonge you wyth in any of thy gates, whych the Lorde thy God geueth the, man, or woman y hath wrought wyckednesse in the syghte of the Lorde thy God, so that they haue gone beyode his appoyntment, and gone and serued strange goddes, and worshypped them * the sonne or moone or any of the host of heauē, which I haue not commaunded, & it is tolde the, and thou hast heard of it: then shalt thou enquire diligently. And yf it be true, & the thyng of a suretye, y soche abhominacyon wroughte in Israel, then shalt thou bynne forth y mā or that womā (whyche haue committed that wycked thinge) vnto the gates, and shalt stone them wyth stones, tyll they dye. * At the mouth of two or thre witnesses shall he that is worthy of death, dye: and at the mouth of one witness let no man dye. The handes of the witnesses shall be fyrst vpon hym, to kyll hym, and afterwarde the handes of the people, & thou shalt put the wycked awaye from the.

If there ryse a matter to harde for the iudgement betwene bloud and bloud, betwene plee and plee, betwene plage and plage, and the matters come to strepe wythin thy gates, Then shalt thou aryle, ad get the vnto the place which the Lorde thy God hath chosen, and come vnto the prestes the Leuites, and vnto the iudge that shall be in those dayes, and aske * and they shall shewe the y sentence of iudgement. And thou must do accordynge to that, whych they of that place (which the Lorde had chosen) shewe the and thou shalt obserue to do, accordynge to all that they enfourme the. Accordynge to the sentence of the lawe which they teache the, & accordynge to the iudgement which they tell the, shalt thou do, and * bowe not from that which they shewe the, nether to y right hande nor to the left.

And that mā that will do presumptuously, and wyl not herken vnto the prest (that standeth there before the Lorde thy God to mynistr) or vnto the iudge, that man shall dye: and thou shalt put awaye euell from Israel. And all the people shall heare and feare, and shall do no more presumptuously. When

When thou art come vnto y lande whyche the Lorde thy God geueth the, and enioyest it, and dwellest therein: & yf thou shalt saye. * I wyl set a kynge ouer me lyke as all the nacyns that are aboute me: The Lorde thy God shall chose: Euen one from amonge thy brethre shalt thou make kynge ouer the, and thou mayst not set a stranger ouer the, whych is not of thy brethzen. * But he shall not multiplie horses to him selfe, ner bynne the people agayne to Egypte thozowe the multitude of horses, for as moche as y Lorde hath sayde vnto you: ye shall hence forth go no moare agayne y waye. Also he * ought not to multiplie wyues to hym selfe, lest his hert turne awaye, nether shall he gether him y splur and golde to moch.

And when he is sett vpon the seate of his kyngedome, he shall wypte hym out a coppe of this lawe in a boke, before y prestes the Leuites. And it shall be wyth him, & he ought to reade therein * all dayes of his lyfe. that he maye lerne to feare the Lorde his God, & to kepe all y wordes of this lawe and the ordinaunces, for to do them: and that his hert aryle not aboute his brethzen, & that he turne not from the commaundement: to the ryght hande or to the left, but that he maye prolonge his dayes in his kyngdome: he, and his chyldren in Israel.

The xviij. Chapter.
The Leuites had no possidys. Idolatrye must be fled. The prophet chist is y m. The false prophet must be slayne, & how he may be known.

The prestes the, Leuites, and all the trybe of Leuy * must haue no parte nor inheritaunce wyth Israel: but shall eate the offerings of the Lorde, and his inheritaunce: Therfore shall they haue no inheritaunce amonge their brethzen: But the Lorde, he is their inheritaunce, as he hath sayde vnto the. And this is the prestes dutie of the people, and of them that offer, whether it be ore or shepe: They must geue vnto the Preste, the shoulde, and the two chekes, and the mawe the fyrst frutes also of thy corne, wyne and oyle, and the fyrst of y woll of thy shepe shalt thou geue hym: * For the Lorde thy God hath chosen hym out of all thy trybes, to stande and to ministr in the name of the Lorde: he and his sonnes for euer. If a Leuite come out of any of thy cyties of all Israel, wher he is a sojourner, and come wythall the lust of his herte vnto the place which the Lorde hath chosen: he shall mynistr in the name of the Lorde his God, as his other brethre the Leuites do, whych remaine there before the Lorde. And they shall haue lyke porcyons to eate, besyde that which cometh to hym of the patrimonye of his elders.

The prestes the, Leuites, and all the trybe of Leuy * must haue no parte nor inheritaunce wyth Israel: but shall eate the offerings of the Lorde, and his inheritaunce: Therfore shall they haue no inheritaunce amonge their brethzen: But the Lorde, he is their inheritaunce, as he hath sayde vnto the. And this is the prestes dutie of the people, and of them that offer, whether it be ore or shepe: They must geue vnto the Preste, the shoulde, and the two chekes, and the mawe the fyrst frutes also of thy corne, wyne and oyle, and the fyrst of y woll of thy shepe shalt thou geue hym: * For the Lorde thy God hath chosen hym out of all thy trybes, to stande and to ministr in the name of the Lorde: he and his sonnes for euer. If a Leuite come out of any of thy cyties of all Israel, wher he is a sojourner, and come wythall the lust of his herte vnto the place which the Lorde hath chosen: he shall mynistr in the name of the Lorde his God, as his other brethre the Leuites do, whych remaine there before the Lorde. And they shall haue lyke porcyons to eate, besyde that which cometh to hym of the patrimonye of his elders.

When thou art come into y lande whyche the Lorde thy God geueth the, it that thou lerne not to do after y abhominacyon of thole nacyns. Let ther not be founde amonge you any one, that maketh his sonne or daughter to go thozowe the fyre, or that vseth wythcraft, or a choler out of dayes * or that regardest the flyenge of foules, or a sozcerar, or a charmar, or that counceyth wyth spyztes, or a sothfayer, or that asketh * (the truth) at the that be deed. For all that do soch thynges, are abhominacyon vnto the Lorde: and because of these abhominacyons the Lorde thy God doeth cast the out before the. Thou shalt be perfecte therfore * (the truth) in the syght of the Lorde thy God. For these nacyns whych thou shalt conquere, herken vnto chosers oute of dayes, and vnto sozcerers: But the Lorde thy God hath not suffered the so to do.

The Lorde thy God wyl * syz vnto the a Prophete amonge you: euen of thy brethzen, lyke vnto me & vnto hym ye shall herke, accordynge to all that thou desyredest of the Lorde thy God in Horeb, in the daye of the gatherynge together, when thou saydest: * Let me heare the voyce of my Lorde God no moare, nor se this greate fyre any moare, that I dye not. And the Lorde sayde vnto me: they haue well spoken: I will raise them vp a prophete from amonge their brethzen lyke vnto the, and wyl put my wordes in his mouth, and he shall speake vnto them all that I shall commaunde hym. And whosoever will not herken vnto the wordes which he shall speake in my name, I wyl requyre it of hym.

But the prophete which shall presume to speake a worde in my name, whych I haue not commaunded hym to speake, or that speaketh in the name of strange goddes, the same prophete shall dye. And yf thou saye in thynne hart: howe shall we knowe the worde whych the Lorde hath not spoken? * The tokens shall thou haue. * Ene whē a prophete speaketh in the name of the Lorde, & yf y thyng folowe not nor come to passe, that is the thyng which y Lorde hath not spoken. But the prophete hath spoken it presumptuously: Thou shalt not therfore be afraied of him.

The xix. Chapter.
The feaunched towncs. The punishment of hym that deuyeth false witness.

When the Lorde thy God * hath rosted out the nacyns, whose lande the Lorde thy God geueth the, and thou succeedest in their inheritaunce, and dwellest in they cyties, and in they houses: thou shalt * appoynte iij. cyties for y in the myddes of the lande whych the Lorde thy God geueth the to possesse it: * thou shalt prepare the waye, and deuyde the coastes of

thy lande, whych the Lorde thy God geueth the to inherete, into .iij. partes, that * who-
 * 2ro. xxi. forner commyterth murthur, maye see thy-
 ther. For thys cause must the slayer flye thy-
 ther, that he maye lyue. Who so kylleth hys
 neyghboure ignorantly, and hated hym not
 in tyme passed: And when a man goeth vnto
 the wodde w^h his neyghboure to hewe wood,
 * 2ro. xxi. and as his hāde fetcheth
 a stroke w^h the axe do cut downe the tre,
 the heade flyppeth from the helue, and sym-
 pteeth hys neyghboure that he dyeth: the same
 shall flye vnto one of the same cyties & lyue.
 Lest the executer of bloude folowe after the
 slayer whyle hys herte is whote, and ouer-
 take hym, because the wayes is longe, and
 C slaye hym, and yet there is no cause worthy
 of death in hym, in as moche as he hated him
 not in tyme passed. Wherfore I commaunde
 the, sayinge: thou shalt appoynte out .iij. cy-
 ties for the.

And of the Lorde thy God enlarge thy
 coastes (as he hath sworne vnto thy fathers)
 and geue the all the lande whych he sayde he
 wold geue vnto thy fathers, thou shalt kepe
 all these comaundmentes to do them, whych
 I commaunde the thys daye, that thou loue
 the Lorde thy God, and walke in his wayes
 ener, and adde .iij. cyties mo for þ vnto those
 .iij. that innocent bloude be not ited in thy lā-
 de, whych the Lorde thy God geueth the to
 inheret, and so þ bloude come vpon the.

* But and of any mā eate hys neyghboure,
 and laye a wayte for hym, and ryle agaynst
 hym, and synce hym þ he dpe, and then flyeth
 vnto any of these cyties: the elders of his cy-
 tie shall sende, and fetch him thence, and de-
 lyuer hym into the handes of the iustice of
 bloude, that he maye dpe. Thyne eye shall
 not spare hym, but thou shalt put a waye in-
 nocent bloude from Israel, that it maye go
 well w^h the. * Thou shalt not remoue thy
 neyghbours marke, whych they of olde tyme
 haue sett in thine inheritaunce, that thou
 shalt inheret in the lande, whych the Lorde
 thy God geueth the to enioye it.

* One wytnesse shall not ryle agaynst a
 man for any maner trespase, or for any man-
 ner synne, or for any maner faute, that he
 offendeth in. * But at the mouthes of two
 wytnesses or of .iij. wytnesses shall the mat-
 ter be stablyshed.

* If an vnyghteous wytnesse ryle vpa-
 gaynst a man to accuse him of trespase: then
 both the men whych strye together, shall
 stande before the Lorde, before the Iudges
 and the iudges, which shall be in those dayes,
 and the iudges shall make diligent inquisi-
 cyon. And of the wytnesse be foude false, and
 that he hath geue false wytnesse agaynst hys
 brother then shall ye do vnto hym, as he had
 thought to do vnto hys brother, and þ shall

put euell awaye from the. And other shall
 beare, & feare, and shall henceforth comyt no
 moze any soche wyckednesse amonge you.
 And thynne eye shall haue no compassyon, but
 * 2ro. xxi. soule for soule, eye for eye, toth for
 toth, hande for hande, fore for fore.

The xx. Chapter.

* Who ought to go to battell. The lawe of ar-
 mes. The Canaanites must they kill.



When thou goest out to battell aga-
 inst thynne enemyes, and seest hoz-
 les and charrettes, and people mo
 then thou, be not * afrayed of the, * 2ro. xxi.
 for the Lorde thy God is w^h the, whych
 broughte the out of the lāde of Egypte. And
 whē ye are come nye vnto battell, þ Breaste
 shall come forth to speake vnto þ people, and
 shall saye vnto them: Heare O Israel, ye are
 come vnto battell agaynst poure enemyes
 * let not poure hartes faynte, nether feare,
 nor be amased nor adread of them. For the
 * Lorde poure God goeth w^h you, to fighte for
 you agaynst poure enemyes, & to saue you.

And let the officers speake vnto the peo-
 ple, sayinge: If any man haue bylt a newe
 house, and haue not dedicate it, let hym go &
 retorne to hys house, lest he dpe in þ battell,
 and another mā dedicate it. And of any mā
 haue planted a vyneyard, & haue not made
 it come: * (and lawfull for euery mā to eate of) let him
 go & retorne agayne vnto hys house, lest he
 dpe in the battell, and another make it come.
 * And of any mā be betrauthed vnto a wy-
 fe, and haue not taken her, let him go and re-
 turne agayne vnto hys house, lest he dpe in
 the battell, and another man take her.

And let the officers speake further vnto
 the people, and saye: * If any man feare and
 be faynte herted, let hym go and retorne vn-
 to hys house, lest he make hys brothers hert
 faynte as well as hys. And when the offi-
 cers haue made ende of speakyng vnto
 the people, they shall make captaynes of
 warre ouer them.

When þ comest nye vnto a cytie to fyght
 agaynst it * offer the peace. And of they an-
 were the agayne pealably, and open vnto þ,
 then let all the people that is founde therein,
 be tributaryes vnto the, and serue the. And
 of they wyll make no peace w^h the, but make
 warre agaynst þ, thou shalt beseye it. And
 when the Lorde thy God hath deliuered it
 into thynne handes, thou shalt synce all the
 males therof w^h the edge of the swerde:
 But the women and the chyldren, * and the
 cattell, and all that is in the cytie, and all the
 spoule therof, shall thou take vnto thy selfe,
 and eate the spoule of thynne enemyes, whych
 the Lorde thy God hath geuen the. * But
 shalt thou do vnto all the cyties whych are
 a greete waye of frothe, and not of the
 cyties of these nacions.

But

But of the cyties of these nacions, whych
 the Lorde thy God shall geue the to inheret,
 thou shalt saue alpye nothinge that bzyeth.
 * But shalt destroye them without redē-
 cyon, namely the Hethites, þ Amorites, the
 Cananites, the Pherezites, the Heuites, and
 the Jebusites, as the Lorde thy God hath co-
 manded the, that they teache you not to do
 after all their abhominacyons, whych they
 haue done vnto their goddes, & so ye shalde
 synne agaynst the Lorde poure God.

When thou hast beleged a cytie longe tyme,
 and made warre agaynst it to take it,
 destroye not the trees therof, that thou wol-
 dest thrust an axe vnto them: But eate of
 them, and cut them not downe. For the trees
 of the felde are no men, to come agaynst the
 and so beseye the. Onely those trees whych
 thou knowest that they are not feutefull.
 * (But wylde, and fyte for other vyses) those shalt thou
 destroye and cutt downe, & make bulwoikes
 agaynst the cytie that maketh warre w^h the,
 vntyll thou subdue it.

The xxj. Chapter.

* Inquisition for murthur. Punishment for
 chyldren that desobey father and mother.

If one be founde slayne in the lande,
 whych the Lorde thy God geueth
 the to possesse it, and lyeth in the fel-
 de: and it is not knowne who hath
 slayne hym: Then thynne elders and thy iud-
 ges shall come forth, and mete vnto the cy-
 ties that are rounde aboute the slayne. And
 let the elders of that cytie whych is next vn-
 to the slayne man, take out of the droue, an
 heffer that is not laboured w^h the, nor hath
 drawen in the yacke, and let þ elders of that
 cytie bryng the heffer vnto a harde valeye,
 whych is nether eared nor sowed, and strike
 of the heffers necke there in the valeye.

And the Breastes þ sonnes of Leui (whō
 the Lorde thy God hath chosen to mynistre,
 and to blesse in the name of the Lorde) shall
 come furth, and at theyr mouthes shall all
 stryfe and plage be ryped. And all the elders
 of the cytie that come furth to the slayne mā,
 shall waite their hādes ouer the heffer that
 is beheaded in the valeye, and shall answer
 and saye: oure handes haue not shedde thys
 blond, nether haue oure eyes sene it. Be incer-
 cyfull Lorde vnto thy people Israel, whych
 thou hast deliuered * and laye no innocent
 bloude vnto thy people of Israels charge: &
 the bloude shall be forgeue them. And so shall
 thou put innocent bloude fro the, when thou
 shalt haue done that whych is ryght in the
 syght of the Lorde.

When thou goest to warre agaynst thynne
 enemyes, and the Lorde thy God hath deli-
 uered them into thynne handes, and thou hast
 taken them captiue, and seest amonge the
 captiues a bewtiful woman, and hast a de-

syre vnto her, that thou woldest haue her to
 thy wyfe, Thou shalt bryng her home to
 thyne house, and let her haue her heade & let
 her nayles growe, and put her rayment that
 she was taken in from her, and let her re-
 mayne in thine house, and bewep her father
 and her mother a moneth lōge, and after that
 shalt thou go in vnto her, and marie her, &
 she shall be thy wyfe. And of thou haue no fa-
 uoure vnto her, then let her go whether she
 lusteth: and sell her not for money, nor make
 chere sauce of her, because thou hast hum-
 bled her. * If a man haue two wyues, one
 loued and another hated, & they haue bozne
 him chyldren, both the loued and also the ha-
 ted: If the fyrst bozne be the sonne of the ha-
 ted: then when the tyme cometh that he
 dealeth hys goodes, amonge hys chyldren,
 he maye not make the sonne of the beloued
 fyrst bozne, before þ sonne of the hated whych
 is in deade the fyrst bozne: But he shall
 knowe the sonne of the hated for the fyrst-
 bozne, and geue hym dowble porcyon of all
 þ he hath. For he is the fyrst of his strength,
 and to hym belongeth the ryght of the fyrst
 bozne.

* If any man haue a sonne that is sto-
 butne and disobedient, that he wyll not her-
 ken vnto the voyce of hys father and voyce
 of hys mother, and they haue chastened him,
 and he wolde not hearken vnto them: Then
 shall hys father and hys mother take hym, &
 bryng hym out vnto the elders of that cy-
 tie, and vnto the gate of that same place, &
 saye vnto the elders of the cytie: Thys oure
 sonne is stoborne and disobedyent, and wyll
 not hearken vnto oure voyce, he is a ryoter, &
 a drouncharde. And all the men of that cytie
 shall stone him with stones vnto death. And
 thou shalt put euell a waye from the, and all
 Israel shall beare, and feare. * If a man haue
 committed a trespase worthy of death, &
 is put to death for it, & thou hangest hym on
 tree: hys body shall not remayne all nyghte
 vpon the tree, but thou shalt burye hym the
 same daye. For * the curse of God is on him
 that is hanged. Wefyle not thou thy lande,
 whych the Lorde thy God geueth the to in-
 heret.

The xxij. Chapter.

* What thou oughtest to do w^h thou syndest thy
 neyghbours drath gonyng adraue. A mā shall not
 weare womens clothynge or a woman mannes clo-
 thyng. To weare a coate of wooll and of flayre is
 also forbydden. The punishment of hym that ac-
 cuseth a man vnyghteously: of an aduouter also
 and of hym that rauyeth a mayde.



Thou shalt not se thy brothers ore
 or they go astraye, & withdraue
 thy selfe from them: But shalt
 bryng the agayne vnto thy bro-
 ther. And of thy brother be not
 nye vnto þ, or of thou knowe hym not, then
 bryng

byngge it vnto thyne a wne house, & it shall remaine wth the, vntill thy brother aske after them, and then deliuer him the agayne. In lyke maner shalt thou do with his asse and so shalt thou do with his rayment: and with all lost thynges of thy brother which he hath lost & hath founde, shalt thou do lykewise, and thou shalt not withdraue thy selfe.

* Thou shalt not sette thy brothers asse or ore falle doune by the waye, & withdraue thy selfe from them: but shalt helpe hym to heue them vp agayne.

The woman shall not weare that whiche pertayneth vnto the man, neither shall a man put on womans rayment. If of all that do so, are abhominacyon vnto the Lorde thy God.

If thou chauce vpon a byrdes nest by the waye, in whatsoeuer tree it be or on the grounde, whether they be younge or egges, and the damme lytynge vpon the younge or vpon the egges: Thou shalt not take the damme with the younge. But shalt in any wyse let the damme go, and take the younge to the, that thou mayst prosper and prolonge thy dayes.

23 When thou byldest a newe house, thou shalt make a batelment on the couffe, that thou lade not bloude vpon thyne house, yf any man fall therof.

* Thou shalt not sowe thy vyneyard with vynerse seedes: lest the frute of the seede which thou hast sowne, and the frute of thy vyneyard be defyled.

Thou shalt not plowe with an ore & an asse together. Thou shalt not weare a garment made of woll and flaxe together.

* Thou shalt make thy girdles (as þe mcs.) vpon the iij. quarters of thy vesture, where with thou couerest thy selfe.

If a man take a wyfe, and when he hath lyen wth her, hate her, and laye shamefull thynges vnto her charge, and byngge vpon an euell name vpon her, and saye: I toke this wyfe, and when I came to her, I founde her not a mayde: Then shall the father of the damsell and the mother byngge forth the tokens of the damells virginite, vnto the elders of the cytie in þe gate. And þe damells father shall laye vnto the elders: I gaue my daughter vnto this man to wyfe, and he hateth her: and so, he layeth shamefull thynges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these are the tokens of my daughters virginite. And they shall sprede the vesture before the elders of the cytie. And the elders of that cytie shall take that man and chastyce him, and meate hym in an hundred syles of syluer, and geue them vnto the father of the damsell, because he hath brought vpon an euell name vpon a mayde of Israel. And she shall be his wyfe, & he maye not put her awaye all his dayes.

But and yf the thyng be of a suertye, that the damsell be not founde a virgen, they shall byngge the damsell to the doze of her fathers house, and the men of that cytie shall stone her with stones to death, because she hath wrought folye in Israel, to playe the whoze in her fathers house. And so shalt thou put euell a waye from the.

* If a man be founde lyenge wth a woman, that hath a wedded husband, they shall dye ether other of them: both the man & laye with the wyfe, & also the wyfe: and so thou shalt put a waye euell from Israel.

If a mayde be handfasted vnto an husband, and then a man fynde her in þe towne and lye with her, ye shall byngge them both vnto the gates of the same cytie, & shall stone them with stones to death: The damsell, because she cryed not beyngge in the cytie: And the man, because he hath humbled his neyghbours wyfe, and thou shalt put a waye euell from the.

But yf a man fynde a betrauthed damsell in the felde, and force her, and lye wth her. Then the man that laye wth her shall dye alone, but vnto the damsell thou shalt do no harme: because there is in the damsell no cause of death. For as when a man repleth agaynst his neyghbour & slepeth him, euen so is this matter. For he founde her in þe felde, and the betrauthed damsell cryed: and there was no man to succoure her. * If a man fynde a mayde that is not betrauthed, and take her, and lye with her, and they be founde: Then the man that laye wth her, shall geue vnto the damells father. l. syles of syluer. And she shall be his wyfe, because he hath humbled her, and he maye not put her awaye all his dayes.

* No man shall take his fathers wyfe, nor vnhale his fathers couerynge.

The xxij. Chapter.
What manner of meumay not be admitted into the church. Sollicitons that happen in the night.

¶ One * that is gelded or hath his pzenye mebzers cutt of, shall come into þe congregacyon of the Lorde. And he þe is bozne of a comen woman, shall not come into þe congregacyon of the Lorde, no not in þe tenth generacyon he shall not entre into the congregacyon of the Lorde. * The Ammonites and the Moabites shall not come into the congregacyon of the Lorde, no not in the tenth generacyon, nor they shall neuer come into the congregacyon of the Lorde, because they met you not wth bread and water in the waye, when ye came out of Egypt, and because they byred agaynst the. * Balaam the sonne of Beor of Bethor, of Mesopotamia, to curse the. Nevertheless the Lorde thy God wolde not berken vnto Balaam, But

but the Lorde thy God turned the curse to a blessing vnto the, because þe Lorde thy God loved the. Thou shalt not seeke the prosperite or welth of them all thy dayes for euer. * Thou shalt not abhorre an Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a stranger in his lande. The chyldren that are begotten of them shall come into the congregacyon of the Lorde in the iij. generacyon.

When thou goest out wth the host agaynst thyne enemyes, kepe the from all wickednesse. If there be amonge you any man þe is vnclane, by the reason of vnclennesse that chaunceth hym by nyght, let hym go out of þe host, and not come in agayne, into þe host, but at euen let hym walke hym selfe wth water, & then when þe sonne is doune, let him come into the host agayne. Thou shalt haue a place also without the host, whether thou shalt resorte to, (for the naturall necessity) and thou shalt haue a sharpe poynte vpon thy wepon: and when thou wilt case thy selfe, drygge therewith, & turne and couer þe which is departed from the. For the Lorde thy God walketh in the middes of thyne host, to rydd the, and to set thyne enemyes before þe. Therefore shall the place of thyne host be pure, that he se no vnclane thyng in the, and so turne him selfe from the.

* Thou shalt not deliuer vnto his master the seruant whych is escaped from his master vnto the. He shall dwell with the, eue amonge you in what place he hym selfe lyketh best, in one of thy cyties where it is good for hym, and thou shalt not vex hym. There shall be no whoze of the daughters of Israel, nor whoze keeper of the sonnes of Israel. Thou shalt neither byngge the hyer of an whoze nor the pryce of a dogge into the house of the Lorde thy God, in any manner of vowe, for euen both of them are abhominacyon vnto the Lorde thy God.

* Thou shalt not hurt thy brother by vsury of money, ner by vsury of coine, ner by vsury of any thyng þe maye be hurt withall. Vnto a stranger thou mayst lende vpon vsury, but not vnto thy brother, that the Lorde thy God may blesse the in all that thou sette thyne hande to, in the lande whether thou goest to conquire it.

* When thou hast vowed a vowe vnto the Lorde thy God, thou shalt not slacke to paye it. For the Lorde thy God wyll surely requyre it of the, and it shall be synne in the. If þe shalt leue vowynge, it shall be no synne in the: but that which is once gone out of thy lippes, thou must kepe and do, accordynge as thou hast vowed vnto þe Lorde thy God of a freewyll, and as thou hast spoken wth thy mouth.

When thou comest into thy neyghbours

vyneyard, thou mayst cate grapes thy belly full at thine a wne pleasure: but thou shalt put none in thy vessel. Euen so when thou comest into thy neyghbours cozne, * thou mayst plucke the eares with thyne hande, but thou shalt not moue a syle vnto thy neyghbours cozne.

The xxij. Chapter.

Deuozement is premytted. He that is newly married shall not be compelled to go to warre.



When a man hath take a wyfe and married her, yf he fynde no fauour in his eyes, because he hath spied some vnclennesse in her. * Then let him wyte her a bylle of deuozement, and put it in her hande, and sende her out of his house. And when she is departed out of his house, let her go, and be another mans wyfe. And yf the seconde husbande hate her, let him wyte her also a letter of deuozement, and put it in her hande and sende her out of his house: or yf the secnde man dye whych toke her to wyfe, her fyrst man whych sent her awaye, maye not take her agayne to be his wyfe, after þe she is defyled. If of that is abhominacyon in the syght of the Lorde. And thou shalt not cause the lade to synne, whych the Lorde thy God shall geue the to enheret.

* When a man taketh a newe wyfe, he shall not go a warrefare, neither shall he charged wth any busynesse: but shall be free at home one yere, & reioyse with his wyfe whych he hath taken. * No man shall take þe neyther of the vpper myllstone to pledge, for then he shall hurt a mans lyfe. * If any man be founde stealynge any of his bretherns chyldren of Israel, and abuseth him, or selleth him, the thefe shall dye. And þe shalt put euell a waye from the. Take heede to thy selfe as concernynge þe plague of leprosie, that thou obserue diligently. And ye shall do accordynge to all that the Preastes the Leuytes shall teache you: Euen as I commaunded them, so ye shall obserue to do. Remembre what the Lorde thy God dyd vnto * His Iam by þe waye, after that ye were come out of Egypte:

When thou dost lende thy brother any thinge, þe shalt not go into his house to fetch a pledge fro thence: but shalt stode without, and the man þe borrowed it of þe, shall byngge the pledge out vnto the. Forthermore, yf it be a poze body, thou shalt not slepe wth his pledge, but deliuer hym the pledge agayne when þe sonne goth doune that he maye slepe in his a wne rayment, and blesse the.

And it shall be ryghteousnes vnto the, before the Lorde thy God. * Thou shalt not defraude an hyred seruante that is nedye and poore, whether he be of thy brethen, or of the strangers that are in thy lande with in thy gates.

*Leu. xii. c.

gates. *But shall geue him his hyer & same daye, and lett not the soune go downe thereon: for he is nedye, and therewith susteyneth his lyfe, lest he crye agaynst the vnto the Lorde, and it be synne vnto the. *The fathers shall not dye for the chyldren, nor the chyldren for the fathers: but euery man shall dye for his awne synne.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Thou shalt not hynder the ryght of the straunger nor of the fatherlesse, nor take a wedowes rayment to pledge. But remembere that thou wast a seruaunte in Egypte, and howe the Lorde thy God deliuered the thence: And therfore I commaunde the to do thys thyng.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Whē thou cuttest doune thyne herueste in thy felde, and hast forgotte a sheaf in the felde, & shalt not go agayne to sett it. But it shalbe for the straunger, the fatherlesse & the widowe, that the Lorde thy God maye blesse the in all the workes of thyne hande. When thou beatest doune thyne olyue tree, & shalt not turne agayne to gather vp & thou ledest behynde the: but it shalbe for the straunger, the fatherlesse and the widowe. When thou getherest thy vineyarde, thou shalt not gether the grapes cleane after the: but leaue the for the straunger, the fatherlesse and the widowe. And remembre that thou also wast a seruaunte in the lande of Egypte: and therfore I commaunde the to do thys thyng.

The xxv. Chapter.

The punishment of offenders. The lawe of vengeance to the brother that is deyd. Measures and weights.

If there be stryfe betwene me, they shall come vnto the lawe, and let the iudges geue sentence betwene them, and iustifie the ryghteous, & condemne the vngodly. And yf any man be vngodly, and worthy of stryfes, then let the iudge cause to take hym doune, and to beate hym before hys face accordynge to hys trespase vnto a certayne nombre. *If stryfes he shall geue hym and not passe: lest yf he shulde excede and beate hym a boue that wylde many stryfes, thy brother shulde appere vngoodly before thyne eyes.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

refuseth to sterre vp vnto hys brother a name in Israel, nether will he marpe me. Then the elders of hys cytie shall call hym, and comen with hym. And yf he stande and saye: I wyl not take her, then shall hys kynswoman come vnto him in the presence of the elders, & loose hys thowe of hys fote, & spyt in hys face, and answere, & saye: So shall it be done vnto that man, that doth not bylde vp hys brothers house. And hys name shall be called in Israel, the vnschodhouse.

If when men stryue together, one with another, the wyfe of the one runne to, for to ryd her husbände out of the handes of hym that smyteth hym, and put forth her hande, & take him by the secrettes: Thou shalt cut of her hande, and lett not thyne eye ppyt her.

*Leu. xxi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 8

- *Leu. xxi. a. all the people shall say Amen.
 *Curled be he that lyeth wpyth hys fathers wyfe and vnealeth his fathers couerpyng, and all the people shall saye, Amen.
 *Leu. xxi. c. *Curled be he that lyeth with any manner of beast, & all the people shall saye, Amen.
 *Leu. xxi. b. *Curled be he that lyeth with hys syster the daughter of hys father, or the daughter of his mother, & all the people shall saye, Amen.
 *Leu. xxi. b. *Curled be he, that lyeth with hys mother in lawe, and all the people shall saye, Amen.
 *Exo. xxi. b. *Curled be he that synneth his neyghboure secretly, and all the people shall saye, Amen.
 *Curled be he that lyeth with his neyghbours wyfe: and all the people shall saye, Amen.
 *Exo. xxi. c. *Curled be he that taketh a rewarde to slaye the soule of innocent bloude, and all the people shall saye, Amen.
 *Sala. li. b. *Curled be he that contynueth not in all the wordes of thys lawe to do them, and all the people shall saye, Amen.

The xxviii. Chapter.

The promyses of the blessinges vnto them that regarde the commaundementes: and the curses to the contrarye.

- *Leu. xxi. a. **I**f thou shalt hearken diligently vnto the voyce of the Lorde thy God, and obserue and do all hys commaundementes, whych I commaunde the thys daye, The Lorde wyll set the on hye aboue all nacpous of the erth.
 *Deu. xi. d. *And all these blessinges shall come on the, and ouertake the, yf thou shalt hearken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne, and blessed in the felde: blessed shalt be the frute of thy body, and the frute of thy greasse, and the frute of thy cattell, the frute of thyne oxen, & the flockes of thy shepe: blessed shalt be thy basket and thy store. Blessed shalt thou be, when thou goest out, and blessed when thou comest in. *The Lorde shall geue ouer thynne enemies that ryle agaynst the, that they maye fall before thy face. They shall come out agaynst the one waye, and flee before the seven wayes. The Lorde shall put the blessinge vpon the in thy store houses, & in all that thou settest thynne hande to, & will blesse the in the lande whiche the Lorde thy God geueth the.
 The Lorde shall make the an holpe people vnto hym selfe, as he hath swozen vnto the: yf thou shalt kepe the commaundementes of the Lorde thy God, and walke in hys wayes.

And all nacpous of the erth shall se, that the name of the Lorde, is called vpon ouer the, and they shall be asferde, of the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute of thy cattell, and in the frute of thy grounde, in the lande whych the Lorde swaue vnto thy fathers, to geue the.

The Lorde shall open vnto the his good

treasure, euen the heauē * to geue rayne vnto thy lande in due season, and to blesse all the labourers of thynne hande. * And thou shalt lende vnto many nacpous, but shalt not borrowe thy selfe. And the Lorde shall set the before and not behynde: & thou shalt be aboue only, and not beneth: yf thou hearken vnto the commaundementes of the Lorde thy God, whiche I commaunde the thys daye, to kepe and to do them. And se that thou * bowe not asyde from any of these wordes, whiche I commaunde the thys daye, ether to the ryght hande or to the lefte, that thou woldest goo after straunge goddes to serue them.

* But and yf thou wilt not hearken vnto the voyce of the Lorde thy God, to kepe & to do all hys commaundementes and his ordinaunces, whiche I commaunde the thys daye: * all these curses shall come vpon the, and ouertake the: Curled shalt thou be in the towne, and curled in the felde: curled shalt thy basket be, & thy store. Curled shalt be the frute of thy body, and the frute of thy lande, and the frute of thyne oxen, and the flockes of thy shepe. Curled shalt thou be when thou goest in, and curled when thou goest out. The Lorde shall sende vpon the, cursynge, destruccyon, and rebuke in all that thou settest thynne hande to, and that thou doest: vntill he destroye the, and byynge the to nought quickly, because of the wyckednesse of thynne inuencions, and because thou hast forsaken me. * The Lorde shall make the pestilence cleaue vnto the, vntill he haue consumed the from of the lande, whether thou goest to enioye it. * The Lorde shall synpte the with swellynge, wpyth feucres, heet, burnynge, and wpyth the swerde, with wetherynge, and with blastynge. And they shall folowe the vntill thou perishe.

* And the heauen that is ouer thy head shall be brasse, and the erthe that is vnder the, yron. The Lorde shall turne the rayne of the lande vnto powder and dust: euen fro heauē shall they come doune vpon the, vntill thou be brought to nought. And the Lorde shall plage the before thynne enemies: Thou shalt come out one waye agaynst the, and flee seven wayes before them, and shalt be scattered amonge all the kyngdomes of the erthe. And thy carkelesse shall be meate vnto all maner foules of the ayre, and vnto the bestes of the erthe, and no man shall feare them awaye.

* The Lorde wyll synpte the with the botche of Egypte, and the emardodes, scalle, & mangelesse, yf thou mayest not be healed therof. And the Lorde shall synpte the with madnesse, and blyndnesse and dasyng of herte. Thou shalt grope at noone dayes, as yf blinde gropeth in darkenesse, and shalt not prosper in thy wayes. Thou shalt be oppressed wpyth wronge, and be polled euermore, & no man shall sucke the. * Thou shalt be betrowthed vnto

unto a wyfe, and another man shall lye wpyth her. * Thou shalt buylde an house, and not dwell therein: Thou shalt also plante a vineyard, and shalt not gather the grapes. Thynne oxen shall be slayne before thynne eyes, and thou shalt not eate thereof. Thynne ass shall be violently take awaye enē before thy face, and shall not be restored to the agayne. Thy shepe shall be geue vnto thynne enemies, and no man shall rescue them. Thy sonnes and thy daughters shall be geuen vnto another nacpon, and thynne eyes shall se it, & dase vpon them all the daye longe, and there shall be no myghte in thynne hande. The frute of thy lande and all thy labourers shall a nacpon whych thou knowest not, eate, & thou shalt continually suffre violence onely, and be oppressed alwaye: so that thou shalt be cleane besyde thy selfe, for the syghte of thynne eyes whych thou shalt se:

The Lorde shall synpte the in the knees and legges, wpyth a myschonous botche that can not be healed: euen from the sole of thy fote vnto the toppe of thy head.

* The Lorde shall byynge the and thy kynges (whych thou shalt set ouer the) vnto a nacpon, whiche nether thou nor thy fathers haue knowne, that there thou mayest serue straunge Goddes: enē wodd and stone. And thou shalt be wondred at, spoken of, & iested at amonge all nacpous, whether the Lorde shall carpe the. Thou shalt carpe moche seed out in to the felde, and shalt gether but lyle in: for yf grethoppers shall destroye it. Thou shalt plante a vineyard and drasse it, but shalt nether dryncke of the wyne, nether gether the grapes, for the wormes shall eate it. Thou shalt haue olive trees thowowe out all thy coastes, but shalt not anoynte thy selfe wpyth the oyle, for thynne olyue trees shall be roted out: Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall be carryed awaye captiue. All thy trees and frute of thy lande shall be marred wpyth blastynge.

The stranger that is amonge you, shall clyme aboue the vpon hye, and thou shalt come doune beneth alowe. He shall lende the, & thou shalt not lende hym: he shall be before, & thou behynde.

Moreover, all these curses shall come vpon the, and shall folowe the and ouertake the, till thou be destroyed: because thou hast hearkened not vnto the voyce of the Lorde thy God, to kepe hys commaundementes, and hys ordinaunces, whych he commaunded the, and they shall be vpon the as synnyng and wonders, and vpon thy seed for euer, because thou seruedst not the Lorde thy God wpyth ioyfullnesse and wpyth a good herte, whan thou haddest aboundance of all thynges, therfore thou shalt

serue thynne enemye, whych the Lorde shall sende vpon the. In hunger and thyrst, in nakednesse, and in nede of all thynges: and he shall put a yocke of yron vpon thy necke, vntill he haue broughte the to nought.

And the Lorde shall byynge a nacpon vpon the from a farre, and from the ende of the worlde, as swifte as an egle flyeth: a nacpon whose tonge thou shalt not vnderstande: a harde fauoured nacpon, whych shall not regarde the person of the olde, nor haue compassion on the younge. The same shall eate the frute of thy cattell, and the frute of thy lande, vntill he haue destroyed the: and shall leaue the nether corne, wyne, nor oyle, nether the encrease of thynne oxen, nor the flockes of thy shepe: vntill he haue broughte the to nought. And he shall kepe the in, in all thy ctyes, vntill he haue cast downe thy hye walles and stronge holdes, wherein thou trustedst, thowowe out all the lande. And he shall beseege the in all thy ctyes thowowe out all thy lande, whych the Lorde thy God hath geuen the.

* And thou shalt eate the frute of thynne awne bodye: the fleshe of thy sonnes, and of thy daughters, whych the Lorde thy God hath geuen the, in that straitnesse and sege, wherewith thynne enemye shall beseege the: so that it shall greue the man (that is tender & excedynge delicate amonge you,) to loke on hys brother and vpon hys wyfe that lyeth in hys bolome, and on the remnaunte of hys chyldren, whych he hath yet left: for feare of geuyng (vnto anye of them) of the fleshe of hys chyldren, whom he shall eate, because he hath nothynge left hym in that straitnesse & sege, wherewith thynne enemye shall beseege the in all thy ctyes.

Yee and the woman that is so tender and delicate, that she dare not aduenture to set the sole of her fote vpon the grounde, (for softnesse and tenderesse) shall be greued to loke on her husbände that lyeth in her bolome, & on her sonne and on her daughter: and on hys after byrthe (that is come out from betwene her legges,) and her chyldre whych she shall beare: for whan all thynges lack, she shall eat them secretly, in the sege & straitnesse, wherewith thynne enemye shall beseege the in thy ctyes.

* If thou wilt not kepe and do all the wordes of thys lawe (that are wyrtten in thys booke,) and feare thys glozious and fearfull name of the Lorde thy God: the Lorde wyll sende vnto the and thy seed, greates plagges and of longe continuance, euell synnynges and of longe duraunce. Moreover he wyll byynge vpon the all the diseases of Egypte, and those whych thou wast afrayed of shall cleaue vnto the. And all maner synnynges, and all maner plagges whych are not wyrtten

wrytten in the booke of thys lawe, wylle the Lorde bynge vpon the, vntill he byngethe to nought. And ye shalbe leste fewe in nom-
 * Deut. x. d. b2c, where before ye were as the * starres of heauen in multytude: because thou woldest not hearken vnto the voyce of the Lorde thy God.

* And it shall come to passe, y as the Lord reioyced ouer you, to do you good, & to multiplye you: enen so he wylle reioyse ouer you, to destroye you, & to bynge you to nought. And ye shalbe wasted from of the lād, whether thou goest to enioye it. And the Lorde shall scatter the amonge all nacions, from the one ende of the worlde vnto the other, and there shalbe serued straunge goddes, whych thou nor thy fathers haue knowne: enē wodd and stone.

And amonge these nacions shalbe synde no ease, neyther shall the sole of thy foote haue rest. But the Lorde shall geue the there an vnquyet herte, and dasyng eyes, and sorowe of mynde. And thy lyfe shall hāge before the and thou shalt feare both daye, and nyght, & shalt haue no trust in thy lyfe. In the moynynge thou shalt saye, wolde God it were nyght. And at nyght thou shalt saye: wolde God it were moynynge: for feare, of thynne harte whych thou shalt feare & for the syghte of thynne eyes, whych thou shalt se.

And the Lorde shall bynge the into Egypt agayne wryth chypres, by the waye which I had the, that thou shouldest * se it no moare. And there ye shalbe solde vnto poure enemies, for bondmen and bondwomen: & no man shall bye you.

The xxx. Chapter.

The people are exhorted to observe the commandments, whych ys thep breake, then are theye: and to be plagued.

* Deut. x. d. b2c



These are the wordes of the * appoyntmēt, which the Lord commanded Moyses, to make wryth the chyldren of Israel in the lād of Moab, besyde y appoyntmēt which he made wryth them in Horeb, and Moyses called all Israel, and sayde vnto them: Ye haue sene all that the Lorde dōd before poure eyes in the lande of Egypt, vnto Pharaon and vnto all hys scruautes, and vnto all hys lande, the greates temptacions whych thynne eyes haue sene, those greates myracles and wonders: and yet the Lorde hath not geue you an herte to perceaue, and eyes to se, and eares to heare vnto thys daye.

And I haue led you .xl. yere in the wyl-
 * Deut. x. d. b2c deresse: and poure * clothes are not waxed olde vpon you, and thy shoue is not waxed olde vpon thy fote. Ye haue eaten no bread, nor droncke wyne of strange dryncke, that

ye myghte knowe, howe that I am the Lord poure God.

* And ye came vnto this place, & Sehon the kynge of hesbon, and Og kynge of Basan came out agaynst vs vnto battell, and we smote them, and toke thep lande, & gaue it for an inheritaunce vnto the Rubenites & Gadites, and to the halfe trybe of Manasse.

* kepe therfore the wordes of this appoyntment and do them, that ye maye vnderstāde all that ye ought to do. Ye stande thys daye euery one of you before the Lorde poure God: poure captaynes, poure trybes, poure elders, poure offycers, and all the men of Israel: poure chyldren also, poure wyues & the stranger that is in thynne hōste * frō the hewer of thy wodd, vnto the drawer of thy water: that thou shouldest go into the appoyntment of the Lord thy God, & into his othe * which the Lord thy God maketh wryth y this daye. For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayde vnto the, and as he hath sworne vnto thy fathers Abraham, Isahac and Jacob.

I make not thys bonde & this othe wryth you only: but both wryth hym that standeth here wryth vs this daye before the Lord oure God, and also wryth hym that is not here with vs this daye. For ye knowe, howe we haue dwelt in the lād of Egypt, and howe we came thozowe the myddes of the nacions whych ye passed by. And ye sene sene thep abhominacions and thep ydolles: (wodd & stone, syluer and golde) whych were amōge them.

Let there be amonge you man or woman, kyured or trybe, whole hert turneth awaye this daye from the Lord oure God, to go and serue the goddes of these nacions: & lest there be amonge you some roote that beareth gall & wormwood, so that when he heareth the wordes of thys ooth, he blesse hym selfe in hys hert, sayinge: * I shall haue peace. I wylle walke in the meanynge of myne owne hert, * (Thou put thep dronken to the thyspe.) And so the Lorde wylle not consent to be mercyfull vnto hym, but then the wrath of the Lorde and hys gelousye shall smoke agaynst that mā, & all the curses that are wrytē in this booke shall lye vpon hym, and the Lorde shall do out hys name frō vnder heauen, and the Lorde shall separate him vnto euell out of all y tribes of Israel, accoz dyng vnto all the curses of the appoyntmēt, that are wrytten in the booke of thys lawe.

So that the gentracion to come of poure chyldre, that shall clype vpon after you, and the stranger that shall come from a farre lande shall saye, when they se the plagis of that lande, and the diseases wherewith the Lorde hath smytten it, howe all the lande is burnt vpon wryth byrmstone & salt, & that it is nether sowne

* Deut. x. d. b2c

* Deut. x. d. b2c

* Deut. x. d. b2c

* Deut. x. d. b2c

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* Deut. x. d. b2c

* Deut. x. d. b2c

* Deut. x. d. b2c

sowne nor beareth, nor any grasse groweth therein, lyke as in the place of the ouerthrowynge of * Sodome, Gomor, Adama, & zeboim: whych the Lorde ouerthrewe in hys wrath and angre: Euen then shall all nacions saye: * wherfore hath the Lorde done of this facyon vnto thys lande? Whowe feare is thys greates wrath? And me shall saye: because they leste the testament of the Lorde God of they fathers, whych he made with them, when he brought them out of the lād of Egypt. For they went, and serued straunge goddes, & worshipped them: Goddes whych they knewe not, and whych had geuen them nought. And the wrath of the Lorde waxed whote agaynst thys lande, to bynge vpon it all the curses that are wrytē in this booke. And the Lorde cast them out of they lād in angre, wrath, and greates indignacion, and cast them into a straunge lande, as this daye beareth wytnesse. The secrettes of the Lorde oure God * are opened vnto vs, and to oure chyldren for ever, y we maye do all the wordes of thys lawe.

The xxx. Chapter.

The wordes of God is at hande.



When all these wordes are come vpon the, the blessing and the curse whych I haue set before the, thou shalt turne vnto thine hert, amonge all the nacions whether the Lorde thy God hath thrust the, and come agayne vnto the Lorde thy God, and heken vnto his voyce in all these thynges that I commaunde the thys daye: thou & thy chyldren wythall thynne herte and all thy soule: And the Lorde thy God wylle turne thy captiuite, and haue compassyon vpon the, & wylle turne, and set the agayne frō all the nacions, amonge whych the Lorde thy God shall haue scattered the. Though thou wast cast vnto the extreme partes of heauen: euen from thence wylle the Lorde thy God gether the, & frō thence wylle he sett the, & the Lorde thy God wylle bynge the into the lande whych thy fathers possessed, & thou shalt enioye it. And he wylle shewe the kyndnesse, and multiplye the aboue thy fathers. * And the Lorde thy God wylle circuncyse thynne hert, and the hert of thy seed, that y mayest loue the Lord thy God wythall thynne hert, and all thy soule, y thou mayest lyue. And the Lord thy God wylle put all these curses vpon thynne enemies, and on them y hate the, & y persecute the.

But thou shalt turne, and heke vnto the voyce of the Lorde, and do all hys commandmentes, which I commaunde the thys daye. And the Lord thy God wylle make the plentiful in all the workes of thynne hande, in the frute of thy bodye, and in the frute of thy catell, and in the frute of thy lande for thy welth. * For the Lorde wylle turne agayne

and reioyse ouer the to do the good, as he reioyced ouer thy fathers: If thou heke onely vnto the voyce of the Lord thy God, to kepe his commandmentes and his ordinaunces whych are wrytten in the booke of this lawe, and yf thou turne vnto the Lorde thy God wythall thynne hert and all thy soule.

* For the commandment which I commaunde the this daye, is not separated from the, nethe farre of. It is not in heauen, that thou reachest to: (complayne a) saye: who shall go vpon vs to heauen, and fet it vs, that we maye heare it, and do it? Nethe is it beynde the see: that thou shouldest saye: who shall go ouer the see for vs, and fet it vs, y we maye heare it, and do it? But the worde is very npe vnto the: enē in thy mouth and in thynne hert, that thou do it.

* Beholde I haue set before the this daye lyfe and good, death and euell: For where as I commaunde the thys daye, to loue the Lorde thy God, to walke in hys wayes, and to kepe hys commandmentes, his ordinaunces, and hys lawes (yf thou so do) y shall lyue and multiplye, and the Lorde thy God shall blesse the in y lande, whether thou goest to possesse it.

But and yf thynne herte turne awaye, so that y wylle not heare: but shalt goo astraye, and worshyppe straunge goddes, and serue them, I pronounce vnto you also this daye, that ye shall surely perishe, and that ye shall not prolonge poure dayes vpon the lande whether thou passest ouer Iordan, to go and possesse it.

* I call heauen & erth to recorde this daye agaynst you, that I haue set before you lyfe and death, blessing & cursynge: Therfore chose lyfe, that both thou and thy seed maye lyue, that y mayest loue the Lorde thy God, and be obedient to hys voyce, & cleaue vnto him. For he is thy lyfe, and the length of thy dayes, that thou mayest dwell vpon the erth whych the Lorde swaue vnto thy fathers: Abraham, Isahac and Jacob, to geue them.

The xxxi. Chapter.

Moyses bringe readye to be ordeyned Josue to rule the people in hys steade. Thys booke Deuteronomie is wrytten and sayde, in the tabernacle besyde the arcke. The Levites are charged to reade it to the people.



And Moyses went and spake these wordes vnto all Israel, and sayd vnto them: I am an hundred and .xx. yere olde thys daye, and can nomore go out and in. Also the Lorde hath sayde vnto me * thou shalt not goo ouer thys Iordā. The Lorde poure God he wylle go ouer before the, and he wylle destroye these nacions before the, & thou shalt conquer them. * And Josue he shall go before the, as the Lorde hath sayde. And the Lorde shall do vnto the, as he dōd to * Sehon * and

* Deut. x. d. b2c

* Deut. x. d. b2c

* Deut. x. d. b2c

* Deut. x. d. b2c

* Deut. x. d. b2c

* Deut. x. d. b2c

* Deut. x. d. b2c

* Deut. x. d. b2c

and Og kynge of the Amozites, and vnto the lande of them, whom he destroyed. And the Lorde shall geue them ouer before poure face, that ye maye do vnto them, accordyng vnto all the commandementes which I haue commaunded you. Plucke vp poure hartes therfore, and be stronge, dyade not, nor be aferde of them: for the Lorde thy God him selfe doth go with the. he shall not faile y, nor forsake the.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

And Moses called vnto Josua, and sayde vnto hym in the syghte of all Israel: * We stronge & holde, for thou must go with thys people vnto the lande, which the Lorde hath sworne vnto their fathers, to geue them, & thou shalt geue it them to inheret. And the Lorde he doth go before y: he shall not faile the, neyther forsake the: feare not therfore, nor be discomforted. And Moses wrote this lawe, and deliuered it vnto the preastes the sonnes of Leui (whych bare the arcke of the testament of the Lorde) and vnto all the elders of Israel, & Moses commaunded them, sayyng: * At the poynt of vij. peares in the solemnyte of the fye yere, euen in the feast of Tabernacles, when all Israel is come to appeare before the Lorde thy God, in the place whych he hath chosen: thou shalt reade thys lawe before all Israel in theyr eares. Gether the people together: men, women and chyldren, and the straunger that is wythin thy gates, that they maye heare, and lerne and feare the Lorde your God, and kepe, and obserue all the wordes of thys lawe, and that their chyldren whych knowe nothyng, maye heare, and lerne to feare the Lorde your God, as longe as ye lye in the lande, whether ye go ouer Jordan to possesse it.

And the Lorde sayde vnto Moses: Beholde thy dayes are come, y thou must dye. Call Josua therfore, and stande ye in the tabernacle of wytnesse, that I maye geue hym a charge. And Moses and Josua went, and stode in the tabernacle of wytnesse: And the Lorde appeared in the tabernacle: euen in the pylle of the cloude. And the * pylle of the cloude stode ouer the dore of the tabernacle. And the Lorde sayde vnto Moses: beholde, thou shalt slepe wyth thy fathers, and thys people wyllye vp, and go a whoyringe after straunge goddes of the lande (whether they go) and will forsake me, and breake the appoyntment, whych I haue made wyth them. And the myr wrath wyllye waite whote agaynst them, and I wyllye forsake them, and wyllye hyde my face from them, & they shalbe consumed. And moche aduersyte and tribulacions shal come vpon them, so that then they wyllye saye: Are not these troubles come vpon me, because God is not wyth me? And I also wyllye surely hyde awaye my face in that daye, for all the euils sake whych they shall

haue wrought, in that they are turned vnto straunge Goddes.

Now therfore write ye thys songe for you, and teache it the chyldren of Israel, and put it in theyr mouthes, that thys songe maye be myr wytnesse agaynst the chyldren of Israel. For I wyllye byryng the into the lande, (whych I swore vnto theyr fathers) that floweth w m p l k e and honye, & they shall eate, and fyll them selues, and waxe fette, and turne vnto straunge goddes, and serue them, and blasphemie me, and breake my coneuant. And then when moche myschefe and tribulacion is come vpon the, thys songe shall answer them, as a wytnesse. For it shall not be forgotten out of the mouthes of theyr seed: for I knowe theyr imaginacion, whych they goo about euē now, before I haue broughte the into the lāde whych I swore. * And Moses therfore wrote thys songe the same reason, and taught it the chyldren of Israel. And he gaue Josua the sonne of Nun a charge, and sayd: * be holde, & stronge, for thou shalt byryng the chyldren of Israel into the lande, whych I swore vnto them, and I wyllye be wyth the.

And when Moses had made an ende of wyrtynge out of the wordes of this lawe in a booke vnto the ende of them, Moses commaunded the Leuites, whych bare the arke of the testament of the Lorde, sayyng: take ye the booke of thys lawe, & put it in the syde of the arcke of the testament of the Lorde your God, y it maye be there for a wytnesse agayst the: for I knowe thy stuburnesse * and thy stiff necke: whyle I am yet a lyue wyth you this daye, ye haue bene disobedient vnto the Lorde: and howe moche more after my death.

Gather vnto me all the elders of poure trybes, & poure offycers, that I maye speake these wordes in theyr eares, and call heauen, and erth to recorde agaynst them. For I am sure that after my death, ye wyllye utterly be corrupte, and turne from the waye whych I haue commaunded you, and tribulacion wyllye come vpon you in the later dayes, because ye shall haue wrought wyckednesse in the syght of the Lorde, to prouoke hym thowow the workes of your hādes. And Moses spake in the eares of all the congregacion of Israel the wordes of thys songe, vntill he had ended them.

The xxxiij. Chapter.

The songe of Moses.



Care ye heauens, & * I shall speake, and let the erth heare the wordes of my mouth. * My doctrynes shall droppe as doeth the rayne, & my speech shall flowe as doeth the dewe, as the shower vpon the herbes, & as the droppes vpon the grasse. For I wyllye call on the name of the Lorde: Ascrib ye honoure vnto oure God.

* Perfecte

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Josue. i. b.
in. lxxv. y. a.

* Perfecte is the worke of y most myghty God: for all hys wayes are iudgement. he is a God of trouth, without wickednesse: ryghteous, and iust is he.

* Forwarde haue they done agaynst hym thowow thes defozmities: not his owne chyldren, but a wycked & frowarde generacion. Do ye so rewarde the Lorde, O foalpe nacion & vnwyse? * Is not he thy father & thy ne owner? * hath he not made the, and ordeyned the? Remember the dayes of the worlde that is past: cōsydye the yeres from tyme to tyme. * Like thy father, and he wyllye the we the: thy elders, & they wyllye tell the. When the most highest, denyed the nacys, and whan he separated the sonnes of Adam, he put the borders of the nacys, fast by the multitude of the chyldren of Israel.

* For the Lordes parte is hys folke, and Jacob is the porcion of hys inheritaunce.

* He founde hym in a deserte lande, in a voyde grounde, & in a royringe wyldernesse. He led hym aboute, he gaue hym vnderstandyng, and kepte hym as the apple of his eye.

As an egle y stereth vp her nest and sterceth ouer her pouge, & stretcheth out hir winges, so doth he take them vp, & beareth the on his shoulders. The Lorde alone was hys guyde, & there was no straunge God w him.

He caried hym vp to an hye lande, that he myght eate the increase of the felde, * And he fedd hym wyth honye out of the rocke, and with oyle out of the most harde stone. Wyth butter of kyne, & mylke of the shepe, wyth fat of the lambes and of fat rammes and he goates, with y fat of most plectous wheate: and that thou myghtest drynke & the most pure bloude of the grape.

But he that shulde haue bene vpryght, whan he waxed fette, spurned with his heile.

Thou art well fedd, y art growen thicke: thou art euen laden with fatnesse.

And he forsoke God his maker, & regarded not the God of his saluacyō. They prouoked hym to angre wyth straunge goddes: eue w abhominacions prouoked they hym * They offered vnto deuils, and not to God, euen to goddes whō they knewe not: to newe goddes that came newly vp, whō their fathers feared not. Of the rocke that begat the, thou arte vnmyndefull, and hast forgotten God that made the. The Lorde therfore sawe it, and was angere, because of the prouokynge of hys sonnes and of hys daughters.

And he sayde: I wyllye hyde my face from them, & will se what their ende shall be. For they are a very frowarde generaciō, chyldren in whom is no fayth. They haue angred me wyth that whych is no God, and prouoked me wyth their vanyties. * And I also wyllye prouoke them wyth those & whych are no people, I wyllye anger them wyth a folyshe

nacion. * For fyre is kyndled in my wrath, & burneth vnto the botome of hell. And hath consumed the earth with her increase, and sett a fyre the botoms of the mountaynes. I will heape mischeues vpon them, & wyllye destroye them wyth myne arrowes.

They shalbe burnt with hunger, and consumed w heate, and with bytter destruction: * I wyllye also sende the teeth of beastes vpon them, with the furiosnes of serpentys in the dust. Without forth, shall y swerde robbe the of their chyldren: and within in the chamber, feare: both younge men and younge women, and the suckelinges wyth the men of gray heades. I haue sayde: I will skater them abroad, and make the remembraunce of them to cease from amonge men. Were it not that I feared the wrath of the enemye, lest their aduersaries shulde vterly wythdrawe the selues, and lest they shulde saye: oure hye hande hath done all thys, and not the Lorde.

For it is a nacys without forecast, nether is there any vnderstandyng in them: O that they were wylse, and vnderstode thys, that they wolde consyder their later ende.

Howe shulde one chace a thousande, and two put ten thousande to flyght: excepte their maker had solde them, and excepte the Lorde had shutt them vp.

For their God is not as oure God: oure enemyes also them selues are iudges.

For their vyne is of the vinyarde of Sodome, and of the felde of Gomorra: They grapes are grapes of gall, and their clusters be bytter.

Their wyne is the popson of draggons, & the cruell gall of aspes. Is not thys layde in store wyth me, & sealed vp amonge my treasures? * Avengeance is myne, and I wyllye rewarde: their fete shall slpye in due tyme. For the daye of their destruction is at hande, and the thynges that shall come vpon the, make haste.

* For the Lorde shall iudge hys people, and haue compassyon on hys seruauntes: whan he seyth that their power is gone, and that they be in a maner shutt vp, or brought to naught and forsaken.

And he shall saye * wher are their goddes: their God, in whom they trusted?

The fat of whose sacrifices they dyd rate and dracke the wyne of their dryncke offrynges: let them ryle vp and helpe you, and be poure protectyon: (in necessyte.)

Se nowe, howe y I * I alone am God, & there is none but I: I wyllye, and wyllye make a lyue: I wounde, and I wyllye heale: * nether is there any y can deliuer out of my hande.

For I wyllye lyfte vp myne hande to heauen, and wyllye saye: I lyue euer.

If I whett the edge of my swerde, & myne hande take holde to do iustice, I wyllye re- l iij compence

compence vengeance on myne enemyes, & wyll rewarde them that hate me.

I will make myne arrows broncke with blonde, and my swerde shall cate slethe, & p for the blonde of the slayne, & for their capti-
ute, sens the begynnynge of the wra-
th of the enemye.

* Rom. 9. b. * Praise ye herben his people, for he will auenge the blonde of hys seruantes, & wyll auenge hym of his aduersaries, and wyll be mercifull vnto his lande, and to hys people.

* And Moses came and spake all the wordes of thys songe in the eares of the people, he and Josua the sonne of Nun. And Moses: spake all these wordes vnto the ende to all the people of Israel, and sayde vnto them:

* Deut. 31. b. * Sette poure herte vnto all p wordes which I testyfy vnto you thys dape: and ye shall commaunde them vnto poure chyldren, that they maye obserue and do all the wordes of thys lawe. And let it not be a vayne worde vnto you: for it is poure lyfe, and thoro-
we thys worde ye shall p-rolonge poure dayes in the lande whether ye go ouer Jor-
dan, to conquire it.

And the Lorde spake vnto Moses p selfe same dape, sayinge: get the vp in to this mo-
untayne Abarim. (That is to saye a passage)

vnto mount Nebo, whych is in the lande of Moab ouer agaynst Jericho. And beholde the lande of Canaan, which I geue vnto the chyldren of Israel to possesse. And dye in the mount whych thou goest vp vnto, and thou shalt be gathered vnto thy people. * As

* Num. 33. b. * Aaron thy brother dyed in mount Nebo, and was gathered vnto hys people: because ye trespassed agaynst me amonge the chyldren of Israel * at the waters of streffe, at Cades in the wyldernesse of zin: for ye sanctified me not amonge the chyldren of Israel. Thou shalt therfore se the lade before the, and shall not goo thither vnto p lande whych I geue the chyldren of Israel.

* The xxxij. Chapter.

Moses prayng blyssed all the tribes of Israel.

* A * Hys is the blyssynge wherewith Moses the man of God blessed the chyldren of Israel before hys death, and sayde: * The Lorde came from Sinai and he wed hys beames: from Seir vnto them, and appeared from mount Pharan, and he came wyth thousandes of sayntes, and in his ryghte hande a lawe of fyre for the. And he loued the people. * All hys sayntes also are in thy handes. They were smytte to go after thy fete, and to receaue of thy wordes. Moses gaue vs a lawe to be an inheritaunce of the cōgregacyon of Jacob. And he was in Israel kynge whē the heades of the people, and p-trybes of Israel were gathered together.

Let Ruben lyue, and not dye: and be scwe.

in nombze. Thys same also happen to Juda. And he sayde: heare Lorde the voyce of Iuda, and bynng hym vnto hys people: hys handes shall be good ynough for him, p-thon helpe hym agaynst hys enemyes.

And vnto Levi he sayde: * Thumim & vrim shall be with the, & wyth euery one that is godly in the. Thou dydest proue him also in the tentacyon & struedst wyth hym at the waters of streffe. He that hath sayde vnto his father and to his mother: I haue not sene him, & And he that knewe not his brethren, ner knewe his awne chyldren, those are they that haue obserued thy worde, and shall kepe thy couenaunt. They shall teache Jacob thy iudgementes, and Israel thy lawe. They shall put cens before thy nose, and the burnt sacrifice vpon thine altare. Blesse Lord his fyrst frutes and accept the worke of his handes: synpte the lopnes of the that cyle agaynst him, and of the that hate him, that they p-ryle not agayne.

And of Ben Jamin he sayde. The Lordes derlyng shall dwell in safetie vpon hym & the Lorde shall coner him all the dape longe, and he shall dwell betwene his shoulders.

And of Joseph he sayde: blessed of p Lord is his lande for the frutes of beaue, thoro-
we the dewe and spynges that lye beneth, and for the swete frutes of the increase of p son-
ne, and cype frutes of the mone: for the fyrst frutes of the principall mountaynes, and for the frutes p the hylls bynng furth for euer, and for the frutes of the crech, and fulnesse therof: and for the good wyll of hym p dwelt in the * bushe, shall the blyssynge come vpon the heade of Joseph, & vpon the toppe of the heade of him p was separated fro amonge his brethren. His first bozne ore hath be wrie, and his hornes are as the hornes of an vncorne. And wyth them he shall trouble p na-
cyons together, euen vnto the endes of the worlde. These are also p many thousandes of Ephraim, & the thousandes of Manasses.

And vnto Zabulon he sayde: Reioyse za-
bulon in thy goynge out, and thou Issachar in thy tentes. They shall call the people vnto the hyll, and there they shall offer offeryn-
ges of ryghteousnes. For they shall lucke of the abundance of the see, and of treasure hyd in the lande.

And vnto Gad he sayde: blessed be p row-
me maker Gad: he dwelleth as a Lyon, that catcheth the arme wyth the heade. He sawe therfore his begynnynge, and that there was a porcyon there to hyde the lawgauer, and he came with the heades of the people, and exe-
cuted the ryghteousnes of the Lorde and his iudgementes with Israel.

And vnto Dan he sayde: Dan is a Lyons whelpe, he shall floure from Basan.

And vnto Nephthali he sayde, Nephthali hath

hath a bundaunce of Gods good pleasure, & is fylled with the blyssynge of the Lorde, & shall haue his posselshys towarde the south west.

And to Aser he sayde: Aser shall be blessed with chyldren: he shall be acceptable vnto his brethren, & shall dyppe his fote in oyle: Thy dwellynge be p-ron and brasse, and thynce age be as thy youth.

There is none lyke vnto p God of Israel: which though he sit vpon the heane as vpon a horse, yet is he thy helper, whose glozy is in the celestiaall places. The eternall God is thy refuge, & vnder the armes of the Guerla-
stynge God shalt thou lyue. He shall cast out the enemye before the, and save, destroye. Is-
rael then shall dwell in safetie, & alone. And the eye of Jacob shall be vpon a lande of corne and wyne, and hys heauens shall droppe the dewe. happye art thou o Israel, who is lyke vnto the? O people, p art laud in the Lorde, which is the shyld of thy helpe, and swerde of thy glozye. Thynce enemyes haue lost their strength to the warde, and p shalt treade vpon the heygth of them.

The xxxij. Chapter.

Moses dyeth. Israel wepeth. Josua succeedeth in Moses roune.

* A * Moses went fro the playne of Moab vp into mount Nebo and vnto the toppe of * the hyll that is ouer agaynst Jericho. And the Lorde shewed hym all the lande of Gilead, euen vnto Dan, and all Nephthali and the lande of Ephraim & Manasse, & all the

lande of Juda: euen vnto the vtmost see, and the south, and the region of the playne of Jericho p-tye of paulmetrees, euen vnto zoar. * And the Lorde sayde vnto hym. * Thys is the lande whych I sware vnto Abraham, Issachar and Jacob sayinge: I wyll geue it vnto thy seed. I haue caused the also to se it wyth thynce eyes, * but thou shalt not goo ouer thither.

So Moses the seruante of the Lorde dyed there in the lande of Moab accordynge to the worde of p Lorde. And he buried him in a vale in the lade of Moab ouer agaynst the house of Deor, but no man knoweth of his sepulchre vnto this dape. Moses was an hundred and twety yere olde when he dyed: hys eye was not dimme, nor hys naturall colour abated. And p chyldren of Israel * wepte for Mo. in p playne of Moab thre-
tye dayes. And p dayes of wepyng & mour-
nyng for Moses were ended.

And Josua the sonne of Nun was full of the spyte of wysdom: * for Moses had put hys handes vpon hym. And the chyldren of Israel were obedient vnto hym, and dyd as the Lorde commaunded Moses. And there arose not a prophet sence in Israel lyke vnto Moses, whom the Lorde knewe face to face, accordynge vnto all the myracles and won-
ders which the Lorde sent him to do in p lade of Egypte, vnto Pharaos & all his seruantes & before all his lade: & accordynge to all that myghtie hande, & all p greate visions, which Moses shewed in the spygh of all Israel.

The ende of the fyfth boke

of Moses, called in the hebreue Elle
haddebarim, and in the
Latin.

Deuteronomium.



The seconde
 parte of the bible con-
 tainyng these
 bookes.

The booke of Joshua.
 The booke of the Judges.
 The booke of Ruth.
 The first booke of Samuel.
 The ii. booke of Samuel.
 The .iii. booke of the kynges.
 The .iiii. booke of the kynges.
 The .i. booke of Chronycles.
 The .ii. booke of Chronycles.
 The first booke of Esdras.
 The ii. booke of Esdras.
 The booke of Nehem.
 The booke of Job.



The booke of Josua

Whom the hebreues call Iehosua.

The first Chapter.

The Lord encourageth Josua to invade the lande of promise, and commaundeth him continually to reade Deuteronomie.



After the death of Moses the servant of the Lord, it happened also that the Lord spake unto Josua the sonne of Nun Moses minister saying: Moses my servant is dead. Now therefore up & goe over Jordan: thou & all this people, unto the lande the which I geue unto the children of Israel. * All the places that the sooles of your feet shall treade vpon, haue I geuen you, as I sayde vnto Moses: from the wilderness & this Libanon vnto the great ryuer Euphrates: all the lande of the Hethites, euen vnto the great see towarde the going downe of the sonne, shall be your coaste. There shall not a man be able to withstande you all the dayes of thy lyfe. * For as I was with Moses, so will I be with thee: and will not fayll the, nor forsake the. * Be strong therefore and bolde: for vnto this people shalt thou sweare the lande which I swore vnto their fathers to geue them. Onely be thou strong & as bolde as thou canst, that thou mayest obserue & do according to all the lawe, which Moses my servant commaunded thee. * Turne therfrom nether to the right hand, nor to the left: that thou mayest do wylly in all thou takest in hande: * let not the booke of this lawe departe out of thy mouth: But recorde therein daye & night that thou mayest obserue, & do according to all that is written therein. * For then shalt thou make thy waye prosperous, and then thou shalt do wylly. Haue not I commaunded thee, that thou shouldest be strong & hardy, & not feare neither saynt harted? For the Lord thy God am with thee, whether soeuer thou goest.

Then Josua commaunded the officers of the people, saying: God hath ordeyned you this daye, & commaunde the people, saying: prepare you vitayles: for after these dayes ye shall passe ouer this Jordan, to goe in &

enioye the lande which the Lord your God geueth you, to possesse it.

And vnto the Rubenites, Gadites, & half the tribe of Manasses spake Josua saying: * Remember the worde, which Moses the seruaut of the Lord commaunded you, saying: the Lord your God hath geuen you rest, & hath geuen you this land. Your wives, your children, and your cattell shall remayne in the lande which Moses gaue you on this syde Jordan: But ye shall go before your brethren armed, all ye men of warre, and helpe them vntill the Lord haue geue your brethren rest, as he hath geuen you, & vntill they also haue obtained the lande, which the Lord your God geueth them. And then shall ye retourne vnto the lande of your possession & enioye it, which the Lord your God hath geuen you on this syde Jordan towarde the sunne setting. And they answered Josua saying: * All that thou hast commaunded vs, we will do, and whether soeuer thou shalt say, we will go. According as we obeyed Moses in all thynges, so will we obey thee: onely the Lord thy God be with thee, as he was with Moses. And whosoever he be that doth disobey thy mouth, and will not hearken vnto thy wordes in all that thou commaundest him, let him dye: Onely be strong and of good courage.

The ii. Chapter.

Josua sendeth spies to Iericho, which were hye of Rahab.

And Josua the sonne of Nun sent out of Settim two men to spy secretely, saying: go & viewe the lande and also Iericho. And they went, and came into a harlots house, named Rahab, & lodged there. And it was tolde the kynge of Iericho, and sayd: Beholde, there came men in hyther to nyght, of the children of Israel, to spy out the countrey. And the kynge of Iericho sent vnto Rahab saying: byynge forth the men that are come to thee, & which are entred into thyne house: for they be come to searche out all the lande.

And the woman toke the two men & hid them. And sayde thus: in dede there came men vnto me, but I wist not whence they were. And aboute the tyme of the shutting of the gate when it was darcke, the men went out, whether the men went I wot not: folowe ye after them quychly, & ye shall ouer take them. But she brought them vp to the rooffe of the house, and she hid them in the stalckes of flaxe, which she had laynge abroad vpon the rooffe. And the men of the cypre pursued after them, the waye to Jordan, euen vnto the ferie, and as sone as they which pursued after them were gone out, they shutt the gate.

And os

And as euer they were a slepe, she came vnto them vpon a rooffe, & sayde vnto the men: I knowe, & the Lorde hath geuen you the lade * for the feare of you is fallen vpon vs, & the inhabitants of the land saynt at the presence of you. For we haue heard, how the Lorde dried vp the water of the redds see before you when you came out of Egypte, & what you dyd vnto the two kynges of the Amozites, that were on the other side Jordan. * Schon, & Og, whom ye utterly destroyed. And as sone as we had heard these thynges, we were sore afraide, & oure hearts dyd faite. And there remayned no more courage in any man at the presence of you. For the Lorde poure God, he is God in heauen above, & on the erth benethe.

Now therfore, I pray you, sweare vnto me * by the Lorde, as I haue shewed you mercie, ye shall also shewe mercie vnto my father's house, & geue me a true token. And that ye shall saue almye, bothe my father, & my mother, my brethren, & my sisters, and all that they haue. And that ye shall deliuer oure soules from death.

And the men answered her: oure liues for you to dye, yf ye utter not this oure business. And when the Lorde hath geuen vs the lade, we will deale mercifully & truly with the. And then she lett them downe by a corde * thozow a window: for her house was by the towne wall. And she dyd by the towne wall. And she sayd vnto them: gett you into the mountayne, lest the pursuers mete you, & hyde poure selues there thez dapes, vntill the pursuers be returned, and then shall ye goo poure awne waye.

And the men sayde vnto her: we will be blamelesse of this thy othe, which thou hast made vs sweare. * Beholde, when we come vnto the lade, ye shall hynde this purple corde in the widow, which is lattest vs downe bye. And thou shalt bring thy father, & thy mother, thy brethren, and all thy fathers household, euen vnto thy house. And then whosoever doth go out at the doores of thy house, into the street, his bloude shall be vpon his awne head, & we wilbe gylelesse. And whosoever shall be with the in the house, his bloude shall be on oure heade, yf any mannes hande touche him: And yf thou utter these oure wordes, we wilbe quyte of thy othe, which thou hast made vs sweare. And she sayde: accordyng vnto poure wordes, so be it: and she sent them awaye to departe. And she bounde the purple corde in the window.

And they departed, and came into the mountayne, and there abode thez dapes, vntill the pursuers were returned. And the pursuers sought them thozowe out all the waye but founde them not. And the two men re-

turned, & descended from the mountayne, and passed ouer, and came to Joshua the sonne of Nun, and tolde hym all that had chaunced them. And they sayd vnto Joshua: the Lorde truly hath deliuered into oure handes all the lade, and all the inhabitants of the contrey saynte at the presence of vs.

The.iii. Chapter.

Joshua with the people passe ouer Jordan.

AND Joshua rose erlye: and they removed from Settim, & came to Jordā, he and all the children of Israel, and lodged there, before they went ouer. And after thez dapes it fortuneth, that the officers wet thozow out the hoste, and commaunded the people sayinge: when ye se the arcke of the testament of the Lorde poure God, & the preastes that are Leuites bearing it: ye shall departe from poure place, & go after it. So yet that there shall be a space betwene you & it, aboute a two thousande cubites by measure. And ye shall not come nye vnto it, that ye maye knowe the waye, by which ye must go: for ye haue not gone this waye in tymes past. * Beware, that ye asproche not nye vnto the arke. And Joshua sayd vnto the people: * Sanctifie poure selues, for to morowe the Lorde shall do wonders amonge you.

And Joshua spake vnto the preastes, saying: Take vp the arke of the couenaunt: & go before the people. And they toke vp the arke of the testamēt, and went before the people.

And the Lorde sayde vnto Joshua: this daye will I begynne to magnifie the, in the syght of all Israel, & they maye knowe how that * as I was with Moses so will I be with the. And thou shalt commaunde the preastes that beare the arke of the couenaunt sayinge: when ye are come to the edge of the waters of Jordan, ye shall stande still in it.

And Joshua sayde vnto the children of Israel: come hither, & heare the wordes of the Lorde poure God. And Joshua sayde, herebye ye shall knowe that the luyng God is amonge you, & that he will wythout fayle cast out before you, the Cananites, & the Hethites, & the Hivites, & the Pherezites, & the Gergesites, & the Amozites, & the Jebusites. Beholde, the arke of the apointment of the Lorde of all the world goeth before you into Jordā. Now therfore take from amonge you twelue men out of the tribes of Israel, out of euery tribe a man. And as sone as the soles of the fete of the preastes (that beare the arke of the Lorde the Gouernour of all the world) tread in the waters of Jordan, the waters of Jordan shall be deuided: & the waters that come from above, shall stande

shall stande still vpon an heape. And it fortuneth, that when the people were departed fro their tetes to goo ouer Jordā, the preastes bearyng the arke of the apointment, wet before the people. And as sone as they that bare the arke came vnto Jordā, & the fete of the preastes that bare the arke were dipped in the byrm of the water * (for Jordā blyeth to fill all his backes all the tyme of haruest) the waters also that came downe fro above, dyd ryle vp vpon an heape * (and appeared as great as a mountayne,) and departed farre fro Adam, & was besyde Jartan, And the waters that were beneth to ward the see of the wilderness, fell awaye & departed into the salt see, and the people went ryght ouer agaynst Jericho. And the preastes bare the arke of the apointment of the Lorde, stode dye within Jordā ready prepared, & all the Israelites went ouer thozow the dye, vntill all the people were gone cleane ouer thozow Jordā,

The.iiii. Chapter.

Joshua setteth vp twelue stones in Jordan.

AND it fortuneth, that when the people were all gone ouer Jordā, the Lorde spake vnto Joshua, sayinge: Take you twelue men out of the people, out of euery trybe a man. And commaunde you them, sayinge: take you hence out of the myddes of Jordā (euen out of the place where the preastes stode in a redynes) twelue stones * (of the most hardest) stones, which ye shall take awaye with you, and leaue them in the place, where you shall lodge this night. And Joshua called the twelue men, which he had prepared of the children of Israel, out of euery trybe a man, and Joshua sayde vnto them: gett you before the arke of the Lorde poure God, euen thozow the myddes of Jordā, & take vp euery man of you a stone vpon his shulder, according vnto the nombre of the trybes of the children of Israel, that this maye be a signe amonge you. That when poure children aske thier fathers in tyme to come, sayinge: what meane these stones with you? Ye maye answer them how that the waters of Jordan denyed at the presence of the arke of the apointment of the Lorde. For when it went ouer Jordā, the waters of Jordan denided: And these stones are become a memoriale vnto the children of Israel for euer.

And the children of Israel dyd euen so as Joshua commaunded, and toke vp twelue stones out of the myddes of Jordā, as the Lorde sayde vnto Joshua, accordyng to the nombre of the tribes of the children of Israel, & carped them awaye with them vnto the place where they lodged, & layed the downe there. And Joshua set vp twelue stones also in the myddes of Jordā, in the place

where the fete of the preastes which bare the arke of the testament, stode.

And there haue they continued vnto this daye. For the preastes which bare the arke stode in the myddes of Jordā, vntill all was finished that the Lorde commaunded Joshua to saye vnto the people, accordyng to all that Moses charged Joshua. And the people halted, and wet ouer. It fortuneth also, that when all the people were cleane ouer, the arke of the Lorde went ouer also, & the preastes before the people. * And the children of Ruben, & the children of Gad, & halfe the tribe of Manasses went before the children of Israel armed, as Moses charged the. Ene fourty thousande prepared for warre, wet before the Lorde vnto battell, thozow the playne of Jericho. * That daye the Lorde magnified Joshua in the syght of all Israel, and they feared him, as they feared Moses all dapes of his lyfe.

And the Lorde spake vnto Joshua, sayinge: commaunde the preastes that beare the arke of witnesse, to come vp out of Jordā. Joshua therfore commaunded the preastes, sayinge: Come ye vp out of Jordā, And when the preastes bare the arke of the apointment of the Lorde were come vp out of the myddes of Jordā, and as sone as the soles of the preastes fete were set on the drye lade, the waters of Jordan returned agayne vnto their place, & went ouer all their banckes, as they dyd before. And the people came vp out of Jordā the tenth daye of the fyrst moneth, and pitched in Gilgal, euen in the east border of the cyte Jericho.

And the twelue stones which they toke out of Jordā, did Joshua pitche in Gilgal. And he spake vnto the children of Israel, sayinge: * Yf poure children aske thier fathers in tyme to come, & saye: what meane these stones? ye shall shewe poure children, & saye: Israel came ouer this Jordan on drye lade. For the Lorde poure God dyed vp the water of Jordan before you, vntill ye were gone ouer, as the Lorde poure God dyd before vs, which he dyed vp before vs, tyll we were gone ouer: that all the people of the world maye knowe the hande of the Lorde, how myghtie it is, and that ye might feare the Lorde poure God for euer.

The.v. Chapter.

The Cananites are asraide.

AND it fortuneth, that when all the kynges of the Amozites which are beyond Jordā west warde, & all the kynges of the Cananites which were by the see, heard, how the Lorde had dyed vp the waters of Jordan before the children of Israel, vntill they were gone ouer, they herthes fainted for feare. And ther was no spere in them any moare, for the presence of the children of Israel.

That same tyme þe Lorde sayde vnto Josua: * Make the iharpe knyues of stone & good to agayne and circumsise the children of Israel þe seconde tyme. And Josua made him iharpe knyues of stone & circumsised the children of Israel in the place called þe hille of þe fores knyues. And this is þe cause why Josua circumsised all the people þe came out of Egypte: Namely such as were males because þe all the men of warre, died in the wilderness by þe wape, after they came out of Egypte. For all the people þe came out were circumsised. But all þe people that were borne in the wilderness by the wape after they came out of Egypte, were not circumsised. For the children of Israel walked forty yeres in the wilderness, tyll all þe people of the men of warre þe came out of Egypte were consumed, because they hardened not vnto the voyce of the Lorde. Wherefore the Lorde sware, that he wolde not leaue them the land * which the Lorde sware vnto theyre fathers, that he wolde geue vs, euen a lande that floweth wyth milke & honye. And their children who he sett vp in their stead: the Josua circumsised: for they were uncircumsised, because they circumsised them not by the wape. And when they had circumsised all the people, they abode styll together in the holste till they were whole. And the Lorde sayde vnto Josua: this dape I haue taken awaye þe name of Egypte fro you: wherefore the name of the same place is called Gilgal vnto this dape. And þe children of Israel abode in Gilgal * and helde the feast of passeouer the fourtene dape of þe moneth at ene in the playne of Jerico. And they did eat of þe corne of þe land on the morowe after passeouer. D Sweete cakes & parched corne in þe selfe same dape. For the * Manna ceased on the morowe, after they had begone to eat of þe corne of the lande, neither had the children of Israel Manna any moare, but dyd eat of the corne of the lande of Canaan that yere. And it fortuneth that when Josua was nyge to Jericho, he lyt up his eyes & looked: and behold, there stode a man against him, hauping a swerde drawn in his hāde. And Josua wēt vnto him, and sayde vnto him: arte thou on oure syde or on oure aduersaries. And he sayde, Naye, but as a captayne of the holste of the lord am I now come. And Josua fell on his face to the erth, and dyd reuerence, & sayde vnto hym, what sayth my Lorde vnto bys scruiant? And þe captayne of the Lordes holste sayde vnto Josua: * do thy good of thy fote, for the place wheron thou stādest, is holy. And Josua did so.

The vi. Chapter.

The walles of Jericho fall, and it is destroyed.

And Jericho was shut vp, & locked because of þe childre of Israel, neither myght anye man go out or in. And the Lorde sayde vnto Josua: beholde, I haue geuen into thyne hand Jericho and þe hynge and the strong men of warre. And ye shall compass the cite, all ye that be men of warre, & go rounde aboute it once and so shall you do syxe dayes. And seven preastes shall beare before the Arke, seven troppettes of rāmes hornes * that be dēd in the tubie. And the seuenth dape, ye shall compass the cite seven tymes, and the preastes shall blowe with the trompettes. And when they make a longe blaste wyth the rāmes hōrne, & ye heare the sounde of the hōrne, all the people shall shoute w a great shoute. And the wall of the cite shall fall doune, and the people shall ascende vp, euery man streight before him. And Josua the sonne of Nun, called the preastes, and sayde vnto them: take vp the arke of the appoyntement, & lett seven preastes beare seven trompettes of rāmes hornes before the arke of the Lorde. And he sayde vnto the people, go and compass the cite: and lett him þe is harnessed, go before the arke of the Lorde. And when Josua had spoken vnto the people, the seven preastes bare the seven trompettes of rāmes hornes, and went forth before the arke of the Lorde, & blew with the trompettes, and the arke of the couenaunt of the Lorde folowed the. And all the men of armes went before the preastes, that blew with the troppettes, and the comen people came after the arke: and the preastes that went blew with troppettes. And Josua commaunded the people sayinge: Ye shall not shoute, ner make any noyse w youre voyce, neither shal any worde procede out of poure mōthe, vntill þe dape I bid you shoute, then shall ye shoute. And so þe arke of the Lorde compassed the cite, and went aboute it once: and they returned into the holste, and lodged there. And Josua rose erly in the moorning, and the preastes toke vp þe arke of the Lorde, and seven preastes bare seven trompettes of rāmes hornes, & went before the arke of the Lorde, and blew with the trompettes. And all the men of armes went before them, but the comen people came after the arke of the Lorde, which wēt before with the blowing of the trompettes. And the seconde dape they compassed the cite once, & returned agayne into the holste, & so they dyd syxe dayes. And when the seuenth dape came, they rose erly: euen with the dawninge of þe dape, and compassed the cite after the same manner seven tymes: only that dape they compassed the cite seven tymes.

And at the seuenth tyme, when þe preastes blew with the troppettes, Josua sayde vnto þe people: shoute, for þe Lorde hath geuen you þe cite. And the cite shalbe dāned: bothe it and all that are therein, vnto the Lorde: onely Rahab the harlot shal lyue, and all that are with her in the house, because she hidde the messengers that we sent. And in anywise be ye ware of the excommunicate thynges, lest ye make poure selues excommunicate, & take of the excommunicate thynges, and make þe holste of Israel excommunicate and trouble it. But all þe siluer, golde, vessels of brasle, & yron shalbe consecrate vnto the Lorde, & shal come into his treasure. And the people shouted, and blew wyth trompettes. And when the people heard þe sounde of the trope, they shouted w a great shoute: & the wall fell doune, so þe people wēt vp into þe cite, euery man streight before him, & toke þe cite. And they utterly destroyed all þe was in the cite, bothe man and woman, younge and olde, ore, shepe & alle, with the edge of the swerde. Then Josua sayde vnto the two mē that had spyed out þe contrey: * goo into þe harlottes house, and bringe out thence the woman, and all that she hath, * as ye sware to her. And the younge men that were spyes, went in, and brought out Rahab, and her father and mother and her brethren, and all þe she had. And they brought out all her kered, & put them without the holste of Israel. And they burnt the cite with fire, and all that was therein. Only the siluer and þe golde, the vessels of brasle and yron, they put vnto þe treasure of the house of þe Lorde. * And Josua lauded Rahab the harlott, & her fathers housholde, and all that she had, & she dwelt in Israel, euen vnto this dape because she hidde the messengers, which Josua sent to spye out Jericho. And Josua swart at that tyme, sayinge: cursed be the man before the Lorde, that riseth vp, & buildeth this cite Jericho: he shall laye the foundation * in his eldest sonne, and in his yongest sonne shal he sett vp the gates of it. And so the Lorde was w Josua, and his fame was noyed thowowe out all landes.

The vii. Chapter.

That is spyed out. Acan is stoned.

At yet þe children of Israel trespassed in the * excommunicate thynges: And * Acan the sonne of Camy, the sonne of Zabdi, the sonne of Zareh of the tribe of Judah, toke of the excommunicate thynges. And the wrath of the Lorde waxed whote agaynst the children of Israel. And Josua sent mē from Jericho to Hai,

which is helyde Bethauen, on the east syde of Bethel, & spake vnto them, sayinge: gett you vp, & bewte the countrey. And the men went vp, & spyed out Hai. And returned to Josua, and sayde vnto him, lett not all the people go vp, but let as it were a two or thre thousande men goo vp, and smyte Hai and make not all the people to labour thether, for they are but fewe. And so there went vp thether of þe people, aboute a thre thousande men, & they fledde before the men of Hai. And the men of Hai smote of them vpo a thyrtye and sixe men: for they chased them fro before þe gate euen vnto Sebarim, & smote them in the goyng doune. Wherefore þe heretes of þe people * for feare melted awaye like water. And Josua rent his clothes, and fell to the erth vpon his face before þe arke of the Lorde vntill the euen tyde, he and the elders of Israel, & put erth vpon their heddes. And Josua sayde * Alas, O Lorde God, wherefore hast þe brought thys people ouer Jordan, to deliuer vs into the hande of the Amorites, and to destroye vs: wold to God we had bene content, & dwelt on the other syde Jordan. Oh Lorde what shall I saye, when Israel turneth their backs before their enemyes: Surely the Canaanites, and all þe inhabitants of þe lande shal heare of it, & shal conspire agaynst vs, & destroye the name of vs out of the worlde. And what wilt thou do vnto thy myghtie name? And the Lorde sayde vnto Josua, gett þe vp, wherefore lyste thou thus vpo thy face? Israel hath synned, & they haue transgressed myne appoyntement, which I commaunded them: for they haue taken of the excommunicate thynges, and haue stolen, and dissembled, & put them vnto their auncie stuffe. And therefore is it that þe children of Israel cannot stande before their enemyes, but shal turne their backs before their enemyes because they be excommunicate. Whether wilt I be w you any moare, excepte ye rote out þe excommunicate fro amonge you. * Up therfore, & sanctifie the people, and saye: sanctifie poure selues against to morowe: for so sayd þe Lorde God of Israel. There is a damned thyng amonge you (O Israel) & therefore ye cannot stande against poure enemyes, vntill ye haue put þe damned thyng from amonge you. To morowe moorning therfore ye shall be brought accordyng to poure tribes. And þe tribe which the Lorde taketh, shal come accordyng to þe knyres therof. And þe knyred which the Lorde shal fynde gylty, shal come by housholders. And þe housholde which þe Lorde shal fynde faulde, shal come man by man. And he þe is foude in þe excommunication, shalbe burnt with fire, he and all that he hath, because

he hath transgressed the conuauent of the Lord and brought folpe in Israell.

And so Josua rose vperly in the moynig and brought Israell by their tribes: and þ tribe of Iuda was caught. And he brought the kynredes of Iuda, and toke the kynred of þ zarchites. And he brought the kynred of the zarchites, man, by man, & zabdi was caught. And he brought his houtholde mā by man, and Acan the sonne of Carny, the sonne of zabdi, the sonne of zareth in the tribe of Iuda was caught.

D And Josua sayde vnto Acan: my sone, I beseeche the, geue glorie to þ Lord God of Israell, & geue hi praise, & shewe me what thou hast done, hyde it not from me. And Acan answered Josua, & sayde: of a truthe I haue sinned agaynst the Lord God of Israell, & thus & thus haue I done. I saue among the spolie a goodlye Babylonische garment, & two hundred sicles of siluer, & a tonge of golde of fyftie sicles weyghte, and I coucted them, & toke them. And beholde, they lye hydde in the erthe in my tente and the siluer is ther vnder.

And so Josua sent messengers: which whā they raine vnto his tēt, beholde, they were hid in his tent, and the syluer there vnder. Therfore they toke the out of the myddest of his tent, and brought them vnto Josua, and vnto all the chyldre of Israell, & layed them out before the Lord.

And Josua toke Acan the sonne of zareth, and the siluer, & the garment, and the tōge of golde, and his sonnes & his daughters, his oren, & his alres, his shepe, & his tent, & all that he had: and all Israell wyth hym brought them vnto the valepe of Acoz.

And Josua sayde: In as moche as thou haste troubled vs, the Lord shall trouble þ this daye. And all Israell stoned him with stones, and burned the with fire, and ouerwhelmed them with stones. And they cast vpo him a great heape of stones vnto this daye. And so the Lord turned from the wrathe of his indignacion. And the name of the place is called þ valepe of Acoz vnto this daye.

The. viii. Chapter.

The crege and wymping of Hai the kyng therof is bagged. Josua setteth vp an altare, the blesseth the people.

A And the Lord sayde vnto Josua: feare not, nether be thou saynt harted. Take all þ men of warre wyth the and vp, and gett the to Hai. Beholde, I haue geuen into thy hande, the kyng of Hai, and his people, his cytie and his lande.

And thou shalt do to Hai & her kyng, as thou dydest vnto Jericho and her kyng. Reuerthelesse þ spolie and catell therof,

shall ye take vnto youre selues: And laye a watch vnto the towne, on the backsyde therof.

And so Josua arose, and all the men of warre, to go vp agaynst Hai. And Josua chose oute thyrtye thousande stronge men of warre, & sent the awaye by nyght. And he commaunded them, sayinge: beholde, ye shall lye awaye vnto þ towne on the backsyde therof. Go not very farre from þ cytie, but be all readye. And I and all þ people þ are with me, will approche vnto the cytie. And when they come out agaynst vs, as they did at the first tyme the will we flee before the. For they will come oute after vs & we will bring them out of the cytie. For they will saye: they flee before vs, as at þ first tyme: & we will flee before the. In the meane tyme shall ye ryle vp fro lping awaye, & destroye þ cytie: For þ Lord poure God will deliuer it into youre hāde. And whan ye haue taken þ cytie, ye shall set it on fire. Accordinge to the commaundement of the Lord that ye do: beholde, I haue charged you. Josua therfore sent the forth, & they went to lye awaye, & abode betwene Bethel and Hai, on the west syde of the cite of Hai. But Josua lodged that nyght amōge the people. And Josua rose vperly in the moynynge, and nombred the people, & wēt vp, he & the elders of Israel before the people agaynst Hai. And all the men of warre that were with him, wēt vp and dyue nye, and came agaynst the cytie, and pitched on the north syde of Hai, & there was a valepe betwene them and Hai. And he toke vpo a fync thousande men, and put them to lye awaye, betwene Bethel & Hai, on þ west syde of þ cytie. And they put þ people (euen all the polte that were on the northsyde) agaynst the cytie, and the lpers awaye on the west. And Josua walked þ same nyght in the myddes of the valepe.

And it fortuneth, þ when the kyng of Hai sawe it they halted and rose vperly, and the men of the cytie went oute agaynst Israell to battell, he & all his people, at a tyme apoynted, euen before the playne, and wist not that there were lpers awaye on the backsyde of the cytie.

And Josua & all Israel layned them selues to be put to the worlde before the, & fled toward the wilderness. And all þ people of þ towne were called together, to folowe after them. And they folowed after Josua & were drawe a waye from the cytie: And there was not a man left in Hai & in Bethel, þ wēt not out after Israell. And they left the cytie open, & folowed after Israell.

And the Lord sayde vnto Josua: stretch out þ spere þ is in thine hād, toward Hai, for I will geue it into thy hād. And Josua stretched

stretched out the spere þ he had in his hād, toward the cite. And þ lpers awaye rose quicklye oute of their place, & ranne assone as Josua had stretched oute his hande, and they entred into the cite and toke it, & habited, & sett the cite on fire. And when þ men of Hai looked backe after them, they sawe þ smoke of the cite ascende vp to heauē. And they had no lcsure to flee ether thys waye or þ, & the people þ fledd to þ wylderesse, turned backe agayne vpon the folowers.

E And when Josua & all Israel sawe that the lpers awaye had take the cite, & that the smoke of it ascended, they turned agayne and layed on the men of Hai. And the other yssued oute of the cite agaynst them. And so were they in þ myddes of Israell: for these were on the one syde of them, & the reste on the other syde. And they layed vpo them, so þ they lett none of the shape, nor remayne. And the kyng of Hai they toke alpye, & brought hym to Josua. And when Israell had made an ende of slaying all the enhabiters of Hai in the felde of the wylderesse, where they chaled them, & when they were all fallen on the edge of the swerde, vntyll they were wasted, all the Israelites returned vnto Hai, & smote it in the edge of the swerde. And all that fell that daye, both of men & women, were twelue thousande, euen all the men of Hai.

For Josua plucked not hys hande backe agayne, which he stretched oute vpo þ spere, vntyll he had utterly destroyed all þ enhabitours of Hai. Only the catell and the spolie of þ cite, Israel toke vnto them selues, accordinge vnto the worde of þ Lord, which he commaunded Josua. And Josua sett Hai on fyre, and made it an heape for euer, and a wylderesse, euen vnto thys daye. And þ kyng of Hai he hāged on tree, vntyll euen. And assone as the sonne was downe, Josua commaunded þ they shulde take the carhas doune of the tree, and caste it at the enterig of the gate of the cite, and laye thereon a great heape of stones, that remayneth vnto this daye.

Then Josua * blyt an altare vnto the Lord God of Israell, in mount Eball, as Moses the seruauit of the Lord commaunded the chyldre of Israell, and as it is written in the * boke of the lawe of Moses: an altare of whole stones, & ouer which no man hath lyft any tole of yron. And they sacrificed thereon burnt sacrifices vnto the Lord, and offered peace offrynges. And he wrote there vpo the stones, a rehearsall of the lawe of Moses, and wrote it in the presence of the chyldren of Israell.

And all Israell and the elders therof, and their officers & Judges stode, parte on this syde the arche, & parte on that syde, before

the preastes, & were Leuites, which bare the arche of the apoyntement of the Lord: as well the straunger, as they þ were borne amonge the: halfe on them on þ forefronte of the mounte Garizim, and halfe of them on the forefronte of mount Eball: as Moses the seruauit of the Lord had commaunded before, that they shulde blesse þ people Israell. Afterward he red all the wordes of the lawe, the blessings and cursynges, accordinge to all that is wyrtē in the boke of the lawe: And there was not one worde of all that Moses commaunded, which Josua read not before all the cōgregacyon of Israell: The women and chyldre, (and the straungers that were come) stōpyng amonge them.

The. ix. Chapter.

The Gibeonites obtayne peace of Josua.

A And it fortuneth that whā all the kyn- ges that dwell on thys syde Jordan in the hilles and valeys, and alonge by all the coastes of the great see, ouer agaynst Libanon (namely the hethites, & Amozites, the Cananites, the Phereites, the Heuites, and the Jebusites) herd therof, they gathered them selues together, to fyght agaynst Josua and agaynst Israell with one accorde.

And the enhabitours of Gibeon heard what Josua had done vnto Jericho, and to Hai: And they did worke wylylye, & went, and made them selues ambasadoures, and tolke with them vitayles, and olde sackes vpo their asses, and wyne bottles olde, and rēt and worne, and olde clouted shoes vpo their feete, and their raymet was olde, and all their prouision of bread was dyrd vp, and ho- red. And they came vnto Josua into the hoste, to Gilgall, and sayde vnto him and vnto all the men of Israell: we be come from a farre contrepe, and now make ye agreement with vs. And the men of Israell sayde vnto the heuite: paradventure thou dwellest amōge vs, and then howe can I make peace wyth the?

And they sayde vnto Josua: we are thy seruantes. And Josua sayde vnto them agayne: what are ye? and whence come ye? They answered him: fro a verpe farre contrepe thy seruantes are come, for the name of the Lord thy God: for we haue heard þ fame of (the power) of him, and all that he did in Egypte, and all that he dyd to the two kynges of the Amozites þ were beyonde Jordan, Sehon kyng of hesbon, and Og kyng of Basan, which was at Ashtaroth. Therfore oure elders and all the enhabitours of oure cōtrepe spake to vs, sayinge: take vitayles w pou to serue by þ waye, & go mete them, and saye vnto them: we are youre seruantes. And now make ye a cou-

A u nant of

maunt of peace with vs. Chys our foode of bread, we take with vs oute of oure houses whokre, the daye we departed to come vnto you. And now behold, it is dyed vp, and bo red. And these bootelles of wyne which we filled, were newe: and se, they be rent. And these oure garmentes and shooes are worne for oltnesse, by the reason of the excedyng long Iournepe.

C And the men toke of their vitayles, and collected not with the mouth of the Lord. And Josua made peace with them, and made a conenaut with the, that they shulde be suffered to lyue: & the Lordes of the congregacyon swore vnto them. And it fortuned, p the dayes after they had made peace with the, they hearde that they were their neybouris, & p they dwelte amonge them. And the chyldre of Israel toke their Iourney, and came vnto their cyties the thyrde daye: and their cyties were Gibeon, & Gappira, Becroth and kariat Jarim. And the chyldre of Israel slewe them not, because p Lordes of p congregacyon had sworne vnto them by the Lorde God of Israel. And all the multitude murmured against p Lordes. But all the Lordes sayde vnto all the congregacyon: we haue sworne vnto the by p Lord God of Israel, & therfore we maye not hurte the. But this we wyll do to the: We will lett them lyue, lest wrath be vpon vs, because of the othe which we swore vnto hem. And the Lordes sayd vnto them a gayne: Let them lyue, & and he we wodd, ad drawe water vnto all the cōgregacion, and they did as the Lordes sayde vnto them.

* Deut. xxi. d

And Josua sent for them, & talked with them, and sayde: wherfore haue ye begyled vs, sayeng: We dwell farre from pou, whā pe dwell amōge vs: and now are you cursled, & there shall not cease to be of pou, bond men and heuers of wodd & drawers of water for the house of my God.

And they answered Josua and sayde: it was tolde thy seruantes, how that p Lord thy God had comaunded his seruant Moles to grue pou all the lāde, and to destroye all the cnhabytoures therof oute of poure syght, & therfore we were excedyng sore afrayed: & (as p pource) for oure lyues at p presence of pou, & haue done this thinge, & beholde we are i thine hāde, as it semeth good & ryght in thine eyes to do vnto vs, so do.

And cūen to dyd he vnto them, and ridde them oute of the hande of the chyldren of Israel, and they slewe them not. And Josua made them p same daye heuers of wodd, & drawers of water for the cōgregacyon and for the altar of God vnto thys daye, in the place which God shulde chose.

C The .x. Chapter.

C The Amorites are utter come of Josua. It sayeth Moyses. The sonne standeth still. The .v. kynges are hanged.



Ad it fortuned, that whē Adonizedec kyng of Ierusalē had heard how Josua had taken hai, & had destroyed it, and how that as he had done to Jericho and her kyng, eue so he had done to hai and her kyng, and how the Inhabitouris of Gibeon had made peace with Israel, and were amonge them, they feared exceedingly, for Gibeon was a great cytie, as any cytie of the kyngdome, & was greater then hai, and all the me therof were very myghtye.

* Josua. vi. d. and. viii. d.

Wherfore Adonizedec kyng of Ierusalē sent vnto Hoham kyng of hebron, and vnto Pirca kyng of Jarmuth, & vnto Japhia kyng of Lachis, and vnto Debir kyng of Eglon, sayeng: Come vp vnto me, & healepe me, p we may smyte Gibeon: for they haue made peace with Josua and with p chyldre of Israel. Therfore p .v. kynges of p Amorites, the kyng of Ierusalem, p kyng of hebron, the kyng of Jarmuth, the kyng of Lachis, p kyng of Eglon gathered the selues to geather, they withall their hostes, & beleged Gibeon, and made warre agaynst it.

And the men of Gibeon sent vnto Josua & to p hoste to Gilgal, sayeng: withdrowe not thy hande fro thy seruantes, come vp to vs, to saue vs, & to helpe vs: For al the kiges of p Amorites which dwell i p mountaynes are gathered together agaynst vs.

And so Josua ascended from Gilgal, he and all the people of warre with him, & all the men of myghte, and the Lord sayde vnto Josua, feare them not, for I haue delpynered them into thyne hande. Nether shal any of the stande agaynst p. Josua therfore came vnto them sodenlye, and went vp from Gilgal all nyght. And the Lord troubled them before Israel, and slewe them with a great slaughter at Gibeon, and chased them a longe the waye that gothe vp to Bethoron, and smote them to Elaka & Wakeba. And it fortuned, p as they fled fro Israel, & were in the goyng doune to Bethoron, the Lorde cast doune great stones from heauē vpon them, vntill Elaka. And there were mo deed with haple stones, then they were, whom the chyldren of Israel slewe with the swerde.

Then spake Josua before the Lorde, in the daye when p Lorde delpynered the Amorites before the chyldren of Israel, and he sayde in the syght of Israel. * Sōne stāde thou still vpon Gibeon, and thou Moyses, in Aialon. And the sonne abode, and the mone stode still, vntill the people aduēged them selues vpo their enemyes. Is not this writen in p boke of p ryght weis? **C** The sonne (I saye) abode in the myddes of heauē and halted

* Josua. viii. d.

* Josua. viii. d.

* Josua. viii. d.

halted not to goo doune by p space of a whole daye. And there was no daye lyke that, before it, or after it, that the Lorde heard p voyce of a man. For the Lorde fought for Israel.

D And Josua returned and all Israel with hym, vnto the holte to Gilgal: but the fyue kynges fledde, and were hyd in a caue at Wakeba. And it was tolde Josua of one sayeng, the fyue kynges are founde hid in a caue which is at Wakeba. And Josua sayd rowle great stones vpon the mouth of the caue, and set men by it, for to kepe them. And stande ye not styll, but folowe after poure enemyes, ad smyte all the hindmost, And soffre them not to entre into the cyties, for the Lorde poure God hath delpynered them into poure hāde. And it fortuned, when Josua and the chyldre of Israel had made an ende of slaying them with an exceedingly great slaughter tyll they were wasted, the rest that remayned of them, entred into walled cyties.

And all the people returned to the holte, to Josua at Wakeba in peace, neither dyd any man moue hys tong agaynst the chyldren of Israel. Then sayde Josua: open the mouth of the caue, and byng oute these .v. kynges vnto me oute of the caue. And they dyd so, and brought those fyue kynges vnto hym, oute of the caue, euen the kyng of Ierusalem, the kyng of hebron, the kyng of Jarmuth, the kyng of Lachis, and the kyng of Eglon.

C And it fortuned, that when they brought oute those kynges vnto Josua: Josua called for all the men of Israel, and sayde vnto the chefe of the mē of warre, which were with hym: come nere, & put poure fete vpo the neckes of these kynges. And they came nere: and put their fete vpo the neckes of them. And Josua sayde vnto the: Ye shall not feare, ner be saynt harted. But be strōg and plucke vp poure hertes, for thus shall the Lorde do to all poure enemyes agaynst whom ye fyght.

* Josua. viii. d.

* Josua. viii. d.

* Josua. viii. d.

And then Josua smote them, and slewe them, & hanged the on fyue trees. And they hāged still vpo p trees vntill the euenyng. And at p goig doune of p sonne it fortuned that Josua gaue comaundement, and they toke the doune of p trees, ad cast the into p caue, (where in they had bene hyd), & layed great stones on p caues mouth, which remayne vnto this daye.

And that same daye Josua toke Wakeba, and smote it with p edge of the swerde, and the kyng therof also * destroyed he utterly, with all the soules that were therein, and let nought remayne. And he dyd to the kyng of Wakeba * as he dyd to the kyng of Jericho.

Then Josua went from Wakeba, and all Israel with hym vnto Libna, & fought against Libna. And the Lorde delpynered it and the kyng therof into the hand of Israel, and he smote it with the edge of the swerde, ad all the soules that were therein. He let nought remayne in it, but dyd vnto the kyng therof as he dyd vnto the kyng of Jericho.

* Josua. viii. d.

And Josua departed from Libna, and all Israel with hym, vnto Lachis, ad beleged it, and assaulted it. And the Lord delpynered Lachis into the hande of Israel. Which toke it the secōde daye, and smote it with the edge of the swerde, & all the soules that were theri, doing accordyng to all, as he had done to the cite of Libna.

Then Hoham kyng of Gether came by to helpe Lachis: And Josua smote hym & his people, vntill naught remayned of hym.

And from Lachis Josua departed, vnto Eglon, and all Israel with hym, and they beleged it, and assaulted it, and toke it the same daye, ad smote it with the edge of the swerde, and all the soules that were therein he utterly destroyed the same daye, according to all that he had done to Lachis.

And Josua departed by from Eglon and all Israel with hym, vnto hebron. And they fought agaynst it, and when they had take it, they smote it with the edge of p swerde, and p kyng therof, and all the townes that pertayned to it, ad all the soules that were therein, and he lette nought remayning: but did accordig to all, as he had done to Eglon, and destroyed it utterly, ad all the soules that were therein.

And Josua returned, and all Israel with hym to Dabir, and fought agaynst it. And when he had taken it, and the kyng therof, and all the townes that pertayned thereto, they smote them with the edge of p swerde, ad utterly destroyed all the soules p were therein, nether let he ought remayne. Euen as he dyd to hebron, so he dyd to Dabir and p kyng therof, as he had done also to Libna and her kyng.

Josua therfore smote all the hill contreys, and the southe contreys, and the valleyes, and the hill sydes, & all their kynges, & lett nought remayne of the, but utterly destroyed all that * breathed, as the Lorde God of Israel commaunded. And Josua smote them from Cades barne vnto Iasah, and all the contrey of Gofan, eue vnto Gibeon. All those kynges and their lande dyd Josua take at one tyme: because the Lorde God of Israel fought for Israel. And Josua and all Israel returned, vnto the holte that was in Gilgal.

* Deut. xx. d.

C The .xi. Chapter.

C The battell of Josua with dyuers kynges.

And

Ad it fortuned, that when Jabin kyng of Hazor had heard those thynges: he sent to Jobab kyng of Madon, & to the kyng of Shimron, and to the kyng of Achsaph, and unto the kynges that are by north in the mountaynes, & playnes toward the southe syde of Ceneroth, & in the lowe countreys, & in the borders of Dor westward and unto the Cananytes bothe by East & West, & unto the Amorites, Hethites, Phelites, and Jebusites in the mountaynes: & unto the Hittites that were under hermon in the lande of Mizpa. And they came out with all their hostes with them, a multitude of folke, even as the sande that is on the see shore in a greete nobye with hostes & charrettes exceeding manye. And all these kynges mett together, and came, and pitched together at the waters of Merom, for to fight agaynst Israel.

And the Lorde sayde unto Josua: be not afrayde at the presence of them: for tomorrow aboute this tyme will I delivere them all slayne before Israel: thou shalt hough their hostes, & burne their charrettes with fire. And so Josua came and all the men of warre with hym agaynst them by the waters of Merom, & suddenly fell upon them. And the Lorde delivred them into the hande of Israel: and they smote them, and chased them unto great Sidon, & unto the whote waters, & unto the valeys of Mizpa which is Eastward: and smote them until they had none remaynyng of them. And Josua dyd unto them, as the Lorde had hym: he houghed their hostes, and burnt their charrettes with fyre.

And Josua at that tyme turned backe, & toke Hazor, & smote the kyng thereof with the swerde. And Hazor before tyme was the head of all those kyngdomes. And they smote all the soules that were there with the edge of the swerde, utterly destroying all: & nothing that breathed, was let remayne. And he burnt Hazor with fyre. And all the cyties of those kynges, and all the kynges of them, dyd Josua take, and smote them with the edge of the swerde, and utterly destroyed them: as Moses the servaunt of the Lorde commaunded.

But Israel burnt none of the cyties that were still in their strenght, save Hazor onlye that Josua burnt. And all the spoyle of the sayde cyties & the cattell, the chyldren of Israel caught unto them selues. But the men onlye they smote with the edge of the swerde until they had destroyed them nether left they ought that had breath. As the Lorde commaunded Moses his servaunt, so dyd Moses commaunde Josua, and even so dyd Josua: so that he mynyshed no worde, of

all that the Lorde commaunded Moses.

And so Josua toke all the lande, the hylls and all the southe contrey, and all the lande of Golan, and the lowe contrey, and the playne, and the mountayne of Israel, & the lowe countrey of the same, even from the mounte of parayng, & gothe up to Seir unto the playne of Gad in the valeys of Libanon, under mounte hermon. And all the kynges of the same he toke, & smote them, and slewe them.

Josua made warre longe tyme with those kynges: nether was there anye cite made peace with the chyldren of Israel, save those Hethites that inhabited Gibeon, and therefore all other they toke with battell, for it came of the Lorde, which dyd harden their hartes, that they shulde come agaynst Israel in battell: & that they shulde destroye them utterly, and slewe them no mercy, but to byng them to naught. As the Lorde commaunded Moses.

And that same reason came Josua, and destroyed the Enakites out of the mountaynes: namely, out of Hebron, Dabir, Anab, and out of all the mountaynes of Juda, and out of all the mountaynes of Israel. And Josua destroyed them utterly with their cities. There was not one Enakite left in the lande of the chyldren of Israel, only in Ash-Geth, and Adod, the-
* 1. reg. xiii.

And Josua toke the whole lande, according to all that the Lorde sayd unto Moses, and Josua gaue it for a possession unto Israel: according to their partes and trybes: & the lande rested from warre.

The. xii. Chapter.

What kynges Josua and the chyldren of Israel helpe, which were in nombe. xxxi.

These are the kynges of the lande whych the chyldren of Israel smote, and possessed theyr land on the other syde Jordan eastward, from the ryuer Arnon, unto mounte hermon, and all the playne eastward: * Sehon kyng of the Amorites, that dwelt in Hebron, and ruled from Aroer, whych is besyde the ryuer of Arnon, and from the middell of the ryuer, and from halfe Gilead unto the ryuer Jabbok, whych is the border of the chyldren of Ammon: And from the playne unto the see of Cinneroth eastward, and unto the see in the playne: even the salt see eastward, the waye to Beth Jelsmoth, and from the southe vnder the spynges of the hill.

And the coaste of Og kyng of Basan which was of the remnant of the Gargathites, and dwelt at Ashtaroth, and Edrai: & ragyned in mount hermon, and in Salcah: & in all Basan, unto the border of the Gessurites, and

rites & the Macathites, & halfe mount Gilead, unto the borders of Sehon kyng of Hebron. * Moses the servaunt of the Lorde & the chyldren of Israel smote them, & Moses the servaunt of the Lorde, gaue their lande for a possession, unto the Rubenites, Gadites, and halfe the trybe of Manasses.

These are the kynges of the countrey, whych Josua & the chyldren of Israel smote on this syde Jordan, westward, from the playne of Gad which is in the valeys of Libanon, even unto the partyng mount that gothe up to Seir. Whych land Josua gaue unto the trybes of Israel to possesse, to every man his parte: in the upper lande, & nether lande, in playnes, and hyll sydes, in wilderness, and southe contrey: the Hethites, the Amorites, the Cananites, the Phelites, the Hittites, and the Jebusites.

The kyng of Jericho: was one. The kyng of Hai which is besyde Bethel: one. The kyng of Jerusalem: one. The kyng of Hebron: one. The kyng of Jarmuth: one. The kyng of Lachys: one. The kyng of Eglon: one. The kyng of Gazer: one. The kyng of Debir: one. The kyng of Sedec: one. The kyng of Horma: one. The kyng of Arad: one. The kyng of Libna: one. The kyng of Adullam: one. The kyng of Gath: one. The kyng of Bethel: one. The kyng of Tapuah: one. The kyng of Heber: one. The kyng of Aphik: one. The kyng of Lachish: one. The kyng of Gath: one. The kyng of Maon: one. The kyng of Carmel: one. The kyng of Dor in the contrey of Dor: one. The kyng of the nations of Gilgal: one. The kyng of Thirza: one. All the kynges together thyrtye and one.

The. xiii. Chapter.

Josua is commaunded to drype the lande to the chyldren of Israel.

Josua was olde, and streyken in yeares, and the Lorde sayde unto hym: thou art olde and streyken in yeares, and there remayneth yet exceeding moche lande to be possessed: This is the lande that yet remayneth: all the regyons of the Philistines: & all Gath: from Milgah which is on the outward parte of Egypt, unto the borders of Ascalon northward, whych lande is counted unto Canaan, even the Lordshippes of the Philistines, the Asathites, Asdodites, Ascalonites, Gethites, Akaonites, & the Gittites. And from the south, all the lande of the Cananites, and the caue, that is besyde the Sidonians, even unto Aphik, and to the border of the Amorites. And the land of the Gubites, and all Liba-

non toward the southe, from the playne of Gad vnder mount hermon, until a man come to Hemath: all the inhabitants of the hyll country, from Libanon unto the whote waters, and all the Sidonians, will I cast out from before the chyldren of Israel: onelye that thou in any wyse drype it by lotte unto the Israelites, to inheret, as I have commaunded the. Now therefore dride this land to inheret, unto the nyne trybes & the halfe trybe of Manasses. For with the other halfe the Rubenites & the Gadites have receaved theyr inheritaunce. * Whych Moses gaue them beyonde Jordan eastward: even as Moses the servaunt of the Lorde gaue them: from Aroer that lyeth on the bym of the ryuer Arnon, & from the cite that is in the myddes of the ryuer. And all the playne of Medeba unto Dibon, & all the cyties of Sehon kyng of the Amorites, whych ragyned in Hebron, even unto the border of the chyldren of Ammon: and Gilead, & the border of Geshuri and Machati, and all mount hermon, with all Basan unto Salcah: eue all the kyngdom of Og in Basan, whych he ragyned in Ashtaroth & Edrai, whych lande remayned yett of the Gassanites. These dyd Moses smyte, & cast the out.

Nevertheless the chyldren of Israel expelled not the Gessurites & the Machathites: But the Gessurites and the Machathites dwell amonge the Israelites eue unto this daye. Only unto the trybe of Lem, he gaue none inheritaunce: * But the offeringe of the Lorde God of Israel is theyr inheritaunce, as he sayde unto them.

Moses gaue unto the trybe of the chyldren of Ruben inheritaunce according to theyr kynredes. And theyr coaste was from Aroer that lyeth on the banke of the ryuer Arnon, & from the cite that is in the myddes of the ryuer, and all the playne which is by Medeba, Hebron, with all their townes that lye in the playne: Dibon and the hyll places of Baal, and the house Baalmeon: and Jahazah, and Kedemoth & Nephtali: and Sabamah and Zarahabai in the mounte of the valley, the house of Peor, and the spynges of the hylls: and Bethielsmoth: and all the cyties of the playne. And all the kyngdom of Sehon kyng of the Amorites, whych ragyned in Hebron, whych Moses smote: * With the lordes of Madian, Em, Rekem, Zur, and Hur and Reba, the which were dukes of Sehon dwelling in the contrey. And Balaam also the son of Beor the soothsayer, dyd the chyldren of Israel slaye with the swerde, among other of the that were slayne. And the border of the chyldren of Ruben was Jordan with the contrey that lyeth thereon. This was the inheritaunce of the chyldren of Ruben after:

after their kynredes, cyties & villages pertayning therto.

D And Moyses gaue enheritaunce vnto the trybe of Gad, euen vnto þe chylde of Gad he gaue by theyr kynredes. And theyr costes were Jazer, & all the cyties of Gilead, and halfe the lade of þe chylde of Ammon, vnto Aroer þe lyeth before Rabba. And fro Heshon vnto Ramoth, Wazphah, & Betonim: and fro Mahanaun vnto þe borders of Libbir. And in þe valeye they had Bethara, Bethnura, Socoth, and Zaphon, þe rest of the kyngdome of Sehon kyng of Heshon, vnto Jordan and the costes that lye therō, euen vnto the edge of the see of Ceneroth, on the other syde Jordā eastward. This is the enheritaunce of the chylde of Gad after their kynredes, theyr cyties and villages.

And Moyses gaue enheritaunce vnto the halfe trybe of Manasses. And this was þe possession of þe halfe trybe of Manasses by theyr kynredes. Theyr coste was fro Mahanaun, eue all Balan, & all þe kyngdome of Og kyng of Balan, and all þe townes of Jair which lye in Balan, eue theske cyties, & halfe Gilead, Astaroth, & Edrai, cyties of þe kyngdome of Og in Balan. And the pertayning vnto the chylde of Machir þe sonne of Manasses, eue þe halfe porcion of the chylde of Machir by theyr kynredes.

These are the thynges which Moyses did distribute in the felde of Moab, on þe other syde Jordā ouer against Jericho eastward. But vnto the trybe of Leui, Moyses gaue none enheritaunce, for the Lorde God of Israel is their enheritaunce, as he sayd vnto them.

The. xiiii. Chapter.

Caleb requyeth the heritage that was promysed hym, and Hebron was geuen hym.

And these are the contryes which the chylde of Israel enherited in þe lande of Canaan, which Eleazar the preaste, and Josua the sonne of Nun and the auncient heades of þe trybes of the chylde of Israel, distributed to them. By lotte they receaued their possessions as the Lorde comaunded by þe hade of Moyses, to geue vnto the nyne trybes, & vnto þe halfe trybe. For Moyses had geuen enheritaunce vnto two trybes and an halfe on þe other syde Jordā. But vnto þe Leuites he gaue none enheritaunce amoge the. For the chylde of Joseph were two tribes, Manasses & Ephraim. And therfore they gaue no parte vnto the Leuites in the land, laue cyties to dwell in with the suburbs of the same, for their bestes and cattell. As the Lorde commaunded Moyses: euen so þe chylde of Israel did whē they deuided þe lade.

And the chylde of Juda came vnto Josua in Gilgall. And Caleb the sonne of

Jephune þe kenefyte sayde vnto hym: thou wottest what the Lorde sayd vnto Moyses the mā of God, about my matter ad thyne in Cades Barne. Forty yere olde was I whē Moyses the seruaut of the Lorde sent me fro Cades Barne to spie out the lande. And I brought hym worde agayne eue as it was i myne herte. Neuerthelesse my brethren that went vp wyth me, dyscourage the herte of the people. And I folowed the Lorde God.

And Moyses swore þe same dape, saying: the lande wheron thy fete haue troaden, shalbe thyne enheritaunce and thy chylde for euer, because þe hast folowed the Lorde God. And behold, the Lorde hath kept me alpye (as he sayde) this fourtye and fyue yeres, eue sence the Lorde spake this word vnto Moyses, whyle the chylde of Israel wanderyd in the wyldernesse. And now lo, I am this dape foure skore & fyue yere old: & yet am as stronge at this tyme, as I was when Moyses sent me: looke how stronge I was the, so strong am I now whether I go to warre, or come agayne.

Now therfore geue me this mountayne wherof the Lorde spake in that dape, for þe herdest in that dape, how the Enakims are there, and the cities great & walled. Peradventure the Lorde wilbe with me, & I shall be able to dreyne the out, as the Lorde sayd. And Josua blessed hym, & gaue vnto Caleb the sonne of Jephune, & Hebron to enheret. And Hebron therfore became þe enheritaunce of Caleb the sonne of Jephune the kenefyte, vnto this dape: because he folowed þe Lorde God of Israel. And the name of Hebron was called in olde tyme, kariatharbe. For the same was a great mā amoge the Enakims. And the lande ceased from warre.

The. xv. Chapter.

The lotte of the chylde of Juda & the names of the cyties and villages of the same.

This was the lotte of the trybe of the chylde of Juda by theyr kynredes: Namely, towarde the border of Edom in the wyldernesse of zin, southwarde, euen from the vtmost parte of the southe coste. And theyr south coste was from the byrke of the salt see, from a rock that lea- neth southward. And it wēt out to þe south syde toward the gopuge by to Acrabim, & went a longe to zuma, and ascended vp on the south syde vnto Cades Barne, & went a longe to Hebron, and went vp to Adar, and sette a compale to Karca. From thece went it a longe to Azmon, and reached vnto the ryuer of Egypt: and the ende of that cost was on the west syde. And this is theyr south coste.

Their east coste is the salt see, euen vnto the edge of Jordan. And their border in the north

north quarter was fro the rocke of the see and fro the edge of Jordan. And the same border went vp to Bethhagla, and went a longe by the northsyde of Betharabah, and vp from thece to the stone of Bohen þe sonne of Ruben. And agayne, the same border went vp to Dabir fro the valeye of Aroer, and so northwarde, turnyng towarde Gilgall, that lieth before þe goyng vp to Adonim, whych is of the southe syde of the ryuer. And the same border wēt vp to þe waters of the fountayne of the Sone, and ended at the well of Rogell. And then went vp to the valeye of the sonne of Hemo, eue vnto the southe syde of Jebusi: the same is Jerusalem. And then went vp to the toppe of the hille that lyeth before the valeye of Hemo, westwarde, and by the edge of the valeye of the Giantes northwarde: And then it compasseth fro the toppe of the hill vnto the fountayne of the water of Rephthoah, and gothe out at the cities of mount Ephron: and draweth to Baala, whiche is kariatharim, (that is, a cytie of woodes,) and then it compasseth from Balah westwarde vnto mount Seir, & then goeth a longe vnto the syde of mount Jarim, (which is Chesalon) on þe north syde. And cometh downe to Bethlames, and gothe to Chamnah, and gothe out agayne vnto the syde of Akarō northwarde: And then draweth to Secron and gothe a longe to mount Balah, and goeth out at Jabnel: & the endes of the costes leane at the west see. And the west border was the great see, and the same coaste was the coast of the chylde of Juda rounde about in theyr kynredes.

And vnto Caleb the sonne of Jephune dyd Josua geue a parte among the chylde of Juda, accordyng to the mouthe of the Lorde, euen kariatharbe the father of Enoch, whiche cytie is Hebron. And Caleb droue thence the thre sonnes of Enak, Selai, and Ahman, and Chalmat, which were, the sonnes of Enak. And he wēt vp thence, to the inhabitoures of Dabir. And the name of Dabir in the olde tyme was kariath sephar. (That is, a cytie of letters.) And Caleb sayde: he that smyteth kariath sepher, & taketh it: to hym wyll I geue Aclah my daughter to wyfe. And Othniel, the sonne of Kenes, the brother of Caleb toke it. And he gaue hym Aclah his daughter to wyfe. And as he went in vnto hym, he moued hym, to aske of her father a felde. And he alpyghted of her alle. And Caleb sayde vnto her, what apleth the? Who answered: gyue me a blessing: for thou hast geuen me a south lande: geue me also springes of water. And he gaue her springes of water, bothe aboue and benethe. This is the enheritaunce of the trybe of the chylde

of Juda by their kynredes.

And the vtmost cyties of the tribe of the chylde of Juda, towarde þe coastes of Edom southwarde, were: Kabez, Eder & Jagur: kinah, Dimonah, and Adada: kedeg, hazor and Jethnan: ziph, Telem and Baloth, hazor, hadathah, karioth, hestō (which is hazor) Eman, Sami, and Moladah: hazargadah, halmon & Bethphelech: halar lual, Bersabe, and Bazothah: Baalah, Jim, and Azen: Eltholad, Cecell, and Horma: ziklag, Medemenah & Sen: senah: Labaoth, Bethum, Ain and Rimō: all these cyties are twente and nyne with their villages. And in þe lowe cotrepe they had Esthaol, zarah, and Akenah: zoneah, Enganun, Chaphuah & Enam: Jarmuth Adulā, Socoh, & Azkah: Saarem, Abithaim, Cederah, and Cederothaim: foure tene cyties with their villages.

zenan, hadazah, and Magbalgad: Deleam, Mizpa, and Jektheel: Lachis, Bazcath and Eglon: Cabon, Lahamam, and Cethlis Caderoth, Bethdagon, Maamah and Hakedah: Syrtene cyties with their villages.

Lebna, Ether, and Alan: Jephthah, Anah, and Bezib: keilah, kabez and Mareshah: nyne cyties with their villages. Akron with her townes & villages. From Akro & from þe west, all that lyeth aboute Asdod with their villages. Asdod with her townes & villages. Azah with her townes & villages, euen vnto the ryuer of Egypte and the great see was their coaste.

And in the mountaynes, they had Samir, Jathir, and Socoh, Danah: and kariathse- nath, which is Dabir: Anab, Esthemoh, & Anm, Gozen, Holon, & Giloh: a leuen cyties with their villages. Arab, Dumah, & Elean: Janim, Beththaphuah & Apcab. Humatab, & kariatharbe: which is Hebron and zore nyne cyties with their villages. Maon, Carmel, Sibh, & Jutah: Jethracel, Jukadan, ad Sanoch: Cam, Sabaah, and Chamnah: ten cyties with their villages. Halhull Bethzur and Gedor: Maarath, Bethanoth, & Elthoron: syre cyties with their villages. Kariath Baal whych is kariath Jarim: (the cytie of woodes) and Harabba: two cyties with their villages.

In the wyldernesse they had Betharabah, Medin & Sacacah: Bebson, the cytie of salt, and Engaddi: syre cyties with their villages. Neuertheles, the Jebusites that were þe inhabitants of Jerusalem, coulde not þe chylde of Juda cast out. But the Jebusites dwell with the chylde of Juda vnto this dape.

The. xvi. Chapter.

The lotte of the parte of Ephraim,

Ad the lotte of þ childien of Joseph felle frō Jordā by Jericho, vnto the water of Jericho Estward, and to þ wildernesse that goeth vp from Jericho thozow out mount Bethel: & goeth out from Bethel to Lus, & runneth alōge vnto the borders of Aremataroth: & goeth downe agayne westward euen to the coaste of Japhlethi, and vnto the coaste of Bethhoron the nether, and to Gafor, and the endes of their coostes leaue at the west see. And so the childien of Joseph Manasses & Ephraim toke their enheritaunce.

And the border of þ childie of Ephraim was by their kinredes. Their border on the east syde, was: Astaroth, Ador, euen vnto Bethhoron þ vpper, & wēt out westward to Machmathah on þ Northside, and returneth Estward vnto Chaanath Silo, and past it on the Estside vnto Janoah, & wēt downe from Janoah to Atharoth & Naarath, & came to Jericho, & wēt out at Jordā. And their border wēt frō Chaphuab westward vnto the ryuer Kanah, and the endes were the west see. This is the enheritaunce of þ trybe of þ childie of Ephraim by their kynredes. And the separate cyties for the childien of Ephraim, were amōge the enheritaunce of the childien of Manasses: eue the cyties with their villages. And they draue not out þ Cananites þ dwelte in Gafor: but the Cananites dwell amōge the Ephraimites vnto this tyme, and serue vnder tribute.

The xvii. Chapter.

The lotte of porcion of the half tribe of Manasses. The Cananites become tributaries to the Israelites. Manasses & Ephraim require a greater porcion of heritage.

This was the lotte of þ tribe of Manasses, which was the * eldest sonne of Joseph. And Machir the eldest sonne of Manasses which was the father of Gilead (and a mā of warre) had Gilead and Basan, This was the possession of the rest of the childien of Manasses by their kinredes: Namely, of the childien of Abiezzer: the childien of Helek: the childien of Aziel: the childien of Sichem, the childien of Jephzer: þ childien of Semida: for these were þ male childie of Manasses the sonne of Joseph by their kinredes.

* But Zelaphead þ sonne of Jephzer, þ sonne of Gilead, þ sonne of Machir, the sonne of Manasses, had no sones but daughters whose names are these: Mahlah, Noa, Hagla, Melcha & Thirza: which came before Eleazar þ preaste, & before Josua the sonne of Nun, & before þ Lordes saying: * the Lord comāded Moyses to geue vs an enheritaunce amōge oure brethren. And therefore according to the comādemēt of the

Lord, he gaue the an enheritaunce amōge þ brethren of their father. And there felle ten porcyōs to Manasses, besyde the lande of Gilead & Basan, which is on the other syde Jordan: because þ daughters of Manasses dyd enherett amōge hys sones. And Manasses other sones, had the lande of Gilead.

And the cooste of Manasses was from Aser to Machmathah þ lieth before Sichem and went a lōge on the ryght hande, euen vnto the enhabiters of Entaphuah, & the land of Chaphuab belōged to Manasses, whych Chaphuab is besyde the border of Manasses, and besyde the border of the childien of Ephraim. And the cooste descended vnto þ ryuer Canah southward, eue to the ryuer of the cyties of Ephraim, and betwene þ cyties of Manasses. The cooste of Manasses wente also on þ northsyde to the ryuer, & the endes of it go out at þ see: so that the south pertayned to Ephraim, & the north to Manasses, and the see is hys border. And they mette together in Aser northward, and in Astar eastward. And Manasses had in Astar & in Aser, Bethscan, & her townes: Ziblean, and hir townes: & the enhabitours of Dor, wyth the townes pertaynyng to the same: & the enhabitours of Endor with the townes of þ same: and the enhabitours of Chaanath with her townes: and the enhabitours of Magedo with the townes of þ same, euen the cōtreys. Yet the childien of Manasses coude not overcome those cyties. But the Cananites presumed to dwell in the same land. Neuerthelesse, as sone as þ childien of Israel were wared strōg, they put þ Cananites vnder tribute, but expelled them not.

And the childien of Joseph spake vnto Josua saying: why hast thou geuen me but one lotte and one porcyon to enheret, seing I am a great people, & for as moche as the Lord hath blessed me hitherto: and Josua answered them: yf þ be moche people, then gett the vp to the wodde cōtreys, and prepare for thy selfe there in the lande of the Phereaites & of the Giauantes, yf mounte Ephraim be to narrowe for the. And þ childie of Joseph sayd: The hill is not ynough for vs: & all the Cananites that dwell in þ lowe cōtreys haue charettes of yron, & so haue they that enhabite Bethscan, and the townes of the same, & they also that dwell in the valeys of Jezreel. And Josua sayde vnto the house of Joseph, Ephraim & Manasses: ye be moche people, and haue great power, & shall not therefore haue one lotte. Therefore þ hill shalbe pourses, & ye shall cut downe the wodde þ is in it: & the endes of it shalbe pourses, yf ye cast out þ Cananites which haue yron charettes, & are very strōge.

The

Seven are sent to deuyse the lande to the other seven trybes. The lotte of the childien of Benjamin.

Ad the whole congregacion of the childien of Israel came together at Silo, and set vp the tabernacle of witness there, and the lande was in subiection before them. And there remayned amōge the childien of Israel seven tribes, whych had not yet receaued their enheritaunce. And Josua sayd vnto the childien of Israel: how long are ye so slacke to come, and possesse the lande which the Lord God of poure fathers hath geuen you? Geue out from amōge you for euery trybe thre men, that I maye sende the. And that they maye ryse, and walke thozowe the lande and distribute it according to the enheritaunce therof, and come agayne to me.

And let them deuysde it vnto them in to seven partes. And Juda shal abyde in their coaste on þ south, and the house of Joseph shal stande in their coastes on the north. Describte ye the lande therfore into seven partes, and byng the description hether to me, and I shall cast lottes for you here before the Lord oure God. But * the Leuites haue no parte among you, for the preasthode of the lord is their enheritaunce. * And Gad, and Ruben, and halfe the tribbe of Manasses haue receaued their enheritaunce beyonde Jordan eastward, which Moyses the seruauit of the Lord gaue them.

And the men arose, & went their waye. And Josua charged the that wēt to describe the lande, saying: departe, & go thozowe the lande, and describe it, & come agayne to me, & I maye here cast lottes for you before þ Lord in Silo. And the men departed,

& walked thozowe the lande, & described it by cyties into seven partes, in a booke, and returned to Josua into the hoste at Silo. And Josua cast lottes for the in Silo before the Lord, and there Josua deuysed þ land vnto the childien of Israel, to eche their porcion. And the lotte of the tribe of the childien of Benjamin came vp accordyng to their kynredes. And þ coaste of their lotte came out betwene þ childien of Juda and the childie of Joseph. And their north coaste was from Jordan, and went vp to the syde of Jericho on þ northsyde, & went vp thozowe the mountaynes westward, & they ended at the wildernesse of Bethauē: and went from thence to the southsyde of Lug (þ same is Bethel) & descended agayne to Atrothadar, vnto þ hylle that lyeth on the southe syde of þ nether Bethhoron. And the coaste turneth thence, & compasseth the corner of þ see southward, euen from the

hill þ lyeth before Bethhoron southward, & goeth out at kiriatbaal which is kiriat Jarim, a cytie of the childie of Juda: this is the west quarter: & the south coaste goeth from the edge of kiriat Jarim, and goeth out westward, and there it turneth to the waterwell of Nephtoaah, & cometh downe agayne to þ edge of the hill, þ lyeth before þ valeys of þ sonne of Hennon, euen in the valeys of the Giauantes northward and descended into þ valeys of Hennon besyde Jebus southward, and goeth downe to the well of Rogell, and compasseth frō the north, and goeth forth to the well of þ sonne, and departeth from thence to þ places of Geliloth, which are toward þ goyng vp vnto Adomim: & goeth downe to þ skone of Bohan þ sonne of Ruben: & then goeth alonge toward the syde of the playne, northward: and goeth downe into the fel-des: and goeth alōge to the syde of Bethhaglah northward, & endeth at the pointe of the salt see north therfro, euen at the south ende of Jordan. This is the southe coaste.

And Jordan kepeth in this coaste on the east syde, and this is the enheritaunce of the childie of Benjamin by their coastes rōnde aboute thozow out their kynredes. These were the cyties of the trybes of the childie of Benjamin thozow out their kynredes: Jericho, Bethhaglah, & þ playne of Kazy: Betharabah, zamarrim, & Bethel: Aum, Dharah, and Dphrah: Chepar Ammona, Dphni, & Sabat, twelue cyties with their villages. Gibeō, Ramah, & Beroth: Mazphah, Caphairah, and Mozah: Rekē, Jarephel, and Charelah, zela, Eleph, and Jebusi, which is Jerusalem, Gibeath, and kiriat, fourene cyties with their villages. This is the enheritaunce of the childien of Benjamin thozowe out their kynredes,

The xix. Chapter.

The lottes of partes of zabulon, Issachar, Aser, Nephtali, Dan, and Josua.

Ad the seconde lotte came out for þ trybe of the childien of Simcon by their kynredes. And their enheritaunce was in the myddes of the enheritaunce of the childie of Juda. And they had in theyr enheritaunce, Bersabe, Sabē, & Moladah, Hazorhual, Balah, & Azem, Etcholah, Bethul & Hozmah, ziklag, Bethmarcaboth & Hazetinsah, Bethlebaath, and Saruhen thirtene cyties with their villages. Aini, Remon, Echer, & Ašan, foure cyties wyth their villages: & therto all þ villages that were rōnde about these cyties, euen vnto Balaath, Beor, & Ramath, southward. This is þ enheritaunce of þ tribe of þ childien of Simcon thozow out their kiredes. Out of þ lotte of the childie of Juda, came

the enheritaunce

the inheritaunce of the children of Simeon. For the parte of the children of Juda was to morche for them: and therfore the childre of Simeon had their inheritaunce in the inheritaunce of them.

And the thyrde lotte arose for the childre of zabulon thow out their kynredes. And the coastes of their inheritaunce came to **Sarid**, & went by westwarde, and to **Narialah**, and reached to **Dababech**, and came thence to **ryner** that lyeth before **Tolmucen**: & turned fro **Sarid** eastwarde toward **sonc** rpyng vnto **border** of **Chiloth** **Chabor**: and then goeth out to **Daberech**, & goeth vp to **Japhia**: and from thence goeth a longe eastwarde, to **Gethah**, **Jepher**, **Jthah**, & **Jazin**, & goeth to **Remon**, **Wethoar**, & **Reob**. And compasseth it on **ynor** the syde to **Nathan**, & endeth in the valeye of **Jephthahel**. And **Jatath**, **Nahalol**, **Seron**, **Jedalah**, and **Bethlehe**: twelue cyties wyth their villages. This is the inheritaunce of the children of zabulon thow out their kynredes, and these are the cyties wyth their villages.

And **fourth** lotte came out for **children** of **Isacar** by their kynredes. And their coast was **Jesraelah**, **Caluloth**, & **Sunem**. **Hapharaim**, **Sion**, and **Anabarith**: **harabith** **kision**, and **Abez**: **Rameth**, **Enganim**, **Enhadah**, & **Bethphazez**. And his coast reacheth to **Chabor**, & **Sahazunah** & **Bethlames**, and endeth at **Jordan**, **Syrte** cyties with there villages. This is **inheritaunce** of the trybe of **children** of **Isacar** by their kynredes, And these are the cyties with their villages.

And the **fifte** lotte cam out for the trybe of the children of **Aser** by their kynredes. And their coast was: **Helkath**, **Hali**, **Bete**, & **Achlap**: **Alamelech**, **Amaad** and **Wileal**: & came to **Carmel** westwarde, & to **Sihor** **Labanath**, and turneth toward the sonne rpyng to **Bethdagon**, and cometh to **zabulon** & to the valeye of **Jephthahel**, toward **north** syde of **Bethemek** & **Regel**, & goeth out on **lyfte** syde of **Abul**: & to **Hebron**, **Rohob**, **Ramon**, & **kanah**, euen vnto great **Siddo**. And then the coast turneth to **Ramah** and to the strong cytie of **zor**, and turneth to **hozah**, & endeth at the see, by **posse**ssio of **Achzibah**: **Amah** also & **Aphelk** and **Rohob**: **Twente** and **two** cyties with their villages. This is **inheritaunce** of **children** of **Aser** by their kynredes: These are the cyties with their villages.

And the **sixte** lotte cam out for the children of **Rephthali** by their kynredes. And their coast was from **heleph** & fro **Elom** to **zaananim**, **Adami**, **Rekeb** and **Jabneel** euen to **Lakum**, and doth go out at **Jordā**. And then the coast turneth westwarde to

Asanath **Chabor**, and the goeth out from thence to **hulikah**, and reacheth to **zabulon** on **lyfte** syde, & goeth to **Aser** on **west** syde, and to **Juda** vpon **Jordan** toward **sonne** rpyng. And their strong cyties are **zidin**, **zer**, **Hamah**, **Kacath** and **Cenereth**, **Adamah**, **hermah** & **hazor**: **Kedes**, **Edrai**, and **Enhazor**: **Jerom**, **Magdele**: **hozē**, **Bethanah** & **Bethlames**: **ynpctene** cyties w their villages. This is the inheritaunce of the trybe of the children of **Rephthali** by their kynredes: these also are the cyties & their villages.

And the **seuenth** lotte came out for **trybe** of the childre of **Dan** by their kynredes. And the coast of their inheritaunce was: **zarah**, **Esthaol**. * **Jrlames**, **Saelabin**, **Alalō** **Jethlah**: **Eglon** & **Chenathab** & **Akarō**: **Eltheke**, **Gibethon** & **Waalath**: **Jehud** **Banebarak** & **Gathermon**, **Welericon** and **Arcō**, w the border that lyeth before **Japho**. And **coastes** of **children** of **Dan** wēt out fro them. And the children of **Dan** wēt vp to **fyght** agaynst **Leuen**, and toke it, and smote it with **edge** of the swerde, and conquered it, & dwelt therein, & called it * **Dan** after the name of **Dan** their father.

This is the inheritaunce of the trybe of **children** of **Dan** i their kynredes: these also are the cyties with their villages, **Whē** they had made an ende of deuydyng **lyde** by her coastes, the children of **Israell** gaue an inheritaunce vnto **Josua** **sonne** of **Aun** amōge them, according to the worde of **Lozde** they gaue him the cytie which he asked, euen * **Chanath** **scrab** in mount **Ephraim**. And he bylte **cytie** & dwelt therein. * These are the inheritaunces which **Eleazar** the preast and **Josua** the sonne of **Aun**, and the auncient fathers of the trybes of the childre of **Israell** deuided by lotte in **Siloh** before the **Lozde**, in the doze of the tabernacle of witness, and so they made an ende of deuiding the contreye.

The .xx. Chapter.

The cyties of refuge & Sanctuaries.

The **Lozde** also spake vnto **Josua** sayng: **Speake** to **children** of **Israell**, and saye: * **Appointe** out fro amonge you cyties of refuge, wherof I spake vnto you by the had of **Moses**, that the fleer that killeth any person vnwares and vnwittinglye, maye flee thether. And those cyties shalbe poure refuge from the auenger of blood. And he that doth flee vnto one of those cyties, shall stāde at the entryng of the gate of the cytie, and shall speke his cause in the eares of the elders of the cytie.

And they shall take him into the cytie vnto them, & geue hym a place, that he maye

dwel amonge them.

And yf the auenger of bloude folowe after him, they shall not deliuer the fleer into his hande: because he smote his frēde ignorantlye, and hated hym not before tyme.

And he shall dwell in the sayde cytie vntill he stāde before **congregatio** in **Judgement**, * and vntill the death of the hye preaste that shalbe in those dayes: for then shall the fleer retourne, and come vnto his awne cytie, and vnto his awne house, and vnto the cytie fro whence he fled. And they

sanctified **kedes** i **Galile**, in mount **Rephthali**, and **Sichem** in mount **Ephraim**, and **kiriatharbe** (which is **Hebron**) in the mountaine of **Juda**. And on the other syde **Jordā** ouer agaynst **Jericho** eastwarde, they appointed **Wozor** in **wildernes** vpon the playne, out of **tribe** of **Ruben**: & **Ramoth** in **Gilead** out of the trybe of **Gad**: and **Golan** in **Basan** out of **tribe** of **Manasses**. These were the cyties appoynted for all **children** of **Israell**, and for the straunger y forourned amonge them, that whosoener killed any persō ignorantlye, y same might flee thether, & shulde not die by the hand of the auenger of bloude, vntill he stode before the congregacion: (to declare his cause.)

The .xxi. Chapter.

The cyties geuen to the Leuites, in nombre .xviii.

And then came the principall fathers of the **Leuites** vnto **Eleazar** the preast, and vnto **Josua** the sonne of **Aun**, and vnto **auncient** fathers that were ouer the trybes of the children of **Israell**, & spake vnto them at **Silo** in the lande of **Canaan**, saying: * the **Lozde** commaunded by **Moses**, to geue vs cyties to dwell in, with the suburbs therof, for oure catell. And **children** of **Israell** gaue vnto **Leuites** out of their inheritaunce at **bidding** of **Lozde** these cyties folowing w their suburbs.

And the lotte cam out for the kynred of the **Cahathites**: and the childre of **Aaron** the preaste, which were of the **Leuites**, had geuen them by lott, out of the trybe of **Juda**, out of the trybe of **Simeon**, and out of **tribe** of **Beniamin**: thirtene cyties. And the reast of the children of **Cahath** had by lotte, out of the kynredes of **tribe** of **Ephraim**, out of **tribe** of **Dan**, and out of **halfe** trybe of **Manasses**: ten cyties. And the childre of **Gerson** had by lotte out of **kynredes** of the trybe of **Isacar**, and out of the trybe of **Aser**, out of the trybe of **Rephthali** & out of the other halfe trybe of **Manasses** i **Basan**: thirtene cyties. And **children** of **Merari** by their kynredes, had out of the trybe of **Ruben**, and out of the trybe of **Gad**, and out of the trybe of **zabulon**,

twelue cyties: And the children of **Israell** gaue by lotte vnto the **Leuites** these cyties with their suburbs, as the **Lozde** commaunded by **Moses**.

And they gaue out of the trybe of **children** of **Juda**, & out of the trybe of the childre of **Simeon**, these cyties by name: which the children of **Aaron** beig of the kynredes of the **Cahathites**, & of the childre of **Leui**, obtayned: for theirs was the fyrst lotte.

And they gaue them **kiriath Arbe** of the father of **Enack** (which is **Hebron**) in the hyll contreye of **Juda**, with the suburbs of the same rounde about it. But the londe that pertayned to the cytie, and the villages therof, gaue they to * **Caleb** the sonne of **Jephune**, to be his possession.

And thus they gaue to **children** of **Aaron** the preast, a cyte, to the which y slayer might flye: euen **Hebron** with her suburbs: **Libna** with her suburbs: & **Jathir** with her suburbs, & **Estimoa** with her suburbs: **Holon** w her suburbs, **Dabir** with her suburbs: **Ain** with her suburbs: **Jutah** with her suburbs: **Bethlames** with her suburbs: **ynpctene** cyties out of those two trybes. And out of the trybe of **Beniamin**, they gaue **Gibeon** with her suburbs: **Gaba** w her suburbs: **Anatoth** with her suburbs: **Almon** with her suburbs: foure cyties. All these cyties of **children** of **Aaron** preastes, were thirtene cyties with their suburbs. And **kynredes** of the children of **Cahath** that were **Leuites**: that is to saye the other childre of **Cahath**, had cities geue the for their lotte, out of the trybe of **Ephraim**. For they gaue them the cytie y the fleer might flye vnto: **Sichem** with her suburbs, in mount **Ephraim**: and **Gazer** with her suburbs, and **kabzaim** with her suburbs: & **Bethhoron** with her suburbs: foure cyties.

And out of the trybe of **Dan**: **Eltheke** w her suburbs: **Gibthon** with her suburbs: and **Aialon** with her suburbs, **Gathermon** with her suburbs: foure cyties.

And out of the halfe trybe of **Manasses**, **Chanach** with her suburbs: and **Gathremon** with her suburbs: two cyties. All the cyties for the other kynredes of **children** of **Cahath**, were ten with their suburbs.

And vnto the children of **Gerson** which were of the kynredes of the **Leuites**, they gaue out of **other** halfe trybe of **Manasses**, the cytie of refuge for the fleer: **Golan** in **Basan** with her suburbs: & **Beestherah** with her suburbs: two cyties. And out of the trybe of **Isacar**, **kision** with her suburbs: and **Daberah** with her suburbs: & **Jarimoth** with her suburbs: **Enganim** with her suburbs: foure cyties.

And out of the trybe of Aser, Misael with her Suburbs: Ahdan with her Suburbs, Malakath with her Suburbs: & Rohob with her Suburbs: four cyties. And out of the trybe of Nephtali, the cytie for the hear to flye vnto: kedesh in Galile with her Suburbs: & Hamothdor with her Suburbs: & Carthah with her Suburbs: thre cyties. All the cyties of the Gersonites thow out their kynredes, were thirtene cyties with their Suburbs.

And vnto the other kynredes of the child of Merari, the rest of the Leuites, they gaue out of the trybe of Zabulon: Iecnan with her Suburbs: & Carthah with her Suburbs: Danma with her Suburbs, & Mahalal with her Suburbs: four cyties. And out of the trybe of Ruben, Bozor with her Suburbs: and Jabelah with her Suburbs: Kedmoth with her Suburbs, and Naphtaah with her Suburbs: four cyties. And out of the trybe of Gad, they gaue p cytie for p leat to flye vnto: Ramoth in Gilead with her Suburbs, and Mahanaim with her Suburbs, Hesbon with her Suburbs: & Jaser with her Suburbs: four cyties in all, so that all the cyties of p children of Merari thow out their kynredes (which were the rest of the kynredes of the Leuites) were by their lot, twelue cyties. And all the cyties of the Leuites had among the possession of p children of Israel were xliiii. with their Suburbs. And these cyties laye euery one seuerally, hauyng their Suburbs rounde aboute them thow out all the sayde cyties. And p Lorde gaue vnto Israel all the lande which * he sware to geue vnto their fathers. And they conquered it, and dwelt therein. And the Lorde gaue them rest rounde aboute, accordyng to all p he sware vnto their fathers: and there stode not a man of all their enemyes before them. The Lorde also deliuered all they enemyes into their handes. * There shapen nothing of all the good thynges, which the Lorde had sayde vnto the house of Israel, But all came to passe.

The xxii. Chapter.

Ruben, Gad, and the halfe trybe of Manasses are sent agaynst their possessions. They buyde an altare for a memoriall.

When Josua called vnto the Rubenites, the Gaddites and to the halfe trybe of Manasses, and sayde vnto them: * ye haue kept all that Moyses p seruauit of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: ye haue not lefte poure brythre of a long reason vnto this daye, but haue kept the commaundement of the Lorde poure God.

And now that the Lorde hath geuen rest

vnto poure brythren as he promysed them, therfore retourne ye, and go vnto poure tentes, & vnto the lande of poure posselsion, which Moyses the seruauit of the Lorde gaue you on the other syde Jordan.

But in any wise take diligent hede, and do the commaundement and lawe, whych Moyses the seruauit of the Lorde charged you: * that ye loue the Lorde poure God, and walke in all hys wayes, and kepe hys commaundementes, and cleaue vnto him, and serue him with all poure hertes, & all poure soules. And so Josua blessed them and sent them awaye. And they wet vnto their tentes.

Vnto the one halfe of the trybe of Manasses Moyses gaue possession in Balan: & vnto the other halfe therof gaue Josua amonge their brythren on this syde Jordan westwarde. And Josua sent them awaye also vnto their tetes, and blessed them, and sayd vnto them: retourne with moche ryches vnto poure tentes, and with a great multitude of catell, with syluer and golde, with brasse, and yron, and with moche rayment and * deuide the spoyle of poure enemyes with poure brythren.

And the children of Ruben, the children of Gad, and halfe p trybe of Manasses, returned, and departed from the children of Israel out of Silo (which is in the lande of Canaan) to go vnto the coterpe of Gilead, to the lande of their possession, which they had opteyned, accordyng to the worde of the Lorde by the hande of Moyses. And when they came vnto p place of Seliloth besyde Jordan (that is in the lande of Canaan) there the children of Ruben, the children of Gad and p halfe trybe of Manasses, buyt an altare faste by Jordan, and that a great altare to se to. Which when the children of Israel hearde of, they sayd: beholde, p children of Ruben, the children of Gad, and the halfe trybe of Manasses haue buyt an altare in the forefront of p lande of Canaan euen in Seliloth besyde Jordā on the syde of p children of Israel. And when the children of Israel heard of it, p whole congregation of p childre of Israel gathered the together to Silo, to make batell agaynst them. And the childre of Israel sent vnto the children of Ruben, and to the children of Gad, and to p halfe trybe of Manasses, into the lande of Gilead, Phinehes the sonne of Eleazar the preaste, & with him ten Lodes, of euery chese house a Lode, thow out all p tribes of Israel, which were heades of their fathers householdes among p thousandes of Israel. And they wet vnto p children of Ruben, and to the children of Gad, & to the children of the halfe trybe of Manasses, vnto the lande of Gilead, and they

they spake with them, saying.

Thus saye the hole congregacion of the Lorde: * what transgression is this that ye haue transgressed agaynst the God of Israel, to turne awaye this daye fro p Lorde in that ye haue buyd an altare, for to rebele this daye agaynst the Lorde: Is the * wicked deade of Deor to lyttell for vs, wherof we are not yet cleansed vnto this daye, and for the which there was in p congregation of the people a plague of p Lorde: Ye also are turned awaye this daye from the Lorde. And seynge ye rebele to daye agaynst the Lorde, it wil come to passe, that to morow he shall be wroth w all the congregacion of Israel. Notwithstandyng ye pe thinke, that the lande of poure possession is vncleane, then come ouer vnto the lande of the possession of p Lorde, where in p Lodes tabernacle dwelleth, & take possession amonge vs. But transgresse not agaynst p Lorde, nor pronoke vs, to buyde you anye other altare, saue p altare of the Lorde oure God. * Wpd not I can the sonne of Jareth trespass i p excommunicate thig, & wroth fell on all p cōgregation of Israel, which notwithstandinge that he was but one man, yet he alone perished not for his wickednesse.

Then p children of Ruben & the children of Gad, and halfe the trybe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israel: The God of goddes, the Lorde, God of goddes, euen p Lorde he knoweth, & Israel also shall knowe. If it be to rebele, or to transgresse agaynst p Lorde, then thou Lorde saue vs not this daye. * elles if we haue buyt vs an altare to turne fro folowing the Lorde, or to offer theron burnt offering or meatoffryng, or to offer peace offerings theron: let p Lorde require it. * (and iudge) And ye haue not rather done it of a carefulesse & of a sure occasiō, sayenge: In tyme to come poure children might saye vnto oures: what haue ye to do with p Lorde God of Israel: p Lorde hath made Jordā a border betwene vs and you (ye children of Ruben and of Gad) ye haue no parte therfore in the Lorde: and so shall poure children make oure children cease from fearinge the Lorde.

Therfore we * (toke better aduise) sayd: We wil make vs an altare, not for burnt-offeringe, nor for sacrifice, but for a * witness betwene vs and you, and oure generacions after vs, that we shulde serue the Lorde, with oure offerings, sacrifices and peace offerings before him: and that poure children shulde not saye to oures in tyme to come: ye haue no parte in the Lorde.

Therfore sayde we, that if they shulde so saye to vs or to oure generacions in tyme

to come, that we wolde saye agayne: Beholde the fastiō of the altare of the Lorde, which oure fathers made, nether for burnt-offerynges nor sacrifices, but for a witness betwene vs and you. God for byd, that we shuld rebele agaynst the Lorde, and turne this daye fro after him, & buyd any other altare for burnt offerings, oblatiōs, or sacrifices, saue the altare of the Lorde oure God, that is before his tabernacle.

And when Phinehes the preaste, and the Lodes of p congregacion and heades ouer the thousandes of Israel which were with him, hearde these wordes that the children of Ruben, and the children of Gad and the childre of Manasses spake, they were well content. And Phinehes the sonne of Eleazar the preaste sayde vnto the children of Ruben, and to the children of Gad, & to the childre of Manasses: this daye we perceaue, that the Lorde is among vs, because ye haue not done this trespass agaynst p Lorde: Now ye haue rydde the children of Israel out of the hande of the Lorde.

And Phinehes the sonne of Eleazar the preaste w the Lodes, returned from the children of Ruben, and fro the children of Gad out of the lande of Gilead vnto p lande of Canaan, to the children of Israel, and brought them this worde agayne. And the sayeng pleased the children of Israel, and they blessed God, and byd not entende to go agaynst them in batell, & to destroye the lande which the children of Ruben and Gad dwelt in. And the children of Ruben, and the children of Gad called the altare: Oure witness, that the Lorde is God.

The xxiii. Chapter.

Josua exhorteth the people, that they forgoe not their felices to the Gentiles.

Ad it came to passe a longe reason after that the Lorde had geuen reste vnto Israel from all they enemyes rounde about, that Josua ward olde, and was stricken in age. And Josua called for all Israel, and for their elders, their heades their Judges and officers, and sayde vnto them: I am olde and stryken in age.

And ye haue sene all that p Lorde poure God hath done vnto all these naciōs before you, how p Lorde poure God hath fought for you. Beholde, I haue subdued vnto you these naciōs p remayne, to be an inheritaunce for poure tribes: euen from Jordan, and (from the lande) of all the naciōs that I haue destroyed, euen vnto the great See westwarde. * (And there remayne yet many naciōs.) And the Lorde poure God shall expell the before you, and cast the from out of poure sight, and ye shall conquere their lande, as the Lorde poure God hath saide vnto you.

Go to therfore * as strongly as ye maye, that ye

that ye take hede and do all that is written in the booke of the lawe of Moyses, * that ye bowe not a syde therfro, to the ryght hand or to the lefte: and lest that wha ye come amonge these nations, (euen amonge these that are left with you) ye make mencion or sweare by the names of their goddes: and that ye nether serue them, nor bowe youre selues vnto them. But that ye sticke fast vnto y^e Lorde youre God, as ye haue done vnto this daye. So shall y^e Lorde cast out before you great nations and myghtye, as no man hath bene able to stande before you hitherto. * One man of you shall chase a thousand: for y^e Lorde youre God he fighteth for you, as he hath promised you. Take good hede therfore vnto youre selues, y^e ye loue the Lorde youre God.

¶ Els, yf ye go backe and cleaue vnto the rest of these nations y^e remayne wyth you, and shall make mariages with them, & go in vnto them, and they to you: be ye sure, that y^e Lorde youre God will nomore cast out all these nations fro before you. * But they shall be snares and trappes vnto you, and scourges in youre sydes, and thornes in youre eyes, vntill ye perishe fro of this good lande, whych the Lorde youre God hath geuen you.

¶ And behold, this daye, do I entre in to the waye of all the worlde, & ye knowe in all your hertes & in all youre soules, that * nothyng hath fayled of all the good thynges whiche the Lorde youre God promysed you: But all are come to passe, & nothyng hath fayled therof. Therfore, as all good thynges are come vpon you, whych the Lorde youre God promysed you, so shall y^e Lorde byrnyng vpon you all euell, vntill he haue destroyed you fro of this good lande, whych y^e Lorde youre God hath geuen you, wher ye haue transgressed the appoyntment of the Lorde youre God, which he commaunded you: and haue gone and serued straunge goddes, and bowed youre selues to the. Then shall the wrath of the Lorde waxe whote vpon you, & ye shall perishe quickely fro of the good lande, which he hath geuen you.

The xxiii. Chapter.

¶ Josua exhorteth the people to the keeping of the lawe. He dyeth. The bones of Ioseph are buried. Eleazar dyeth.

¶ **A**d Josua gathered all the trybes of Israel to Sichem, and called for y^e elders of Israel, and for theyr heades, Judges and officers, and they presented them selues before God. And Josua sayde vnto all the people: thus sayth the Lord God of Israel: * your fathers dwelt on the other syde of the floud in olde tyme: euen Chareh the father of Abraham & of Nachor, and serued straunge goddes.

And I toke youre father Abraham from the other syde of the floud, & brought him thowow out all the lande of Canaan, & multiplied his seed, and * gaue him Iahac.

And I gaue vnto Iahac, Jacob & Esau. * And I gaue vnto Esau mount Seir, to possesse it. But Jacob and his childre wet downe into Egypte.

I sent Moyses also & Aaron. And I * plagued Egypte: & whan I had so done among them, I brought you out, and I brought your fathers out of Egypte. And as they came vnto the see, the Egyptians folowed after youre fathers with charettes & horsemen, vnto the redd see. * And whan they cried vnto the Lord, the Lord put darkness betwene you and the Egyptians, and brought the see vpon them, and couered the. And youre eyes haue sene what I haue done to the Egyptians. And ye dwelt in the wilderness a longe season.

And * I brought you into the lande of the Amorites, which dwelt on the other syde Jordan. And they fought with you: and I gaue them into your hand, that ye myght conquere their countre. And I destroyed the from out of youre syght.

¶ Then Balak the sonne of ziphor, king of Moab arose, & warred agaynst Israel, & sent & called Balaam the sonne of Beor, for to curse you. But I wolde not berken vnto Balaam, & therfore he rather blessed you: And so I deliuered you out of his hand. And ye wet ouer Iordā, and came vnto Jericho, and the men of Jericho fought agaynst you: the Amorites, Pherisites, Canaanites, herhetes, Girgolithes, Heuites, & Jebusites, and I deliuered them in to your hande.

And I sent * hornettes before you, which cast them out of youre sight: euen the two kinges of the Amorites: but not with your owne swerde, or with youre owne bowe. And I haue geuen you a lande, in which ye dyd no labour, and cyties which you built not, and which ye dwell in: vineyardes also, and Olyue trees which ye planted not, and wherof ye do eate.

* Now therfore feare the Lorde, & serue him in perfectnelle and truth: And put awaye the goddes, whych youre fathers serued on the other syde of the floud, and in Egypte, and serue ye the Lorde. And yf it seme euell vnto you to serue the Lorde, the chose you this daye whom you will serue: whether the goddes which youre fathers serued (that were on the other syde of the floud) ether the Goddes of the Amorites, in whose land ye dwell. As for me and my howse, we will serue the Lorde.

The people answered and sayde: God forbyd, that we shulde forsake the Lorde, and serue

serue straunge goddes. For the Lorde oure God, he it is that brought vs and oure fathers out of the lande of Egypte, and from the howse of bondage, and which dyd those great miracles in oure syght, & preserued vs in all the waye that we went, & amonge all the nations which we came thowow. And the Lorde byd cast out before vs all the nations, specially the Amorites, which dwell in the lande. And therfore will we also serue the Lorde, for he is oure God.

¶ And Josua sayd vnto the people, Ye can not serue the Lorde: for he is an holie God, and a gelous God, and cannot beare youre iniquite and synne. Yf ye forsake the Lorde and serue straunge goddes, * he will turne and do you euell, and consume you, after that he hath done you good. And the people sayde vnto Josua: naye, but we will serue the Lorde.

¶ And Josua sayde vnto the people: ye are witnesses youre selues, that ye haue chosen you the Lorde, to serue him: and they sayd: we are wytnesses. Then put awaye (sayde he) the straunge goddes which are amonge you, and bowe youre hertes vnto y^e Lorde God of Israel. The people sayde vnto Josua: the Lorde oure God will we serue, and his voyce will we obeye. And so Josua * made a couenant with the people the same daye, and set an ordinance and lawe before them in Sichem.

¶ And Josua wrote these wordes in the booke of the lawe of God, and * toke a great stone, and pitched it on ende in y^e sayde place, euen vnder an oke that was in the sanctuary of the Lorde. And Josua sayde vnto

to all y^e people: beholde, * this stone shall be a witnesse vnto vs, for it hath hearde all y^e wordes of the Lorde which he spake wyth vs. It shall be therfore a witnesse vnto you, lest ye denye * (and dissemble wyth) youre God. And so Josua let the people departe, euery man vnto his inheritaunce.

¶ And after these thynges it came to passe, that Josua the sonne of Nun, the seruaunt of the Lorde died, beinge an hundred and ten yeres olde. And they buried hym in the cōtrey of hys inheritaunce, euen in Thānath Sareth, which is in mount Ephraim, on the northsyde of the hill of Gaas.

¶ And Israel serued the Lord * all y^e dayes of Josua, & all the dayes of the elders that ouerlyued Josua, and whych had knowne all y^e workes of the Lorde that he had done for Israel. And the * bones of Ioseph, which the childre of Israel brought out of Egypte, buried they in Sichem in a parcell of grounde, whych Jacob bought of y^e sonnes of hemor the father of Sichem, for an hundred peaces of syluer, and it became the inheritaunce of the children of Ioseph. And Eleazar the sonne of Aaron dyed, whom they buried in a hill that pertayned to Whinches his sonne, which hill was geuen him in mount Ephraim.

The ende of the booke of Josua, whom the hebrues call Iehosua.

The boke of Jud-

ges, called in the hebreue Shophetim
and in the Latin
Judicum.

The .xv. Chapter.

After Josua was dead, Juda was constitute
Lorde ouer the arnye.



After the death of Josua it came to passe, that the childre of Israel asked y^e Lorde saying: Wh^o shall go vp for vs against the Cananites, and who shall first fight agaynst them. And the Lorde sayde: Juda shall go vp beholde I haue deliuered the lande in to hys handes. And Juda sayde vnto Simeon hys brother: come vp with me in my lotte, that we maye fight agaynst the Cananites. And I lyke wyse wyll go with the into thy lotte. And so Simeon went with him.

And Juda went vp, and the Lorde deliuered y^e Cananites & Phereites to thei^r handes. And they slewe of them in Bezek ten thousand men. And they founde Adoni bezek in Bezek. And they fought agaynst him, and slewe y^e Cananites and Phereites. But Adoni bezek fled, & they folowed after hym, and caught hym, and cut of his thobes and his great toes. And Adoni bezek sayde: thre skore & ten kynges hauing their thombes and great toes cut of, gathered their meate vnder my table: * as I haue done, so God hath done to me againe. And they brought him to Jerusalem, and there he dyed.

The children of Juda fought agaynst Jerusalem, and toke it * and smote it wyth y^e edge of the swerde, and set the cite on fire. After warde the children of Juda went to fight agaynst the Cananites, that dwelt in the mountayne, and towarde the south, & in the lowe contreye. And Juda went agaynst the Cananites that dwelt in Hebr^{on}, which befoze tyme was called kariath Arbe. And slew Sela, Ahiman & Chalmi. And fro thence they went to the inhabitants of Debir, whose name i olde tyme was called kariathsepher. (that is a cite of letters.)

And Caleb sayde * he that smyteth kariathsepher, & taketh it, to him will I geue my daughter to wyfe. And Othniel the sonne of Kenes Calebs younger brother toke it: to whom he gaue his daughter to wyfe, and as they went, he counceled hym to aske of her father a felde. And then she lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She answered vnto hym: geue me a blessing: for thou hast geue me a Southward (oz drye) lade, geue me also springes of water. And Caleb gaue her springes both aboue & beneath. And the children of the Kenites Moyses father in lawe went vp * out of Egypte of palme trees with the childre of Juda into the wylde of Juda, that lieth in the South of Arad, and they wete and dwelt amonge the people.

And Juda went with Simeon hys brother, and they slew the Cananites that inhabited zephath, and veterlye destroyed it, * and called the name of the cite Horma. And at the last Juda toke Bethanath the coastes therof, and Bethanath wyth the coastes therof, and Abaron with the coastes therof, And the lorde was wyth Juda, and he conquered the mountaynes, but coulde not dyscuss out y^e inhabitants of the valeys because they had charrettes of yron. And they gaue Hebron vnto Caleb, as Moyses sayde. And he expelled thence the thre sonnes of Enach.

* And the children of Benjamin dyd not cast out the Jebusites, that inhabited Jerusalem, but the Jebusites dwell wyth the childre of Benjamin in Jerusalem vnto this daye.

* And in lyke maner they y^e were of the house of Joseph wet vp to Bethel & y^e lord was wyth the, & y^e house of Joseph serched out Bethel, which befoze tyme was called Lus. And the spyes sawe a man come out of the cite, and they sayde vnto hym: shewe vs the waye into the cite, * and we wyll shewe the mercy. And whan he had shewed them the waye into the cite, they smote it wyth the edge of the swerde, but let the man and all hys housholde go free. And y^e man went into the lande of the Hethites, and byle a cite, and called y^e name therof Lus which is the name therof vnto this daye.

* Nether dyd Manasses expelle Bethleah with her towne, Chaanach wyth her towne, the inhabitoures of Dor with her towne, y^e inhabitoures of Jebelaam wyth her towne, nether y^e inhabitoures of Magdo wyth her towne, but the Cananites were bolde to dwell in the lande. But it came to passe y^e as lone as Israel was waxed myghtie, they put the Cananites to tribute and expelled them not.

* Jos. xiii.

In lyke maner Ephraim expelled not the Cananites that dwelt in Gazer, but the Cananites dwell stille in Gazer amonge them.

Nether dyd Zabulon expelle the inhabitoures of Keton, nether the inhabitoures of Nahalol: But y^e Cananites dwell amonge them, and became tributaries.

* Nether dyd Aser cast out the inhabitoures of Acho, nether the inhabitoures of Zidon, & of Thahab, Aczib, & Halbah, Aphek, nez of Robob, but the Aserites dwell amonge the Cananites the inhabitoures of the lande, for they might not dyscuss them out.

Nether dyd Rephthalim dyscuss out the inhabitoures of Bethlames, nor the inhabitoures of Bethanath, but dwell amonge the Cananites the inhabitoures of y^e lande. Nethertheless the inhabitoures of Bethlames & of Bethanath became tributaries vnto them.

And the Amorites troubled the childre of Dan in the mountayne, and suffered them not to come downe to the valeys. And the Amorites were content to dwell in mount Heres (which is by interpretacion: a wyne house) in Hailon and in Salabim. And the hand of Joseph preynted, so that they became tributaries: & the coaste of y^e Amorytes was from the goyng vp to Herabim, and from the rocke vpwarde.

The .ii. Chapter.

The Angell rebuketh the people, because they had made peace wyth the Cananites. Idolaters are punished.

And the angell of the Lorde came vnto Gilgal to Bochim, & sayde: I made you to come out of Egypte, and haue brought you vnto the lande which I swore vnto your fathers. * And I sayd: I wyll not breake myne appoyntment y^e I made with you. And ye also shall make no couenant wyth the inhabitoures of this lande, but shall breake downe their altars: Nethertheless ye haue not hearkened vnto my voice, why haue ye this done? Wherefoze, I haue lyke wyse determyned, y^e I wyll not cast the out befoze you: but they shalbe thornes vnto you, and their goddes shalbe a snare vnto you. And when the angell of the Lorde spake these wordes vnto all the childre of Israel, the people cryed out and wepte: And called the name of the sayde place. * Bochim, and offered sacrifices vnto the Lorde.

And when Josua had sent the people a waye, the childre of Israel went euery man into hys inheritaunce to possesse the lande. * And the people serued the Lorde all the dayes of Josua, and all the dayes of the elders that out lyued Josua, and had sene all the great workes of the lord that he dyd

for Israel: and Josua the sonne of Nun the seruant of the Lorde * dyed, when he was an hundred & ten yeres olde: whom they buried in the colles of hys inheritaunce: euen in Chamnath hares in mount Ephraim on the northside of the hill Saas. And euen so all that generacyon were put vnto their fathers, and there arose another generacyon after them whych nether knewe the Lorde, nor yet the workes whych he had done for Israel.

And then y^e children of Israel * dyd wyche in the syght of the lorde, and serued Baalim, and forsoke the Lorde God of their fathers, whych brought them out of the land of Egypte, and folowed straunge goddes, euen of the goddes of the nacions that were round aboute them, and bowed them selues vnto them and angred the lorde. They forsoke the lord, and serued Baal and Astaroth, and the wrath of the lorde waxed hate agaynst Israel, and he deliuered them into the handes of raueners, that spoyled the, and solde them into the handes of their enemyes rounde aboute them, so y^e they had no power any longer to stonde befoze their enemyes. But whether soeuer they went out, the hand of the lord was agaynst them with euell lucke, euen as the lord promysed them, & as he swore vnto them. And he punished them sore.

Nethertheless the lorde rayled vp Judges, which deliuered them out of the handes of their oppressers, and yet for all that they wold not harken vnto their Judges: But rather went a whooping after straunge goddes, and bowed them selues vnto them, and turned quicklye out of y^e waye, which their fathers walked in, obeying the commaundementes of the Lorde: But they dyd not so.

And when the lord rayled them vp Judges, he was with the Judge, and deliuered them out of the handes of their enemyes all the dayes of the Judge * for the Lorde had compassyon ouer their sore wynges, whych they had, by the reason of them y^e oppressed them & vexed them: yet for all y^e as lone as the iudge was dead, they turned and dyd wyll y^e their fathers, in folowinge straunge goddes, and in scruping them, and ceased not from their owne inuencions, nor from their malprouse waye.

And the wrath of the Lorde was moued agaynst Israel, & he sayde: because this people hath transgressed myne appoyntment which I commaunded their fathers, & haue not hearkened vnto my voyce, I wyll hence furth not cast out befoze the one man of the nacions, which Josua leaft when he dyed, y^e through them I maye proue Israel, whether they wyll kepe the waye of the Lorde, & walke therein, as their fathers dyd oz not

And so the Lord leaft those nationes, & drove them not out ynnedpatlye, nether delyuered them into the hande of Josua.

The. iii. Chapter.

Othoniell deliuereth Israel. Ahud killeth Heng Eglon. Samgar killeth the Philistines.

These are the names of the children of Israel which the Lord left, that he myght proue Israel by the: such as manye of Israel as had not knowne all the warres of Canaan: Onlye for the learninge of the generacion of the childre of Israel: he also myght teach them warre, in as much as they were before them, knew nothing therof. Of those who he left, there were syue lordes of the Philistines, & all the Canaanites, & the Sodonites, and the Hittites that dwelt in mount Libanon: euen from mount Baal Hermon vnto Hemath. Those remayned to proue Israel by, and to wete, whether they wold hearken vnto the commaundementes of the lord, which he commaunded their fathers by the hand of Moses.

And the childre of Israel dwelt amonge the Canaanites, Hittites, Amorites, where siters, Hittites, and Jebusites, & toke the daughters of them to be their wyues, & gaue their owne daughters to their sonnes, & serued their Goddes. And the childre of Israel did wickedlye in the syght of the lord, and forgate the lord their God, and serued Baalim & Aseroth. Therefore the lord was angrie with Israel, & delyuered the into the handes of Chusan Rishathaim kyng of Mesopotamia, and the childre of Israel serued Chusan Rishathaim. vii. yeres.

And when the childre of Israel cryed vnto the lord, the lord stered vp a sauer, to the childre of Israel, & saued the: one Othoniell the sonne of Kenes. Calebs pounger brother. And the sperte of the lord came vpon him. And he indged Israel, and wet out to warre. And the lord delyuered Chusan Rishathaim kyng of Mesopotamia into his hande, & his hande preyed agaynst Chusan Rishathaim. And the lande had rest fouretye yeres, and Othoniell the sonne of Kenes died. And the childre of Israel wet to agayne, & committed wickednesse in the syght of the lord. And the Lord strenghted Eglon the kyng of the Moabites, agaynst the childre of Israel, because they had committed wickednesse before the lord. And this (Eglon) gathered vnto hym the childre of Ammon, and the Amalekites, and went and smote Israel, & conquered the cite of Beulme trees. And so the childre of Israel serued Eglon the kyng of Moab. xvi. yeres. But when they cryed vnto the lord, the lord stered the vp a sauer, Ahud the sonne of Gera the sonne of Jemini, a man that coude do nothing hand-somelye with his ryght hande.

And by him the childre of Israel sent a present vnto Eglon the kyng of Moab: but Ahud made him a dagger with two edges, of a cubyte length, & he dyd gyde yt vnto his rayment vpon his right thigh, and carryed the present vnto Eglon the kyng of Moab: And Eglon was a very fatte man. And it fortuneth that when he had presented the present, he sent the people that bare it awaye, but he him selfe turned agayne (fro the place of graue ymages, that was by Gilgal) and sayde: I haue a secret errand vnto the, O kyng. Which sayde: kepe sylence. And all that stode before hym, went out from hym.

And Ahud came vnto hym, and in a somer parler, which he had, sat he hi selfe alone, and Ahud sayde: I haue a message vnto the fro God. And he arose out of his seate. And Ahud put forth his lefte hande, & toke the dagger fro his ryght thigh, & thrust it into his belye, and the hilt went in after the blade. And the fatte, closed the hilt, so he myght not drawe the dagger out of his belye, but the dyt came out. Ahud gat him out at a posterne doore, and shut the doores of the parler about him, and locked them.

When he was gone out, his seruantes came, and when they sawe that the doores of the parler were locked, they sayde: peradventure he couereth his fete in his somer chabber. And they taried tyll they were ashamed, and beholde: seying he opened not the doores of the parler: they toke a keye, & opened them. And beholde, their Lord was fallen downe dead on the erthe. And Ahud escaped (whyle they taried) and was gone beyonde, to the place of the graue ymages, and escaped into Seirath.

And when he was come, he blew a trompette in mount Ephraim. And the childre of Israel wet downe wyth hym from the hyll and he went before them. And he sayde vnto them, folowe me: for the Lord hath delyuered your enemyes, the Moabites into your hande. And they descended after him, and toke the passages of Jordan, towarde Moab, and suffered not a man to passe ouer. And they slew of the Moabites the same tyme vpon a ten thousande men, which were all fatte men of warre, & there shapen not a man, so Moab was subdued that daye, vnder the hande of Israel: and the land had rest. lxx. yeres.

After hym was Samgar the sonne of Anath, whych slewe of the Philistines. vi. hundred men with an oxe goade, and delyuered Israel also.

The. iiii. Chapter.

Deborah and Barak deliuer Israel: Sisera is killeth of Jael.

And the

And the childre of Israel beganne agayne to do wickedlye in the syght of the Lord, when Ahud was dead. And the Lord sold them into the hande of Jabin kyng of Canaan, & raygned in Hazor, whose captayne of warre was called Sisera, which dwelt in Haroseth of gentyles. And the childre of Israel cryed vnto the Lord: for he had nyne hundred charrettes of yron, & twentie yeres he troubled the childre of Israel very sore.

And Deborah a Prophetsse, the wyfe of Lapidoth Judged Israel the same tyme, & she same Deborah dwelt vnder a pauline tree betwene Ramath and Bethel, in mount Ephraim.

And the childre of Israel came vp to her for iudgement. And she sent & called Barak the sonne of Abinoam, out of Kedesh Nephtholim, and sayde vnto him. Hath not the Lord God of Israel comaunded the, to leade with faire wordes men to mouite Chabor, and take with the ten thousande men, of the childre of Nephtholim & of the childre of Zabulon? And I will byrnyng vnto the to the ryuer kyslon, Sisera, & Captayne of warre vnto Jabin, with his charrettes, & his people, and will delyuer him to thyne handes. And Barak sayde vnto her: if thou wilt go with me, I will go: But if thou wilt not come with me, I will not go. She sayde: I will surely go with thee, but this iourney thou takest, shall not be for thyne honour, for the Lord shall sell Sisera into the hande of a woman. Deborah wet with Barak to kedesh. And Barak called zabul & Nephtholim to kedesh, & led after hym ten thousande men: and Deborah went vp with him.

But Haber the kenite (which was of the childre of Hobab the father in lawe of Moses) remoued from the other kenytes, & pyttched his tette vntill the playne of Zaanaim, whych is by kedesh.

And they shewed Sisera, & Barak the sonne of Abinoam was gone vp to mount Chabor. And Sisera gathered together all his charrettes, eu. ix. hundred charrettes of yron, & all the people that were with him from Haroseth of the gentyles, vnto the ryuer of kyslon. And Deborah layde vnto Barak: vp, for this is the daye in which the Lord hath delyuered Sisera into thyne hande: Is not the Lord gone out before the? And so Barak wet downe from mount Chabor, & ten thousande men after him.

But the Lord destroyed Sisera and all his charrettes, & all his hoste with the edge of the swerde, before Barak: so the Sisera lyghted downe of his charrett, & fled awaye on his fete. But Barak folowed after the charrettes and after the hoste, eu. vnto Haroseth of the gentyles. And all the hoste of

Sisera fell vpon the edge of the swerde, and there was not a man lefte. Now he it Sisera fled awaye on his fete to the tent of Jael the wyfe of Haber the kenite: for there was peace betwene Jabin the kyng of Hazor, & the household of Haber the kenite.

And Jael went out to mete Sisera, and sayde vnto him: turne in my lord, turne in to me, feare not. And when he had turned in vnto her into her tette, she couered hym with a matell. And he sayd vnto her, geue me a lyttel water to drynke, for I am thirsty. And she opened a bottell of mylke, & gaue hym drynke, & couered him. And agayne he sayde vnto her: stode in the doore of the tette, and when any man doth come and enquire of the, whether there be any man here, thou shalt saye: nape.

Then Jael Habers wyfe toke a nape of the tette, & an hammer in her hand, & went softlye vnto hym, and smote the nape into the temples of his head, and fastened it into the ground, for he slumbered sore, and was weery: And so he dyed.

And Beholde, as Barak folowed after Sisera, Jael came out to mete hi, & sayde vnto him: come, & I will shew the the man, whom thou seekest. And when he came into her tette: Beholde, Sisera laye dead, & his nape was in his temples. And so God brought Jabin the kyng of Canaan into subieccio that daye before the childre of Israel. And the hande of the childre of Israel prospered, & preyed agaynst Jabin the kyng of Canaan, vntill they had brought hi to naught.

The. v. Chapter.

The songe and thankes geuyng of Deborah and Barak after the victorye.

When Deborah & Barak the sonne of Abinoam sange the same daye, sayng: Prayse ye the Lord, & for the augeyng of Israel, and for the people that became so mynyng. Heare O ye kynges, hearken O ye prynces: I, eu. I, will syng vnto the Lord, I will prayse the Lord God of Israel.

Lord, when thou wentest out of Seir, when thou departedst out of the felde of Edom, the erth trembled, & the heauens rayned: the cloudes also dropped water. The mountaynes melted before the Lord, euen as dyd Sinai, before the Lord God of Israel.

In the dayes of Samgar the sonne of Anath, in the dayes of Jael, & the wayes were vnoccupied: And the ronners of the pathes walked thorow by wayes.

The inhabytors of the towncs were gone, they were gone in Israel, vntill Deborah came vp, which came vp a mother in Israel. They chose new goddes, and then had they (the enemye) in the gates, though they were wilde and speare. There was not a child of spere sene amonge fouretye thousande

lande of Israel.

My hart loueth the gouerners of Israel, and them that are willing amonge the people. O prayse ye the Lorde.

Speake ye & ryde on sayre asses, & sitte vppermost i iudgement, & walke by & wayes.

At the cryng of the archers amonge the drawers of water, there shall they speake of & righteousnes of the Lorde, his righte counsel in the vnfenced places of Israel: then shall the people of the Lorde go downe to the gates.

* Jud. iii. a.
 * Jud. iii. b.
 * Jud. iii. c.
 * Jud. iii. d.
 * Jud. iii. e.
 * Jud. iii. f.
 * Jud. iii. g.
 * Jud. iii. h.
 * Jud. iii. i.
 * Jud. iii. j.
 * Jud. iii. k.
 * Jud. iii. l.
 * Jud. iii. m.
 * Jud. iii. n.
 * Jud. iii. o.
 * Jud. iii. p.
 * Jud. iii. q.
 * Jud. iii. r.
 * Jud. iii. s.
 * Jud. iii. t.
 * Jud. iii. u.
 * Jud. iii. v.
 * Jud. iii. w.
 * Jud. iii. x.
 * Jud. iii. y.
 * Jud. iii. z.

Up Deboza vp get the vp, and syng a son ge: * Aryle Barac, and leade the captiue captiue, thou sonne of Abinoam.

Then shall they that remayne, haue dominion of the proudest of the people (of Jabbin): The Lorde shall for my sake haue dominion ouer the myghtie. Out of * Ephraim was there a rote of them agaynst Amalech, and after the, Benjamin amoge thy people. Out of Machir came rulers, & out of Zabulon they that gouerne the penne of the wypter.

And of Issachar, there were pynners with Deboza, Issachar also and Barac were sent on their fete into the valley, whā in the departing awaye of Rubē there were greate men, and wyse of hert.

Why abodest thou among the shepe foldes, to heare the bleatings of the flockes, & to separate thy selfe awaye w greate men and wyse of hert?

Silcad also abode beyonde Jordane: and why doth Dan remayne in whippes?

Aser continued on the see shore, and taried in hys decayed places.

But the people of zabulon haue isoperde their lyues euen vnto the dethe, lyke as did Nephtalim in the hye places of the felde.

The kynge of Canaan in Chanah, by the waters of Megiddo, and wanne no money.

They fought fro heauen, euen the starres in their courtes fought agaynst Silera.

The ryuer of Ephon remoued them, that ancient ryuer, the ryuer Ephon: My soule shall treade (hym) downe mightely.

Then were the horse hofessmytte asunder by & meames of the praisinges & their myghtye men made.

Curse ye the cite of Meros (sayd the angell of & Lorde) curse the inhabitours thereof, because they came not to helpe & Lorde, to helpe the Lorde with the myghtie.

Jael the wife of Haber the kenpte shalbe blessed aboue other women, blessed shall she be aboue other women in the tent.

* He asked water, & she gaue him mylk, she brought furth butter in a lordly dish.

* She put hir hande to the nayle, and hir right hande to the synthes hammer: w the

hammer smote she Silera, and smote hys heade, wouided him, & pearced his temples.

He bowed hym downe at hir fete, he fell downe & laye still: At hir fete he bowed him downe, & fell. And whē he had soncke downe, he laye still desolate.

The mother of Silera looked out at a wyndowe, & cried thowow & lattesse: Why is his charret so long a comyng? Why tarye the wheles of his cartes?

All the wyse ladyes answered her, ye and her a wne wordes answered hir selfe.

Surely they haue founde, they deuyde the spoyles: eueri mā hath a dāsell or two: Silera hath a praye of diuerse couloured garments, eue a praye of raymet dyed w sōdyre coloures, & & are made of nedle worke: rayment of diuerse coloures & of nedle worke which is mete for him & is chefe in distributige of & spoyles. So perishe all thine enemyes: O Lorde, but they & loue hi, let the be as the sonne whan he ryseth in his might, And the lande had rest fourtye yeres.

The vi. Chapter.

Israel is oppressed of the Madianites: Gedeon is sent of God to be their deliuerer.

And the chyldre of Israel * comitted wyckednes in the sight of the Lorde.

And & Lorde deliuered them into the handes of Madia seven yeres. And the hande of Madian preyed agaynst Israel, & because of & Madianites, the chyldre of Israel made them denues in the mountaynes & caues and stronge holdes. And whē Israel had sowē, the Madianites, & Amalechites & they of & east contreye came vp together against them: & pytched their tētes against them, & destroyed the increase of the erthe, euen till & come vnto Azah: & lefte no sustenance for Israel, nether shepe, ore, or asse: for they went by, they and their cattell, & came w their tētes as a multitude of grethopers: so & bothe they & also their camels were w out nōbye. And they etred into & lāde to destroye it. And so was Israel exceedingly impouered in & sight of & Madianites, & cryed vnto & Lorde. And whē & chyldre of Israel cryed vnto & Lorde because of the Madianites, & Lorde sent vnto them a prophet, which sayd vnto the: Thus sayth & lord god of Israel: I sette you fro Egypt & brought you out of & house of bondage, & I rydd you out of the hande of the Egyptians, & out of & hand of all & oppressed you & cast the out before you, & gaue you the land. And I sayd vnto you: I am the Lorde your God, * feare not the goddesses of the Amorites in whose lande you dwell. But you haue not obeyed my voyce. And the Angell of the Lorde came, & late vnder an Oke which was i Ephrah, that pertayned vnto Joas & father of & Elerites. And his

his sonne Gedeon pressed out whete out of & eares in a presse, to hyde it from the Madianites: & the angell of the Lorde appeared vnto hym, & sayde: the Lorde is wth the, thou mightie mā of warr. And Gedeon answered him: Oh my Lorde, if the Lorde be wth vs, why is all this come vpon vs? & where be all hys myracles which our fathers tolde vs of, and sayde: Did not & lord bring vs out of Egypt? But now & Lorde hath forsaken vs, & deliuered vs into the handes of the Madianites. And & Lorde looked vpo him, & sayd: Gohce in this thy might, and thou shalt deliuer Israel out of & handes of the Madianites: haue not I sent the? And he answered him: Oh lord, wherewith shall I saue Israel? Beholde, my kinred is pooze in Manasses, and I am lytle in my fathers house. The Lorde sayde vnto him: I will be with the: and thou shalt smyte the Madianites, as they were but one mā. And he answered him: Wh: if I haue soude grace i thy syght, the sheue me a sygne, that it is thou that talkest w me. Departe not hence, vntill I come agayne vnto the, and till I bring myne offryng, & haue sett it before the.

And he sayde: I wyll tarpe vntill thou come agayne. And Gedeon went in, & made redye a kydd, and swete hakes of an Ephra of flowze, & put it w the fleshe in a basket, & put & broth i a pottle, & brought it out vnto hym vnder the Oke, & presented it. And the angell of God sayd vnto him: take the flesch & & swete hakes, & laye the vpo this rocke, & powze out the broth. And he dyd so. The angell of the Lorde put forth the ende of the staffe & he helde in his hande, & touched the fleshe and the swete hakes. And * there arose vp fyre out of & rocke, & consumed the flesch & the swete hakes. But & angell of the Lorde vanished out of his syght. And whē Gedeon perceaued that it was an angell of the Lorde, he sayd: Alas, O Lord God, * haue I therfore sene an angell of the lord face to face, & I shulde dye? And the Lorde sayde vnto him: peace be vnto the, feare not, thou shalt not dye. The Gedeon made an aultare there vnto the Lorde, & called it: The Lorde of peace. And vnto thys daye it is yet in Ephrah, & pertayneth vnto the father of the Elerites. And it fortuned that & same nyght the Lorde sayde vnto him: take a yōg bullock out of thy fathers dyne, & another of. vii. yeres olde, & destroye the aultare of Baal & thy father hath, & cutte downe the groue & is by it, & make an aultare vnto & Lorde thy God vpo & toppe of this rocke in a couenient place. And take the secōde bullock, & offer burnt sacrifice vpon & wodd of & groue, which & shalt cut downe. The Gedeon toke ten mē of his seruantes, & dyd as & Lorde bad him. But because he durst not do

it by daye for feare of his fathers household & of the mē of the cytie, he dyd it by nyght.

And whē the mē of the cytie were vperlye in the morning: Beholde, the aultare of Baal was broken, & the groue cut downe & was by it, & the secōde bullock offered vpon the aultare that was made. And they sayde one to another: who hath done this thing? & whā they enquired & asked, they sayde: Gedeon & sonne of Joas hath done this thing. Then the mē of the cytie sayde vnto Joas: bringe out thy sonne, that he maye dye: because he hath destroyed & aultare of Baal, & cut downe & groue & was by it. And Joas sayde vnto all & stode by him: will ye leade Baals cause? or will ye be his defenders? he & hath medled agaynst hi, let him dye in the morninge. If he be a God, let him be auenged of him, that cast downe hys aultare. And from & daye was Gedeon called: Jero baal, because his father had sayde: Let Baal be auenged of hym, that hath broken downe his aultare.

All the Madianites therfore, & the Amalekites & they of the east, were gathered to geather, & wēt, & pitched in & valeye of Israhel: but & sprete of the Lorde came vpo Gedeon. * And he blew a tōpette, & called: Abiezzer to folow hi, & sent messengers thorow out all Manasses, & called them, which also dyd folowe him. And he sent messengers vnto Aser, zabulō and Nephtalim, and they came to mete hym.

And Gedeon sayd vnto God: wilt & saue Israel in my hāde, as & hast sayde: Beholde, I wyll put a fleece of wolle in the threaf: syng place. And if & dew come on & fleece onlye, & it be drye vpon all the erth besyde, then shall I be sure, & & wilt saue Israel by my hāde, as & saydest. And it came so to passe. For he rose vperlye on the morowe, and thrust the fleece together, and wronge the dewe therout, & fylled a bowle of water: & Gedeon sayd agayne vnto God: be not angrye w me, & * I speake once moare. For I wyll proue once agayne by the fleece. Let it be drye onlye vpon the fleece, and dewe vpo all the grounde. And God did so that same nyght: For it was drye vpon the fleece onlye, & there was dew on all the grounde.

The vii. Chapter.

Gedeon with. iii. hund:ed men ouercometh the Madianites. & zeb and zeb are slayd.

Then * Jero baal (other wyse called Gedeon) and all the people that were wth hym, rose vperlye, and pytched besyde the well of Harad, so that the hofte of the Madianites were on the northsyde of the rock that boweth towarde the valley. And the Lorde sayde vnto Gedeon: the people that are with & are to many for me to geue the Madianites

*Jud. ii. 1.
1. 2. 3. 4. 5.

Madianites into their hands, lest Israel make their vaunte agaynst me and saye: myne a lone hande hath saved me. Now therfore make a proclamacyon in feares of the people, & saye: * yf any mā drede or be aferde, let him retorne. And y people arose erlye. And there departed & returned of the people which were at mount Gilead. xxi. thousand, and there abode ten thousande.

B And the Lord sayde vnto Gedeon: y people are yet to many, byyng them downe vnto the water, and I wyll trye them vnto y there. And of whom I saye vnto the, thys shall go with the, the same shall go with y. And of who soeuer I saye vnto y, this shall not go wyth the, the same shall not go. So he brought downe the people vnto the water, and y Lord sayde vnto Gedeon: as many as lappe the water wyth theyr tonges, as a dogge doth, them put by them selues, & so do them y knele downe vpon their knees to byncke. And the nobze of them that put there handes to their mouthes and lapped, were. iii. hundred men. But all y remmaunt of y people kneled downe vpon their knees to byncke water. And the Lord sayde vnto Gedeon: By these thre hūdzd men that lapped water, wyll I saue you: and deliuer the Madianites into thyne hande. And let all the other people go euery man vnto his place.

They therfore of the people toke vitayles wyth them, & their trompettes. And he sent all y rest of Israel, euery mā vnto his tent, and confortd those thre hūdzd wyth him. And the host of Madian was benethe hym in a valeye. And it fortunyd that the same nyght the Lord sayd vnto him: Arise, get the downe vnto y hoste, for I haue deliuered it into thyne hande. But yf thou feare to go downe, then go y & Pharah thy ladde downe to the hoost, & thou shalt heke what they saye, & so shall thyne handes be strong, to go downe vnto the hoste.

Then went he downe and Pharah hys ladde, euen harde vnto y men of armes that were in the hoste. And the Madianites, the Amalekites, and all they of the East, lay a longe in y valeye, lyke a multitude of greeshoppers, and their camelles were without nombyze, euen as the sande by the see syde in multitude. And when Gedeon was come:

B Beholde, there was a mā that tolde a dreame vnto his neyghboure, & sayde: Behold, I dreamed a dreame, and me thought that a losse of barley bread, tumbled into y hoste of Madian, and came vnto a tente, and smote it that it felle, & ouerturned it, that the tente laye a longe. And his felowe answered and sayde: this is nothing elles saue the swerde of Gedeon the sonne of Joas a man of Israell: for into his hāde hath God

deliuered Madian, and all the hoste.

When Gedeon hearde the tellynge of the dreame, and the interpretacyon of the same, he wasorryp, and returned vnto the hoste of Israel: and sayde: vp, for the Lord hath deliuered into youre hande the hoste of Madian. And he deuptyd the thre hundred men into thre companies, & gaue euery man a trompet in his hande, wyth an emptye pytcher, and lampes theri, and sayde vnto them: loke on me, and do lyke wyse: that when I come to the syde of the hoste, euen as I do, so do you: When I blowe wyth a trompet and all that are wyth me, blowe ye wyth trompettes also on euery syde of the hoste, & saye: here is the swerde of the Lord and of Gedeon.

And so Gedeon & the thre hundred men y were wyth him, came vnto the syde of the host in y begynnig of the myddell watche, & repelyd vp y watche men. And they blew wyth their trompettes, & brake the pytchers y were in theyr hādes. And all y thre companies blew wyth trompettes & brake the pytchers, & helde the lampes in their left handes, & the trompettes in their ryght, to blowe wythall. And they cried: the swerde of the Lord and of Gedeon. And they stode still, euery man in his place rounde about the hoste. And they wythin the hoste, rāne, & cryed & fled. And the thre hundred blew wyth trompettes, & the Lord sett * euery mānes swerde vpon hys neyghboure, thow out all the hoste. And the hoste fled to Bethlitah, to zererath, & to the edge of the playne of Meholah vnto Tabath. And the men of Israel beyng gathered together out of y trybe of Repphalim, of Aser, & of all Manasses folowed after the Madianites. And Gedeon sent messengers vnto all moūt Ephraim, sayig: come downe agayst y Madianites, & take befoze the y waters vnto Bethbarath & to Jorā. Then all y men of Ephraim gathered together, & toke the waters vnto Bethbarath, & to Jorā. And they toke two captaynes of the Madianites, Oreb and zeb, and slew Oreb vpon the rocke Oreb, and zeb at the pyllle zeb, & folowed after Madian. And brought the heades of Oreb and zeb, to Gedeon on the other syde Jorā.

The. viii. Chapter.

Ephraim maketh insurrection agaynst Gedeon, but is come pacified.



And the men of Ephraim sayde vnto hym: why hast y serued vs thus, that thou calledst vs not, whē thou wētest to fyght wyth y Madianites? And they chode wyth hym a good. * (and had all moō done hym violence.) And he sayde vnto them: What dede haue I done lyke vnto poures: & is not a

not a cluster of Ephraim better, then the wyne heruest of Abiezer? God hath deliuered into youre handes the Lordes of Madian, Oreb and zeb. And what was I able to do lyke as you haue done? And the thespirtes abated fro of him, whē he had sayde y. And Gedeon came to Jorā to passe ouer, he & the thre hundred men that were wyth hym, vcrpe saynte, and yet folowed the chace. And he sayde vnto the mē of Socoth: geue I praye you kakkes of byced vnto the people that folowe me: for they be sayntie, that I maye folowe after zebath, and zalmona kynges of Madian. And the Lordes of Socoth sayde: are the handes of zebath & zalmona now in thyne hādes, that we shulde geue byced vnto thyne armye? Gedeon sayde, therfore whē the Lord hath deliuered zebath and zalmona into myne hande, I wyll teare the fleshe of you wyth the thornes of the wilderness and w byers. And he went vp thence to Phanael, & spake vnto them lyke wyse. And the men of Phanael answered hym, as dyd the men of Socoth. And he sayde also vnto the men of Phanael: when I come agayne in peace, I wyll breake downe this towre. zebath and zalmona were in Carhar, and their hostes wyth them, vpon a. xv. thousand mē, which were all that were left of all the hostes of them of the East: for there were slayne a hundred and twente thousande men, that dyed wyth swerdes.

D And Gedeon went thowoe them that dwell in Tabernacles on the east syde of Robah and Jebah, and smote the hoste: for the hoste did cast no perrelles. And whā zebath and zalmona fledde, he folowed after them, and toke the two kynges of Madian, zebath and zalmona, and discomforcted all the hoste.

And Gedeon the sonne of Joas returned from battell, afore the sonne was downe, and caught a ladde of the men of Socoth, & enquired of him. And he wrote hym of y lordes & Elders of Socoth. lxxvii. mē. And he came vnto the men of Socoth, and sayde: Beholde, here I haue zebath and zalmona, w which ye did cast me in the tethe, sayinge: are the handes of zebath and zalmona all redye in thyne hāde, that we shuld geue byced vnto thy faintye mē? And he toke the elders of the cite, & thornes of y wilderness & byers, & made the mē of Socoth to fele the. And he brake downe the towre of * Phanael, & slew the men of the cite.

And the sayd he vnto zebath & zalmona, what maner of mē were they whom ye slew? at Chibor: and they answered: the lykenesse of the and them is all one, eue after the fallpon of the chyldzen of a kyng. And he sayde: they were my byethzen, euen my mo-

thers chyldzen. As trulpe as the Lord lyueth, yf ye had saued their lyues, I wolde not slepe you. And he sayde vnto Jether his eldest sonne: vp and slepe them: But the lad due not hys swerde, for he feared, because he was yet yong. Then zebath & zalmona sayde: Ryle thou, & falle vpon vs: for as the man is, so is his strength. And Gedeon arose and slew zebath and zalmona, & toke awaye the ornamentes, that were on their camels neckes.

Then the men of Israel sayde vnto Gedeon: Raygne thou ouer vs, bothe thou, thy sonne & thy sonnes sonne, for thou hast deliuered vs out of the hand of Madian. And Gedeon sayd vnto them: I wyll not raygne ouer you, nether shall my childe raygne ouer you, but the Lord shall raygne ouer you.

And agayne Gedeon sayde vnto them: I wolde desyre a certayne request of you, eue yf you wolde geue me euery man y carpynges of his praye. For they had golde carpynges, because they were Ismaelites: & they answered: We wyll geue them. And they spred a mantell, & dyd cast there in euery man y carpynges of hys pray: & the weyght of the golden carpynges y he required, was a thousand & seven hundred syces of golde, besyde cheynes, pomaunders and purple rayment: that was on the kynges of Madian, & besyde the cheynes, that were about their camels neckes. And Gedeon made an Ephod therof, & put it in his cite Ephrah. And all Israell went a whoring after it, in the same place, whych thyng became a ruyne vnto Gedeon and to his house. Thus was Madian brought lowe befoze y chyldzen of Israel, so y they lyfte vp their heades no moare. And y contreye was in quietnes fourtye yeres in the dayes of Gedeon.

And Jerobaal the sonne of Joas went, and dwelte in his a lone house. And Gedeon had * lxx. sonnes of his bodye begotten, for he had many wyues. And his concubine that was in Sichē, bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, in a good age, and was buryed in the sepulchre of Joas his father, eue in Ephrah, that pertayned vnto the father of the Ezrites.

But it fortunyd, that as lone as Gedeon was deed, y chyldzen of Israel turned awaye & went a whoring after Baalim, & made a counaūt w Baal to be their God, & y chyldzen of Israel thought not on y Lord their god, which had deliuered the out of y hādes of all their enemyes on euery syde. Nether shewed they mercy on y house of Jerobaal, other wyse called Gedeon, accordyng to all y goodnesse which he had shewed vnto Israell.

The. ix. Chapter.

Abimelech is made kyng.

Abimelech

Abimelech the sonne of Jerobaal wēt to Sichem, vnto his mothers brethren, and communed with them and with all his mothers fathers kired, saying saye I praye you, by the eares of all the cubabypoures of Sichem: whether is better for you, that all the sonnes of Jerobaal (which are. lxx. persones) raygne ouer you, ether that one raygne ouer you? Remember, that I am of poure bone, and of poure flesh. And his mothers brethren spake of hym in the audience of the men of Sichem all these wordes, and their hartes were moued to folowe Abimelech. For they sayde: he is oure brother. And they gaue him. lxx. peces of syluer out of the tēple of Baal Berith, where wyth Abimelech hyed dayne and lyght persones which wēt with him. And he went vnto his fathers house at Shechem * and slewe all his brethren, the sonnes of Jerobaal, enen. lxx. persones * with one stone. Not withstandynge, yet Joatham the yongest sonne of Jerobaal escaped, for he hyd hym selfe. And all the men of Sichem gathered together, and all the house of Mello, & came and made Abimelech kyng in the playne, where p great stone was by Sichem.

And when they tolde it to Joatham, he went and stode in the toppe of mount Garzim, and lyfte vp his voyce, and cried, and sayde vnto them: herke vnto me pou men of Sichem, p God maye herke vnto you. * The trees wēt forth to anoynt a king ouer them, and sayde vnto p olyue tree: raygne thou ouer vs. But the olyue tree sayd vnto them: shulde I leane my fattenesse, whych both goddes and men praye in me, and go to be promoted ouer p trees? And the trees sayde to the fygge tree: come thou, and be king ouer vs. The fygge tree answered the: shuld I forsake my swetnes, and my good frute, ad go to be promoted ouer the trees? Then sayde the trees vnto the vyne: come thou and be kyng ouer vs. The vyne sayde vnto them: shuld I leane my wyne whereby I cheare bothe goddes and men, and go to be promoted ouer the trees? The sayde all the trees vnto the fyre bushe: come thou, & raygne ouer vs. And the fyre bushe sayde vnto p trees: pf it be true p ye will anoynt me kyng ouer you, then come, & put poure trust vnder my shadowe. Pf no, the fyre come out of the firre bushe, and waste the Cedre trees of Libanon.

Now therfore, pf ye do trulpe and vncorruptlye, to make Abimelech kyng: and pf ye haue dealte well with Jerobaal and his house, & haue done vnto hym accordyng to the deservyng of his handes, indge ye. For enen he (my father) fought for you, and aduentured his lyfe, and rydde you out of the

hande of Madian. And ye are rylen vp against my fathers house this daye, and haue slayue his chyldren, enen. lxx. persones with one stone, and haue made Abimelech the sonne of his mayde seruaunt, kyng ouer the men of Sichem, because he is poure brother: pf ye the haue dealte trulpe and purelye with Jerobaal and with his house this daye, then reioyse ye wyth Abimelech, and let him reioyse with you. But pf you haue not dealt trulpe, then I praye God a fyre maye come out of Abimelech, and consume the me of Sichem and the house of Mello. And that there maye come a fyre fro among the men of Sichem, and out of the house of Mello, and consume Abimelech. And Joatham ranne awaye, and fledde, and went to Beer and dwelt there, for feare of Abimelech his brother. When Abimelech had raygned thre yere, God sent a spere of hate betwene Abimelech, & p men of Sichem. And p citizens of Sichem rayled vpon Abimelech, & wished p the wickednes done to p. lxx. sonnes of Jerobaal in pght come on him, and p god wolde lape the bloude of them vnto Abimelech their brother which slewe the, and vnto the other men of Sichem which ayded him in the kylling of his brethren. And p citizens of Sichem set men to lape awaye for hym in the toppe of the mountaynes, which me (while they taried for his coming) robbed all that came a longe the waye by them. And it was tolde Abimelech.

And Gaal the sonne of Abed came wyth his brethren, and they gat the to Sichem. And the men of Sichem put their confidence in him. And they went out into the felde, & gathered i their grapes, and troade them, and made mery: and went into the house of their goddes, and dyd eat and drynke, and cursed Abimelech. And Gaal the sonne of Abed sayde: what is Abimelech? and what is Sichem? that we shulde serue him? Is he not the sonne of Jerobaal? and zebul is his officer? Serue soche as come of * hemoz p father of Sichem, for what reason is it that we shulde serue him? wold God this people were vnder my hāde, the wolde I take Abimelech out of p waye. And he spake against Abimelech: make thynne hoste greater, & go out. And when zebul the ruler of the cytie hearde the wordes of Gaal p sone of Abed, he was wroth, and sent messengers vnto Abimelech priuely, saying: Behold, Gaal the sonne of Abed and his brethren be come to Sichem: & beholde, they sett the cytie against p. Nowe therfore vp by nyght, thou and all the people p is wyth the, and lye in wayte in p felde. And ryse eyle in the morninge as sone as the sonne is vp, and fall vnto the cite. And pf he and the people that is wyth hym, come out agaynst p, do to him what

what thine hādes shalbe able. And Abimelech roase vp, & all the people p were w him by night, and they layd awaye against Sichem in fourē copanyes. And Gaal p sone of Abed wēt out, & stode in p entering of p gate of the cytie. And Abimelech rose vp, & p folcke p were w him, fro layig awaye. And when Gaal saw p people, he sayd to zebul: beholde, there come people downe fro p top of p mountaynes. And zebul sayd vnto him: p gadw of p hylles seme me vnto p. (that erreure art thou diseaued.) Gaal answered agayne, & sayd: se, there come folcke downe by p myddell of p lād, & another copany come a lōg by p playne of p charmaras. Then sayd zebul vnto hi: where is now thimouth p sayd: what felow is Abimelech, that we shuld serue hi? Is not this p people p p hāst despyed? Go out now & fyght with the. And Gaal went out before the cyties of Sichem, & fought w Abimelech. And Abimelech chased him, p he fledde before hi. (and he droue him in to the cytie) & many were ouerthrowen & wounded, enen vnto p entering of p gate. And Abimelech dwelt at Arumah. And zebul thrust out Gaal & his brethren, p thei shulde not dwell in Sichem. (p suffered them not to tarie therein.) And on p morow, it happened p the people wēt out into p felde. And they tolde Abimelech. And he toke the people, & deuided them into thre copanyes, and layd awaye in the felde, and lokē, & beholde, the people were come out of the cytie, and he ranne vpon them, and smote them.

And Abimelech, & the copanyes p were w him, reached forther, & stode in the entriege of the gate of p cytie. And the two other copanyes ranne vnto all the people p were in the felde, & slue the. And when Abimelech had fought against p cytie all that daye, he toke it, & slew p people p was therein, & destroyed p cytie & towed salt thozow it. And when all p me of p towne of Sichem heard p, they entered into a strong holde of the house of their God Baal Berith. (where they made a bonde with him: & therof dyd the place take the name which place was exceeding strong) And it was tolde Abimelech, that all the me of the towne of Sichem were gathered together, & Abimelech gat him to mount zelmon, bothe he & all the people p were w him, & toke axes w him and cut downe bowes of trees, & toke them & bare them on his shulder, & sayde vnto the folcke p were wyth hym: what ye haue sene me do, spede poure selues, and do lyke wyse as I haue done. And all p men p were among the people, cut downe bowes, and folowed Abimelech, and put the into the holde, and sett the holde a fier by them: so that (with smoke and fyre) all the men of the towne of Sichem were slayne, vpon a thowlande men and women.

Then wēt Abimelech to Thebez, and besieged it, and toke it. But there was a strōg towre with in the cytie, and thither ranne all the men and women, and all the chefe p were in the cytie, and shut it to them, and got them vpon (by the bolwoykes) to the toppe of the towre. And Abimelech came vnto p towre, and fought agaynst it, and wēt hard vnto the doze of the towre, to set it on fier. And a certayne woman * cast a pece of a mylstone vpon his head, and all to brake his brayne panne.

Then Abimelech called hastelye vnto the young man that bare his harness, & sayd vnto him: * draw thy swerde and slee me, p me lape not of me: a womā slew him. And his ladd thrust him thozow, and he dyed. And when the men of Israel sawe p Abimelech was deed, they departed, euery man vnto his awne house. And thus * the wyckednesse of Abimelech whych he dyd vnto his father, in slepyng his leuentye brethren and thereto all the wyckednesse of the me of Sichem, dyd God bring vpon their heedē. And vpon them came the curse of Joathā the sonne of Jerobaal.

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Chapter.

Chola and Jair are Judges of Israel.

After Abimelech there arose, to defende Israel, one Chola (the sonne of Phuah) his vncles sone, a mā of Akar, which dwelt in Samir in mount Ephraim. And he iudged Israel. xlii. yere and dyed, and was buryed in Samir. And after him arose Jair a Gileadite, and iudged Israel. xlii. yere. And he had thirtie sonnes that * rode on thirtie Ass coltes, & they had thirtie cyties, which are called p townes of Jair vnto this daye, and are in the lande of Gilead. And Jair dyed & was buryed in hamon.

* And p chyldren of Israel brought wyckednesse yet agayne, i p syght of the Lord, & serued Baalim and Ashtaroth, & p goddes of Siria, p goddess of Sidon, and the goddess of Moab, the goddess of the chyldre of Ammon, and the goddess of the Philistines, and forsoke the Lord & serued not him. And the Lord was wroth with Israel, & solde the into the hādes of the Philistines, & into the hādes of the chyldre of Ammon: which fro that yere forth, pld & oppressed p chyldre of Israel. xvi. yere, all that were on the other syde Jordan: in the lāde of the Amorites which is i Gilead. Moreover, p chyldre of Ammon wēt ouer Jordan to fight agaynst Juda, Beniamin, and the house of Ephraim: so p Israel was sore cōbred. And the chyldre of Israel cryed vnto the Lord, sayig: we haue synned agaynst the: for we haue forsaken oure awne God, and haue serued Baalim. And the Lord sayde vnto the

to the childre of Israel: dyd not the Egyptians, the Amorites, the childre of Ammon, the Philistines, the Sidonites, the Amalekites, & the Moabites, oppresse you? And ye cryed to me & I deliuered you out of their handes. And for all that ye haue forsaken me, and serued straung goddes, wherfore I will helpe you no more. So & crye vnto the goddes which ye haue chosen, and lett them saue you in the tyme of youre tribulacion.

And the children of Israel sayde vnto the Lorde: We haue sined: do thou vnto vs whatsoeuer please thee, deliuer vs onely this daye. And they put away the straung goddes fro them, and serued the Lorde. And his soule had pteie on the miserie of Israel.

Then the childre of Ammon gathered to gether, & pitched in Gilead. And the childre of Israel gathered them together, & pitched in Mizpa. And the Lords of Gilead sayde eche to other: Whosoener will beginne & batell agaynst the childre of Ammon, the same shalbe heid ouer all the inhabitants of Gilead.

The. xi. Chapter.

Jephthah deliuereth Israel from the Ammonites.

And there was one Jephthah a Gileadite, a strong man, & sonne of an harlot: and Gilead begat Jephthah.

And Gileads wyfe bare him sonnes, which when they were come to age, thrust out Jephthah, and sayd vnto him: Thou shalt not inheret in oure fathers house, for thou art the sonne of a straung woman. Then Jephthah fledd fro his brethren, & dwelt in the land of Tob. And there gathered ydols (as they call them) men to Jephthah, and wote out w him. And it chaunced in processe of tyme, the childre of Ammon made warre agaynst Israel.

And when the children of Ammon fought thus agaynst Israel, the elders of Gilead wote to lett Jephthah out of the land of Tob (to helpe them) and sayd vnto him: come & be oure captayne, & we maye fyght w the childre of Ammon.

Jephthah answered the elders of Gilead: did not ye hate me & expell me out of my fathers house? how happeneth it the, & you come vnto me now in tyme of youre tribulacion? And the elders of Gilead sayde vnto Jephthah: Therefore we turne agayne to the now, & thou mayest go w vs, & fight agaynst the childre of Ammon and be oure heid ouer all the inhabitants of Gilead.

And Jephthah sayde vnto the elders of Gilead: If ye byynge me home agayn, to fight with the childre of Ammon, then yf the Lorde deliuer them before me, shall I be your heid? And the elders of Gilead sayde to Jephthah: The Lorde be witnesse betwene vs yf we do not accordig to thy wordes. The Jephthah went w the elders of Gilead. And the people made hym heid and ruler ouer the. And Jephthah rehearsed all his

wordes before the Lorde in Mizpa.

And Jephthah set messengers vnto the king of the childre of Ammon, saying: what hast thou to do w me, & thou art come agaynst me, to fight in my land? The king of the childre of Ammon answered vnto the messengers of Jephthah: Because Israel toke away my land, wher they came out of Egypt: eue from Arnon vnto Iabok, and vnto Iordā. Now therfore restore those landes agayne w faire meanes.

And Jephthah set messengers agayne vnto the childre of Ammon, and sayd vnto hi: thus sayeth Jephthah: Israel toke not away the land of Moab, nor y land of the childre of Ammon. But wher Israel came out of Egypt, & walked thowow the wilderness, eue vnto the redde see, they came to Cadēs & sent messengers vnto the king of Edō, saying: let me (I praye thee) go thowow thy land. But the king of Edō wolde not agre thereto. And in lyke maner they set vnto the king of Moab, but he wolde not cōfēt. And so Israel abode still in Cadēs. And the they wēt along thowow the wilderness, & cōpassed the lande of Edō, & the land of Moab, & came a long by the east syde of the land of Moab, & pitched on the other syde of Arnon, & wolde not come with in the coaste of Moab: for Arnon was the vtmost border of Moab. And the Israel set messengers vnto Sehon, king of the Amorites, & king of Ihesbon, & sayd vnto him: Let vs passe thowow thy land vnto oure awne contraye. But Sehon cōfētēd not to Israel, & he wolde go thowow his coast: but gathered all his people together, & pitched in Jahaz, & fought w Israel. And the Lord God of Israel deliuered Sehon & all his folke into the handes of Israel. And so Israel smote the & cōquered all the land of the Amorites, the inhabitants of the lande cōtrep. And they conquered all the coastes of the Amorites, fro Arnon vnto Iabok, & fro the wilderness vnto Iordā. So now, sayng the Lorde God of Israel hath cast out the Amorites before his people Israel, shuldest thou possesse the land? Naye, but what people, Camos thy God dryueth out, that land possesse the. Eue so whatsoeuer nacion the Lorde oure God expelleth, that lande ought we to enioye.

And art thou better then Balack the sonne of zephor king of Moab? dyd he strue w Israel or fyght agaynst the, all the whyle Israel dwelt in Ihesbon and her townes, in Aroer & her townes, & in all the cyties & be a lōge by the coastes of Arnon, the hundred yerres? why dydst thou not recouer them in all that space? Wherfore I haue not lpynd agaynst the. But thou doest me wronge, to warre agaynst me. The Lorde therfore which is a Judge be Judge thys daye betwene the childre of Israel, and the childre of Ammon. howbeit the kynge of the

of the childre of Ammon, harkened not vnto the wordes of Jephthah, which he sent him. Then the spere of the Lorde came vpon Jephthah. And he passed ouer to Gilead & to Manasses, & came to Mazpah that lieth in Gilead, and from thence vnto the childre of Ammon. And Jephthah vowed a vowe vnto the Lorde, and sayd: If thou shalt deliuer the childre of Ammon into my handes, then that thinge that cometh out of the doores of my house agaynst me, when I come home in peace, from the childre of Ammon, shalbe the Lorde, and I will offer it vp for a burnt offering. And so Jephthah went vnto the childre of Ammon to fyght w the. And the Lorde deliuered them into his handes. And he smote them fro Aroer tyll thou come to Menith, euen xx. cytes: and so forth to the playne of the vyneyardes, with an exceeding great slaughter. And thus the childre of Ammon were brought vnder, before the childre of Israel.

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When Jephthah came to Mazpah vnto his house, se, his daughter came out agaynst him, with tymberelles & dāsses, which was his onely childe: so that besyde her, he had neither sonne, nor daughter. And when he sawe her, he rent his clothes, and sayde: Alas my daughter, thou hast brought me lowe, ad art one of them that trouble me. For I haue opened my mouth vnto the Lorde, and cannot go backe. And she sayd vnto him: my father, yf thou haue opened thy mouth vnto the Lorde, the Lorde do w me accordyng to it that proceeded out of thy mouth, for as moch as the Lorde hath aduenged the (as thou sayest) of thyne enemies the childre of Ammon. And she sayde vnto her father: do thys moche for me: lett me alone two monethes, that I maye go downe to the mountaynes, & bewaile my virginyte, & my felowes. And he sayd: go, & he sent her awaye two monethes. And so she went with her companions, & lamented her maydenheede vpon the mountaynes. And after the ende of the two monethes, she turned agayne vnto her father, which dyd with her accordyng to his vowe which he had vowed, & she had knowne no man. And it grew to a custome in Israel. The daughters of Israel came yere by yere to lamēt the daughter of Jephthah the Gileadite, foure dayes in a yere.

The. xij. Chapter.

The battail of Jephthah agaynst Ephraim. After the death of Jephthah succeeded Elon. After Elon Abdon.

And the men of Ephraim gathered them selues together, & wēt northwarde, and sayde vnto Jephthah: Wherfore wentest thou to fyght with the childre of Ammon, and dydest not call vs to go with the: we will therfore bur-

ne thine house vpon thy fper. And Jephthah said vnto the: If my people were at great stryfe w the childre of Ammon. And when I called yon, ye deliuered me not out of their handes. And wher I sawe ye deliuered me not, I put my lyfe in my handes, & wēt vnto the childre of Ammon. And the Lorde deliuered them into my handes. Wherfore then are ye come vpon me now, to fyght w me?

Jephthah therfore gathered together all the men of Gilead, & fought w the Ephraimites. And the me of Gilead smote the Ephraimites, because they sayd: Ye Gileadites are but runagates of Ephraim amonge the Ephraimites & the Manassites. Wherfore, the men of Gilead toke the passages of Iordan before the Ephraimites. And when those Ephraimites that were escaped, sayde: lett vs go ouer, then the men of Gilead sayd vnto them: Art thou an Ephraimite? they sayde: naye. Then sayde they vnto hi: then saye: Schibboleth. Wherby is by interpretation, an eare of corne. And he sayde: Schibboleth: for he coulde not so pronounce. And then they toke him, and slewe hym at the passages of Iordan. And there were ouerthowen at that tyme of the Ephraimites. xliij. And Jephthah iudged Israel. vi. yere, & dyed, and was buried in one of the cyties of Gilead. After thys man, iudged Israel one Abazan of Bethlechem, & he had. xxx. sonnes and. xxx. daughters, whom he sent out, and toke. xxx. other in, for his sonnes. And when Abazan had iudged Israel. vii. yere, he dyed, and was buried at Bethlechem.

After hi, Elon a zabilonite iudged Israel ten yere, & Elon the zabilonite dyed, & was buried in Aialon, in the countre of zabilon. After hym, Abdon the sonne of Hellel a pharathonite iudged Israel. And he had. xl. sonnes, and thirty neucus, that rode on. lxx. asse coltes. And when Abdon the sonne of Hellel the pharathonite had iudged Israel fyght yere, he dyed, & was buried in pharathon in the lande of Ephraim, in the mount of the Amalekites.

The. xiiij. Chapter.

Israel being an ydoler (as opposed of the Philistines). The birth of Samson. The sacrifice of Samsons father.

And the childre of Israel began agayne to commytte wyckednes in the sight of the Lorde. And the Lorde deliuered them into the handes of the Philistines forty yere. And ther was a man in zaraah of the kynred of Dan, named Manoah, whose wyfe was barren, and bare not. And the Angel of the Lorde appeared vnto the woman: and sayde vnto her: Beholde, thou art barren, and bearest not: But thou shalt conceiue, & beare a sonne. And now beware: & thou drinke no wyne. nether strong drinke, nether eate any vncleane

if thinge:

thing: for so, thou shalt conceale and beare a soune. And there may no raso come on hys heed. For the ladd shalbe an abstayner vnto God, euen fro hys ^(infancye & from hys) byrth. And he shall begyne to deliuer Israell out of the handes of the Philistines.

Then the wyfe came, & tolde her husband sayenge: a man of God came vnto me, & the fallis of him was yke the fallion of an Angell of God, excedyng fearfull. But I asked hym not whence he was, nether tolde he me hys name, but sayd vnto me: beholde, thou shalt be with childe & beere a soune, and now drinke no wyne nor strong dryncke, nether eate any vncleane thyng: for the ladd shalbe an abstayner to God, euen from ^(infancye and from hys) byrth, to the daye of hys death.

Then Manoah made intercessyon to the Lorde, and sayde: I praye the my Lorde, lett the man of God whych thou sendest, come once moare vnto vs, ad teache vs what we shal do vnto the ladd, when he is borne. And God hearde the voyce of Manoah, and the angell of God came agayne vnto the wyfe as she sat in the felde. But Manoah her husband was not with her. And the wyfe made hast, and ranne, and shewed her husbunde, & sayde vnto hym: Beholde, the man appeared vnto me, that came vnto me to daye.

And Manoah arose, and went after hys wyfe, and came to the man, and sayde vnto hym: art thou the man that spakest vnto my wyfe? And he sayde: I am. Manoah sayde: now when thy sayeng is come to passe: what shalbe the maner of the childe, ad what shal he do? And the angell of the Lorde sayd vnto Manoah: thy wyfe must absteyne from all that I sayde vnto her: she maye eate of no thyng y cometh of the vyne tree, ner dryncke wyne or strög dryncke, nor eate any vncleane thyng: But must obserue all that I bad her. Manoah sayde vnto the angell of the Lorde: we wyl kepe the spyll, vntyll we haue made redye a kydd, and haue sett it befoze the. And the angell of the Lorde sayde vnto Manoah, though thou make me abyde. * I wyl not eate of thy bread. And yf thou wylt offere a burnt offering, thou must offer it vnto the Lorde. For Manoah wist not, that it was an angell of the Lorde. And Manoah said agayne vnto the angell of the Lorde: what is thy name, that when thy sayenge is come to passe, we maye do the some worthyppe? And the angell of the Lorde sayd vnto hym: why askest thou after my name, whych is

* Gen. xlii.

* Gen. xlii. 1-6

* Gen. xlii. 1-6

Secrete. And so Manoah toke a kydd w a meate offeringe, and offered it vpon a rocke vnto the Lorde. And the angell dyd wonderouslye. Manoah and hys wyfe lokyng vpon. And when the flame came vp toward heauen fro the aultare, the angell of the Lorde ascended

vp in the flame of the aultare. And Manoah and hys wyfe looked vpon it, and fell flat on their faces vnto the ground. But the angell of the Lorde dyd nomoare appeare vnto Manoah and his wife. And then Manoah knew that it was an angell of the Lorde, and sayde vnto hys wyfe: we shall surlye dye, because we haue sene God. But his wife said vnto him: Yf the Lorde wold kyll vs, he wolde not haue receaued a burnt offeringe & a meate offeringe of oure handes, nether wolde he haue shewed vs all these thynges, nor wolde now haue tolde vs any soche. And the wyfe bare a soune, and called his name Samson. And the ladd grewe, and the Lorde blessed hym. And yf spete of the Lorde begane to moue hym in the host of Dan, betwene Zorah & Eschol.

The xiii. Chapter.

The marriage of Samson. He kylleth a lyon. He poundeth a ryddle. He kylleth thretye men. Hys wyfe forsaketh hym, and taketh another.

Samson wet downe to Chanath, and saue a woman in Chanath of the daughters of the Philistines, and he came vp, and tolde hys father and hys mother, and sayde: I haue sene a woman in Chanath of the daughters of the Philistines. And now geue me her to wyfe. Then hys father and mother sayde vnto hym: Is there neuer a woman among the daughters of thy brethren, and amonge all my people, but that thou must go, and take a wyfe of the vncircumcised Philistines? And Samson sayde vnto his father: geue me this woman, for she please me well. But hys father and mother wylt not that it was the Lordes doyng, and that he sought an occasion agaynst the Philistines, for at tyme the Philistines raygned ouer Israel.

Then went Samson and hys father and his mother downe to Chanath, and came to the vineyardes of Chanath. And behold a pounce ^(wood) lyon roared vpon hym. And the spete of the Lorde came vpon hym. And he tare hym, as he wolde haue rent a kydd, and yet had nothyng in hys hande, nether tolde hys father & mother what he had done. And he went downe, & talked with the woman, which seemed well fauored in the syght of Samson.

And within a thorte space after, as he went thither agayne to take her to wyfe, he turned oute of the waye, to se the carkasse of the lyon. And beholde, there was a swarme of bees, and honye in the carkasse of the lion. And he toke of the honye in hys handes, and wente catynge, and came to hys father and mother, and gaue them also. And they dyd eate. But he tolde not them, that he had taken the honye oute of the carkasse of the lyon.

And so hys father came vnto the woman, and

and Samson made there a feast, for so vled the yonge men to do. And when they ^(the cyprians of that place) sawe him, they brought xxx companions to be with hym. And Samson sayd vnto them: I wil now put forth a ryddle vnto you. And yf you can declare it me within vii. dayes of the feast, & fynde it out, I will geue you xxx. shertes, and xxx. chaunge of garmentes. But yf you cannot declare it me, then shall ye geue me xxx. shertes and xxx. chaunge of garmentes. And they answered hym: put forth thy ryddle, that we maye heare it. And he sayd vnto them: Out of the eater came meate: and out of the stronge came swetnes. And they coulde not i. iij. dayes expounde the ryddle. And when the seventh daye was come, they sayde vnto Samsons wyfe: flater thyn husband, ^(and pntwade hym) that he maye declare vs the ryddle, lest we burne the & thy fathers house with fyer. haue ye called vs hyther, to make vs beggers? And Samsons wyfe wepte befoze hym ^(complayned) and sayde: Surely thou hatest me and lonest me not: for thou hast put forth a ryddle vnto the chyldren of my folke, and hast not tolde it me. And he sayde vnto her: Beholde, I haue not tolde it my father and my mother, and shall I tell it the?

And Samsons wyfe wepte befoze hym xij. dayes, whyle the feast lasted. And the vii. daye he tolde her, because the laye so sore vpo him. And he tolde it the chyldren of her folke. And the men of the cypie sayd vnto hym the seventh daye, befoze the sonne went downe. What is sweter then honye, & what is stronger then a lyon? Then sayde he vnto the: If ye had not plowed with my cause, ye had not founde out my ryddle. And he spete of the Lorde came vpon hym. And he went downe to Askalon, and slewe thretye men of them, and spoyled them, and gaue chaunge of garmentes vnto them whych expounded the ryddle. And he was wroth, and wet vp to hys fathers house. But Samsons wyfe was geuen to one of hys companions, that he had taken vnto hym.

The xv. Chapter.

Samson teth fyebrandes to fyre tayles. With the Jawe bone of an asse he kylleth a thousand men. Out of a great tothe in the Jawe God geueth hym watre.

But it chaunced within a whyle after, euen in the tyme of whete heruest, that Samson visited hys wyfe with a kydd, sayenge: I wyl go into my wyfe into the chamber: but her father wolde not suffre hym to go in. And her father sayd: I thought that thou haddest hated her, and therfore gaue I her vnto one of thy copanions. Is not her ponger sylter sayer then we? Take her in steade of the other. Samson sayd vnto them: Now am I more blamelesse then the Philistines, and therfore

wyl I do them displeasure.

And Samson went out, and caught thre hundred foxes, and toke fyrebrandes, and fastened taylor to taylor, and put a fyre brand in the myddes betwene two tayles. And wha he had set the brandes of fyre, he sent the out ^(that they myght runne abrode, which went immediately) into the stading corne of the Philistines, and burnt vp both the repd corne and also the standing, with the bynepardes and olyues. Then the Philistines sayde: who hath done this? And it was tolde them that Samson the sonne in lawe of the Chamnite, because he had taken hys wyfe, and geuen her to hys copanion. And the Philistines came vp and burnt her and her father with fyer.

And Samson sayde vnto them: Though ye haue done this, yet wyl I be aduenged of you, and then I wyl cease. And he smote them legges and thyghs with a myghtye plague. And then he went and dwelt in the caue of the rocke Etam.

Then the Philistines came vp, & pitched in Juda, and laye in ^{(a place, that was afterwards called) Lehi} ^(that is a Jawe bone, wher theyr host was scattered abrode). And the me of Juda sayde, why are ye come vp vnto vs? They answered: to binde Samson are we come vp, and to do to hym as he hath done to vs. Then thre thousande men of Juda went downe to the caue of the rocke Etam, and sayde to Samson: wottest thou not that the Philistines are rulers ouer vs? Wherfore then hast thou done thus vnto vs? He answered them: as they dyd vnto me, so haue I done vnto them.

And they sayd vnto hym agayne: we are come downe to bynde the, and to deliuer the into the hand of the Philistines. And Samson sayd vnto them: swere vnto me ^(and pntwades me) that ye shall not sal vpon me your selues. They answered hym, sayenge: No, but we wyl bynde the, and deliuer y vnto their handes: But we wyl not kyll the. And they boude him with two new cordes, & brought hym from the rocke. And when he came to Lehi, the Philistines shewed agaynst him. And the spete of the Lorde came vpon hym, and the cordes that were vpon hys armes, became as flaxe that was burnt w fyer, for the bandes lowled from of hys handes. And he founde a rotten Jawe bone of an asse, and put forth hys hande, and caught it, and slue a thousande men therwith.

And Samson sayde: with the Jawe of an asse, haue I made heapes of them: with the Jawe of an asse haue I slaine a thousand men. And when he had left speakyng, he cast awaye the Jawe bone out of hys hand, and called the place: Ramath Lehi. ^(That is by interpretacion the leftryng up of the Jawe bone). And he was sore a thyrt, and called on the Lorde, & sayde: Thou hast geuen this great victory,

in the bande of thy seruaut. And now I must dye for thy sake, and fall into the handes of the vncircumcised. But God brake a great toth that was in the Jawe, and ther came water therout. And when he had dröcke, his sprete came agayne, and was refreshed, wherfore the name therof was called, vnto this daye, the well of the caller on, which came of the Jawe. And he iudged Israell in the dayes of the Philistines, twenty yeaers.

The .xviij. Chapter.

Samson lyeth by the gates of Gaza: He was deceived by Dalila: She pulleth downe the house vpon the Philistines, and dyeth with them.

Ihen wente Samson to Azath, *and sawe ther an harlot, and went in vnto her. And it was tolde the Azathites, sayeng: Samson is come hither. And they went aboute, & layde awayte for hym there. all nyght in the gate of the cite, and were still all the nyght, saying: in the mornynge whan it is daye, we shall kyl hym. And Samson toke his rest tyll mydnyght, & aroise at mydnyght, and toke the doers of the gate of the cite, and the two syde postes, and rent them of, with the barre and all, and put them vpon his shoulders, and carped them vnto the top of an hyll, that is before hebron.

And after this, it fortuneth, that by the ryper of Sorok, he loued a woman, called Dalila: vnto whom came the Lordes of the Philistines, and sayde vnto her: perswade hym, and se wherein his great strenght lieth, and by what meane we maye overcome him that we maye bynde him, to byng him vnder, and euery one of vs shal geue the alenen hundred syluerlynges.

And Dalila sayde to Samson: Oh, tell me where thy great strenght lieth, and how thou myghtest be bounde, and brought vnder. Samson answered vnto her: If they bynde me with seuen grene withes y were neuer dyed, I shalbe weake as other men. And then y lordes of y Philistines brought her seuen wythes that were yet grene and neuer dyed, and she bounde hym therewith. Not withstandinge she had men lyng in wayte with her in the chaubze. And she sayd vnto hym: the Philistines be vpon the Samson. And immediatly he brake the cordes as a strynge of towne: (that is to sayne) breaketh, when it fealeth fier. And so his strenght was not knowne.

And Dalila sayde vnto Samson: Se, y hast mocked me & tolde me lyes. Now therfore tel me, wherwith y mightest be bounde. He answered her: yf they bynde me with new ropes that neuer were occupied, I shalbe weake, and as another man. Dalila therfore toke new ropes, and bounde hym therewith, and sayde vnto him: the Philistines be vpon the Samson. And there were lyes of

wayte in the chamber, & he brake them from of hys armes, as they had bene but a threde. And Dalila sayde vnto Samson: yhereto thou hast begyled me, and tolde me lyes: yet tell me, how thou myghtest be bounde. He sayde vnto her: If thou plattedest the wylokes of my head with an heare lace. And she fastened them with a nayle, and sayde vnto hym: the Philistines be vpon the Samson. And he awoke out of his slepe, & plucked awaye the nayle, that was in the plattinge with the heare lace. And she sayde vnto hym agayne: how canst thou saye that thou louest me, when thyne herte is not with me? beholde, y hast mocked me thys thre tymes, & hast not tolde me, wherin thy greates strenght lyeth. And as she laye vpon him with her wordes continually vexyng of hym, hys soule was encombred euen vnto the death. And so he tolde her all his herte, & sayd vnto her: there neuer came raser vpon myne heed, for I haue bene an abstayner: (that is to saye consecrate) vnto God, euen from my mothers wöbe: therfore whan I am shauen, my strenght wyll go from me, and I shal waxe weake, and be lyke all other men. And when Dalila sawe that he had tolde her all his herte, she sent and called for the lordes of y Philistines, sayeng: come vpyet this once, for he hath shewed me all hys herte.

Then the lordes of the Philistines came vnto her, & brought y money in their handes. And she made him slepe vpon her knees: & she toke hys heere downe in her lappe, & she sent for a man, & he byd shaued of the seuen lockes of his heed, & begane to vexe him, & his strenght was gone fro him. And she sayde: the Philistines be vpon the Samson. And he awoke out of his slepe, & sayd: I wil go out now as at other tymes before, & shake my selfe, & he wist not y the Lord was departed fro him. But the Philistines toke hym, and put out his eyes, & brought hym downe to Azath, & bounde hym with two fetters of brasse. And he byd grynde in the prison house, howbeit the heere of hys head beganne to growe agayne after that he was shauen.

Then the lordes of y Philistines gathered them together, for to offer a solempne offryng vnto Dagon theyr God, and to reioyse: for they sayde, oure God hath deliuered Samson oure enemy into oure handes. And when the people sawe hym, they prayled theyr God: for they sayde: oure God hath deliuered into oure handes oure enemy, and destroyer of oure countrey, whych shew manye of vs. And when theyr hertes were merue, it fortuneth, that they sayde: sende for Samson, that he maye make vs laugh. And they fetter Samson oute of the prison house, and he played before them, and they set hym betwene the pylers. And Samson sayde

sayd vnto the ladd that leed him by the hand: sett me that I maye touche the pylers, that the house stande vpon, and that I maye leane to them. And the house was full of men & women. And there were all the lordes of the Philistines. And there were vpon the rounse a thre thousande men and women, that behelde whyle Samson played.

And Samson called vnto the Lord, and sayde: O Lord God, thyncke vpon me, and strengthen me, at thys tyme onlpe, O God, that I maye be aduenged of the Philistines for my two eyes. And Samson caught the two middell pylers on which the house stode, and on which it was bozne vp, the one in hys ryght hande, and the other in hys lefte, and sayde: my soule shall dye with the Philistines, and bowed them with all hys myghte. And the house fell vpon the lordes and vpon all the people that were therein. And so the deed which he siewe at hys deeth, were moother then they whych he siewe in hys lyfe. And then hys brethren and al the house of hys father came downe, & toke him vp, & brought hym, and buryed hym betwene zarah and Estahol, in the buryng place of Manoah hys father. And he iudged Israell twenty yeaers.

The .xviij. Chapter.

Of Micah whose mother made hym an Idol of syluer.

There was a man in most Ephraim named Micah, and he sayde vnto hys mother: the leuen hundred syluerlynges that were taken fro the, aboute which thou cursedst, & spakest it in myne eares. Behold, the syluer is with me, I toke it awaye. And hys mother sayde: blessed be y my sonne, in y Lord. And when he had restored the leuen hundred syluerlynges to his mother agayne, his mother sayde: I bowed the syluer vnto y Lord of myne hande for the my sonne: that y shuldest make a grauen ymage and an ymage of metall. Now therfore, I wyll geue it the agayne. And when he restored the monney agayne vnto his mother, his mother toke two hundred syluerlynges, and gaue them to a goldsmith, which made therof a graue ymage, and a ymage of metall, and it was in the house of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim, (that is to saye, a garment for the piete, and Idols,) and fylled the hande of one of hys sonnes which became hys preste. * In those dayes there was no kyng in Israel, but euery man byd that which was good in hys awne eyes.

And there was a ponge mā out of Bethlehem Juda, of the kynred of Juda: which ponge man was a Leuite, & iourneled ther. And the man departed oute of the cite of

Bethlehe Juda, to go dwel where he coude fynde a coueniet place. And he came to most Ephraim, to the house of Micah as he iourneled. And Micah sayde vnto hym. whence comest thou? The leuite answered hym. I am of Bethlehe Juda, & go to dwell where I maye fynde a place: (and where I maye fynde it to be for my profit.) And Micah sayd agayne vnto him: dwell with me, and be vnto me a father and a preste. And I wyll geue the ten syluerlynges by yeaer, two garmentes, and thy meate and dryncke.

And the Leuite was content to dwell with the man, and was vnto hym as one of hys awne sonnes. And Micah consecrated y hāde of the leuite, and the ponge man became his preste, and was in the house of Micah. Then sayde Micah: now I am sure, that the Lord wyll be good vnto me, seynge: I haue a leuite to my preste.

The .xviij. Chapter.

The chyldren of Dan take the goddes and the preste of Micah awaye. They destroye Laish, & aucte byde it agayne.

In those dayes *there was no kyng in Israel. And in those dayes the tribe of Dan sought then an inheritance to dwell in * for vnto y tymes there fel none inheritance vnto them amonge the trybe of Israel. And the chyldren of Dan sent of their kyndred fyue actyue men in feates of warre oute of theyr coastes, euen out of zarah and Estahol, to vexe the lande and searche it out, and sayde vnto the: go, and searche out the lāde: which whan they came to most Ephraim, euen to the house of Micah, they lodged ther. And whē they were in the house of Micah, they knewe the voyce of y ponge mā the leuite: and when they turned in thyther, they sayde vnto hym: who brought the hyther? what makest thou in thys place? and what hast thou here? And he answered them: thus and thus dealed Micah with me, and hath hired me, and I am become hys preste. And they sayde vnto hym agayne: Alke coucell now of God, y we maye knowe, whether the waye whych we go, shalbe prosperous, or no. And the preste sayde vnto them: go in peace, for the Lord gydeth your waye which ye go.

Then the fyue mā departed, and came to Laish, and sawe the people that were therein, how they dwelt careles, after the maner of y Sydonis, styll, and without castynge of parrelles: and that no man made any trouble in the land, or vsurped any domynio, but were farre from the Sidons, and had no busines with other men. And they came vnto theyr brethren, to zarah & Estahol. And their brethren sayd vnto them: what haue ye done?

And they answered: Arysle, that we maye C
C iij go vp

* Num. xxi. a go vp agaynst them, * for we haue sene the lande: surely a very good one. And do ye fytt stil: be not slouthful to departe: But come to conquer the lande: (it shalbe no labour.) If ye will go, ye shall come vnto a people that casteth no pavelles, & it is a very large countre: which God hath geuen into your handes. It is also a place, which doth lacke nothyng & is in the world.

And there departed thence of the kynred of the Danites, euen out of Zarahah and Esthaol, syxe hundred men appoynted with instruments of warre. And they went vp, and pitched in Kariat Sarim which is in Iuda. Wherfore they called the place, the hoost of Dan, vnto this daye: and it is on the backsyde of Kariat Sarim. And they went thence vnto mount Ephraim, & came to the house of Micah. Then answered the fyue men that went to spye out the countre of Laish, & sayde vnto their brethren: wot ye not y there is in these houses an Ephod, & Theraphim, a grauen ymage, & an ymage of metall: Now therfore conspyde what ye haue to do.

And they turned thitherwarde and came to the house of y pong man the Leuite, euen vnto the house of Micah, and saluted hym peably. And the syxe hundred men gyrded with weapons of warre, which were of the chyldren of Dan, stode by y enterpyng of the gate. And the fyue men that wnt to spye out the lande, went in thither and toke the kerued ymage, and the Ephod, Theraphim, & the ymage of metall. And the prest stode in the enterpyng of the gate with the syxe hundred men y were armed vnto batayl, whyle the other wente into Michas house, and set the kerued ymage, the Ephod, Theraphim, and the ymage of metall. Then sayd y prest vnto the: what do ye? They answered hym: holde thy peace, & laye thyne hande vpon thy mouth, and come with vs, to be our father & prest. Is it better for the to be a prest vnto the house of one man, then to be a prest vnto a trybe or a kynred in Israel? And the prest was glad and toke the Ephod, and Theraphim, and the grauen ymage, & went with the people. And they turned and departed, and put the chyldren, the catell and there other substance before them.

And when they were a good waye from the house of Micah, the men that were in y houses, and in Michas house, made an outcrye, and folowed after the chyldren of Dan, and called vnto them. And they turned their faces, and sayde vnto Micah: what ayleth the, y thou makest an outcrye? And he sayd: ye haue taken awaye my goddes whych I made, and also the prest, & go your wayes with the. And what haue I more? how then saye ye vnto me, what ayleth the? And the chyldren of Dan sayde vnto hym: let not thy

voyce be hearde amonge vs, lest angere fellows rise vpon the, and thou loose thy lyfe with the lyues of all thyne household. And so the chyldren of Dan wente they wayes. And when Micah sawe that they were to stronge for hym, he turned and went backe vnto his house agayne.

And they toke the thynges which Micah had made, & the prest which he had, & came vnto Laish, euen vnto a people that were at rest & without mistrust, & smote them with the edge of the swerd, & burnt the cytie with fyre. And there was no mā to helpe, because Laish was farre from Sidon, & they had no medelyng with any other man. And the cyte stode in the valey that lyeth by Betharchob. And they bult the there a cytie, & dwelt therein. * And called it Dan, after y name of Dan their father which was bozne vnto Israel. Howbeit, in very dede the name of the cytie was Laish at the begynninge.

And the chyldren of Dan set them vp the grauen ymage. And Jonathan the sonne of Gerson, the sonne of Manasses and his sennes were the prestes in y trybe of Dan vntill they were carryed awaye out of the land captyue. And they sett them vp the kerued ymage which Micah made, all the whyle y the house of God was in Silo.

The xix. Chapter.

Of the Leuyte, whose wyfe was vylanously kyllid in Gibeā.

In thosedayes, when there was no kyng in Israel, that a certayn leuyte soger carynge on the syde of mount Ephraim, toke to wyfe a concubyne out of Bethlehem Iuda: and his concubyne playd the whoze by hym, and went awaye from hym, vnto her fathers house to Bethlehem Iuda, and there continued foure monethes. And her husbande arose, and went after her, to speake frendely vnto her, and to bring her home agayne, hauyng his ladd with hym, and a couple of asses. And he brought him vnto her fathers house, and when the father of the damosell sawe hym, he reioysed of his comyng. And his father in lawe the damosells father kept him. And the Leuyte abode with hym thre dayes, and so they dyd eate and drinke, and lodged there.

The fourth daye whan they arose erly in the mornyng, the man stode vp, to departe. And the damoselles father sayd vnto his sone in lawe: confort thyne hert with a morsell of bread, & then go your waye. And they fate downe, and dyd eate and drinke both of them together. And the damoselles father sayd vnto the man: Be content I praye the, & tarye all nyght, and let thyne herte be mery. And when the man stode vp to departe, his father in lawe compelled him to turne agayne: and to

and to tarye all nyght there. And he rose vperly the fyfth daye to departe, and the damoselles father sayde, comforte thine herte: & they taried vntill after middaye. And they dyd eate bothe of them to geather.

And when the man arose to departe with his concubine and his ladd, his father in lawe the damoselles father sayde vnto hym: beholde, the daye gothe fast awaye & draweth towarde euen, tarye all night: at y least waye tarye this daye here, that thyne hert maye be mery. And to morowe get thou erlye vpon your waye, that thou mayest get the to thy tent. Neuerthelater the man wolde not tary, but arose and departed, and came as ferre as Jebus, (which is Jerusalem) and his two asses laden, and his concubine and his ladd with him. And when they were fast by Jebus the daye was sore spent, and the younge man sayd vnto his master: come I praye the and let vs turne in, into this cytie of the Jebusites and lodge all night there. His master answered him: we will not turne to a straunge cytie that are not of the chyldren of Israel: we will go forth to Gibeā. And he sayd vnto his ladd, go forwarde, and we shall come to one of these places to lodge all night ether in Gibeā or in Rama: And they went forwarde vpon they waye, and the sonne wet downe vpon them, when they were fast by Gibeā which belongeth to them of Ben Jamin. And they turned thitherwarde to go in, and lodge all nyght in Gibeā. And when he came, he sat him downe in a street of the cytie, for there was no man that toke them to lodgyng. And behold, there came an olde man from his worke, out of the felde at eue, which was also of mount Ephraim, & dwelt as a stranger in Gibeā. But the men of the place were the chyldren of Zebulun. And when he had lyfte vp his eyes, he sawe a wayefaring man in the streete of the cytie. And the olde man sayde: whether goest thou? And whence comest thou? He answered him: we come from Bethlehem Iuda towards the syde of mount Ephraim: from thence am I, and I wnt to Bethlehem Iuda, and go now to the house of the Lord. And there is no mā that receaueth me to house. We haue strawe and prauender for oure asses, and bread & wyne for me and thy handmayde, and for the ladd that is with thy seruauit, and we lacke nothyng.

The olde man sayd: peace be with the, all that thou lackest shalt thou fynde with me: onelye abyde not in the streete all nyght, and so he brought him into his house, and gaue fodder vnto his asses. And they washed their fete, and dyd eate and drinke. And as they were makynge their berttes mery, beholde, the men of the cytie which were wicked, set the house rounde aboute, and thrust at

the doore, and spake to the man of the house, the olde man, sayinge: bringe forth the man that came into thyne house, that we maye knowe hym.

And the man of the house, the olde man went out, and sayde vnto the, Oh, naye my brethren, do not so wickedlye, sayng that this man is come into myne house: do not so vnmere a thing. Beholde, here is my daughter a mayden, and this mannes concubine, them I will bringe out now vnto you, and humble them, and do with them what semeth you good: but vnto this man, do not so abhominable a thinge. But the men wolde not hearken to him. And the man toke his concubine, and brought her out vnto the, which linewe her, and abused her, all the nyght, euen vnto the mornyng. And when the daye beganne to sprynge, they let her go.

And then came the woman in the dawning of the daye, & fell downe at the doore of the mannes house, where her Lord was, till it was daye. And her Lord arose vp in the mornyng, and opened the doores of y house, and went out to go his waye. And beholde, the woman, euen his concubine laye a longe before the doore of the house, & her handes stretched out vpon the threshold. And he sayde: (thynkinge her to haue bene asleepe) sayde vnto her: vp and let vs be goynge. But she answered not. Then the man (perceauyng that she was dead) toke her vp vpon an Ass, and stode vp, and gat him vnto his awne home. And when he was come vnto his house, he toke a knyfe, & caught his concubine, and deuided her with the bones into twelue peces, and sent her into all quarters of Israel. And all that sawe it, sayde: there was no soche dede done or sence the chyldren of Israel ca out of Egypt vnto this daye, & consyde the matter, take aduise ment, and saye poure myndes.

The xx. Chapter

The battell of the Israelites agaynst the trybe of Ben Jamin for the Leuites wyfe which was kyllid.

Ihen all the chyldren of Israel went out: and the congregacyon was gathered together as it had bene but one man, euen from Dan to Bersaba and vnto the lande of Gilead, vnto the Lordes in Mizpa, and there stode folke out of al quarters and of all the trybes of Israel, in the congregacyon of the people of God, foure hundred thousande fote men that drewe swerdes. And whan the chyldren of Ben Jamin hearde that the chyldren of Israel were gone vnto Mizpa, and had sayde. O ye chyldren of Israel, tell vs how this wickednesse happened. And the Leuite, the womans husbande that was slayne, answered and sayde, I came into Gibeā that is in Ben Jamin with my concubyne to lodge

lodged all nyght. And the men of Gibeon rose agaynst me, and set the house round aboute vpon me by nyght, and thought to haue slayne me: and my concubynne haue they so forced, that she is deed. And I toke my concubynne, and cutt her in peces, and sent her thorow out all the landes of the enheritaunce of Israel. For they haue committed abhominacyon and folly in Israel. Beholde, ye are all chyldren of Israel. Donde thys matter, and geue youre aduys in the case.

And all the people arose, as it had ben one man, saying, there shall not a man of vs go to his tene, nether turne into his house. But this shalbe it that we wyl do to Gibeon: we will go vpon by lotte agaynst it. And we will take ten men of the hundred thowse out all the trybes of Israel, and an hundred of the thowse, and a thowse out of ten thowse, to sett vitale for the people to make that they maye go agaynst Gibeon. Ben Jamin, because of all the abhominacyon, that they haue wrought in Israel. And so all the men of Israel gathered to geather agaynst the cytie, kytte to geather, as it had ben but one man. And the trybes of Israel sent men thorow all the trybe of Ben Jamin sayinge

* Josu. xxi. b

* what wyckednesse is this that is happened amonge you? Now therfore deliuer vs the men, those chyldren of Belial which are in Gibeon, that we maye sleie them, and put awaye euell from Israel.

Neuerthelater the chyldren of Ben Jamin wolde not heeke vnto the voyce of their brethren the chyldren of Israel: but gathered them selues to geather out of the cyties vnto Gibeon, to come out and fight agaynst the chyldren of Israel. And the chyldren of Ben Jamin were nombred at that tyme, out of the cyties. xxvi. thousand men that drew swerdes, besyde the inhabitants of Gibeon, which were nombred seven hundred chosen men.

And amonge all these folke were seven hundred left handed men, which euery one coulde flyng stones at an heare breadeth, and not myste. And the chyldren of Israel besyde Ben Jamin, were nombred foure hundred thowse men that drew swerdes, ad were all men of warre.

brought them to the erth.

And the folke of the chyldren of Israel plucked vp their hertes, and wet to agayne, ad made batell in the same place where they dyd the fyrst daye. And the chyldren of Israel went vp, and wept before the Lord vnto euen, and asked of the Lord, saying, Shall we go agayne to battell agaynst the chyldren of Ben Jamin oure brethren? And the Lord sayde: go vp agaynst the. And the chyldren of Israel came out agaynst the chyldren of Ben Jamin the seconde daye. And the chyldren of Ben Jamin went agaynst them out of Gibeon, the seconde daye, and destroyed to the erth of the chyldren of Israel once agayne. xviij. thowse men that drew swerdes euery man of them.

Then the chyldren of Israel and all the people went vp and cam vnto Bethel, and wepte and sat there before the Lord, and fasted the same daye vnto eue, & offered burnt-offerynges and peaceofferynges before the Lord. And the chyldren of Israel asked the Lord: for there was the arke of the apoyntment of God, in those dayes. And Phinehes the sonne of Eleazar, the sonne of Aaron waytyng vpon it at that tyme, sayde: Shall I get me vp to go out any moare to battell agaynst the chyldren of Ben Jamin my brethren, or shall I cease? The Lord sayde: go, for to morowe I will deliuer the into youre handes. And Israel sett layres a wayte rounde about Gibeon. And the chyldren of Israel wet vp agaynst the chyldren of Ben Jamin the thyrde tyme, and put them selues in araye agaynst Gibeon, as twyse before. And the chyldren of Ben Jamin came out agaynst the people, and were drawen awaye from the cytie: And they beganne to smyte of the people deed (as twyse before, by two hye wayes of which one gothe vp to Bethel ad the other to Gibeon thowse the felde) vpon a thyrtye men of Israel. And the chyldren of Ben Jamin sayde: They are fallen before vs, as at the fyrst. But the chyldren of Israel sayde: let vs flye and plucke them awaye from the cytie, vnto the hye wayes.

And all the men of Israel rose vp out of their place, and put them selues in araye at Baal Thamar. And lyke wyse the layres in wayte of Israel came forth out of their places, euen out of the medowes that were aboute Gibeon, & came agaynst Gibeon: ten thowse chosen men out of all Israel, and there was a soze battell. But the other wyl not that so great euill was so nye them. And the Lord plagued Ben Jamin before Israel, & the chyldren of Israel destroyed of the Beniamites the same daye. xxv. thowse and a hundred men, that drew swerdes euery one of them. And whan the chyldren of Ben Jamin sawe that they were put to the worst, the men of Israel

Israel gaue rowme to the Beniamites, because they trusted vnto the layres in wayte which they had layde besyde Gibeon. And the layres in wayte halted, and ranne vpon Gibeon, and went and smote all the cytie with the edge of the swerde. And an apoyntment had the men of Israel from the layres in wayte that they shulde make a greatesmoke rise vp out of the cytie. And whan the men of Israel fledd in the battell Ben Jamin began to smyte deed of the chyldren of Israel, aboute a thyrtye parsonnes, and sayde: the other are put to the worst before vs, as in the fyrst battell. But whan there began to arise out of the cytie a pyler of smoke, the Beniamites looked backe: and beholde, the wastynge of the hole cytie began to ascende vnto heauen.

When the men of Israel also turned agayne, the men of Ben Jamin were abashed: for they saw that euell approached them. And therfore they turned their backs before the men of Israel vnto the waye that leade to the wilderness, but the men of warre ouertoke the. And besyde that, they which came out of the cytie, destroyed them in the myddle of them. And thus they compassed the Beniamites aboute, and chased them to Menuha, and ouerranne them to Gibeon on the east syde: and there were slayne of Ben Jamin. xviij. thowse, which were all men of warre. And they turned and fledd to the wilderness warde, and vnto the rocke of Rimmon. And the other slue by the waye of the rest of them, fyue thowse men, and stycked vnto them, vntill they cam to Giddom and slue two thowse men of them. So that all that were slayne that same daye of Ben Jamin were. xxv. thowse men that drew swerdes, which were all men of warre: onely. vi. hundred men turned and fledd to the wilderness, vnto the Rocke of Rimmon, and abode there. iij. monethes. And the men of Israel turned backe agayne vnto the chyldren of Ben Jamin, & smote them with the edge of the swerde in the cyties, bothe man and beast and all that came to hande, and sett on fyre all the cyties that they coulde come by.

The. xxi. Chapter.

The inhabitants of Gilead are utterly destroyed.

And euery man of Israel sware in Mizpa, sayinge: there shall none of vs geue his daughter vnto any of Ben Jamin to wyfe. And the people came to Bethel & abode there tyll euen before God, & lyfte vp their voyces and wept sore, and sayde. O Lord God of Israel, why is thys

chaunced in Israel, that there shulde be thys daye one trybelackynge in Israel? And on the morow the people rose vp by tyme, and made there an altare, and offered burnt-offerynges and peaceofferynges.

And the chyldren of Israel asked, who are they amonge all the tribes of Israel, that came not vp with the congregacyon vnto the Lord? for they had made a greatesmoke rise vp to the Lord to Mizpa, sayinge: he shall suerlye dye. And the chyldren of Israel had pytie on Ben Jamin they brethren, and sayde: there is one trybe cut of from Israel thys daye: what shall we do vnto the remnaunt of them, that they maye haue wyues? we haue sworn by the Lord, that we will not geue the of oure daughters to wyues. And they sayde: Is there any of the trybes of Israel, that came not vp to Mizpa to the Lord? And beholde, there came none of the inhabitants of Jabes Gilead vnto the host and congregacyon. For the people were bewed: and beholde, there were none of the inhabitants of Jabes Gilead there. And they sent thither a multitude, euen. xij. thowse men of the strongest of them, and commaunded them, sayinge: go and smyte the inhabitants of Jabes Gilead with the edge of the swerde, both women and chyldren. * And this is it that ye shall do: utterly destroye all the males and all the women that haue lyeuen by men. And they founde amonge the inhabitants of Jabes Gilead foure hundred damoselles, virgines, that had knowen no man, by lyeing with any male. And they brought them vnto the host to Silo, which is in the lande of Canaan.

* Josu. xxi. c.

And the hole congregacio sent and spake with the chyldren of Ben Jamin that were in the Rocke of Rimmon, and called peccablye vnto them: and Ben Jamin came agayne at that tyme, and they gaue them wyues, which they had laued alyue of the women of Jabes Gilead. But they suffysed them not. And the people had compassyon on Ben Jamin, because that God had made a gappe in the trybes of Israel. And then the elders of the congregacyon, sayde: what shall we do to the remnaunt of them, to get them wyues, seinge all the wyues of Ben Jamin are destroyed? And they sayde: there must be an inheritaunce for them that be escaped of Ben Jamin, that a trybe be not destroyed out of Israel: howbeit, we maye not geue them wyues of oure daughters. For the chyldren of Israel had sworn, sayinge: cursed be he, that geueth a wyffe to Ben Jamin.

Then they sayde: beholde, there is a feast of the Lord yearly in Sylo, which is on the northsyde of Bethel, and on the east syde of the waye

the waye that goeth from Bethel to Sichem and south from Libanon. Therefore they commaunded the chyldre of Ben Jamin, saying: go and lye in waye in the vnyrardes. And when ye se that the daughters of Silo come out to daunce in a rowe, then come ye out of the vnyrardes, and catch you euery man a wyfe of the daughters of Ben Jamin. And when they fathers or brethren come vnto vs to complayne, we wyll saye vnto them: haue pytie on vs for theyr sakes, because we reserued not to eche man his wyfe in tyme of warre. Neither haue ye geuen vnto the, that ye shulde synne at this tyme.

And the chyldren of Ben Jamin dyen so: and toke them wyues accordynge to the nombre of them that daunced, whom they caught. And they went, and returned vnto theyr inheritaunce, and repayed the cyties, and dwelt in them.

And the chyldre of Israhell departed thence at that tyme, and wet euery man to hys trybe, and to hys kynred, and went out from thence euery man to hys inheritaunce. * In those dayes there, was no kynge in Israhell: but euery man dyd as which seemed ryght in his awne eyes.

The ende of the booke of Judges, called in the hebreue Sophim.

The booke of Ruth.

The fyrst Chapter.

Elimelech goeth with hys wyfe and chyldren into the lande of Moab.

In fortunē, that in the dayes of a certayne iudge: whē the Judges iudged, there fell a darth in the lande, and a certen mā of Bethlehem Juda went for to sojourne in the countrey of Moab: he and hys wyfe, and hys two sonnes. The name of the man was Elimelech, and the name of hys wyfe, Naomi: and the names of hys two sonnes were, Mahlon and Chilion, and they were Ephraimites, out of Bethlehem Juda. And whē they came into the land of Moab, they continued there. And Elimelech Naomis husband dyed, and she remayned with her two sonnes, which toke them wyues of the nations of the Moabites: the ones name was Orpha, and the others Ruth. And they dwelled there about a ten yere. And Mahlon

and Chilion dyed also euen both of them, and the woman was left desolate of her two sonnes and of her husbāde. Then toke she vp with her daughters in lawe, and returned from the countrey of Moab: for she had heard saye in the countrey of Moab, how that the Lorde had visyted hys people, and geuen them byed. Wherefore she departed out of the place where she was, and her two daughters with her. And they went on theyr waye to returne vnto the lande of Juda. And Naomi sayde vnto her two daughters in lawe: go and returne eche of you vnto your mothers house: and the Lorde deale as kyndlye with you, as ye haue dealt with the deed, and with me. And the Lorde geue you, that you maye fynde rest, ether of you in the house of her husbāde. And when she kyssed them, they lyst by theyr voyce, and wepte, and sayde vnto her: we wyll go with the vnto thy folke. And Naomi sayde: turne agayne my daughters: for what cause wyll you go with me? Are ther any mo chyldren in my wombe, to be your husbādes? Turne agayne my daughters, and go: for I am to olde to haue an husbāde. And yf I sayde, I haue hope, yf I toke a man also this nyght: yet and though I had all readye borne sonnes, wolde ye tarye after them, tyll they were of age: or wolde ye for the so long refrayne from takynge of husbādes? Not so my daughters: for it greueth me moch for youre sakes, that the hande of the Lorde is gone out agaynst me.

And they lyst by their voyces, and wepte agayne, and Orpha kyssed her mother in lawe, but Ruth abode still by her. And Naomi sayde: se, thy syster in lawe is gone backe agayne vnto her people and vnto her goddes: returne thou after her. And Ruth answered: entreate me not to leaue the, and to returne fro after the: for whether thou goest, I will go also, & where thou dwellest, there I will dwell: thy people shal be my people, and thy God my God. Where thou dyest, there will I dye, and there will I be buried. The Lorde do so ad so to me, yf ought but death onelye departe the and me asondre.

When she sawe she was stedfastly mynded to go with her, she left speakeynge vnto her. And so they went both, vntill they came to Bethlehem. And when they were come to Bethlehem, it was nopsed of the thow all the cytie, and the women sayd: is not this Naomi? And she answered the: call me not Naomi, (that is to saye, be my selfe) but call me Mara, (that is to saye, bitter.) for yf Almyghty hath made me verry bytter. I went out full: and yf Lorde hath brought me home agayne emptye. Why then call ye me Naomi: seynge the Lorde hath humbled me, and the almyghty hath brought me vnto aduersyte? And so Naomi

Naomi with Ruth the Moabite her daughter in lawe returned out of the countrey of Moab, and came to Bethlehem, in the begynninge of barley harveste.

The ij. Chapter.

Ruth gathereth corne in the felde of Booz.

Now Naomis husband had a kinsman of strenght, and myght, (which was of the kynred of Elimelech) named Booz. And Ruth the Moabite sayd vnto Naomi: let me go to the felde, and geather eares of corne: (such as the reapers leaue) after any man in whose syght, I fynde grace. And she sayde vnto her: go my daughter. And she went, and came to the felde, and geathered after the reapers, and her chaunce was, that the same felde pertayned vnto Booz, which was of the kynred of Elimelech. And behold, Booz came from Bethlehem, and sayd vnto the reapers: the Lorde be with you. And they answered him: the Lorde blesse the. The sayd Booz vnto his younge man that stode by the reapers. Whose damosell is this? And the younge man that stode by the reapers, answered, and sayde: it is the Moabite damosell, that came with Naomi out of the countrey of Moab, and she sayde vnto vs: Oh, let me lease & geather after the reapers, the eares that remaine: and so she came, and hath continued euen from the moornyng vnto now, save that she taried a litle in y house.

Then sayde Booz vnto Ruth: hearest thou my daughter: go to no nother felde to geather, neher go from hence: but abyde here by my maydens. Let thine eyes be on the felde that they reape, and go thou after the maydens. Haue I not charged the younge men, that they shal do y no hurt? Whereouer when thou art a thyrt, go vnto the vessels, and drinck of that which the laddes haue drawē.

Then she fell on her face and bowed her selfe to y grounde, and sayd vnto him: how is it that I haue founde grace in thine eyes, ad that thou shuldest knowe me, seing I am an aliaunt?

And Booz answered and sayde vnto her: all is tolde ad shewed me, that thou hast done vnto thy mother in lawe, sence y death of thyne husbāde, how thou hast left thy father and thy mother, and y lande where thou wast borne, ad art come vnto a nacio which thou knewest not in tyme passed. The Lorde quyte thy worcke, and a full rewarde be geuen the of the Lorde God of Israhell, vnder whose wynges thou art come to abyde. The she sayde: let me fynde fauoure in thy syghte my Lorde, thou that hast comforted me, and spoken hartely vnto thy mayde, which yet ain not like vnto one of thy maydens. Booz sayde vnto her agayne: in tyme of refection come thou hither, and eate of the byed, and

dypp thy soppe in the vinegre. And she sate downe by y reapers, & he reached her a parched corne: of the which she dyd eate, ad was sufficed, and left parte. And when she was rylen vp to geather, Booz commaunded hys younge mē, saying: let her geather eue amonge the heapes, and forbydde her not. And leaue her some of the sheues for the nonce, and let it lye, y she maye geather it vp, (without shame) and rebuke her not. And so she geathered in the felde, vntill euen, and thershed that she had geathered, and it was in measure vpon an Ephah (that is the bushell) of barleye. And she toke it vp, and went into the cytie: and when her mother in lawe had sene what she had geathered, she plucked out also, & gaue to her that she had reserued, whē she had eaten ynough. And her mother in lawe sayd vnto her: where hast thou geathered to daye? and where wroughtest thou? blessed be he, that knewe y. And she shewed her mother in lawe how she had wrought with him, and sayde: the mannes name with whom I wrought to daye is Booz. And Naomi sayd vnto her daughter in lawe: blessed be he of the Lorde, for he craffeth not to do good to the lyuing and to the deed. And Naomi sayde agayne vnto her: the man is nye vnto vs, ad of oure next kynne. And Ruth the Moabite sayde: he sayde vnto me also. Thou shalt be w my younge men, vntill they haue ended all my harvest. And Naomi answered vnto Ruth her daughter in lawe: it is best my daughter that thou go out with hys maydens, that they fall not vpon the in any other felde. And so she kept her by the maydens of Booz, to geather, vnto the ende of barley harvest and of whete heruest also: and dwelt with her mother in lawe.

The iij. Chapter.

Ruth cleaeth at Boozs feet, and is knowne bys husbāde.

When Naomi her mother in lawe sayde vnto her: my daughter, what I not seke rest for the; that thou mayst prosper? And is not Booz oure kynsman, with whose maydens thou wast? Beholde, he wenoweth barleye to nyght in the thershyngge floure: washe thy selfe therfore, and anoynt the, and put thy rayment vpon the, and gett the downe to the barne. But let not a man knowe of the, vntill he haue leaft eatynge and drynckynge. And when he goeth to slepe, marcke the place where he layeth hym downe, and then go and lyte vp the clothes, that are on his fete, and laye the downe there, and so shall he tell the what thou shalt do. And she answered her: all that thou byddyst me, I will do. And so she went downe vnto the barne, and dyd accordynge to all that her mother in lawe bade her. And when Booz had eaten & droncken, and

made

made him merce, and was gone in, to lye do-
wne besyde the heape of corne, she came soft-
lye, and lifte vp the clothes of his fete, and
layde her downe. And at mydnight the man
was asrayde and groped. And beholde: a
woman laye at his fete. And he sayde: what
art thou? she answered: I am Ruth thine had
mayde, spede thy wynges ouer thine hand
mayde, for thou art the next of the kynne.
He sayd: blessed be y in the Lorde my daugh-
ter, for thou hast shewed more goodnesse in
the later ende, then at the begynnyng, in as
moche as thou folowedest not younge men,
whether they were poore or riche. And now
my daughter feare not, I will do to the all y
thou requirest, for all the cytie of my peo-
ple doth knowe, that thou art a woman of
vertue. And it is true that I am of thy next
kynne: howebeit, there is one nyer then I.
Tary this night. And when moorning is co-
me, yf he will marie the, it is good, so let him
do. But and yf he will not haue the, as sure
as the Lorde lyueth I will haue the: lye it yll
vntill y morning. And so she laye at his fete
vntill the moorning. And she arose vp before
one coulede knowe another. And he sayde: let
no man knowe, that there came any woman
into the barne. And he sayde agayne: bringe
thy matell that thou hast vpon the, and hol-
de it vp. And whan she helde it vp, he mette
in sixe measures of Barlepe, ad layde it on
her. And he gatt her into the cytie: and whā
she came into her mother in lawe, she sayde:
how is it with y my daughter? And she tolde
her all that the man had done to her. And
sayde also: these sixe measures of barlepe ga-
ue he me, and sayd: thou shalt not come emp-
tie vnto thy mother in lawe. Then sayd she,
my daughter, syt still, vntill y knowe how
the matter will chaunce. For the man will
not be in reast, vntill he haue spynshed the
thinge this same day.

The. iij. Chapter.

*Booz taketh Ruth to wyfe, of whom he begett
eth Obed.*

When went Booz vnto the gate ad
sate him downe there: ad beholde,
the kynsmā of which Booz spake,
cam by. Vnto whom, he sayde: co-
me and sytte downe here, and cal-
led him by his name. And he turned in, and
sate downe. And he toke ten me of the elders
of the citie, and sayd: syt ye downe here. And
they sat downe. And he sayde vnto the kyns-
man: Naomi that is come agayne out of the
cōstrepe of Moab * will sell a parcell of lan-
de, which was oure brother Elimelecs. And
I thought to do the to wete, and bid the bye
it before the inhabitoures and elders of my
people. Yf thou be disposed to redeme it, do:
but and yf thou wilt not pouchase it, then
tell me, y I maye knowe. For there is none

to calenge it, saue thou, and I nexte the. And
the other answered: I will pouchase it.

Then sayde Booz, what daye thou blest
the felde of the hand of Naomi, thou must
take also Ruth the Moabite the * wyfe of
the deyd, to stete vp the name of the deyd vpon
his enheritaunce. The kynsmā answered: I ca-
not pouchase it, for marriage of myne a wne
enheritaunce: take thou my right to the, for
I cannot pouchase it. Now, this was the ma-
ner of olde tyme in Israell concerninge pur-
ches and chaunging, for to stablish all thin-
ge: that a man must plucke of his shoue, ad
geue it his neyghboure, and this was a sure
witness in Israell.

Therefore the kynsmā saide to Booz: Wye
it thou: and so dyde of his shoue. And Booz
sayde vnto the elders and vnto all the peo-
ple: ye are witnesses this daye, that I haue
bought all that was Elimelecs, and all that
was Chilion and Mahlon, of the hand of
Naomi. And moreover, Ruth the Moabite
the wyfe of Mahlon, haue I purchased to be
my wyfe, to stete vp the name of the deyd
vpon his enheritaunce, and that his name be
not put out from amonge his bretheren, and
from the gate of his place: ye are witnesses
this daye.

And all the people that were in the gate,
and the elders sayde: we are wytnesses:
the Lorde make the woman that is come in-
to thyne house, lyke * Rachel ad Lea, which
twayne dyd builde the house of Israell: do
thou also valeantly in Ephrata, and be
famous in Bethlechem. Thy house be like y
house of Pharez * whō Chamar bare vnto
Juda, euen of the seide which the Lorde shall
geue the of this younge woman.

And so Booz toke Ruth, and she was his
wyfe. And whā he wēt in vnto her, the Lor-
de gaue, that she conceaued, and bare a sonne.
And the women sayde vnto Naomi: blessed
be the Lorde, the which hath not left y with-
out a kynsmā, to haue a name in Israell, ad
that shall bring thy life agayne, and cherishe
thine olde age. For thy daughter in lawe
which loueth the, hath borne vnto him: and
she is better to the then seven sonnes. And
Naomi toke the childe, ad layde it in her lap-
pe, and became nourse vnto it. And her ney-
bours gaue it a name, saying: there is a chil-
de borne to Naomi, and called it, Obed. The
same is the father of Isai, the father of Da-
uid. These are the generacions of * Pharez:
Pharez begat Hezron: Hezron begat Ram,
Ram begat Aminadab, Aminadab begat
Nahlon, Nahlon begat Salmon, Salmon
begat Booz. Booz begat Obed, Obed be-
gat Isai, Isai begat Dauid.

**The ende of the booke
of Ruth.**

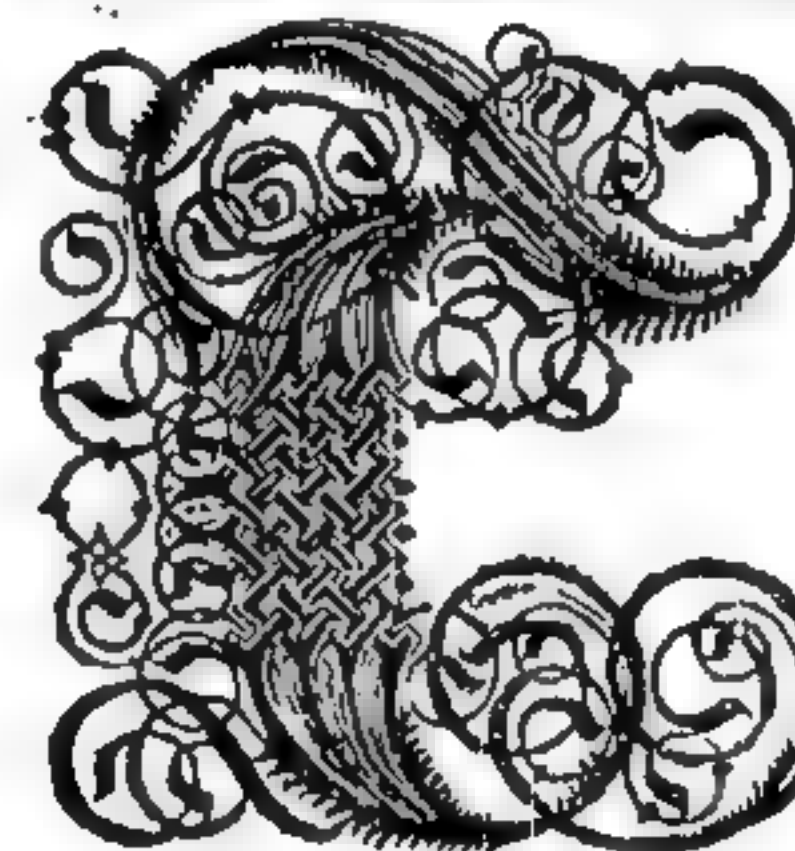
The

The fyrst booke of

Samuel called the fyrst booke
of the Iynges.

The fyrst Chapter.

Elkana hath .ii. wyues, Hanna and Phenenna.



here was
a mā of o-
ne of the
two Ra-
maths (of
y hundred of
zophim, of
mount E-
phrai) na-
med * El-
kana y son
ne of Jero-
hā. y sonne

of Elthū, the sonne of Thohu, the sonne of
zuph, an Ephrathite: whych had two wy-
ues. y one called hāna, & the other Phenenna.
And Phenenna had children, but Hanna
had none. * And the sayd mā wēt vp out of
his citie euery feassfull daye, to praye & to
offer vnto y Lord of hostes in Silo, where
were the two sonnes of Eli (Hophni & Phi-
nehas) y lordes prestes. And it fell on a so-
lemne daye, y Elkana offered, ad gaue to
Phenenna his wife & to all her sonnes and
daughters porcyōs. But vnto Hanna he
gaue a porcyōn w a heuye chere, for he loued
Hanna, and the Lorde had made her barren.
And her enemye (Phenenna) vered her soze
cōtynually, to moue her, because y lord had
made her barrē. And so did she yere by yere
as ofte as she wēt vp to the house of y lord.
And so chafed her, which wepte, ad did not
eate. The sayde Elkana her hūbād to her:
Hanna, why wepest thou? and why eatest y
not? and why is thyne herte troubled? am
not I better to the, the ten sonnes? So hā-
na rose vp after y they had eaten & droncke
in Splo. And Eli the pzeaste sate vpon a
stole by one of the syde postes of the temple
of the Lorde. And she was troubled in her
mynde, and prayed vnto the Lorde, & wepte
soze, and vowed a vowe, and sayd: O Lord

of hostes, yf thou wilt loke on the trouble
of thine handmayde, & remēbre me, and not
forget thine handmayde, but geue vnto thi
ne hāmayde a māchylde: I will geue him
vnto y Lord all y dayes of his lyfe, * & the-
re shall no easer come vpon his heed. And as
the cōtinued praying before y lord, it fortu-
ned, y Eli marked her mouth. For Hanna
spake i her herte, & her lyppes did but moue
onely, but her voyce was not heard: & ther-
fore Eli thought she had bene drōcken, and
Eli sayd vnto her: how lōg wilt y be drōc-
ken? put adwaye from the, the wyne y thou
hast. Hanna answered and sayde: not so my
Lord, I am a woman of a sorrowfull herte:
I haue droncke nether wyne noz stronge
drynck, but haue * powred out my soule
before y Lord. Count not thyne handmay-
de to be lyke a daughter of Belial, for out
of the aboundance of my heuyenes & greafe:
haue I spoken hitherto.

Eli answered her agayne: & sayde go in
peace: y God of Israell graunt the thy peti-
cyōn, y thou hast asked of hym. She sayde:
let thyne hāmayde fynde grace i thy sight
And so y woman went her waye, & dyd eat,
& loked no more so sadde. And they rose vp
earlye, & worshipped before y lord, & the re-
turned, & came to theyr house to Ramath.
And whā Elkana knew hāna his wyfe, y
Lord remēbred her: for in pzeccle of tyme
it came to passe, y she conceaued, & bare a son-
ne, & called his name Samuel (sayeng: be-
cause I haue asked him of y Lord. And El-
kana & all his house went vp to offer vnto
the Lorde, the offeringe due for y feast, & al-
so his vowe: Acuertheles, hāna wēt not
vp, but sayde vnto her hūbād: I will ta-
rye vntill y ladde be wened, & then I will
bring him y he maye appeare before y Lord,
& there abide for euer. Elkana her hūbād
answered her: do what semeth y best: tarpe
at home, vntill y halt wened hi, & I besech
y Lord, to make good his sayeg. And so the
womā abode, & gaue her sonne sucke, vntill
she wened him. And whē she had wened him
she toke hym with her, with thre bullockes
& an Ephā of floure, & a bottel of wyne, and
brought him vnto y house of y Lord in Si-
lo, & the childe was yet but tēder of age. And
they slue a bullocke, & brought in y ladd to
Eli, and she sayd: Oh my Lord: as truly as
thy soule lyueth my Lord, I am the womā
y stode before the here, praying vnto y Lor-
de. For this ladde I prayed, and the Lorde
hath geue me my desire, whych I asked of
him: and therefore I haue geuen hym vnto
the Lorde, as long as he is myte for the lor-
de. And they worshipped the Lorde there.

The. ii. Chapter.

*The song of Hanna. The offence of the sonnes
of Eli.*

Ad Hanna prayed and sayde: myne herte reioyseth in ϕ Lord, and myne horne is exalted in the Lorde. My mouth is wyde open ouer myne enemyes, for I reioyse in thy saluacyō. There is no- ne so holpe as the Lord, for without the, is nothing. Neither is there any of strength as is oure God. Take not to moche proude- lyte let olde thynges depart out of your mou- thes, for the Lorde is a God of knowledg, and his purposes come to passe. The bo- we with the myghte men are broken: and they that were weake, haue girded the sel- ues wth strength. They that were full, haue hired out them selues for breed, & they that were hongre, cease so to be, tyll the baren hath borne seuen: & she ϕ had many chyldre, is wared feble. * The Lord kylleth, and ma- keth aloue: byngeth downe to the graue and fetcheth vp agayne. * The Lorde ma- keth poore, & maketh ryche: byngeth lowe, and henneth vp on hye. * He reyleth vp the poore out of the dust, and lyfteth vp ϕ beg- ger from the dong hyll: to sett them amōge princes, and to enherett the with the seate of gloyre. For the pillers of the erth are the lordes, and he hath sett the rounde worlde vpon the. He wyll kepe the fete of hys sayn- tes, and the wycked shall kepe sylence in darcknesse, & * in his awne myght shall no mā be strōge. The lordes aduersaries shall be destroyed of hym: and out of heauē shall he thūder vpon euery one of the. The Lorde shall iudge the endes of the worlde, & shall gyue myght vnto his kyng, and exalte the horne of his anoynted. And Elkana wēt to Ramath to his house, & the ladd byd my- nistre vnto the Lorde before Eli the preaste.

But the sonnes of Eli were chyldren of Belial, and knewe not the Lord. And the preastes made a lawe for ϕ people, ϕ when- soeuer any man offered any offeringe, the preastes ladd came, while the fleshe was in seking, & a fleshope wth thre tethe in his hand, and thrust it into the pāne: kettel, cal- dren, or potte. And all that the fleshe hoke brought vp, that the preaste toke awaye. And so they did vnto all ϕ Israelites, that came thither to Silo. See & therto, before they burnt ϕ fatte, the preastes ladd came and sayd to the man that offered: geue flesch that I maye dresse it for the preaste, for he wyll not haue soddē fleshe of the, but rawe.

And yf any man sayde vnto hym: let them burne the fatt according to the dawe, & then take as moche as thine herte desyreth. The ladd wold answer him, yee, ϕ shalt geue it me now: and yf thou wylt not, I wyll take it with violence. And the synne of ϕ young- mer: was very great before the Lorde. For men abhorred the offeringe of the Lorde.

But the child Samuel ministered be-

fore the Lorde, girded about wth a lyncn Ephod. Moreover, hys mother made him a lyle coate, & brought it to him from pere to pere, whē she came vp with her hus- bande to offer the offeringe in the solempne feastes: and Eli blessed Elkana & his wyfe, and sayde: the Lorde geue the seede of thys womā, for the petyō that she asked of the Lorde. And they went vnto their awne ho- me. And the Lorde visited Hāna, so that she conceaued & bare thre sonnes & two daugh- ters. And the chyld Samuel grewe before the Lorde.

Eli was very olde, & herde all that his sonnes byd vnto all Israel, and how they laye with the women ϕ waped at the doze of the Tabernacle of wytnesse, & he sayde vnto them: why do ye soche thynges? For of all these people I heare euell reportes of you. Oh, naye my sonnes: for it is no good reporte that I heare, how that ye make the lordes people to trespasse. If one mā synne agaynst another, & daplemen maye be iud- ges: but yf a man synne agaynst the Lorde who will be his dayleman? For wth stand- yng, they hekened not vnto the voyce of their father, because the Lorde wolde slaye them. The chyld Samuel p^{ro}ph^{et}ed* and grew, and was in fauoure both wth ϕ Lorde, and also wth men.

And there cam a man of God vnto Eli, & sayd vnto him: thus sayeth the Lorde: byd not I apere vnto the house of thy father, whē they were in Egypte subiect vnto Pha- raos house. And I chose thy father out of all ϕ trybes of Israel to be my preaste, for to offer vpon myne autare, & to burne in- cense, & and to weare an Ephod before me. And I gaue vnto ϕ house of thy father all the burnt offeringes of the chyldren of Is- raell. Wherfore treade ye downe my sacri- fice and myne offeringe, which I commaun- ded to be made in the Tabernacle, & hono- rest thy chyldren aboue me, to make poure selues fatt of the first frutes of all the offe- rynges of Israel my people. Wherfore the Lorde God of Israel sayeth: I sayde, that thy house and the house of thy father shuld walke before me for euer. But now the Lorde sayeth: that he farre from me: for them that worshippe me, I will worshippe, & they ϕ despyle me, shall come to shame. Behol- de, the dayes come, ϕ I will cut of thyne ar- me, & the arme of thy fathers house, ϕ there shal not be an elder i thine house. And thou shalt se thyne enemye in the tabernacle of ϕ Lorde, & in all that welthe whiche God shal giue Israel, & there shall not be an elder in thyne house for euer. Neuerthelesse, I wyll not destroye all the males that come of the fro myne autare. But to make thyne eyes daf, & to make thyne herte melte. And all they

they ϕ be multiplyed in thyne house, * shall dye, yf they be men.

And this shal be a signe vnto the, that shall come vpon thy two sonnes: Hophny & Phinehes: euen in one dawe they shall dye both. And I wyll sterre me v ϕ a faythfull preste, ϕ shall do accordyng to my herte and mynde: And I will buyde him a sure house. And he shall walke before myne anoynted for euer. And they ϕ are left in thyne house, shall come, and crouch to him for a lyle pece of spl- ner & a cake of bread, & shall saye: put me (I praye the) in one offyce or other amonge the prestes, that I maye eate a morsell of bread.

The. iij. Chapter.

The Lorde collecteth Samuel thre tymes.

Ad the chyld Samuel mynistrd vnto the Lorde before Eli: & ϕ worde of the Lorde was precious in those dayes, nether was there any open dyspon. And it chaunced at ϕ tyme, that Eli laye in his place, and hys eyes be- ganne to waxe dymme that he coulde not se. And yf the lape of God went out, Samuel layde hym downe to slepe in the tēple of the Lorde, where the arke of God was. And the Lorde called Samuel, & he sayde, here am I, and he ran vnto Eli, & sayd: here am I, for ϕ calledst me. And he sayd: I called the not: go agayne, & slepe. And he went, and layde him downe to slepe. And the Lorde called once a- gayne: Samuel, & Samuel arose & went to Eli, & sayd, I am here, for thou dydest call me. And he answered: I called ϕ not, my son- ne. So agayne, and take thy rest: Samuel knewe not yet the Lorde, nether was ϕ worde of ϕ Lorde yet opened vnto hym. And the Lorde went to, & called Samuel ϕ thyr- d tyme. And he arose, & went to Eli, & sayde: I am here, for ϕ hast called me. And Eli percea- ned ϕ the Lorde had called the chyld. Ther- fore, Eli sayde vnto Samuel: go, & lye dow- ne: & yf he call the agayne, then saye, speake on Lorde, for thy seruaut heareth. So Sa- muel went, & layde hym downe in hys place. And the Lorde came, & stode, & called as befo- re, Samuel Samuel. Samuel answered: speake on: for thy seruaut heareth. And the Lorde sayde to Samuel: beholde, I will do a thinge in Israel, ϕ both the carres of as many as heareth it, shall tynge. In ϕ dawe I wyll rayse v ϕ agaynst Eli, all thynges whiche I haue spoken concernyng his house: from the begynnyng to the endyng. I haue tolde him, * that I wyll iudge hys house for euer. For ϕ wicke dres whiche he knoweth, & for whē the people cursd hys sonnes for ϕ same wic- kednes, he hath not corrected the. And ther- fore, I haue swozne vnto the house of Eli, ϕ the wycke dresse of Elies house, shall not be purged wth sacrifice nor offering for euer. Sa- muel laye tyll the mornynge, and opened the

dores of the house of the Lorde.

And Samuel feared to shewe Eli the vi- sion. Then Eli called Samuel, & sayde: Sa- muel my sonne. And he answered: here I am. He sayde: what is that the Lorde hath sayde vnto the? I praye the, se thou hyde it not fro me. * God do so, & so to the, yf thou hyde any thyng from me, of all that he sayde vnto the. And Samuel tolde hym euery whytte, and hydd nothyng from hym. And he sayd: it is the Lorde, let him do what semeth hym best.

And Samuel grewe, & the Lorde was wth him, & left none of hys wordes vnp^{er}- formed. And all Israel from Dan to Bersa- be wylt that faythfull Samuel was made the Lordes prophete. And the Lorde appered agayne in Silo: for the Lorde opened hym selfe to Samuel in Silo, thozow the worde of the Lorde.

The. iij. Chapter.

The arke of the Lorde is taken. Eli & hys chyldren dye.

Ad Samuel spake vnto all Israel. And it fortuneth that in those dayes the Philis- tynges came together to fight. And Israel went out against the Philistynes to battay- le, and pyched besyde the * helpe stone. And the Philistynes pyched in A phel. And put them selues in araye agaynst Israel. And whē they ioyned the battell, Israel was put to the worle before the Philistines. And the Philistynes slue in araye alonge by the fel- des, about a foure thousande men.

And when the people were come into their tentes, the elders of Israel sayde: wherfore hath the Lorde cast vs downe this dawe be- fore the Philistines: let vs fetch the arke of the appoyntment of the Lorde oute of Silo vnto vs, ϕ whē it cometh amōge vs, it maye saue vs, oute of the hāde of oure enemy. And so the people sent to Silo, & fet fro thens the arke of the appoyntment of the Lorde of 100- stes, which dwelleth betwene the cherubins. And there were the two sonnes of Eli, Ho- phny, & Phinehes with the arke of the appo- yntment of God. And it fortuneth, ϕ whē the arke of the appoyntment of the Lorde came into the hoost, all Israel shewed a myghtie shoute, so that the erthe rangge agayne.

And whā the Philistines herde the noyse of the shoute, they sayd: what meaneth ϕ soude of this myghty shoute in ϕ hoost of ϕ Ebues? And they vnderstode, howe that the arke of the Lorde was come into the hoost: And the Philistines were afrayed, and sayde: God is come into the hoost. And they sayd agayne: Wo vnto vs, for it was nener so before this: Wo vnto vs, who shall deliuer vs out of ϕ hande of these myghty Goddes: these are the Goddes that smote the Egyptians with so many plagues in the wyldernes. Be stronge and quite youre selues lyke men, Oye Phi- listynes, that ye be no seruantes vnto the

un-

untill the place that is vnder Bethel:

D And then Samuel *toke a stone, and pitched it betwene Mizpa and the mark of the rock, and called the name thereof, *stone of helpe, saying: hitherto hath the Lord helped vs. And so the Philistines were brought vnder, & they came nomore into the coastes of Israel: & the hand of the Lord was agaynst the Philistines all the dayes of Samuel. Thereto, the cities which the Philistines had taken fro Israel, were restored agayne to Israel, euen fro Azoron to Gath, in the coastes of the same, & Israel plucked them out of the handes of the Philistines. And there was peace betwene Israel & the Amozites. Samuel iudged Israel all the dayes of his lyfe, and wet about yere by yere to Bethel, Gilgal, and Mizpa, & iudged Israel in all those places, & came agayne to Rama: for there was his house, & ther he iudged Israel also, & there he buyt an aulter vnto the Lorde.

The viij. Chapter.

The people requyre a kynge.

When Samuel was olde, he made his sonnes iudges ouer Israel. The name of his eldest sone was Joel, and the name of the secōd Abia: & they were iudges in Beerseba. And his sonnes walked not in his wayes: but turned a syde after lucre, and *toke rewarde, and peruerced the ryght. Then all the elders of Israel gathered the together, and came to Samuel vnto Rama, & sayd vnto him: behold, thou art olde, and thy sonnes walke not in thy wayes. Now therefore *make vs a kynge to iudge vs, as all other nations haue. But the thing displeased Samuel, when they sayde: geue vs a king to iudge vs. And Samuel prayed vnto the Lorde. And the Lorde sayde vnto Samuel: heare the voyce of the people in all that they saye vnto the. For they haue not cast away, but me: that I shulde not raygne ouer the. And as they haue euer done (Ience I brought them out of Egypt vnto this daye, and haue forsaken me, and serued other goddes) euen so do they vnto the. Nowe therefore herken vnto their voyce: howbeit, yet testifie vnto the and shewe the *the auctorite of the king that shall raygne ouer the. And Samuel told all the wordes of the Lorde vnto the people, that asked a kynge of him, and he sayde: this shalbe the auctorite of the kynge that shal raygne ouer you: *he wyl take your sonnes and put the to his charettes, and make his horsmen of the, to runne before his charret: and will make him of them, captaynes ouer thousandes and ouer fiftyes, and wyl let them to care his grounde, and to gather in his heruest, and to make instrumentes of warre, and apparell for his charettes. And he wyl take your daughters, & make the apoticaries, cooke

and bakers. And he shal take the best of your feldest, *and of your vyneyardes, and of your olyue trees, and geue them to his seruantes. And he shal take the tenth of your seed, and of your vyneyardes, and geue it to his chamberlaynes, and to his seruantes. And he shal take the best of your mēseruautes and maydseruautes and yong men, and of your asses, and put the to his worke. And he shal take the tenth of your shepe, and ye shalbe his seruantes. And ye shal crye out at that tyme vpon your kynge, which ye shal haue chosen you, & the Lorde will not heare you at that daye.

After thes, the people wolde not heare the voyce of Samuel, but dyd say: naye, not so. But there shalbe a king ouer vs, that we maye be lyke other nacions, and that oure kynge maye iudge vs, and go out before vs, and fyght our battayles. (for vs.) Therefore, when Samuel hearde all the wordes of the people, he rehearsed them in the eares of the Lorde. And the Lorde sayde to Samuel: herken vnto thei voyce, and make the a king: And Samuel sayde vnto the men of Israel: go euery man vnto his cite.

The ix. Chapter.

Saul the sonne of Cis is chosen kynge.

Ther was a man of Be Jamin named *Cis the sonne of Abiel, the sonne of Zeror, the sone of Bechoath, the sonne of Abiah, the sonne of a man that was a Jeminite, a man of strength and might: and the same had a sonne called Saul, a goodly yong mā and a fayre: so that amonge the chyldren of Israel there was none goodlyer then he. For from the shoulders vwarde, he was hyper then all the other people. And the asses of thys Cis Sauls father were lost: and Cis sayde to Saul his sonne: take one of the laddes with the and go vp & seeke the asses. And he went thowow mount Ephraim, & thowowe the lade of Salis: but they founde them not. Then they went thowowe the lade of Salim, and there they were not. When they wet also thowowe the lade of Jemini, they founde the not. At the last, when they were come to the land of zuph, Saul saide to his lad the was with him: come, let vs retorne, lest my father leaue caring for the asses, & take thought for vs. He sayd vnto him: behold, there is in this cite a mā of God, & he is a worshipfull mā: all the sayth, cometh suerly to passe. Nowe then let vs go thither: peraduenture he shal shewe vs what waye we maye go. Then sayd Saul to his lad: if we will go, what shal we buy the mā? For our bread is all spent out of oure vessels, & there is no nother present to bring the man of God: what haue we? And the lad answered Saul agayne, and sayde: I haue founde about me the fourth parte of a shele,

that will I geue the man of God, to tell vs oure waye.

Before tyme in Israel when a man wet to seeke an answer of God, thus wise he spake, come, and let vs go to the sear. For he that is now called a prophet, was in the olde tyme called a sear. Then sayde Saul to his lad: well sayde of the: come, let vs go. And so they went vnto the cylie where the man of God was. And as they were goinge vp into the cylie, they mett wyth damoselles: & came out to drawe water, and sayd vnto them: is there here a sear? And the maydens answered the, yee, & (here is one) beholde, he is before you. Make hast now, for he cam this daye to the cylie for there is an offering of the people this daye in the hill. When ye be come into the cylie, ye shal fynde hym straght waye, for he go vp to the hill to cate: for the people wyl not cate vntill he come, because he doth blesse the offering. And then cate they the bydden to the feast. Nowe therfore get you vp, for this daye shal ye fynde hym. And they went vp into the cylie. And when they were come into the myddes of the cite: beholde, Samuel came out agaynst the, for to go vp to the hill. *But the Lorde had tolde Samuel in his care (a daye before Saul came) sayenge: to morowe thys tyme I wyl sende the a man out of the lande of Ben Jamin, hym shalt thou anoynte to be captayne ouer my people Israel, that he maye saue my people out of the hande of the Philistines: for I haue looked vpon my people, and they crye is come vnto me. When Samuel therfore saw Saul, the Lorde answered hym: se, this is the mā, who I spake to the of. Thys same shal raygne ouer my people.

Then went Saul to Samuel in the myddle of the gate, & sayde: tell me I praye the, where the sears house is. Samuel answered Saul, and sayde: I am the sear, go vp before me vnto the hill, for ye shal cate wyth me to daye. And to morowe I wyl let the go, and wyl tell the all that is in thynne hert. And as for thynne asses they were lost thre dayes ago, care not for them, for they are founde. And moreover, whose shal the bewtiful thinges of Israel be: belonge they not to the, and vnto all thy fathers house? But Saul answered and sayde: am not I the sonne of a Jeminite of the smallest trybe of Israel? and my kynred is the least of all the kynredes of the trybe of Ben Jamin. Wherefore then speakest thou so to me?

And Samuel toke Saul and his lad, and brought them into the parlor, and made the sytt in the cheffest place amonge them they were bydden: which were vpon a thirtie persones. And Samuel sayde vnto the cooke: bypunge forth the porcyon whych I gaue the, and of whych I sayd vnto the: kepe it with the. And

the cooke toke by the shoulder, & that whych was vpon it, & set it before Saul. And Samuel sayd: beholde, & which is left: put it before the & cate, for hitherto hath it bene kept for the, of purpose, when I called the people. And so Saul dyd eat with Samuel the daye. And when they were come downe from the hill into the cylie, Samuel comened wyth Saul vpon the toppe of the house: and when they arose crye about the springe of the daye, Samuel called Saul vpon the toppe of the house, sayenge: vp, & I maye sende the awaye. And Saul arose. And they wet out at the doores both, he & Samuel. And when they were come almost out of the towne, Samuel sayd to Saul: byd the lad go before vs (and he wet before) but stande thou still a whyle, that I maye shewe the what God sayeth.

The x. Chapter.

Saul is anoynted kynge, and propheseth.



And the Samuel toke a vessell of oyle, & powred it vpon his heed, & *kysed him, & sayde: hath not the Lorde anoynted the, to be captayne ouer thys inheritaunce? (and thou shalt deliuer thys people out of the handes of thys enemies, which are rounde aboute the. And thys token shalt thou haue, that the Lorde hath anoynted the to be prince.) When thou art departed fro me this daye, thou shalt fynde two me by *Rahels sepulchre in the border of Ben Jamin, euen at zalezah. And they will saye vnto the: the asses which thou wentest to seeke, are founde. And lo, thy father hath left the care of the asses, & soroweth for you, sayenge: what shall I do for my sonne? The shalt thou go forth fro there, & shalt come to the playne of Chaboz. And there shalt mete the thre me goinge vp, & to God to Bethel: one carpeng thre hiddes: & another carpeg thre lones of breed: & another carpeg a botell of wyne. And they wyl salute the, & geue the two lones of breed: which thou shalt receaue of thei hades. After that thou shalt come to the hill of God, where the Philistines kepe their watche. And when thou art come thither to the cylie, thou shalt mete a companye of prophetes minging downe fro the hill, with a psalter, a tymbell, a pyper, & a harpe before the, & they shal prophesy. And the sonne of the Lorde wyl come vpon the also, & thou shalt prophesy, & thou shalt saye: as hath the Lorde sayd vnto me, & as hath the Lorde sayd vnto me.

with them, and shalt be turned into another
* i. reg. vii. a
i. par. vii. a.
 man. Therefore whē these signes are chaū-
 ced the, do what thou hast to do, for God is
 wyth the. And I shalt go before me to Gil-
 gal. And I also wyll come downe vnto the,
 to sacrifice burnt sacrifices, and to offe pea-
* i. reg. xii. b
 ce offerings. Carry for me seue dapes, till
 I come to the, and shew the, what thou shalt
 do. And as sone as he had turned hys shoul-
 der to go fro Samuel, God gaue hym ano-
 ther maner of herts, & all those tokens came
 to passe that same dape. And whē they came
* i. reg. xii. b.
 to the hill: beholde, the companye of proph-
 etes met hym, and * the spete of God cam
 vpon hym also, & he prophesied amōg them.
 And all that knew hym before, when they
 sawe that he prophesied amōg the proph-
 etes, they sayd eche to other: what is this y
* i. reg. xii. b
 happened vnto the soune of Cis? * Is Saul
 also amonge the prophetes? And one of the
 same place answered & sayde: who is their fa-
 ther? And therof came the prouerbe: what is
 Saul also amonge the prophetes? And
 when he had made an ende of prophesying, he
 cam to the hill. And Sauls fathers brother
 sayde vnto hym and to hys lad: whether wēt
 per he sayde: to seke the asses: & whē we sa
 that they were no where, we came to Sa-
 muel. And Sauls vncle sayde: tell me what
 Samuel sayde vnto you? Saul answered
 his vncle: he tolde vs planely, that the asses
 were founde. But of the kyngdome wherof
 Samuel spake, tolde he hym not. And Sa-
 muel called the people together vnto y Lord
 de to Mizpa, and sayde vnto the chyldren of
 Israel: thus sayth the Lord God of Israel:
 I brought Israel out of Egypt, and deliue-
 red you out of the hande of the Egyptians, &
 out of the hādes of all kyngdomes that trou-
 bled you. And ye haue this dape cast awaye
 youre God that helped you out of all youre
 aduersities & tribulacions. And ye haue sayd
* i. reg. xii. b
and. vii. c.
 vnto hym: * make a kyngue ouer vs. Howe
 therefore stande ye before the Lord by poure
 trybes & poure thousands. And whā Sa-
 muel had brought all the tribes of Israel, the
 tribe of Beniamin was caught. Whē he had
 brought the tribe of Beniamin by their kyn-
 redes, the kynred of Matri was caught: and
 at the last Saul y soune of Cis was caught.
 And whā they sought hym, he coule not be
 founde. Therefore they asked the Lord fur-
 ther, yf the man shulde come thither. And the
 Lord answered: beholde, he hath hydd hym
 selfe amonge the stuffe. And they ranne & fet
 him thēce. And when he stode amōg the peo-
 ple, he was hyper then any of the people, fro y
 shoulders vwarde. And Samuel sayde to
 all the people: Se ye not him, whō the Lord
 hath chosen, & howe there is none lyke hym
 amonge all the people. And all the people
* i. reg. xii. d.
 showed & sayde: * God lend the kyngue lye.

Then Samuel tolde the people: & the
 dūtye of the kyngdome, & wrote it in a booke,
 and layde it vpon the Lord, and sent all
 the people awaye, euery man to hys house.
 And Saul also went home to Gibea. And
 there folowed him strong men, whose ber-
 tes God had touched. But the chyld of Be-
 lial sayde: howe shall he saue vs? * and they
* i. reg. xii. d
 despised him, and brought him no presentes.
 And he helde is tongue.

The xj. Chapter.

The people requeth the kyngdome of Saul.

Nahas the Ammonite came, & be-
 sieged Jabes in Gilead. And all the
 men of Jabes sayde vnto Nabas:
 make a couenaunt wyth vs, and
 we wyll be thy seruantes: And
 Nabas the Ammonite answered them: In
 thys will I make a couenaunt wyth you, yf
 I maye thrust out all poure eyght eyes, and
 bypunge that shame vpon all Israel. To whō
 the elders of Jabes sayd: geue vs seue dapes
 respite: that we maye sende messengers vnto
 all the coastes of Israel. And then yf there
 be no man to helpe vs, we wyll come out to
 the. Then came the messengers to Gibea vnto
 Saul, and tolde thys tydinge in the e-
 res of the people. And all the people lyfte vp
 theyr voyces and wept. And beholde, Saul
 came folowynge the catell out of the felde, &
 Saul sayde: what ayleth thys people, that
 they wepe? And they tolde hym the tydyn-
 ges of the men of Jabes. And the spete of
 God came vpon Saul, when he heard those
 tydinges, and he was excedyng angere, and
 toke a pocke of oxen, and hewed them in pe-
 ces, & sent them thowowe out all the coastes
 of Israel by the hādes of messengers, sayng:
 whosoeuer cometh not forth after Saul and
 after Samuel, so shall hys oxen be serued.
 And the feare of the Lord fell on the peo-
 ple, and they cam out as it had bene but one
 man. And when he nombred them in Be-
 zek, the chyldren of Israel were thre hundre
 thousande men, and the men of Juda thirtie
 thousande. And they sayde vnto the messen-
 gers y cam: so saye vnto the men of Jabes in
 Gilead: to morow by that tyme the soune be-
 hote, ye shal haue helpe. And the messengers
 cam & shewed the men of Jabes, which were
 glad. Therefore the men of Jabes sayde: to-
 morowe we wyll come out vnto you, and
 ye shall do wyth vs all that please you.
 And on the morowe it fortuned, that Saul
 put the people in iij. partes. And they cam in
 vpon the host in the moorning watche, & slue
 the Ammonites, vntill the heat of the dape.
 And they that remayned, were skattered: so
 y two of them were not left together. And
 the people sayde vnto Samuel: what is he
 that darre saye: shall Saul raygne ouer vs?
 bypunge those men, that we maye slaye them.
 And

And Saul sayde: there shall nomā dye thys
 dape, for to dape y Lord hath saued Israel.
 Then sayde Samuel vnto the people: co-
 me, that we maye go to Gilgal, and re-
 newe the kyngdome there. And all the peo-
 ple wēt to Gilgal, & made Saul kyng there,
 before the Lord in Gilgal. And there they
 offered peaceofferings before the Lord.
 And there Saul and all the mē of Israel re-
 ioysed excedyngly.

The xij. Chapter.

Samuel declareth hym selfe to be an innocent Judge.

Samuel sayd vnto all Israel: behol-
 de, I haue hekened vnto your voy-
 ce in all that ye sayde vnto me, & ha-
 ue made you a kyngue. Howe ther-
 fore, poure kyngue walketh before you. And
 I am olde and graye headed: and beholde, my
 sonnes are with you, and I haue walked be-
 fore you frō my chyldhode vnto thys dape.
 Beholde, here I am: beare recorde of me be-
 fore the Lord and before hys anoynted: *
 whose ore haue I taken? or whose Ass haue
 I taken? whō haue I done wrog to? Whom
 haue I hurt? or of whose hande haue I re-
 ceaued any bypbe, to blynde myne eyes ther-
 wyth? I wyll restore it you agayne. They
 sayde: thou hast done vs no wroge, nor hurt
 vs, nether hast thou take ought of any man-
 nes hande. He sayde vnto them agayne: the
 Lord is witnesse agaynst you, & hys anoynt-
 ed is wytnesse thys dape, y ye haue founde
 naught in my hādes. And they answered: he
 is wytnesse. And Samuel sayd vnto the peo-
 ple: it is the Lord, y made Moses & Aaron,
 & y brought poure fathers out of the lāde of
 Egypt. Howe therefore stāde still, y I maye
 reason w you before the Lord, accordyng to
 all the tynghtousnes of the Lord, which
 he shewed both you and poure fathers.

* After y Jacob was come into Egypte,
 and poure fathers cryed vnto the Lord: the
 Lord sent Moses & Aaron, which brought
 your fathers out of Egypt, & made the dwell
 in this place. * And whā they forgot the lord
 their God, he deliuered the into the hand of
 Sisara captaine of the host of Hazor: and
 into the hande of the Philistynes, and into
 the hande of the kyngue of Moab, and they
 fought agaynst them. And they cryed vnto
 the Lord, & sayde: we haue sinned, because
 we haue forsaken the Lord, and haue serued
 Baalim and Ashtaroth. Howe therefore de-
 liuer vs out of the handes of oure enemyes
 and we wyll serue the. And the Lord sent
 Jerobaal * Nadab * Iephthah, & Sa-
 muel, and deliuered you out of the handes of
 poure enemyes on euery syde, and ye dwel-
 led safe. And for all that, whē you sawe that
 Nabas the kyng of the chyldren of Ammon
 cam agaynst you, ye sayde vnto me: * not so
 but a kyng shall raigne ouer vs, whē yet the

Lord poure God was poure kyngue. Howe
 therefore, beholde, the kyngue whō ye haue cho-
 sen, and whom ye haue despyed: lo, the Lord
 hath set a kyngue ouer you. Yf ye wyll feare
 the Lord & serue hym, and heare hys voyce,
 & not disobey the worde of the Lord: both
 ye & the kyngue that raygneth ouer you, shall
 folowe the Lord poure God: yf ye wyll not
 hearken vnto the voyce of the Lord, but diso-
 beye the Lordes mouth: then shall the hande
 of the Lord be vpon you and on poure fa-
 thers. Howe also stande, and se thys great
 thyngue, whych the Lord will do before poure
 eyes: is it not now wheathered? I will call
 vnto the Lord, and he shall sende thun-
 der and rayne: that ye maye perceaue and se,
 howe that poure wickednes is great, which
 ye haue done in the syght of the Lord, in al-
 kyngue you a kyngue. And so, Samuel called
 vnto the Lord, and the Lord sent thunder
 and rayne the same dape. And all the people
 feared the Lord and Samuel excedyngly.
 And all the people sayde vnto Samuel:
 praye for thy seruantes vnto the Lord thy
 God, that we dye not: for we haue sinned in
 alkyngue vs a kyngue, besyde all the synnes y
 euer we dyd.

And Samuel sayde vnto the people: feare
 not. Ye haue in dede done all thys wycked-
 nesse, yet departe not from folowynge of the
 Lord. But serue hym euen wyth all poure
 hertes. Nether turne ye after wayne thinges
 whych are not able to profyt you, for they
 are but vanitie. For the * Lord wyll not
 forsake hys people, because of hys great mi-
 mes sake: because it hath pleased the Lord,
 to make you his people. More ouer God for-
 bydde, that I shulde synne agaynst the Lord,
 de, and cease prayng for you, but to shewe
 you the good & tyght waye. Therefore feare
 pou the Lord, and serue hym in the tructh,
 and wyth all poure hertes: & consyde, howe
 great thinges he hath done for you. But and
 yf ye do wyckedlye, then shall ye perishe,
 both ye and poure kyngue.

The xiiij. Chapter.

The Philistines are smitten of Saul and Jo-
nathas. Saul bypunge disobeynt to Goddes com-
maundement, is shewed of Samuel, that he shall
not raygne.

Saul had bene kyngue one yere (whā
 these thynges came to passe) and he
 raygned two yeaes ouer Israel.
 And Saul chose him thre thousand
 men of Israel: two thousande were wyth
 Saul in Michmas and in mount Bethel, &
 a thousande wyth Jonathas in Gibea Ben-
 jamin. And the rest of the people he sent, eu-
 ry man to hys owne house agayne. And Jo-
 nathas smote the holdre of the Philistines,
 y was in the byll, and it came to the Philisti-
 nes eares. And Saul blew the tropet tho-
 rowe

rowe out all the lade, saye ge: let the Chyues heare. And all Israel hearde saye, howe that Saul had destroyed an holde of the Philistines, wherfore Israel stanche before Philistines. And the people gathered together after Saul to Gilgal.

The Philistines also geathered them selues together to fyght wyth Israel, thirtie thousand charettes and spre thousand horse men, with other people like the land by the sees syde in multitude, and came vp, and pitched in Michmas eastwarde from Bethanien. And when the me of Israel sawe it, they were in a strypte, & feare came vpo the people, and they hyd them selues in caves, and in pny holes, and in rocks, and in hye places, & in pittes. And some of the Chyues went ouer Jordan to go vnto the lande of Gad & Gilead. And Saul was yet in Gilgal, & all the people that folowed him were astonyed.

And he tarped seue dayes, euen vnto tyme Samuel had appoynted. But Samuel came not to Gilgal, & the people were therefore skatered fro him. And Saul sayd: bring a burnt sacrifice to me & peace offerings. And he offered burnt sacrifice. And as sone as he had made an ende of offeringe & burnt sacrifice, beholde, Samuel cam. And Saul went agaynst him, to blesse him. And Samuel sayde, what hast thou done? Saul sayde: because I saw that the people skatered fro me, and I came not wthin the dayes apoynted, and the Philistines geathered the selues together to Michmas: therefore sayd I: Philistines shall come downe now vpon me to Gilgal, & I haue not made supplicacio vnto the Lord. And what I had overcome myselfe, at the last I offered a burnt offeringe.

And Samuel sayde to Saul: & art become a sole, thou hast not kept the comaundment of the Lord thy God, which he comaunded the. For at this tyme wold the Lord haue stablyshed thy kingdome vpo Israel for euer. But now, thy kyngdome shall not continue.

The Lord hath sought him a man after his awne hart, & the Lord hath commaunded him to be captayne ouer his people: because thou hast not kept & whych the Lord commaunded the. And Samuel arose & gat hym vp from Gilgal to Gibeon Beniamin.

And the remnant of the fowle went vp after Saul, to mete the people, which fought agaynst them, as they were cominge from Gilgal to Gibeon in the hill of Beniamin.

And Saul nobred the people that were founde w him, & they were about a fyre hundred men. And Saul and Jonathas his sonne and the people that were founde wyth the, had they abdyng in the hill of Beniamin. But the Philistines pitched in Michmas. And there came out of the host of Philistines thre compaignes, to destroye: one compaigne turned vnto the waye & leadeth to Ephraim vnto the lande

of Saul. And a nother compaigne turned the waye to Bethoron. And the thyrde compaigne turned to the waye of the cost & is sene aboue the vale of seboim toward the wyldernesse. There was no syneth founde thowoe out all the lade of Israel. For the Philistines sayde: Lest happily the Chyues make them swerdes or speeres. But all Israelites went downe to the Philistines, to mend euerie man his share, his mattock, his axe & his necessary toles. And then the edges of the shares, mattocks, doge foxkes, and axes were blunt, and also the foxkes were to be set in. And sone in tyme of battell there was nether swerde nor speere founde in the handes of any of the people that were wyth Saul and Jonathas. But with Saul and Jonathas his sonne was there somewhat founde. And the watch of Philistines came out, to go ouer vnto Michmas.

The xxiij. Chapter.

Jonathas and his harnesse bearer putteth the Philistines to flight. He casteth the honpe.

And it fortuneth the same tyme, & Jonathas the sonne of Saul sayd vnto his younge man that bare his harnesse: come, and let vs go ouer to the Philistines watche that are pouder on the other syde, and he tolde not his father. And Saul tarped in the vtmost parte of Gibeon vnder Rimmon, whych is in Egipt, & the people that were wyth him were vpon a fyre hundred men. And Abia the sonne of Achib Jehabods brother, the sonne of Phinehes, the sonne of Eli, was the Lordes preaste in Silo, & ware an Ephod. And the people wist not that Jonathas was gone.

And in the myddes of the passage (by which Jonathas sought to go ouer vnto the Philistines watch) were there two sharpe rocks, euen one on the one syde, & the other on the other syde: the one called Bozez, & the other Sene. The forefront of the one, leaned northwarde toward Michmas, & the other was southwarde, toward Gibeon. And Jonathas sayd to the younge man that bare his harnesse: come and let vs go ouer vnto the watch, of these vncircumcised, peradventure the Lord will worke w vs: for it is no hardnesse w the Lord to saue ether in manye or in fewe. And his harnesse bearer sayde vnto hi: do all this in thyne hert: So where it pleaseth the. Behold, I am w the, as thine hert lusteth. The sayde Jonathas: beholde, we go ouer vnto these me, & shall shew oure selues vnto the: if they saye on this wise to vs: tarpe, vntill we come to you, the we will stode stil in place, & not go vp vnto the. But if they saye: come vp vnto vs, the we will go vp, for the Lord hath deliuered them into oure handes. And thys shalbe a sygne vnto vs. And they bothe shewed the selues vnto the watch of Philistines.

Philistines. And Philistines sayde: se, the hebrues come out of the holes where they had hyd the selues in. And men of the watche answered Jonathas and his harnesse bearer, & sayde, come vp to vs, and we will shew you a thinge. And Jonathas sayde vnto his harnesse bearer, come vp after me, for the Lord hath deliuered them into the hande of Israel. And Jonathas clame vp vpo handes & fete, & his harnesse bearer after him. And when they had sene Jonathas (face) they fell before Jonathas: & his harnesse bearer stode the after hym. And that first slaughter which Jonathas and his harnesse bearer made, was vpon a twentie men, within the compasse as it were about an halfe caker of lade. And ther was a feare in the host, in the felde, & amonge all people: in so moche that they were gone out of the watche to robbe, were a frayde also: and the erth trembled, for the feare that was sent of God. And the watche men of Saul in Gibeon Beniamin, sawe. And beholde, the people (of the Philistines) were skatered & were synette as they went. Then sayde Saul vnto the people: I was with him. Seache and se, who is gone awaye fro vs. And when they had nobred, beholde, Jonathas & his harnesse bearer were not there. And Saul sayde vnto Abia: bringe hither the arcke of God. For the arcke of God was at that tyme wyth the chyldren of Israel. And it fortuneth & while Saul talked vnto the preaste, the people that was in the hoste of the Philistines spred further abrode.

And Saul sayde vnto the preaste: drawe thynne handes. And Saul ioynd hymselfe vnto all the people that were with him, & they came to the battell. And beholde, euery manes swerde was agaynst his felowe, and there was a very greete rumore. Moreover, the Chyues were wyth the Philistines before that tyme, and were come with them in all partes of the hoste, turned, to be with the Israelites & were wyth Saul & Jonathas. And all men of Israel also, which had hyd them selues in mount Ephraim, as sone as they heard howe that the Philistines were fled, they folowed after them in the battell. And so God holpe Israel that daye. And the battell continued vnto Bethanien.

And whyle the men of Israel were kepte downe wyth hunger that daye, Saul charged the people with an ooth sayinge: Cursed be the man that eateth any foode vntill nyght, tyll I be aduenged of myne enemyes. And so, none of the people tasted any sustinaunce. And all the inhabytors of the lade came to a wood where honpe laye vpon the groude. And the people came into the wood: And beholde, the honpe dropped, and no man moued his hande to his mouth, for the people feared the ooth. But Jonathas hearde not what his fa-

ther charged the people with the ooth, wherfore he put forth the ende of the rodd that was in his hande, and dyt it in an honpe combe, & put his hande to his mouth, and his eyes receaued syght. Then answered one of the people and sayde: thy father adured the people, sayinge: Cursed be the man that eateth any sustinaunce this daye, & the people were faynt. Then sayde Jonathas: my father hath troubled the lande: se howe myne eyes hath receaued syght, because I tasted a lytle of this honpe: howe much more then to daye if the people had eaten of the spoule of their enemyes whych they founde. And had there not bene then a moche greater slaughter amonge Philistines? And they layed on the Philistines that daye, from Michmas to Aialo. And the people were exceedinge faynt.

And the people gat the to the spoule, & toke shepe, oxen, & calues, & stode the on the groude, & the people dydeate the w the bloude. Then men tolde Saul, sayinge: Beholde, the people synne agaynst the Lord, in that they eate with the bloude. And he sayde: ye haue trespassed. Rowle a great stone vnto me this daye, and Saul sayde agayne: So abroade amonge the people & hyd them byng me euerie man his ore & euerie man his shepe, and slave them here, and synne not agaynst the Lord in eatinge w the bloude. And the people brought euery man his ore in his hande, by nyght, & stode them there. And Saul made an altare vnto the Lord. And that was the fyrst altare that he made vnto the Lord. And Saul sayde: lett vs go downe after the Philistines by nyght and spoule the, vntill it be daye in the morninge, & lett vs not leaue one man of the. And they sayd: do whatsoeuer thou thinkest best. Then sayde the preast: lett vs come hither vnto God. And Saul asked of God: Shall I go downe after the Philistines? Wile thou deliuer them into the handes of Israel? But he answered him not at that tyme. And Saul sayde: let the people come hyther out of all quarters, and knowe & se by whos hande thys synne is chaunced this daye: for as truly as the Lord lyueth which saueth Israel, though it be in Jonathas my sonne, he shall dye the death. But there was no man amonge all the people that answered him.

Then he sayde vnto all Israel: be ye on one syde, and I & Jonathas my sonne wille on the other syde. And the people sayde vnto Saul: what thou thynekst best, do. Therefore Saul sayde vnto the Lord God of Israel: geue a perfect lott. (The Lord God, geue the iudgement. Howe happeneth it, that thou geuest the treueth no answer to daye? If this synne be in me or in Jonathas my sonne, helpe it, or if this iniquite be in the people.) And Saul & Jonathas were caught, but the people shapd free. And Saul sayde, cast lottes betwene me & Jonathas my sonne. And Jonathas

Gathas was caught. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas tolde him, & sayde. I tasted a lytle honye with the ende of the rodd that was in myne hande: and lo, I must dye.

* Ruth. i. c.

* 1. Reg. xix. c.

* 1. Reg. xix. c.

* 1. Reg. ix. c.
* 1. Reg. xix. c.

Saul answered: * God do so and so to me, thou shalt dye the death Jonathas. And the people sayde vnto Saul: Shall Jonathas dye, which hath somyghtelpe helped Israel? God forbode. As truly as the Lorde lyueth, * there shall not one here of hys heed fall to the ground: for he hath wrought with God thys daye. And so the people deliuered Jonathas, that he dyed not. And then Saul departed by feld folowinge p Philistines. And p Philistines went to their awne place. And so Saul helde the kyngdome ouer Israel, & fought agaynst all his enemyes on euery syde: agaynst Moab: agaynst the chyldren of Ammon: agaynst Edom: agaynst p kynges of toba, and agaynst the Philistines. And whether so euer he turned him selfe, there he wane: and he gathered his host together, and smote the * Amaleckites, & rydd Israel out of the hādes of them that spoyled them. The sonnes of Saul were: Jonathas, Jesui, and Melchisua. And hys two daughters were thus named: y elder was called Merob, and the younger Michol. And y name of Sauls wife, was Abinoa p daughter of Abimaaz. And y name of hys chiefe captayne was Abner p sonne of Ner, Sauls vncle. And * Cis was Sauls father. And Ner the father of Abner was the sonne of Abiel. And there was loze warre agaynst the Philistines, all the dayes of Saul. And whomsoever Saul sawe to be a stroge mā, and mete for y warre he toke him vnto him.

The xv. Chapter.

Saul is commaunded to slaye Amaleck. He is disobedient to the voyce of God. Samuel mour- neth for Saul.

* 1. Reg. ix. c.

* 1. Reg. xix. c.

* 1. Reg. xix. c.

* 1. Reg. xix. c.

Amuel sayde vnto Saul: * p Lorde sent me to anoynt p, to be kyng ouer his people Israel. Nowe therfore hearken thou vnto the voyce of the wordes of the Lorde. Thus sayth the Lorde of hostes: I remembre p whych Amaleck dyd to Israel * howe they laped wayte for the in p waye, as they came out of Egypte. Nowe therfore go, & synke Amaleck, and destrope ye all p pertayneth vnto them, & se thou haue no compassyō on the * (as couete nothyng that they haue) slaye both man & womā, infant & sucklyng. oxe, and shepe, camell and Asse.

And Saul gathered the people together, & * nombred them in Telaim, two hundred thousande foote men, and ten thousande mē of Juda. And Saul came vnto a cpye of Amaleck, & set watche in p valeye. And Saul sayde vnto the kenites: go, & departe, & gett

you downe from amonge the Amaleckites, lest I destrope you with them: for ye shewed mercy to all the chyldren of Israel, whē they came out of Egypt. And so the kenites departed from amonge the Amaleckites.

And Saul smote the Amaleckites from Heula, as thou comest to Sur, that lyeth before Egypt, and toke Agag p kyng of the Amaleckites alyue, & vterlye destroyed all the people with y edge of the swerde. * But Saul and the people spared Agag, and the better shepe, & the latter oxen, & the lambes, and all that was good, & wolde not destrope them. But all p was foule & naught worth, that they destroyed vterlye. Then came the word of p Lorde vnto Samuel, sayinge: it * repenteth me, p I haue made Saul kyng. * For he is turned from me, and hath not performed my commaundementes. And Samuel was euell apayed, and cried vnto the Lorde all nyght. And whan Samuel rose erlye, to mete Saul in p moynyng, it was tolde Samuel, that Saul was come to Carmel, & beholde, he * hath made him there a place, & is turned, and departed, and gone downe to Gilgall.

And Samuel came to Saul, & * (Saul of fered burnt sacrifice vnto the Lorde of the spys of p people, whych he had brought ferd Amalec. And whan Samuel was come vnto Saul,) Saul sayde vnto him: Blessed be thou in the Lorde. I haue fulfilled the commaundment of p Lord. Samuel sayde: what meaneth then the bleatynge of the shepe in myne eares, and the noyle of the oxen which I heare? Saul answered: they haue broughte them from the Amaleckites. For the people spared the best of the shepe and of the oxen, to sacrifice them vnto the Lorde thy God. And y remnant haue we destroyed vterlye.

Samuel sayde to Saul: lett me tell the what the Lorde hath sayde to me this nyght. And he sayde vnto hym: saye on. Samuel sayde * when p wast a lytle in thyn awne syght, wast p not made the heed of the trybes of Israel? And the Lorde anoynted the kyng ouer Israel. And the Lorde sent the on a iourneye, & sayde: Go, & vterlye destrope those synners the Amaleckites, and syght agaynst them, vntill thou vterlye destrope them. And wherfore hast thou not hearkened vnto the voyce of the Lorde, but hast turned to p praye, and hast done p whych is wycked in the syght of the Lorde?

And Saul sayde vnto Samuel: yee, I haue harkened vnto the voyce of the Lorde, & haue gone the waye which p Lorde sent me vnto, and haue broughte Agag the kyng of Amaleck, and haue vterlye destroyed the Amaleckites. But p people toke of p shepe, oxen, and the chiefe of the chynges whych shulde haue bene destroyed, to offer vnto p Lorde thy God in Gilgall. And Samuel

muell sayde: hath the Lorde as great pleasure in burnt sacrifices & offeringes, as whan the voyce of p Lorde is obeyed? Beholde, to obeye is better then sacrifice, & to hearken, is better then the fatt of rammes. For rebellyn is as the synne of * witchcraft, and stubbornesse is as the wickednesse of Idolatrie. Because thou hast cast awaye p worde of the Lorde, therfore hath the Lorde cast awaye the also, from beynge kyng.

And Saul sayde vnto Samuel: I haue synned, for I haue gone farther then the sayinge of the Lorde and thy wordes, because I feared p people, & obeyed their voyce. Nowe therfore take awaye my synne, and turne agayne with me, p I maye worshyppe the Lorde. And Samuel sayde vnto Saul: I will not retorne with the: for thou hast cast awaye p worde of the Lorde, and the Lorde hath cast awaye the, that thou shalt not be kyng ouer Israel. And as Samuel turned hym selfe to go awaye, he caught the lappe of hys coat, & it rent. And Samuel sayde vnto hym: the Lorde hath rent the kyngdome of Israel fro the this daye, & hath geue it to a neyghboure of thynne, that is better then thou. * The strength of Israel will not begyle nor repēt: for he is not a man, that can repent.

He sayde: I haue synned. But nowe honoure me before the elders of my people, and before Israel, & turne agayne with me, that I maye worshyppe p Lorde thy God. And so Samuel turned agayne, and folowed Saul. And Saul worshipped p Lorde. Then sayde Samuel: Bynge ye hither to me, Agag the kyng of the Amaleckites. And Agag came vnto hym & delycately. And Agag sayde: truly the bytter deeth cometh on. And Samuel sayde: As thy swerde hath made wemē chyldlesse, so shall thy mother be chyldlesse aboute other women. And Samuel hewed Agag in peeces before the Lorde in Gilgall. And then * Samuel departed to Rama. And Saul went home to his house to Gibea. And Samuel came nomore to se Saul vntill the daye of his deeth. Neuerthelesse Samuel mourned for Saul, & the Lorde * repented, that he had made Saul kyng ouer Israel.

The xvi. Chapter.

David is anoynted kyng. An euell sprete cometh vpon Saul.

He Lorde sayde vnto Samuel: howe longe wilt thou mourne for Saul, seyng I haue cast hym awaye from rayngynge ouer Israel? Fyll thynne hōrne with oynment, and come, that I maye sende the to Isai the Bethlehemit, for I haue provided me a kyng amonge hys sonnes. And Samuel sayd: howe can I goor? For yf Saul heare it, he will kyll me. The Lorde answered: Take

an heifer w the, and sape: I am come to offer to the Lorde. And call Isai to the offerynge, and I will shewe the, what p shalt do: And thou shalt anoynt hym whom I name vnto the. And so Samuel dyd as the Lorde bad him, and came to Bethlehem, and the elders of the towne were astonied at his comynge, and sayde: * Comest thou peaceably? He answered: yee, I am come to offer vnto the Lorde. * Sanctifye youre selues, & come with me to the offerynge. And he sanctified Isai & his sonnes, & bad the to the offerynge. And whē they were come, he looked on Eliab, & sayde: * Surely the Lorde anoynted is before hym. But the Lorde sayde vnto Samuel: loke not on his fashyon, or on p leght of hys stature, because I haue refused hym: for God seyth not as man seyth. For man loketh on the outwarde apperance but God beholdeth the harte. Then Isai called Abinadab, and made him come before Samuel. And he sayde: nether hath the Lorde chosen thys. Then Isai made Samina come, and he sayde: nether yet hath the Lorde chosen him. Agayne, Isai made seue of his sonnes to come before Samuel. And Samuel sayde vnto Isai: the Lorde hath chosen none of these.

And Samuel sayde vnto Isai: are here all thy chyldren? He sayde: there is yet a lytle one behynde, that kepeth the shepe. And Samuel sayd vnto Isai: sende and fette him, for we will not sytte downe, tyl he be come hyther. And he sent, & brought hym in. And he was browne, and of an excellēt bewyke, & well fauored in syght. And the Lorde sayde: Arise, and anoynt him, for this is he. Therfore Samuel toke the hōrne wyth the oynment, & anoynted him in the myddes of hys brethzen. And the sprete of the Lorde came vpon David, from that daye forwarde. And Samuel rose vp, and went to Rama.

But the sprete of the Lorde departed fro Saul, and an euell sprete sent of the Lorde vexed him. And Sauls seruantes sayde vnto him: Beholde, an euell sprete sent of God vexed the, lett oure Lord therfore comaunde his seruantes (that are before the) to seke a man, p is a comynge player wyth an harpe: that when the euell sprete sent of God cometh vpon the, he maye playe with hys hāde and thou shalt be eased. Saul sayde vnto his seruantes: prouide me a man then that can playe well, and bynge him to me. Then answered one of his seruantes and sayde: Beholde, I haue sene a sonne of Isai the Bethlehemit, that can playe vpon instrumēt, and is an actiue felowe, and a man of warre and prudēt in doyng of feates, & well made and the Lorde is with hym. Wherfore Saul sent messengers vnto Isai, and sayde: sende me David thy sonne, which is wyth p shepe. And Isai toke an asse laden with bzeed, and a flacke

a flasket of wyne, and a kyd, and sent them by David his sonne vnto Saul. And David came to Saul, & stode before him, & he loued him very well, and he was made his harness-bearer. And Saul sent to Iai, sayinge: lett David remaine with me, for he hath founde fauour in my syght. And so it fortunied, that when the euell sprete sent of God came vpon Saul, David toke an harpe, & played wyth his hande, & so Saul was refreshed, & byd amende, and the euell sprete departed fro him.

¶ The. xvij. Chapter.

¶ David ouercometh great Goliath.



The Philistines gathered their hoste to battell, and came together to Socoth which is in Iuda, and pitched betwene Socoth & Azekah, in y^e coast of Dammin. And Saul and the me of Israel came together, and pitched in the Oke valley, and put them selues in aray, to fyght agaynst the Philistines. And the Philistines stode on an hyll on the one syde, and Israel stode on an hyll on the other syde; and there was a valeye betwene them: And there came a man betwene them both, out of the tentes of the Philistines, named Goliath * of Gath lyc cubytes and an handbredth lōge, and had an helmet of brasle vpon hys heed, and a coate of maple about hym. And the weyght of hys coate of maple was fyue thousande spyles of brasle. And he had bootes of brasle vpon his legges, and a shyld of brasle vpon his shoulders. And the chaite of his spere was like a weuers beame. And his speare heed weped. vj. hūdyed sikles of yron. And one bearynge a shyld went before hym.

And he stode and cryed agaynst the hoste of Israel, & sayde vnto the: Why are ye come out in aray to battell: am not I a Philistine and you seruautes to Saul: chole you a mā from amonge you, & lett him come downe to me. And yf he be able to fyght with me, & to beate me, then will we be your seruautes. But yf I can ouercome him and beate him, then shall ye be our seruautes, & serue vs. And the Philistine sayde: I desyre the host of Israel this daye, gene me a man, yf we maye fight together. When Saul and all Israel hearde those wordes of the Philistine, they

were discouraged, & greatly afrayed. David was the sonne of an Ephraimite (of whome cron is made afoie) of Bethlehem Iuda, named Iai, whych had eight sonnes. And was an olde man in the dayes of Saul, and came to age amonge men. And the thre eldest sonnes of Iai went, and folowed Saul to the battell. And the names of hys thre sonnes that went to battell, were: Eliab the eldest, & the next, Abinadab, and the thyrde Sams, and David was y^e least. And the thre eldest went after Saul. David also went and departed fro Saul, to fede his fathers shepe at Bethlehem. And the Philistine came forth in the moynynge and euenynge, and continued fouretye dayes.

And Iai sayde vnto David his sonne take for thy brethren an Epha of this parched corne and these ten loanes, and brynge it vnto the hoste to thy brethren. And carpe these ten frethe chesles vnto y^e captayne, & loke howe thy brethren fare, and sett out theire pledge. And Saul and they, and all the m^e of Israel were in the oke valey, fightinge with y^e Philistines. And David rose vpon crye in the moynynge, and leste y^e shepe with a keeper, & toke and went as Iai had commaūded him, and came with in y^e compasse of the host. And the hoste went out in aray, and shewed in the battell: for Israel & the Philistines had put the selues in aray, the one agaynst y^e other. And David toke downe the gear from him, and put them vnder the handes of the keeper of the vessels, & ranne into y^e hoste, and came, and saluted his brethren. And as he talked wth them, Beholde: there stode a mā in the myddes (Goliath y^e Philistine by name) of Gath out of the aray of the Philistines, & spake of the maner aboue rehered, that David heard it. And all the men of Israel, when they sawe the man, ranne awaye from hym, and were soze afrayed. And euery man of Israel sayde: Sawe ye this man come forth: euen to reuple Israel is he come. * And to hym y^e beatech hym, wyl the kyng geue great ryches, and will geue him his daughter therto: yee & make his fathers house free in Israel.

And David spake to the men that stode by, and sayde: What shalbe done to the man that beatech this Philistine, & taketh awaye the shame fro Israel: And what is this vncircumcised Philistine, that he shulde reuple the hoste of the lvyng God: And the people answered him (after this maner,) sayinge: so shall it be done to the mā, that beatech hym. And Eliab his eldest brother hearde whē he spake vnto the men, and Eliab was angere wth David, and sayde: Why camest y^e downe hither: and with whom hast thou leste those few shepe in y^e wilderness: I know thy pryde, and the malice of thynne herte, yf thou art come downe to le y^e battell. And David sayd:

And what haue I nowe done: is there not a worde: And he departed from hym into the presence of another, and spake of y^e same maner, and the people answered hym agayne, as before.

And they that hearde the wordes whych David spake, rehered them before Saul, which caused him to be fette. And David sayd to Saul: Let no mannes hert sayle hym because of him. Thy seruaunt wyl go, & fyght with yonder Philistine. And Saul sayde to David agayne: y^e art not able to go agaynst yonder Philistine, to fyght wth him. For thou art but a chyld, but he is a mā of warre cūe fro his yowth. David answered vnto Saul: Thy seruaunt kept his fathers shepe, & there came * a Lyon and lyke wille a Beare, & toke a shepe out of the flocke. And I went out after him, and smote hym, and toke it out of his mouth. And when he arose agaynst me, I caught him by the bearde, and smote hym, & slue hym. And so thy seruaunt slue the Lyon & y^e beare (also) hath thy seruaunt slayne. And truly this vncircumcised Philistine shalbe as one of the. * (Saul, wyl I go, & take awaye the rebuke of the people, for what is this vncircumcised Philistine?) seyng he hath rayled on the hoste of y^e lvyng God. And David spake mozeouer: the Lorde that deliuered me out of the hande of y^e Lyon & out of the hande of y^e beare, he shall deliuer me also out of the hande of this Philistine.

And Saul sayde vnto David: go, and the Lorde shall be with the. And Saul put hys rayment vpon David, and put an helmet of brasle vpon hys heed, & put a coate of maple vpon him, and gyrded David with hys a wne swerde vpon his rayment. And he assayed to go. And because he neuer proued it, David sayde vnto Saul: I cannot go with these, for I haue not vsed my selfe therto: and David put them of hym, and toke hys staffe in hys hande, and chose him fyue smoth stones out of a broke, and put them in a sheperdes bagge which he had, & in a spyng poke: & his spyng was in his hāde, & he went to the Philistine.

And the Philistine came and dūe nere agaynst David, and the man y^e bare the shyld went before hym. And when the Philistine looked aboute, and sawe David, he disdaind hym, for he was but yōge, and well coloured, and goodlye to loke vpon. And the Philistine said vnto David: am I a dogge, that thou comest to me with a staffe: and the Philistine cursed David in the name of his goddes. And the Philistine sayde to David: come to me, & I wyl geue thy fleshe vnto the foules of the ayre, & to the beastes of the felde. Then sayde David to the Philistine: thou comest to me wyth a swerde, a speare and a shyld: But I come to the in the name of the Lorde of hostes, the God of the hoste of Israel, whom thou hast rayled vpon. This daye shall the Lorde

deliuer the into my hande, and I shall smyte the, & take thine heed from the, and wyl geue y^e carcasses of the hoste of the Philistines this daye vnto the foules of the ayre, and to the beastes of the erth, that all they whych be in the worlde, maye knowe, that there is a God in Israel. And all this congregacyon shall knowe, that the Lorde sauech not with swerd and speare. For y^e battell is the Lordes, and he shall geue you into oure handes.

And whē the Philistine arose to come and drawe nie vnto David, David hastid, & rāne into the battayll euen agaynst the Philistine. And David put his hande in hys bagge, and toke out a stone, and slange it, & smote the Philistine in his forehead, y^e stone souncke into his forehead * and he felle grouelynge to the erth. And so David ouercame the Philistine with a spyng and a stone, and smote the Philistine, and slue hym, euen whan David had no swerde in hys hande. But David rāne, and stode vpon the Philistine, & toke hys swerde, and dūe it out of hys sheath, and slue hym, & cutte of hys heed therewith. And when the Philistines sawe, that theyr champion was deed * they fled. And the men of Israel and of Iuda arose, and shewed, & folowed after the Philistines, vntyll they came to the valeye, and vnto the gates of Akaron. And the Philistines fell downe wounded by the waye to Saaram, euen vnto Gath & Akaron. And the chyldren of Israel returned fro chalynge after the Philistines, and spoiled theyr tentes. And David toke the heed of the Philistine, and brought it to Ierusalem: But he put his armour in hys tente.

When Saul sawe David go forth agaynst the Philistine, he sayde vnto * Abner y^e cap- tayne of his hoste: Abner, whose sonne is this young man: Abner answered: as truly as thy soule lvyeth (O kyng) I canot tell. And the kyng sayde: Enquire thou, whose sonne the youngynge is. And when David was returned from the slaughter of the Philistine, Abner toke hym, and brought hym before Saul, wyth the heed of the Philistine in hys hande. And Saul sayde to hym: whose sonne art thou, thou yonge man: David answered: I am the sonne of thy seruaunt Iai the Bethlehemite.

¶ The. xviii. Chapter.

¶ The bond betwene David and Jonathan. Saul goeth aboute to sle David.



And when he had made an ende of speakynge vnto Saul, the sonne of Jonathan was knyt wyth the soule of David, and Jonathan loued hym as hys awne soule. And Saul toke him that daye, and wolde let him go no more home to hys fathers house. And Jonathan made a couenant wyth David, because he loued

loured him as his awne soule. And Jonathas put of his a wne coate that was vpon him, & gaue it Dauid, & therto his cloke, his sword, his bowe and hys gyrdle. And Dauid went oure whether soeuer Saul sent hym, and behaued him selfe wysely. And Saul sett hym ouer hys men of warre, and he was accepted in the syght of all the people, and in the syght of Sauls seruantes.

25 And it happened as they went, when Dauid was returned from the slaughter of the Philistine, y women came out of all cyties of Israel syngyng & dauncyng, agaynst kyng Saul, and wyth tymbrelles, wyth ioye, and wyth instrumentes of musick. And the women answered one another in theyr playe, & sayde

* i. Regum.
vii. b.
and. xxi. b.

* Saul hath slayne his thousande, and Dauid hys ten thousande. And Saul was excedyng wroth, and the sayunge displeased him, and he sayde: they haue ascribed vnto Dauid ten thousande, and to me but a thousande, & what can he more haue, saue the kyngdome? Wherefore Saul looked on syde of Dauid from that daye forwarde. And it happened on the morowe, that the euell spete sent of God came vpon Saul, and he prophesied in the myddes of y house. And Dauid played with hys hande lyke as at other tymes, and there was a rauelyng in Sauls hande. And Saul toke the rauelyng, & sayde: I wyll naye Dauid to the wall withit. And Dauid auoyded oute of hys presence two tymes. And Saul was afearde of Dauid, because y Lord was with hym, & was departed fro Saul. Therefore Saul put him from hym, and made him a captyne ouer a thousand, and he went out & in before y people. And Dauid behaued him selfe wysely in all his wayes, & the Lord was with him. Wherefore when Saul saw y he was so excedyng wysely, he was afrayd of him. But all Israel and Juda loued Dauid, because he went out and in before them. And Saul sayde to Dauid. Beholde, my eldest daughter Merob, her I wyll geue y to wyfe. Only playe the man with me, and fyght the Lordes batelles. For Saul thought: myne hande shall not be vpon hym, but the hand of y Philistines. And Dauid answered Saul: what am I? and what is my lyfe oz the kyngred of my father in Israel, that I shulde be sonne in lawe to the kyng? Howbeit when the tyme was come y Merob Sauls daughter shulde haue bene geue to Dauid, she was geuen vnto Achiel a Bethloothite, to wyfe. Howbeit, Michol Sauls daughter loued Dauid. And they shewed Saul: & the thyng displeased him not. And Saul sayde: I wyll geue hym her y she maye be a snare to hym, & that the hande of the Philistines maye be agaynst him. Wherefore Saul sayde to Dauid: thou shalt this daye be my sonne in lawe in the other daughter. And Saul commaun-

ded hys seruantes, to come wyth Dauid secretlye & to saue: Beholde the kyng hath a fauoure to the, and all his seruantes loue the, be nowe therfore the kynges sonne in lawe.

And Sauls seruantes spake those wordes in the eares of Dauid. And Dauid sayde: semeth it to you a lyght thyng to be a kynges sonne in lawe: I am a poore man and of small reputacio. And the seruantes brought Saul worde agayne, sayinge: of this maner spake Dauid. And Saul sayd: this wise shal ye saue to Dauid: the kynges careth for no nother dowrye, but for an hundred foreskynnes of the Philistines, to be aduenged of the kynges enemyes. But Saul thought to make Dauid fall into the handes of the Philistines. And when hys seruantes tolde Dauid these wordes, it pleased Dauid well to be the kynges sonne in lawe. And y dayes were expyed, Dauid arose with his men, and wēt & slue of the Philistines, two hundred men, and Dauid brought theyr foreskynnes, and satisfied the kyng therof, to be hys sonne in lawe. * Wherefore Saul gaue hym Michol hys daughter to wyfe. And Saul sawe and understode, howe that the Lord was with Dauid, and that Michol his daughter loued hym, and he was the moare afrayed of Dauid, and Saul became alwaye Dauids enemye. The lordes of y Philistines vled to go furth. And it fortuned y whan they went furth, Dauid behaued hym selfe wysely: the all the seruantes of Saul: so that his name was moche set by.

The. xix. Chapter.

Saul commaundeth to slay Dauid. Michol hys wyfe saucth hym.

Saul spake to Jonathas hys sonne, and to all hys seruantes, that they shulde kyll Dauid. * But Jonathas Sauls sonne had a greates fauoure to Dauid, and Jonathas tolde Dauid sayinge: Saul my father goeth aboute to slaye the. Nowe therfore take hede to thy selfe vntyll the morowyng, and abyde in some secret place, and hyde thy selfe. And I wyll go oute, and stande by my father in the felde where thou art, and wyll comen wyth my father of the, and whatsoeuer I se, I wyll tell the.

And Jonathas spake good of Dauid vnto Saul hys father, and sayde vnto hym: let not the kyng synne agaynst hys seruant Dauid, for he hath not synned agaynst the, and hys workes haue bene to the ward very good. For he dyd * & put hys lyfe in hys hande, and slue the Philistine, and the Lord brought to passe a greates healt for all Israel. Thou sawest it, and thou reioysedest, wherefore then wilt thou synne agaynst innocent bloude, and slaye Dauid without a cause? And Saul harkened vnto the voyce of y Jonathas,

Jonathas, and swate: as truly as the Lord syneth, he shall not dye. And Jonathas called Dauid, and shewed hym all those wordes, & brought Dauid to Saul. And he was in his presence as in tymes past.

And the warre began agayne, and Dauid went out and fought wyth the Philistines, and slue them with a great slaughter, & they fledde fro him. And the euell spete sent of the Lord was vpon Saul, as he sat in hys house hauinge a Janelinge in his hande, and Dauid played with his hande. And Saul entended to naye Dauid to the walle with the Janelinge. But he ryd hym selfe out of Sauls presence, as he smote the speare. (wyth a bayne broke) into y walle. And Dauid fledde & was saued the same nyght. Saul also sent messengers vnto Dauids house, to watch him, and to sleve him in y morowyng. And Michol Dauids wyfe tolde it him, sayinge: If thou saue not thy selfe this night, to morowe y wilt be slayne. And so * Michol lett Dauid downe thowre a wyndowe, and he wēt, & fled, and was saued. And then he toke an Image and layed it in the bed, and put a pylowe stuffed with goates hearre vnder the heed of it, and couered it with a clothe. And whē Saul sent messengers to fetch Dauid, he sayde, he is sycke. And Saul sent the messengers agayne to se Dauid, sayinge: bringe him to me, bed & all, y I maye slaye him. And when y messengers were come in: Beholde, there laye an Image in the bed, with a pylowe of goates hearre vnder the heed of it. And Saul sayde vnto Michol: why hast thou mocked me so, and sent awaye myne enemye that he is escaped? Michol answered Saul. For he sayde vnto me, let me go, or elles I wyll kyll the. And so Dauid fledde, and escaped, & came to Samuel to Rama, tolde hym all that Saul had done to him. And he and Samuel went, and dwelt in y Ramoth.

And one tolde Saul, sayinge: Beholde, Dauid is at Ramoth in Rama. And Saul sent messengers to sett Dauid. And when they sawe a companye of prophetes prophesyng, & Samuel stadyng fast by the, the spete of God fell vpon the messengers of Saul, and they prophesied to. And when it was tolde Saul, he sent other messengers, & they prophesied lyke wyse. And Saul sent messengers yet agayne the thyrde tyme, and they prophesied also. Then wēt he hym selfe to Rama, & came to a great well that is in Serbu, & he asked and sayde: where are Samuel and Dauid? And one sayde: Beholde, they be at Ramoth in Rama, & he went thither, cū to Ramoth in Rama, and the spete of God came vpon him also, & he went prophesyng, vntyll he came to Ramoth in Rama. And he & scrip of his clothes, & prophesied before Samuel in lyke maner, and

fell naked all that daye & all that nyght. * And therof it is, that they saue: is Saul * i. i. c. c. also amonge the prophetes.

The. xx. Chapter.

Dauid complauneth vnto Jonathas.



And Dauid fled from Ramoth which is in Rama, came, & layde before Jonathas. What haue I done? wherein am I faultie? what is the synne that I haue committed before thy father, that he scheth my lyfe? he sayde vnto him: God forbyd, y shalt not dye. Beholde, my father will do no thyng eether great oz small, but that he will shewe it me. And howe shulde my father hyde thyng from me? he wyll not do it. And Dauid swate agayne, and sayde, thy father knoweth that I haue founde grace in thyne eyes, and therfore he sayeth: Jonathas shall not knowe it, lest he be sorpy. And in very dede, euen as truly as the Lord lyueth, and as truly as thy soule lyueth, there is but a steppe betwene me and deeth. Then sayde Jonathas vnto Dauid: whatsoeuer thy soule desyrez that I wyll do vnto the. And Dauid sayde vnto Jonathas: Beholde to morowe is the begynnyng of the moone, and I shulde sytt in the kyngre at meate. But let me go, that I maye hyde my selfe in the felde vnto the thyrde daye at euen. If thy father speake of me, then saue, Dauid asked leaue of me, that he myght go to Bethlehem to his awne cyrie, for there is holden a yerely feast for all y kynred. And yf he saye: it is well done, then thy seruant shall haue peace. But and yf he be angrye, then be sure that wyckednesse is vtterly concluded of hym. And then thou shalt shewe mercye vnto thy seruant: for thou hast made wyth me thy seruant a bonde in the Lord. Notwithstandinge, yf there be in me any trespass, then sleve me thy selfe, and bypunge me not to thy father.

And Jonathas answered, God kepe that from y. (nepeher is it possible to come to passe.) It oz yf I knowe, that wyckednesse were concluded of my father, to come vpon the, thynkest thou that I shulde not tell it the? Then sayde Dauid, who shall tell me, yf thy father answered cruelly? And Jonathas sayd vnto Dauid, come and lett vs go out into y felde. And they went out both of them into the felde.

And Jonathas sayde vnto Dauid: The Lord God of Israel loke on it, when I haue groped my fathers mynde, one tyme oz other within this thre dayes, y it stande well with Dauid. If I then sende not vnto the & shewe it the, the Lord do so and so vnto Jonathas. But yf my father haue any pleasure to do y euell, I wyll shewe the also, and sende the awaye that thou mayst go in peace. And the Lord be wyth the, as he hath bene with my father.

* i. c. c. v. d. d. and. xxi. c.

father. And thou shalt performe vnto me the mercy of the Lorde, not onely whyle I lyue but euen whē I am dead, and plucke not thy mercy awaye from my house for euer. No not when the Lorde hath destroyed the enemyes of Dauid, euerie one from the face of the earth.

And so Jonathas made a bonde with the house of Dauid, desyringe y^e the Lorde shulde seke it out by the handes of Dauids enemyes (yf it were broke.) And wth other wordes dyd Jonathas sweare vnto Dauid, because he loued him. For he loued hi, as his awne soule.

Then sayde Jonathas to Dauid: to morowe is the first daye of the mone. And thou shalt be missed, because the place where thou wast wont to lyt, shall be emptye. Wherefore this daye thre dayes come downe in any wyse vnto the place where thou dydest hyde thy selfe, & whan the busynes was in hande: euen by y^e stone castell. And I wyll shote thre arrowes by the one syde therof, as though I shott the at a marke, & will sende a lad, and byd hym go seke the arrowes. And yf I saye vnto the lad: se, the arrowes are on thys syde the, byynge them: then come y^e for it is peace, & no hurte, as sure as the Lorde lyueth. But and yf I saye vnto the lad, beholde, the arrowes are be yonde the, then go (in peace) for y^e Lorde hath sent y^e awaye. And as touchynge this which thou and I haue spoken: beholde the Lorde be betwene the & me for euer.

And so Dauid byd him selfe in the felde. And when the newe mone was come, the kyng sat him downe to eate meate. And the kyng sat him downe after the olde maner, in hys seate by the wall. And Jonathas arose and Abner late by Sauls syde, & Dauids place was emptye. Neuertheless, Saul sayde nothinge at all that daye. For he thought: some thynge hath chaunced him y^e he is not cleane.

But on the morowe which was the seconde daye of y^e newe mone, it happened that Dauids place was emptye agayne. And Saul sayde vnto Jonathas his sone. Wherefore cometh not y^e sonne of Isai to meate, nether yesterdaye nor to daye? And Jonathas answered vnto Saul. Dauid asked lycence of me, to go to Bethlehē, for he sayde: let me go I praye the for oure kynred dothe holde an offerynge in the cyrie, and my brother hath sent for me.

And therfore yf I haue founde fauoure in thyn eyes, lett me go, and se my brethren. This is the cause, that he cometh not vnto the kynges table. Then was Saul angrey with Jonathas, & sayde vnto him: Thou wycked rebell, do not I knowe, y^e thou hast chosen the sonne of Isai vnto thyn awne rebuke, & vnto the rebuke & shame of thy mother? For as longe as the sonne of Isai lyueth vpon the earth, thou shalt not be stablished, nor yet thy kingdom, wherefore now sende and fete him

vnto me, * for he is the chyld of death.

And Jonathas answered vnto Saul his father, and sayde to him. Wherefore shulde he dye: what hath he done? And Saul lyfte vp a speare to hyt him, wherby Jonathas wylt well, y^e it was vtterlye determined of his father, to slepe Dauid. And so Jonathas arose fro the table in a greate anger, & dyd eate no meate the secōde daye of y^e mone, for he was fory for Dauid, because hys father had done him shame. On y^e nexte morning, Jonathas wet out into the felde, at the tyme apoynted with Dauid, & a lytle ladd with him. And he sayde vnto his boye: runne & seke out myne arrowes whych I shote. And as the boye ran he shot an arrowe beyonde him. And when y^e lad was come to y^e place whether Jonathas had shot the arrowe, Jonathas cryed after y^e lad, and sayde: Is not the arrowe beyonde the? And Jonathas cryed after y^e lad agayne: make spede, and stande not still. And Jonathas lad gathered vp the arrowes, & came to his master. But the lad wist nothinge of the matter. Onely Jonathas and Dauid wist it. And Jonathas gaue his weapōs vnto y^e lad that was wyth him, & sayde vnto him: go & carye them to the towne. And as sone as the lad was gone, Dauid arose out of a place y^e was towarde the south, and fell on hys face to the ground, and worshypped thre tymes. And they kissed ether other, & wept together so longe, tyll Dauid excended in weping. And Jonathas sayde to Dauid: go in peace. And y^e thynge which we haue sworn both of vs in the name of the Lorde, sayynge: y^e Lorde be betwene y^e & me, & betwene thy seide & myne, let the stonde for euer. And he arose, & departed. And Jonathas went into the towne.

The xxij. Chapter.

Dauid fleeth into Gath to Achimelech the priest, and getteth of hym the shewe breade to satisfye his hunger. Afterwarde he lyeth to kyng Achis, and there sayneth hym selfe to be mad.

When came Dauid to Gath to Achimelech the priest: And Achimelech was astounded at the sodayne comynge of Dauid, & sayd vnto him: Why art thou alone, & no man wth y^e?

And Dauid sayde to Achimelech y^e priest: the kyng hath commaunded me to do a certeyn thynge, and hath sayde vnto me, let no man knowe where aboute I sende the, and what I haue commaunded the to do. And I haue appoynted my seruantes, to soche and soche places. Nowe therfore yf y^e hast ought vnder thynne hande * geue me fyue loaves of breade, or what cometh to hande.

And the priest answered Dauid, and sayde: there is no comen bread vnder myne hande, but here is halowed bread, yf the younge men haue kepte them selues from vncleane thynge especiallye women. Dauid answered the priest, and sayde vnto hym: Wth of a

of a truth women hath bene locked vp from us about a thre dayes. When I came out, & the vesselles of the younge men were holy. How be it this waye is vnpure, and how much more shal there be holynes in the vessel. * And so the priest gaue hi halowed bred, for there was no nother bred there, saue the shewe bred, that were take from before the Lorde, to put freshe bred there, the daye that it was taken awaye.

And ther was there the same daye a certē man of the seruantes of Saul abydyng before the Lorde, named Doeg an Edomite, the cheifest of Sauls hearde men.

And Dauid sayd vnto Achimelech: is not here vnder thynne hande other speare or swerde? For I haue nether brought my swerde nor my harness with me, because the kynges busines required haste. And the priest sayd: the swerde of Goliath the Philistine whome thou sleest in y^e Dcke valley, beholde, it is here wrapt in a cloth behynd the Ephod. If thou wilt take that, take it, for there is no nother saue that here. And Dauid sayd: there is none to that, geue it me.

And Dauid arose and fled the same daye from the presence of Saul, & wet to Achis the kyng of Geth. And the seruantes of Achis sayd of him: is not this Dauid the kyng of the lande? dyd they not syng vnto him, in daunces sayng * Saul hath slayne his thousand, & Dauid his ten thousand? And Dauid put those wordes into his heart, & was sore afrayed of Achis the kyng of Geth. And he chaunged his speche before them, & sayned him selfe madd in theyr handes, & scrabled on the doores of the gate, and let his spittel fall downe vpon his beard. Then sayde Achis vnto his seruante: Loo, y^e se y^e this man is besyde hym selfe, wherefore then haue ye brought hym to me? haue I nede of madd mē that ye haue brought this felow to playe the mad mā in my presence? Shall he come into my howse.

The xxij. Chapter.

Doeg betrayeth Dauid. Achimelech is accused of treason and slayn. & lyff. Achis is accused of treason because they receaued Dauid. Achis is destroyed of Saul, Achis fleeth to Dauid.

And therfore departed thence, and escaped, and came vnto the caue Daballam. When his brethren also ad all his fathers house heard it, they went downe thither to hym. And there gathered vnto him all men that were in combrance, and in dett, and troubled in their mindes, & he became a captayne ouer them. And there were with hym vpon a foure hundred men. And Dauid went thence to Mizpa in the lande of Moab, and sayde vnto the kyng of Moab: Let my father &

my mother (I praye the) come forth vnto you, tyll I knowe what God will do for me. And he brought them before the kig of Moab. And they dwelt wth hi all the while that Dauid kepte him selfe i hold. And the prophet Gad sayde vnto Dauid: abide not in holde, but departe and go into the lab of Juda. Then Dauid departed and came into the forest hareth. And Saul heard y^e Dauid was come abrode, and also the mē that were wyth hym. And Saul satt in Gibeon vnder a tree in Rama, haupng hys speare in his hand, & all his men stode about hym. And Saul sayde vnto his seruantes that stode about hi. Heare I praye you y^e you sonnes of Beniamin: will the sone of Isai geue euerie one of you felde and vineardes, & make you all captaynes ouer thousandes & ouer hundredes? that ye haue also conspired agaynst me, and there is none that telleth it me in myne eare. * And where as my sone hath made a bonde wth the sone of Isai, ther is none of you that mourneth for me, or sheweth it in myne eare: beholde, my sone hath stered vp my seruant to lye awaye agaynst me thys same daye.

Then answered Doeg the Edomite which also stode by the seruantes of Saul, and sayde: I saw the sone of Isai, whē he came to Nob, to Achimelech the sone of Ahitob, which asked counsell of the Lorde for hym, & gaue hym vitayles, & the swerde of Goliath the Philistine also. Then the kyng sent & called for Achimelech y^e priest y^e sone of Ahitob, & all his fathers house: that is to saye, the priestes that were in Nob.

And they cam all to the kyng. And Saul sayde: heare now y^e sone of Ahitob. He answered: here I am, my Lorde. And Saul sayde vnto hym: why haue ye conspired agaynst me, y^e the sone of Isai, in y^e thou hast geuen him vitayle, & a swerde, and hast asked counsell of God for hi, that he shuld aryse agaynst me, & lye awaye for me this daye? Achimelech answered the king & sayd: who is so faithfull amōg all thy seruantes as Dauid, & therto the kynges sone in law, & goeth at thy bydding, & is had in honour in thynne house: haue I this daye begone first to aske counsell of God for hi. That be farre fro me: yf I had knowen it, lett not y^e kyng put soch a thynge vnto his seruant. In all y^e house of my father. For thy seruant knewe nothyng of all this, ether lesse or more. The king sayde: thou shalt surelye dye. And the king sayde vnto the fote men that stode about him: turne, & slep the priestes of the Lorde, both because theyr hād is wth Dauid, & because they knewe when Dauid fled, & shewed it not to me. But y^e seruantes of

tes of the kyng wolde not mone their handes, to fall vpon the preastes of the Lorde. And the kyng sayde to Doeg: turne thou, and fall vpon the preastes. And Doeg the Edomite turned, and ranne vpon the preastes, and slue that same daye foure thore & fyne persones, y dyd weare a lynne Ephod. And Rob the cytic of the preastes smote he wyth the edge of the swerde, both men & women, childre and sucklynges, oxen and asses and shepe.

And one of the sonnes of Ahimelech the sonne of Abitob (named Abiathar) escaped & fled to David. And Abiathar shewed David, how that Saul had slayne the lordes preastes. And David sayde vnto Abiathar: I wist it the same daye, when Doeg the Edomite was there, that he wolde tell Saul. And I am cause of the death of all y soulles of thy fathers house. Abide thou w me, and feare not: for yf anye ma seke my soule, he shall seke thynne also, w me thou shalt be in safegard.

The. xxiii. Chapter.

David fleeth into the wilderness of ziph.



When they told David sayig: Behold the Philistines fight agaynst keilah, and spoyle the barnes.

Therefore David asked the Lords aduyse, saying: Shall I goo and smyte these Philistines? And the Lorde answered vnto David: go and smyte the Philistines, and saue keilah. And Davids men y were with him, sayd vnto him: se, we be afrayed here in Iuda: how much more then yf we come to keilah agaynst the host of the Philistines? Then David asked y Lorde agayne. And the Lorde answered him and sayde: Arise, & go downe to keilah, for I will deliuer the Philistines in to thynne hande.

And so David and his men went to keilah, and fought with the Philistines, & dzoue a waye their catell, and smote them with a great slaughter. And so David saued the inhabitants of keilah. And it chaunced, when Abiathar the sonne of Ahimelech fled to David to keilah, that he brought an Ephod with him in his hande.

And it was tolde Saul, that David was come to keilah. And Saul sayde: God hath

deliuered hi into myne had. for he is shut in now y he is come into a towne that hath gates & barres. And Saul called all y people together to warre, for to go downe to keilah, and to beslege David & his men. And David hauig knowlege that Saul imagined myschef agayst him, sayd, to Abiathar y preast: * Wryng the Ephod. Then sayde David: O Lord God of Israel, thi seruaut hath heard, y Saul is about to come agayst keilah to destroye y cytic for my sake: Wyl the men of keilah deliuer me into hys hande? And will Saul come downe, as thy seruaut hath heard saye: O Lord God of Israel, tell they seruaut. And the Lorde sayde: he will come downe. Then sayd David: Will the men of keilah deliuer me and y men that are with me into the hand of Saul? & the Lorde sayde: they will betraue you.

Then David & his men which were vpon a syre hūdyed, arose & departed out of keilah & wēt whether they could. And it was told Saul, that David was fled from keilah, & he let the iourney a lone. David abode i the wilderness in strōg holdes, & remayned in a mountayne in the wilderness of ziph. And Saul sought hi euery daye, but God deliuered him not i to his had. And David saw y Saul was come out, to seke his life. And David was in the wylde of ziph in a thicket. And Jonathas Sauls sone arose, & went to David in to the thicket, & comforted his hand in God, & sayde vnto hym: feare not, for the hand of Saul my father shall not fynd the, & thou shalt be hig ouer Israel, & I must be next vnto the. And that doth Saul my father know. And they made abonde both of them together before the Lorde. And David tarped spyl in the thicket, and Jonathas went to his house. Then came y ziphites to Saul, to Gibeā, saying: Dost thou not David hyde hi selfe fast by ys in strōg holdes, in a thicket that is by y hyl of hachila, on the ryght syde of y wilderness? Now therefore kyng, y mayest come downe accordyng to all the lust of thy soule: come downe, & oure parte shall be to deliuer hym into the kynges hande. And Saul sayde: Blessed are ye in the Lorde: for ye haue compassiō on me. So I praye you, & ordre the matter well, knowe & se his haunt, where hys fote hath bene, and who hath sene him there: for it is tolde me, that he is very sottel, & worketh craftely. Se therefore, & know all y lurking places, where he hideth him selfe, and come ye agayne to me with the certentye, & I will go wyth you. And yf he be in the lād, I will serche hi out thorow out all the thousandes of Iuda.

And they arose, and went to ziph before Saul. But David and his men were in the wilderness of Maon, in the playne y is, on the ryght

the ryght hand of Jesimon. Saul also and his men wente to seke: and they tolde David. Wherefore he went vnto a Roche, and abode in the wilderness of Maon. And whē Saul hearde that, he folowed after David in the wilderness of Maon. And Saul & his men went on the one syde of the mountayne, & David & his men on the other syde. And David toke thought, how to get frō Saul. For Saul & his me copased David & his men, rounde about, to take them.

But there cam a messenger to Saul, sayig: Hast the, & come, for the Philistines are come into the lād. Wherefore, Saul returned from persecuting David, & went agaynst the Philistines. And therfore is it, y they called the place: The rock of separacion. And David went thence, & dwelt in strong holdes at Engadi.

The. xxxiii. Chapter.

David fleeth into Engadi and thre hydyth hym in a cave. Saul cometh in thither to do hys easement.

When Saul was come agayne from folowig after the Philistines, it fortuned, that there were, which told hi sayig: beholde, David is in y wilderness of Engadi. Then Saul toke thre thousand chosen men out of all Israel, and went to seke David and his me in the heigth of the Rockies, where wilde gootes remayne.

And he cam to the flockes of shepe in the waye. And Saul went in to a cave to couer his fete. And David and hys me remayned in the inward partes of the caue. And the men of David sayd vnto him: se, y daye is come, of which the Lorde sayde vnto the: Beholde: I will deliuer thynne enemyes into thynne had, & y shalt do to him as it shall seme good in thy syght. Then David arose and cutt of a lappe of Sauls garment priuelye. And immediatly y Davids hert smote hym because he had cutt of a lapp of Sauls garment. And he sayde vnto his men: the Lorde kepe me frō doing that thig vnto my master y Lords anoynted, to laye mine hande vpon hym, seynge he is the anoynted of the Lorde. * (for as truly as the Lord lyueth, excepte the Lorde smyte him, or excepte his daye come, or yf he go not downe to warre and preiher the Lorde be mercifull vnto me, that I laye not my had vpon the Lorde anoynted.) And so David kept of hys seruantes with these wordes, and soffred them not to ryle agaynst Saul.

But Saul rose vp out of the caue & went a waye, David also arose and went out of the caue, and cryed after Saul, saying: My Lorde kyng. And when Saul looked behynde hym. David stowed to the erth, and bowed him selfe, & sayd to Saul: wherefore geuest thou an eare to mennes wordes that saye, David seketh euell agaynst the? Beholde, this daye thynne eyes haue sene.

how that the Lorde had deliuered the thys daye into myne hand in the caue. And some bad me kyll the, but I had compassiō on the, and sayde: I will not laye my handes on my master, for he is the Lordes anoynted. And mozeouer, my father, behold, & se yet the lapp of thy garment in my hand: in as moch as I kyled the not, when I cutt of y lapp of thy garment. Understande therfore & se, y there is nether euell nor wickednesse in me, and that I haue not spynned agaynst the. And yet thou huntst after my soule to take it. The Lorde be iudge betwene the and me, and the Lorde aduenge me of the. But myne hande be not vpon the. Accordyng as the olde prouerbe sayeth: wyckednesse proceedeth from the wycked: But myne hande be not vpon the. After whom is the kyng of Israel come out? After who dost thou moue persecuciō? after a deed dogg, and after a flee. The Lorde be iudge, and iudge betwene the and me, & se & pleate my cause, and a venge me of thynne hande.

When David had made an ende of speakig these wordes to Saul, Saul sayde: is this thy voyce my sone David? and Saul lyfte vp his voyce, and wepte, and sayde to David: thou art ryghtcouler then I, for thou hast rewarded me with good, where as I haue rewarded the wyth euell. And thou hast shewed thys daye, how that thou hast dealt lounglye wyth me, for as moche as whē the Lorde had locked me in thynne handes, y kyledst me not. For who shall finde his enemye, & lett him depart in to a good waye? Wherefore the Lorde reward y with good, for that thou hast done vnto me this daye. And now beholde, I wote well that thou shalt be kyng, and that the kingdom of Israel shall be stablyshed in thynne hade. Swereno therefor vnto me by the Lorde that thou shalt not destroye my seade after me, & that thou shalt not put my name out of my fathers house. And David & y ware vnto Saul, and Saul wēt home. But David and his men gatt the vp vnto an hold.

The. xxxv. Chapter.

Samuel dyeth. David fleeth into the wilderness of Ibaran.

Ad Samuel dyed, and all the Israelites gathered togethery and lamented hym, and buryed hym in his owne house at Rama.

And David arose, and gat hym to y wilderness of Ibaran. And there was a man in Maon whose possession was in Carmel, and the man was excedyng myghtie, and had thre thousand shepe & a thousand gootes. And he was shepyng his shepe in Carmel.

The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singular wisdom and

betwixt. But the man was churlish, and of shrewde conditions, and was of the kynred of Caleb. And David heard in the wilderness, & Abal dyd there hys shepe. And David sent out ten young men, and sayde vnto them: get you vp to Carmel, and go to Abal, and grete hym in my name. And thus shal ye saye: peace be to y, peace be to thyne house, & peace be vnto all that thou hast. Wherofe, I haue heard saye, & y hast shewers. Now thy sheperdes were with vs ^(in the wilderness) and we dyd the no synne, nether was there ought ^(of the flocke) mysfing vnto them, all the whyle they were in Carmel: aske thy laddes, & they will shewe the. Wherofe let these young men fynde fauour in thine eyes (for we come in a good reason) and geue I praye the whatsoeuer cometh to thyne hande, vnto thy seruantes, and to thy sonne David.

And whan Dauids young men came, they tolde Abal all those wordes in y name of David, & the helde they: peace. And Abal answered Dauids seruantes, & sayde: what is David? & what is the sone of Israhel? there is plenty of seruantes now a dayes, that breake awaye euery man from his master. Shal I the take my breed, my water & my fleische? I haue kylled for my shepers, & geue it vnto me who I wote not where they be? And so Dauids seruantes turned their waye, and went agayne, and came and tolde him all those saynges. And David sayd vnto hys men: gyde euery man hys swerde aboute him. And they gydded euery mā his swerde aboute him, & David was gydded with his swerde. And there folowed David vpon a foure hundred men, and two hundred abode by the stuffe. But one of the laddes tolde Abigail Abals wyfe, sayng: Wherofe, David sent messengers vnto oure master out of the wilderness to salute him & he rayled on the. And yet the men are very good vnto vs, & dyd vs no displeasure, nether missed we any thing, as long as we were conuersant with the, when we were in the feldeg. They were a wall of defence vnto vs both by nyght & daye, all the whyle we were with the keeping shepe. Now therfore, take hede, and se what y hast to do, for there is an occasion of euell geuen agaynst oure master and all his household, scynge: he is as a sonne of beliall vngacious to speake to. Then Abigail made hast, & toke two hundred lounes, & two bottles of wine, and fyue shepe readye dressed, and fyue measures of parched corne, and an hundred fringes of fyngges, and laded the on asses, & sayde vnto her young mē: go ye before me. Beholde, I come after you. But she tolde her husband Abal nothing thereof. And as she

rode on her asse she came pryncely downe y syde of the hyll, & beholde, David and hys mē came downe agaynst her, & she met the.

And David sayde: in vayne haue I kept all that this felow hath in y wilderness: so that nought was mysfied of all y pertayned vnto hym. And he hath quite me euell for good. So and so do God vnto the enemyes of dauid, yf I leaue of all that pertayne to him, by the dawnyng of the daye, any thig that pisseth agaynst the walle.

And when Abigail saw David, she hastened & lyghted of her asse, and fell before David on her face, and bowed her self to y ground and fell at his fete, and sayde: Let this unhappie deade be counted myne, my Lorde, & let thine handmayde speake in thine audience, and heare the wordes of thy handmayde. Let not my Lorde ^(the kyng) regard this vnhyfte mā Abal: for as his name is, so is he. Abal is his name, & follic is w h i. But I thine handmayde saw not y young men of my Lorde who y sendest.

Now therfore my Lorde, as sure as y lord lyueth, & as thy soule lyueth, y Lorde hath withholden the fro coming to shede blood, & withdraw y thine hand fro bloude shedde. Now, I praye God, y thine enemyes & they y entende to do my Lorde euell, may be as Abal. And now this is the blessing which thyne hād mayde hath brought vnto my Lorde: & lett it be geuen vnto y poung men, that folow my Lorde. For geue the trespass of thine handmayde, for the Lord will make my Lorde a sure house, because my Lord fyghteth y batayles of y Lorde, and there coulde none euell be founde in the in all thy dayes. And yf any man ryse to persecute the, & to seke thy soule, y soule of my Lorde shall be bound as y in y hōdell of y lyuing w y Lord thy God. And y soulles of thy enemyes shal God cast out, euen as out of the myde of a flyng. And when y Lord shall haue done to my Lord all the good y he hath promysed y, & shall haue made the ruler ouer Israhel: then shall it be no decap vnto the, ner discourge of herte vnto my Lorde, y thou hast not shedde blood causelesse, ner aduenged thy selfe.

But when the Lord shall haue dealt well with my Lorde, the thynck on thyne handmayde. And David sayd to Abigail: blessed be the Lorde God of Israhel, which sent the this daye to mete me. Blessed is thy sayng, & blessed art thou, which hast kept me thys daye from coming to shede blood, and from aduengyng my self with myne awne hand. For in very deade, as sure as y Lord God of Israhel lyueth, which hath kept me backe from hurtynge the, excepte thou haddest hastened and met me, thinkest y, there had bene left vnto Abal by the dawnyng of the daye, a

daye, a pisset agaynst the walle. And so David receaued of her hād, that which she had brought him & sayd to her: go vp in peace to thyne house. Beholde, I haue herde thy voyce, and haue accepted thy persone.

And Abigail came to Abal: and behold, he held a feast in his house, lyke the feast of a kyng, & Abals herte was mery within hi, for he was very droncke. Wherofe she tolde him nothing, nether lytle nor moare, vntill y morow daye. But in y mornynge, whē the wine was gone out of Abal, hys wife tolde him these wordes, and his herte dyed within him, and he became as a stone & vpon a ten dayes after, the Lorde smote Abal, & he dyed. And when David heard that Abal was deed, he sayde: Blessed be the Lorde that hath iudged the cause of my rebuke of the hād of Abal, and hath kept his seruant from euell, and hath recouered the wickednesse of Abal vpo his awne heed. And David sent to comen w Abigail: to thyntēt to take her to his wife. And when the seruantes of David were come to Abigail to Carmel, they spake vnto her sayng: David sent vs vnto the, to take y to his wife. And she arose, & bowed her self on her face to the erth, and sayde: Beholde: let thy handmayde be a seruant, to waite the fete of the seruantes of my Lord. And Abigail hastened, and arose, and gat her vp vpon an asse, w fyue damoselles of hers y went at her fete, and she went attē y messengers of David, and became hys wife. David also toke Abinoam of Jezrahel, & they were both his wyues. But Saul gaue y Michol hys daughter Dauids wyfe to phalti y sōne of Laish which was of Gallil.

The. xvi. Chapter.

Saul sleapeth in his tent: and David taketh awaye his speare and a cruell of water, that stode at his heed.

He ziphites came vnto Saul to Gibea, sayng: Woth not David hyde hym self in the hill of Hachila which is before Jeshimon? Saul arose, and went downe to the wilderness of ziph, haunyng thre thousande chosē mē of Israhel with hym, for to seke David in the wilderness of ziph. And Saul pitched in the hyll of Hachila which lyeth before Jeshimon, by y waye side. But David dwelt in y wilderness. And he saw that Saul cam after hym into the wilderness. David therfore sent out spyes, & vnderstode, that Saul was come i very dede.

And David arose and came to the place where Saul had pitched, & David beheld the place, where Saul laye, and Abner the sōne of Ner which was his chefe captayne Saul laye within, & the people & the hoste rounde about him. Then answered David and spake to Ahimelech the Hethite, & to

Abisai the sonne of Zarnia and brother to Joab, sayng: Who will go downe with me to Saul to the hoste? And Abisai saide: I will go downe with the.

And so David and Abisai came downe to y people by nyght. And behold, Saul laye sleping within the hoste, & his speare stakke in the ground at his heed. But Abner & the people laye round about hym. Then sayde Abisai to David: God hath deliuered thyne enemye into thyne hād this daye. Now therfore, lett me smyte hym once with my speare to the erth, & I wyll not smyte hym the secōde tyme. And David sayde to Abisai: destroye him not. For who can laye his hād on the Lordes anoynted, & be gyltles? And David sayde furthermore: as sure as the Lorde lyueth, the Lorde shall smyte hi or his daye shall come to dye, or he shall descende into battell, & there perishe. The Lord kepe me from laying myne hād vpo the Lordes anoynted: But take thou now the speare that is at his heed, & the cruell of water, & let vs go. And so David toke y speare & the cruell of water from Sauls heed, and they gatt them awaye, and no man saw it or marked yt or awaked. For they were all a slepe, because the Lorde had sent a deade sleape vpon the. Then David went ouer to the other hyde, and stode on the toppe of an hyll a farre of (a great space beynge betwene them) and David cryed to the people, and to Abner the sonne of Ner, sayng: Hearest thou not Abner? Abner answered, and sayde: What art thou that cryest to the hig? and David sayd to Abner: art not thou a man: and who is lyke the in Israhel? Wherofe the hast thou not kept thy Lord the kyng? For there is me one of the folke in, to destroy the kyng thy lord. It is not good that y hast done. As truly as the Lorde lyueth, y are woth thy to dye, because ye haue not kepte yōre master, the Lordes anoynted. And now se where the kynges speare is and the cruell of water, that was at his heed.

And Saul knew Dauids voyce, & sayde: Is this thy voyce my sōne David? & David sayd: it is my voyce, my Lord, O kyng. And he sayde: wherofe doth my lord thus persecute his seruant? for what haue I done? or what euell is in myne hād? Now therfore let my Lord the kyng heare y wordes of his seruant. If y Lorde haue stered y vpon agaynst me, let hi smell the sauoure of a sacrifice. But yf they be y children of men, cursed are they before y lord for they haue cast me out this daye fro abiding i y enheritance of the Lord, sayng: hece, & go serue other gods. Now therfore let not my blood fall to the erth before the face of the lord. For the kyng of Israhel is come out to vs

¶ III a flee,

a flee, as whan one doth hunt a paretge in the most ayres. Then sayde Saul: I haue synned, come agayn my sone David, for I will do þe no moare harme, because my soule was precious in thine eyes thys daye. Beholde, I haue playd the fole, & haue erred exceedingly. And David answered and sayd: Behold, þe kynges speare, lett one of þe young men come ouer, & fette it. The Lorde reward euery man accordyng to his ryghte weelwille. & sayth: for þe Lorde deliuered the into my hand thys daye, but I wolde not laye myne hand vpon þe Lorde's anoynted. And beholde, lyke as thy lyfe was moche set bye this daye in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he deliuer me out of all tribulacion. Then Saul sayd to David: Blessed art thou my sone David, for thou shalt be a doer and pcurayle. And so David went his waye, and Saul turned to his place agayne.

The xxvii. Chapter.

David fleeth to Achis kyng of Geth.

And David sayde in his hert: I shall perishe one daye or other by the hand of Saul. Therefore is there nothing better for me, then to flee and saue my selfe in the land of the Philistines, and Saul shall cease & seke me nomore in all the coastes of Israel, & so shall I escape out of his hand. And David arole, & he & þe fyre hyndred men þe were w him went vnto Achis, þe sonne of Maach, kyng of Geth. And David dwelt w Achis at Geth, both he & his men, euery man w his houtholde, & David w hys two wyues: Abinoa þe Jezraelite, & Abigail Nabals wife of Carmel. And it was tolde Saul, þe David was fled to Geth, and he sought no moare for him. And David sayd vnto Achis: If I haue now found grace in thine eyes, lett thegeue me a place in some towne i þe felde, þe I maye dwell there. For why shulde thy seruaut dwell i þe heed cytie of þe kyngdome w þe? Then Achis gaue hym zikleg þe same daye, for which cause zikleg pertauneth vnto the kynges of Iuda vnto thys daye. And þe tyme that David dwelt i þe cōtrepe of the Philistines, was foure monethes, and certayne dayes. And David & his men wēt vp, and ranne vpo the Gerizites, the Gerizites & þe Amalekites: for those nations were fro the begynnyng the inhabiteres of the lande, as men go to Sur, vnto the lāde of Egypte. And David smote the land, and lett nether man ner woman alpye, and droue awaye the shepe, the oxen, the asses, camelles, and clothes, and returned, and came to Achis. And Achis sayde: where haue ye bene a roung this daye? And David answered: Toward þe south of Iuda, & toward þe south of the Jezraelites,

& toward the south of the Gerizites. And David saued nether mā nor woman alpye ner suffred them to come to Geth, for feare (sayeth he) lest they shuld telle on vs saig to dyd David & so wylde his maner all the while he dwelleth in the cōtrepe of the Philistines. And Achis beleued David sayng he abhorreth his people of Israel, & therefore he shalbe my seruaut for euer.

The xxviii. Chapter.

The Philistines moue warre agaynst Saul which seeketh after an enchaunter.

And it chaunced in those dayes, that the Philistines gathered their hoost together to warre, to fyght with Israel. And Achis sayde to David: Behold, thou shalt goo out with me to the battell, thou & the men þe are with the. And David sayde to Achis: then þe shalt know, what thy seruaut can do. And Achis sayde agayne to David: Then I will make þe keeper of my heed for euer. Samuel was then deed, & all Israel had lameded hym, & buryed him i Rama his awne cytie. And Saul hat put þe wemen that had spyetes of prophesye, & þe sorthslayers out of the lād. And the Philistines gathered together, & came, & pitched in Sunem. And Saul gathered all Israel together, & they pitched in Giboa: And whē Saul saw the hoste of the Philistines, he was afrayed, & his hert was sore astonied. And whan Saul asked counsell of the Lorde, the Lorde answered hi not, nether by dreames, nor by Urim nor yet by prophetes. The sayd Saul vnto his seruantes: seke me a woman that hath a spyete of prophesye, þe I maye go to her & aske of her. And hys seruantes sayde to him: Beholde, there is a woman that hath a spyete of prophesye at Endor.

And Saul chaunged himself, and put on other rayment, & then went he & two men with hym, and they came to the woman by nyght. And he sayde: prophesye vnto me by þe spyete, & bring me him vp whō I shall name vnto the. And the womā sayde vnto hym: Beholde thou knowest what Saul hath done, how he hath destroyed þe wemen that had prophesying spyetes, & the sorcerars out of the lāde. Wherefore then sekest thou an occasion agaynst my soule, that he maye kyll me? And Saul swore to her by the Lorde sayng: As luerly as þe Lorde lyueth, there shall no harme chaunce þe for this thyng. The sayd þe womā: whō shall I fetch vnto the? He answered: Bring me vp Samuel. Whē þe woman saw Samuel, she cryed w a lowde voyce, and spake to Saul sayng: why hast thou disceaued me? for þe art Saul. And þe kyng sayde vnto her, be not afrayed: What seest thou? The womā sayd vnto Saul: I se goddes ascēdig vp out of

out of the erth. He sayde vnto her agayne: what fastid is he of? She answered: there cometh vp an olde man w a mantell vpo hym. And Saul perceaued þe it was Samuel & he stouped w his face to the grounde, & bowed hym selfe. And Samuel sayd to Saul: why hast thou vnquieted me, to make me be brought vp? Saul answered: I am sore encombred, for the Philistynes make warre agaynst me, & God is departed from me and answereth me no more, nether by prophetes, nether by dreames. And therefore I haue called the, þe thou mayest tell me, what I shall do. Then sayd Samuel: wherefore doest þe aske of me, whyle þe Lorde is gone from the, & is become thine enemye? Truly þe Lorde hath done for hym selfe, euen as he spake & by my hād. For the Lorde hath rent the kyngdome out of thine hande, & geue it thy neybour David. Because thou obeyedst not þe voyce of the Lorde, nor executedst hys searce wraoth vpo the Amalekites, therefore hath þe Lorde done this vnto the this daye. And moreover, the Lorde wyl deliuer Israel w the, into the hādes of the Philistines. & Comowen shalt thou and thy sonnes be with me, and the Lorde shall geue the hoste of Israel into the hādes of þe Philistines. Then Saul fell streyght waye flatte on the erth a longe as he was, and was sore adread because of the wordes of Samuel.

And there was no strength in hym, for he had eatē no bread all the daye and the nyght before. And the womā cam vnto Saul, and saue that he was sore troubled, and sayde vnto hym: Se, thine hād mayd hath obeyed thy voyce, & I haue put my soule in my hande, and haue harkened vnto thy wordes, which thou saydest vnto me. Nowe therefore harken thou also vnto þe voyce of thine hād mayd, and let me sett a morsell of bread before the, that thou mayest eate and gett the strength, & then go on thy iourneye. He refused, and sayde: I wyl not eate. But hys seruantes & the womā together cōpelled him, and he hearkened vnto theyr voyce. And so he arole from the erth, and sat him on a bedd. The woman had a fat calfe in the house, and she halsted & kyllid it, and toke flowre & knebed it, and dyd bake swete cakes thereof, and brought the before Saul and before his seruantes. And whē they had eatē, they stode vp, and went awaye the same nyght.

The xxix. Chapter.

David goeth with kyng Achis to fyght agaynst Saul.

And the Philistines were gathered together all their armyes vnto Aphec. And þe Israelites pitched in Aitin, which is i Jezrael. And þe Lorde of the Philistines wēt forth w the hundredes & thousandes. But David & his men came behide w Achis. Then

sayde the Lorde of the Philistines, what are pouder Chaucs? Achis sayd vnto þe Lorde of þe Philistines: Is not thys David the seruaut of Saul the kyng of Israel, whych hath bene wyth me these dayes of petes? I haue founde no fault in hym, sence he fledd vnto me vnto thys daye. And the Lorde of the Philistines were wroth wyth hym and sayde vnto hym: Make this felowe retorne, that he maye go agayne to hys place whych thou hast appoynted hym: and let hym not go downe wyth vs to battell, lest in the battell he be an aduersarye to vs. For wher wyth coulde he better obtayne the sauoure of hys master, then wyth the heedes of these men? Is not thys David, to whō they singe in daunces? Saul sue hys thousande, and David hys ten thousande? Then Achis called David, and sayde vnto hym: As sure as the Lorde lyueth, thou hast bene honest, and good in my syght, whan thou wentest out & in wyth me in the hoost: neyther haue I founde euell with the, sence thou camest to me vnto thys daye. Reuercheleste the Lorde of þe Philistines saoure the not: Wherefore now retorne, & go in peace, that thou displeast not the Lorde of the Philistynes. And David sayde vnto Achis: And what haue I done? what hast thou founde in thy seruaut, as lōg as I haue bene wyth the vnto thys daye, þe I maye not go fyght against the enemyes of my Lorde the kynges?

Achis answered & sayd to David: I knowe that thou art good, & art in my syght, as an Angell of God. Not wythstandinge the Lorde of the Philistynes haue sayde: Let hym not go vp w vs to battell. Wherefore nowe ryse vp earlye in þe mornynge w thy masters seruantes that are come to the: and when ye be vp earlye (as sone as ye haue lyght) departe. And so David and his men rose vp earlye to departe in the mornynge, & to retorne into the land of the Philistines. And þe Philistines went vnto Jezrael.

The xxx. Chapter.

David returnyng from kyng Achis smytheth zikleg & burneth.

But whan David & hys men were come to zikleg the thirde daye, the Amalekites had rushed in vpon the south, and vpon zikleg, & had smytten zikleg, & burnid it w fyre, & had taken the wemen (þe were therin) psoners, both small & great: but slew not a mā, saue carped them w the, & wēt theyr wayes. So David and hys men came to the cytie: & beholde, it was burnt with fyre, & the wyues, theyr sonnes and their daughters were carped awaye. Then David and the people that was wyth hym, lyfte vp their voyces & wept, vntill they coulde wepe no more. And David & his men were take psoners al-

so: Abinoam the Jezrebelite, and abigail the wyfe of Nabal the Carmelite. And David was in a shewe combrance: for the people entended to stone hym, because the vertes of all the people were vexed for theyr sonnes & theyr daughters.

But David toke a good courage to hym in the Lorde hym God & sayde to Abiathar the preste Abimelechs sonne: I pray þ, bring me the Ephod. And Abiathar brought the Ephod to David. And David asked counsell at the Lorde, sayinge: shall I folowe after this companie: and shall I ouertake them? And he answered him: folow, for thou shalt ouertake them, and recouer the praye.

So David and the syxe hundred men that were with hym, wet & cam to the ruer Besoz, where a part of them abode. But David and foure hundred men folowed: for two hundred abode behinde, bryngge to werpe to go ouer the ruer Besoz. And they foude an Egyptian in the felde, and brought hym to David: and gaue hym bread to eate, & water to dryncke, & gaue hym a fewe fygges & two clousters of reasings. And when he had eaten, hym spere cam agayne to hym: for he had eaten, no bread nor dryncke no water in thre dayes & thre nyghtes. And David sayd vnto him: to whom belogest thou? & whence art thou? he sayd: I am a poge mā of Egypt and seruant to an Amalekite: and my master left me behynde, because it is thre dayes agone, & I fell spcke: we came a roung vpo the south of Chetius, and against Iuda, and towarde the south of Caleb. And we burnt zikleg with fyre. And David sayde to hym: canst thou bryngge me to this companie? And he sayde: swere vnto me by God, that thou wilt nether kyll me, nor deliuer me into the handes of my master, and I will bryngge the to the companie. And whē he had brought hym thither, beholde, they laye skatered a-broade vpo the erth, eatynge & drynckynge, & daunfynge, because of the pleuous & great pray, & they had caried awaye out of þ land of the Philistines, & out of the lāde of Iuda.

And David layd vpon the from the euen, vntill the twylyght on the morow: so þ there escaped not a man of them, save foure hundred young men which rode awaye vpo camels, and fledd. And David recouered all þ the Amalekites had caried awaye, & David rescued hym two wyues: so that ther was no person of them lacking, small or grent, sonne or daughter, or of the spoyle of all that they had take awaye. David recouered them all agayne. And David toke all the shepe, & the oxen. And they dāne them before his catell, & sayd: this is David's pray. And David came to the two hundred men, & were to werpe for to folowe David, whom they had made also to abyde at the ruer Besoz. And they

cam to mete David, & þ people þ were with him. And whē David cam to þ people, he saluted the. Then answered all the wycked & the vntyftes (of the men þ went with David) & sayde: because they went not with vs, therfore will we geue them none of þ praye, that we haue recouered. But let every man take hym wyfe and hym chyldren: Those lett them carie awaye, and be walkynge.

Then sayde David: ye shall not do so (my brethren) w that which the Lorde hath geuen vs, & hath preserued vs, & deliuered the companye þ came agaynst vs, into oure handes. For who shuld herke vnto you in this matter? But as hym parte is þ goeth downe & fyghteth, so shall his parte be, that taryeth by the stuffe, & it maye be parted alyke. And so from þ daye forwarde: was that made a statute & lawe in Israel, vntill this daye. When David therfore cam to zikleg, he sent (as he) of the praye vnto the elders of Iuda: and to hym frendes sayinge: se, there is a blessing for you, of the spoyle of the encirpes of the Lorde. He sent to them of Bethel: to them of south Ramoth: to the of Jathir: to them of Aroer: to them of Sephamoth: to them of Ekemoa: to them of Rachel: to them of the cyties of Ierahmeel: to them of the cyties of the knites: to them of hozma: to them of Bosasan: to them of Aithach: to the that are in Hebrō, and in all places, wher David and hym men were wont to haunt.

The xxxi. Chapter.

Saul killeth hym selfe, and hym chyldren are slayne in the battell.



David & the men of Israel fledd awaye from the Philistines, & fell downe wounded in mount Gilboa. And the Philistynes preased fore vpon Saul & his sonnes, & slewe Jonathan, & Abinadab & Melchishua Sauls sonnes. And whā the battell went fore agaynst Saul, the archers with bowes founde hym, & he was fore afrayed of the archers. Then sayd Saul vnto his harnesberer: draw out thy swerde, & thrust me thorowe therwith, lest these vncircused come, & thrust me thorowe and make a mockynge stocke of me. But hym harnesberer wolde not, for he was fore afrayed. And Saul toke a swerde, and fell vpon it. And whē his harnesberer sawe that Saul was deed, he fell lykewyse vpon his swerde, & dyed with hym. And so Saul dyed, & his thre sonnes, and his harnesberer, and all hym men that came daye togeather.

And when the men of Israel that were on þ other syde of þ valeye, & they of þ other syde Jordan, heard, that the men of Israel were put to flight, and that Saul and hym sonnes were deed, they left the cyties, & rāne awaye and the Philistines cam, and dwelt in them.

* On the

On the morowe when þ Philistines were come to spoyle them that were slayne, they founde Saul and hym thre sonnes lyenge in mount Gilboa. And they cut of his heed, and stripped him out of his harnesse: & sent into the lande of the Philistines on euery syde, & they shulde publyshe it in the temple of their Idoles, and amonge the people. And they layd vpon hym harnesse in the house of Ashtaroth, but they hanged vpon hym body on the wall of Bethsan. When the inhabitants of Iabes in Gilead hearde therof, what the Philistines had done to Saul, they arose (as many as were stronge men) and went all nyght and toke the body of Saul, and the bodies of hym sonnes fro the wall of Bethsan, and came to Iabes, and burnt them there and toke their bones and buryed them vnder a tree at Iabes, and fasted seven dayes.

The ende of the fyrst boke of Samuel, otherwyse called the fyrst of the kynges

The seconde Boke

of Samuel otherwyse called the seconde boke of the kynges.

The fyrst Chapter.

The lamentacion of David for Saul & Jonathan.



After the death of Saul when David was returned from the slaughter of the Amalekites, and had bene two dayes in zikleg: Beholde, there came a mā the thyrde daye out of the hoste from Saul, with his clothes rent and erth vpon hym heed. And when he came to David, he fell to the erth and dyd obeysaunce. David sayde vnto him: whence comest thou? he sayde vnto him: Out of the hoste of Israel am I escaped. And David sayde vnto him: And what is chauced? tell me. he sayde: the people is fled from the battell: and many

of the people are ouerthrowen, and deed: and Saul & Jonathan his sonne are deed also.

And David sayde vnto the younge man that tolde him these thynges: how knowest thou that Saul and Jonathan hym sonne be deed? The younge man that tolde him, answered: I came by chaunce to mount Gilboa: And beholde, Saul leancd vpon his speare. For the charrettes and companyes of horsemen folowed harde after him. And when he looked backe he sawe me, and called me. And I answered: here am I. And he sayde vnto me: what art thou? I answered hym: I am an Amalekite. he sayde vnto me agayne: Stonde vpo me, and sleme me: for anguysh is come vpon me, though my lyfe be yet all in me. And so I stode vpo hym, and sleue him: for I was sure þ he coude not lyue, after that he had fallen. And I toke the crowne þ was vpon hym heed, and the Brafelet that was on hym arme, and haue brought them hyther vnto my Lorde.

Then David toke holde on hym clothes, & and rent them, and so dyd all the men that were with him. And they mourned, and wepte, and fasted vntill euen, for Saul and Jonathan his sonne, & for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the swerde.

And David sayde vnto the younge man that brought him these tydinges. Whē art thou? And he answered. I am the sonne of an alpaunt an Amalekite. And David sayde vnto him: Howe is it þ thou wast not afrayed, to laye thyne hande on the Lordes anoynted, to destrope hym? And David called one of his younge men and sayde: Go to, and runne vpon him. And he smote hym: that he dyed: then sayde David vnto him: thy bloude be vpon thyne awne heed. For thyne awne mouth hath testyfyed agaynst the sayinge: I haue slayne the Lordes anoynted.

And David mourned with thys lamentacyon ouer Saul and ouer Jonathan hym sonne, and bad teache the chyldren of Israel the vse of the bowe. And Beholde, it is wyrtten in the boke of the ryght wes. And he sayde: Confyde, O Israel, these that be deed and wound: ded vpon the hye helles. Noble Israel, the wounded are slayne vpo thy hilles: Oh howe are the myghtie ouerthrowen. Tell ye not in Gath, nor publyshe it in þ streates of Ashtalon: lest the daughters of the Philistines reioyse, and lest the daughters of the vncircused triumph. Ye mountaynes of Gilboa, vpon you be nether dewe nor rayne, & not vpon these felde of offerpynges. For there þ shulde of the myghtie is cast downe: þ shulde of Saul, as though he had not bene anoynted with oyle. The bowe of Jonathan & the swerde of Saul turned neuer backe agayne emptye, from the bloude of the slayne, & from

E v the

^{* ii. Reg. ii. f.} Joab and Abiſai ſue Abner was, & Abner had ſlayne their brother Iſbail at Gibeon in battell. And Dauid ſayd to Joab, and to all the people that were with hym. ^{* ii. Reg. i. b.} Rent your clothes, and put on ſacke cloth, and mourne before Abner. And hig Dauid himſelf folowed the corſe. And when they buried Abner in hebron, the kyng liſte by his voyce, & wepte beyde the ſepulchre of Abner, and ſo dyd all the people. And the kyng lamented ouer Abner, and ſayde: ^{* i. Reg. x. d.} I died Abner as a foole dieth: thy handes were not bounde, ner thy fete brought into cheynes: but as a man ſallet before wicked childre, ſo ſelleſt thou. And all they that were of the people, wept yet moare ouer hym.

And when all the people came to eate meate with Dauid, while it was yet daye, Dauid ſware ſaying: Soe ſo do God to me, yf I taſt bread or ought elles, tyll the ſonne be downe. And the people wiſt it, and it pleaſed them. And what ſoever the kyng dyd, it pleaſed all the people. For all the people & all Iſrael vnderſtoode that day, how that it was not the kynges dede, & Abner the ſonne of Ner was ſlayne. And the kyng ſayde vnto his ſeruautes: know ye not, how that there is a lord and a great man fallen this daye in Iſrael? And I am this daye tender, and anoynted king. And theſe men the ſonnes of ſarua be to hard for me. The Lord rewarde the doer of euil, accordyng to his wykedneſſe.

The. iiii. Chapter.

Baanah and Rechab ſer Iſboſeth the ſonne of Saul.

^{* ii. Reg. ix. d.} **W**hen Sauls ſonne heard that Abner was deed in hebron, his handes were feble, & all the Iſraelites were afrayed: & Sauls ſonne had two men & were cap- tayne ouer the ſouldiars, & one called Baanah, and the other Rechab, the ſonnes of Rimmon a Berothite, of the chyldren of Benjamin: for Beroth was reckened to Benjamin. And theſe Berothites fled to Gethaim, and ſoiourned there vntill the ſame tyme. ^{* ii. Reg. ix. d.} And Jonathan Sauls ſonne had a ſonne that was lame on hys feete. And he was fyue yere olde, when the tydings came of Saul & Jonathan out of Iſrael. And his nourse toke him vp, & fled awaye. And as he made haſt to flee, the childe fell, & began to halt, and hys name was Giphioſeth. And the ſonnes of Rimmon the Berothite, Rechab and Baanah wet, and came in the heat of the daye to the houſe of Iſboſeth, which ſlept on a bed at none. ^{* ii. Reg. ix. d.} And the woman that was the keper of the doore, and cleaſed the wheate, was a ſepte. And they came into the myddes of the houſe: as though they wold haue fetched wheate, and Rechab and Baana hys brother

ſmote him vnder the ſhort rybbes and fled. For when they came into the houſe, he ſlept on his bed in hys reſting chamber, and they ſmote hym and ſue him, ad beheaded hym, and toke hys heed, & gat them awaye thorow the plaine all the night. And they brought the heed of Iſboſeth vnto Dauid, to hebron, and ſayde to the kyng: behold, there is the heed of Iſboſeth Sauls ſonne, thine enemye which ſought after thy lyfe. And the Lord hath aduenged my lord the kyng this daye of Saul and of his ſeede. And Dauid answered Rechab and Baana hys brother, the ſonnes of Rimmon the Berothite, and ſayde vnto them: ^{* i. Reg. x. d.} as ſurely as the Lord lyueth, which hath deliuered my ſoule out of all aduerſities: ^{* ii. Reg. ix. d.} When one tolde me & ſayd that Saul was deed, thin- kyng to haue brought good tydings, I caught hym, and ſue hym in ziklag: whych thought that I wolde haue geuen hym a rewarde for hys tydings bringyng. How moch moze wha wycked men haue ſlayne a ryghteous perſon, in his awne houſe and vpo his bed: Shall I not require his bloud of your hande, and take you from the erth? And Dauid commaunded his young men, & they ſue them, and cut off their handes and fete, & hanged them vp ouer the pole in hebron. But they toke the heed of Iſboſeth, and buried it in the ſepulchre of Abner in hebron. ^{* ii. Reg. ix. d.}

The. v. Chapter.

Dauid ſet a gapye anoynted kyng: and taketh the Arcke from Gyon.

^{* i. Reg. x. d.} **W**hen came all the trybes of Iſrael to Dauid, vnto hebron and ſayd, Be- holde, we are of thy bone, and of thy fleſhe. And in tyme paſt whē Saul was ouer kyng, thou leddeſt Iſrael in and oute. And the Lord hath ſayd to the: thou ſhalt fede my people Iſrael, and thou ſhalt be a capayne ouer Iſrael. And ſo all the elders of Iſrael came to the kyng to hebron. And kyng Dauid made a couenaunt wyth them in hebron before the Lord. And they anoynted Dauid kyng ouer Iſrael. Dauid was thirtie yere olde, when he began to raygne, and he raygned fourty yere. In hebron he raygned ouer Iuda ſeven yere, and fyve monethes: And in Ieruſalem he raygned thirtie yere and thre yeres ouer all Iſrael and Iuda.

The kyng alſo and his men went to Ieruſalem, vnto the Jebuſites, the inhabitants of the land. Which ſpake vnto Dauid ſay- ing: ^{* i. Reg. x. d.} Except thou take awaye the blynde and the lame, thou ſhalt not come in hither. For they ſayd: Thou art not able to come in hither. Neuertheleſſe Dauid toke the ſtrong holde of Sion. The ſame is the cite of Dauid. And Dauid ſayd the ſame daye: Who ſoever

ſoever ſmyteth the Jebuſites, & getteth vp to the gutters of the houſes, & ſmyteth the lame & the blynde & hate the Dauidſ ſoule: ^{* i. Reg. x. d.} Wherefore: they ſayd, the blynde and the lame ſhall not come into the houſe. And ſo Dauid dwelt in the towre, & called it the cite of Dauid, & buylt round about it fro Millo inwarde. And Dauid prospered & grew, and the Lord God of hoſtes was with him. And hiram kyng of Tyre ſent meſſengers to Dauid, and Cedar trees, and carpenters & Maſons for walles: and they built Dauid an houſe. And Dauid perceaued, that the Lord had ſtabliſhed hym kyng ouer Iſrael, & that he had exalted his kingdom for his people Iſraels ſake. And Dauid toke him concubynes and wyues out of Ieruſalem, after he was come from hebron, & mo ſonnes, & daughters were yet borne to Dauid. ^{* i. Reg. x. d.} And theſe be the names of the ſonnes & were borne vnto hym in Ieruſalem: Samsu, Sobab, Nathan, & Salomo, Ithar alſo and Eliſua, Nepheg, & Iaphia, Eliſama Eliada, and Eliaphel.

But when the Philiftines heard, & they had anoynted Dauid kyng ouer Iſrael, they came all vp to ſeke Dauid. And as ſone as Dauid heard of it, he gat hym to an holde. And when the Philiftines came, they layde the a long in the valeye of Rephaim. ^{* i. Reg. x. d.} And Dauid asked counsell of the Lord ſayng: Shall I go vp to the Philiftines? wilt thou deliuer them into my handes? And the Lord answered vnto Dauid: go vp, for I will doubtleſſe deliuer the Philiftines into thy handes. And Dauid came to the playne of Perazim, and ſmote them there, and ſayd: the Lord hath decyded myne enemies aſondre before me, as waters be decyded aſondre. And therefore, the name of the place was called: the playne of Perazim: And there they left their images, & Dauid & his men toke them vp. And the Philiftines came yet agayne, and layd them ſelues in the valeye of Rephaim. And wha Dauid asked at the Lord: ^{* i. Reg. x. d.} Shall I go vp agayne ſo Philiftines? & wilt thou deliuer them into my hande? He answered: Thou ſhalt not go vp: but compaſſe them on the backſyde, & come vpon the ouer agaynſt the Peretrees. And when thou heareſt the noyſe of a thing going in the toppes of the Peretrees, then remoue. For the ſhall the Lord go out before the, to ſmyte the hoſte of the Philiftines. And Dauid did as the Lord had commaunded hym, & ſmote the Philiftines from Gaba, vntill thou come to Gazer.

The. vi. Chapter.

The arcke is brought forth of the houſe of Abinadab. Wha is ſpoken & dyeth, Dauid daunceth before it, & is therefore cryed of hys wyfe Michol.

^{* i. Reg. x. d.} **A**ſaine: Dauid gathered together all the choſen men of Iſrael, euen thirtie thouſand, & aroſe, & went withall the folke that were with hym of the men of Iuda, to ſett awaye from thence, the Arcke of God: whole name is called the name of the Lord of hoſtes that dwellyth vpon it, betwene the cherubyns. And they put the Arcke of God vpon a new cart, and brought it out of the houſe of Abinadab & was at Gibeon. And Elza & Abio the ſonnes of Abinadab draue the new carte. And whē they brought it out of the houſe of Abinadab that was at Gibeon, with the Arcke of God, Abio wet before the Arcke. And Dauid and all the houſe of Iſrael playde before the Lord in ſondrye inſtrumentes made of Cete wood, with harpes, psalteries, tymbrells, ſedylles, and ſymbals.

And when they came to Nachons thre- tyng floure, Elza put his hand to the arcke of God, and held it, for the oxen ſtumbled. And the Lord was wroth wyth Elza, and God ſmote him in the ſame place for his fault, and there he dyed before the Arcke of God. And Dauid was diſpleaſed, becauſe the Lord had ſmytten Elza. And the name of the place was called Perez. The retyng of Elza, vntill thys daye. And Dauid was then afrayed of the Lord, and ſayde: how ſhall the Arcke of the Lord come to me? And ſo Dauid wolde not bring the Arcke of the Lord vnto him into the cite of Dauid. But Dauid caried it into the houſe of Obeth Edom a Gethite. And the Arcke of the Lord continued in the houſe of Obeth Edom the Gethite, thre monethes, and the Lord bleſſed Obeth Edom, and all hys houſholde. And one tolde kyng Dauid, how that the Lord had bleſſed the houſe of Obeth Edom, and all that pertayned vnto hym, becauſe of the Arcke of God. And Dauid went and brought the Arcke of God from the houſe of Obeth Edom, into the cite of Dauid wyth gladneſſe. ^{* i. Reg. x. d.} (And there were with Dauid ſeven coſtes of balcers, & calues for ſacrifices.) And when they that bare the Arcke of the Lord, had gone fyve ſpaces, he offered an ore and a fat ſhepe. And Dauid ^{* i. Reg. x. d.} (played on harpe ſtrings, and) daunced before the Lord withall his myght, and was gydded with a lynnyn Ephod. So Dauid and all the houſe of Iſrael brought the arch: (of the couenaunt) of the Lord, wyth howtyng and trumpet blowyng.

And it fortuneth, that as the arcke of the Lord came into the cite of Dauid, Michol Sauls daughter looked thorow a window, and ſaw kyng Dauid ſpyng, and daunce before the Lord, and ſhe diſpyled hym in her heart. And when they brought in the Arcke

of the Lorde. they set it in his place. euen in the myddes of the tabernacle & David had pitched for it. And David offered burnt offerings & peace offerings before the lord. And as sone as David had made an ende of offering burnt offerings & peace offerings, he blessed the people in the name of the Lord of hostes, & gaue among all the folke, euen amonge the hole multitude of Israel, as well to the women as men, to euery one a Cake of bread, & a peece of fleshe, & a flasket of dryncke. And so all the people departed euery one to his house.

Then David returned to & blessed his household: and Michol & daughter of Saul came out to meete David, & sayd: O how glorious was & hig of Israel this daye, which was vncouered to daye, in & eyes of & maydens of his seruantes, as if it had bene a lyght brayned felow vncouered. And David sayd vnto Michol. I thought to dance before the Lord, which chose me rather the thy father, & all his kynne, and commaunded me to be ruler ouer all the people of & Lord eue ouer Israel. And therefore will I playe before the Lorde. And wilbe yet more vyle then so, & wilbe meke in myne awne syght: & of the very same maydeseruantes which thou hast spokē of: shal I be had in honoure. Therefore Michol & daughter of Saul had no chylde, vnto the daye of her deeth.

The vii. Chapter.

David would build God a house: but he forbyde: den of God.

Fortuned, that as the kyng satt in his house (after & the Lord had geuen hym rest roude about fro all his enemies) he sayde vnto Nathan the prophet: behold, I dwell now in an house of Cedar trees, but the Arcke of God dwelleth within the curtayne. And Nathan sayd vnto the kyng: go & do all that is in thine heart for the Lord is with the.

And it fortunēd the same nyght that the word of the lord came vnto Nathan saye: go and tell my seruant David, thus sayth the Lorde: shalt thou bylde me an house to dwelle in? For I haue not dwelt in any house, sence the tyme & I brought the chylde of Israel out of Egypt, vnto this daye: but haue walked, in a tent and tabernacle. In all the places where in I haue walked with all the chylde of Israel, spake I one word to any of the tribes of Israel (I sence I commaunded the iudges to fede my people Israel) sayeng: why bylde ye not me an house of Cedar trees? Now therefore, so saye vnto my seruant David: thus sayth the Lorde of hostes. * I toke the from the shepe cote (as thou wast folowynge shepe) that thou myghtest be ruler ouer my people Israel.

And I was with the in all that thou wentest to, & haue destroyed all thynne enemies out of thy syght, and haue made the a great name, lyke vnto the name of the great men that are in the worlde. And therefore, I will appoynt a place for my people Israel, and will plant it, & they may dwell in a place of their awne, and moue no moare, nether shall wyckyd people trouble the any moare, as they did at the begynnyng: sence the tyme that I sett Iudges ouer my people Israel. And I will geue the rest from all thine enemies. And the Lord telleth the, that he will make the an howse.

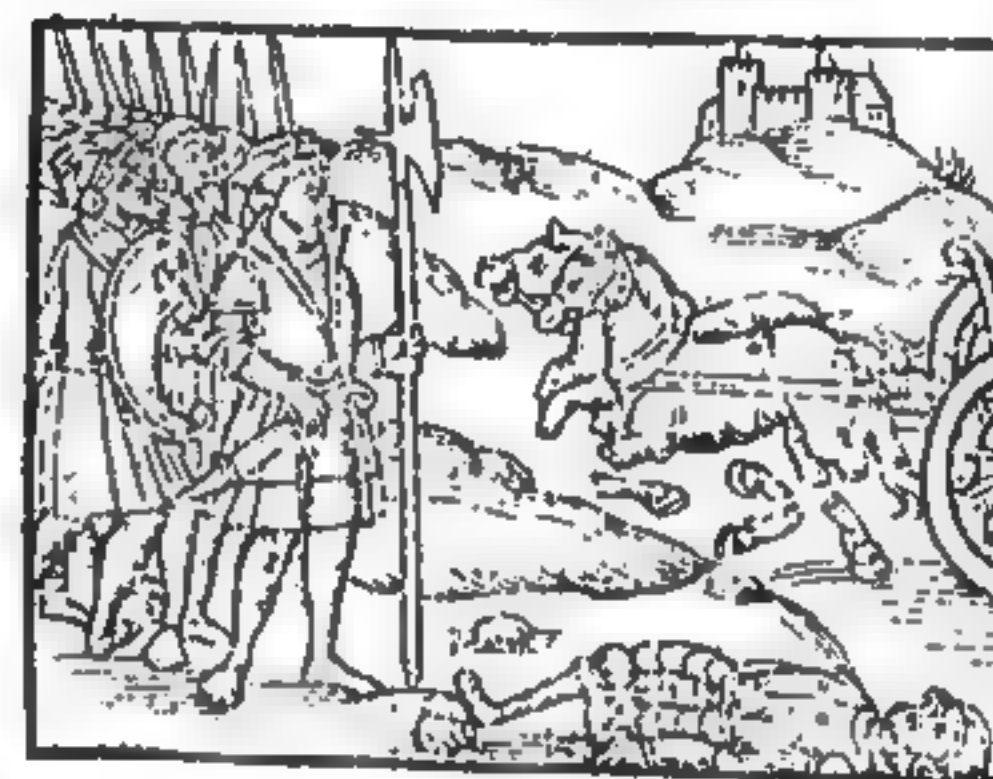
And when thy dayes be fulfilled, & shalt sleepe wyth thy fathers, and I will set vp thy seede after the, which shall proceed out of thy bodye, & will stablysh his kyngdome. * he shall bylde an house for my name, & I will stablysh the seate of his kyngdome for euer. * I will be his father, and he shalbe my sonne: * & if he synne, I will chasten hym with the rodde as men be chastened, & w soche plagis as the chylde of me be plagued w. But my mercie shal not depart awaye fro hi, as I toke it fro Saul, whom I put downe before the. And thynne house & thy kyngdome shall endure w out ende after the, * and thy seate shalbe stablyshed for euer. According to all these wordes and accordyng to all thys visyon, dyd Nathan speake vnto David. Then went David in, and set hym downe before the Lord, and sayde: what am I, O Lord God? and what is my house? that thou shuldest haue brought me this farre forth? And this was yet a small thing in thy sight, O Lord God, but & hast spokē also of thy seruantes house for a great while to come: for & this is & vyle of mā, O Lord God. And what can David saye moare vnto the: for thou Lord God knowest thy seruant. & Eue for thy wordes sake & according to thine awne heart hast & done all these greates thynges to make them knowen vnto thy seruant.

Wherefore thou art great, O Lord God: for there is none lyke the * nether is there any God saue thou, accordyng to all that we haue heard w oure eares. * And what one people in the erth is lyke thy people Israel? * whose God, went & deliuered them, that they myght be his people, & that he myght make hym a name, & to shewe great & terrible things in & erthe, for thy people * which thou redemedst to the out of Egypt, eue the people with their goddes. For thou hast ordeyned thy people Israel, to be thy people for euer. And & Lorde art become the & God. And now (Lord God) the worde that thou hast spoken concernyng thy seruant and his house: make it good for euer, and do as thou hast sayd. For so shall thy name be magnified

magnified for euer, of men & shall saye: the Lorde of hostes is the God of Israel: and the house of thy seruant shall be stablyshed before the. For & O Lord of hostes, God of Israel, hast tolde in the care of thy seruant, sayeng: * I will bylde the an house. And therefore hath thy seruant found in his heart, to praye this prayer vnto &. * Therefore now Lord God, thou art God, and thy wordes must be true, thou that hast tolde this goodnesse vnto thy seruant. And now go to, and blesse the house of thy seruant, that it maye contynue for euer before the. for & Lord God hast spokē it, and with thy blessing shall the house of thy seruant be blessed for euer.

The viii. Chapter.

David ouercometh the Philistines.



After this it fortunēd & David smote the Philistines, and subdued them, & toke the byrdell of bondage out of the bande of the Philistines. * And he smote & Moabites & measured them with a lyne, & cast the downe to the ground. * Euen wyth two lynes measured he them whom he slue, and the length of one lyne saued he a lyne. And so became the Moabites Davids seruantes, & payed tribute. David smote also, Hadarezer the sonne of Rehob kyng of zoba as he went to reconer his border at the ryuer Euphrat. And David toke a thousand & seven hundred horsmen of his hoost, and twentye thousand fote men, and cut of the hofe of all his charette horses, referuyng onely one hundred charettes. And whā the Sirians of Damascon came to succoure Hadarezer kyng of zoba, David slue of the Sirians two and twentye thousand men, and put souldyours in Siria Damascon. And & Sirians became seruantes, to David, payng tribute. And thus & Lord sarned David, in all that he wet vnto. And David toke & sheldes of gold that belonged to the seruantes of Hadarezer, & brought them to Ierusalem. And out of Betan & Berothai (cittes of Hadarezer) did David bring exceeding moch brasse. * (wherof Salomon made all the brasen vessel in the temple, & the brasen lanternes, and the pillars, and the altare.)

Whē Choi kyng of Amath heard how David had smytten all the hoste of Hadarezer, he sent Jooram his sonne vnto kyng David, to salute hym with peace, & to blesse hym, because he had fought agaynst Hadarezer, and beaten hym: for Choi had greate warre w Hadarezer, which Jooram brought with hi, vesselles of siluer, vesselles of golde, and vesselles of brasse. Which brasse kyng David dyd dedicat vnto the Lord w the syluer and golde that he had consecrated of all nacjons, whych he subdued: of Siria of the Moabites, & of the chylde of Ammon, of the Philistines, & of Hamath, and of the spoule of Hadarezer sonne of Rehob kyng of zoba. And David gat hym a name after that he returned & had smytten of the Sirians in the valeye of Salt. xviij. thousand men. * And he put keepers in Edom, euen thozow out al Edom put he souldyours, & all they of Edom became Davids seruantes, And the Lorde kept David whatsoeuer he toke in hand. And David raygned ouer all Israel, and executed ryght, & Justice vnto all his people. And * Joab the sonne of Zarahiah was ouer the host, and Jehoshaphat & sonne of Ahitub was recorder. And Sadach the sonne of Ahitub, & Bimelech the sonne of Abiathar were the Priestes, and Sarai was the Scribe. And * Banaiahu & sonne of Jehoiada was ouer the Cherethites and the Phelthites: & Davids sonnes were these rulers.

The ix. Chapter.

David restoreth all the felde of Saul, to Goliath: booteh the sonne of Jonathan.

And David sayd: is there yet any mā left of & house of Saul? For I will shew hym mercie for Jonathan sake. And there was of & household of Saul a seruant who se name was ziba: & whan they had called hym vnto David, the kyng sayd vnto him: art thou ziba? he sayd: thy seruant is he. And & kyng sayde: remaineth ther yet any man of & house of Saul, who I maye shew the mercie of God vpo: ziba answered the kyng: * Jonathan hath yet a sonne, which is lame on his fete. The kyng sayd vnto him: where is he? ziba sayd vnto the kyng: behold, he is in the house of Machir & sonne of Amiel of Lodeber. Then kyng David sent, & fett hym out of the house of Machir the sonne of Amiel, out of Lodeber. Now when Hiphiboseh the sonne of Jonathan, & sonne of Saul was come vnto David, he fell on his face, and did reuerence. And the kyng sayde: Hiphiboseh? he answered: Behold thy seruant. David sayde vnto him: feare not, for I will surely shew the kindnesse for Jonathan thy fathers sake, & will restore &

That was come to him. And David was exceeding wroth wth the man, and sayde to Nathan: as surely as the Lorde lyueth, the man that hath done this thyng * is * the chylde of death. He shall restore the lambe * twyle foure folde, because he dyd thys thyng, and had no pitye. And Nathan sayth to David: thou art the mā. Thus sayth the Lorde God of Israel, * I anoynted the kynge ouer Israel, and rydde the out of the hāde of Saul, I gaue the thy masters house, and thy masters wyues into thy bosome, and gaue the, the house of Israel and of Iuda, & night (yf that had bene to lyte) haue geuen the so moche moare. Wherfore then hast thou despised the commaundement of the Lorde, to do wyckednesse in hys syght / thou hast kylde Urias the Iethite with the swerde, and hast takē his wife to thy wyfe, & hast slayne hym with the swerde of the chyldezen of Ammon.

Nowe therfore, the swerde shall neuer depart from thyne house, because thou hast despised me, and taken the wyfe of Urias the Iethite, to be thy wife. Wherfore thus sayth the Lorde: beholde, I wyll steepe by euell agaynst the, euen out of thyne awne house, & wyll * take thy wyues before thyne eyes, and geue them vnto thy nepghbour, and he shall lye wth thy wyues * in the syght of the sonne. For thou dydest it secretly, But I wyll do thys thyng before all Israel, and in the open sonne lpght.

And David sayde vnto Nathan * I haue sinned agaynst the Lorde. And Nathan sayd vnto David: the Lorde also hath put away thy synne, thou shalt not dye. Howbeit, because in doyng thys deade, thou hast geuen the enemyes of the Lorde a cause to rāple, the chylde that is borne vnto the, shall surely dye. And Nathan departed vnto hys house. And the Lorde stroke the chylde that Urias wyfe bare vnto David, and it sickened sore. David therfore besought God for y^e chylde, and fasted and went in, and laye all nyght vpon the erthe. And the elders of hys house arose and went to hym, to take him vp from y^e erth. But he wolde not, neither dyd he eate meat wth them.

And it happened the seuenth daye, that y^e chylde dyed. And the seruantes of David durst not tell him, that the chylde was deed. For they sayd: beholde, while the chylde was yet alyue, we spake vnto hym, and he wolde not hearken vnto oure voyce. Howe wyll he then beke hym selfe, yf we tell hym, that the chylde is deed? But David seynge hys seruantes whysperynge, perceaued, that the chylde was deed, & David sayd vnto hys seruantes: is the chylde deed? They sayde: yee. And David arose fro the erth, and washed and anoynted hym selfe, and chaiged his apparell, & came into the house of the Lorde, &

worshypped, & after ward cam to hys awne house and badd y^e they shulde set a bryd before hym, and he dyd eate. Then sayd his seruantes vnto hym: what thyng is thys, that thou hast done? Thou dydest faste and wepe for the chylde, whyle it was a lyue, & as sone as it was deed, thou diddest eate vp, and eate meate. He sayde: whyle the chylde was yet a lyue, I fasted and wepte. For this I thought: who can tell whether God wyll haue mercy on me, that the chylde maye lyue. * But nowe, seynge it is deed, wherfore shulde I fast: can I bynge him agayne any moare? I shall go to hym, rather the he shall come agayne to me. And David comforted Bethsabe his wyfe, and went in vnto her, and laye wth her, and she bare a sonne, and called his name * Salomon, and the Lorde loued hym. And he sent by the hande of Nathan the prophete, and called his name * Jedidias, of the Lordes behalfe.

Joab fought agaynst Raba the cytie of the chyldezen of Ammon, and toke the cyty of the kyngdome. And Joab sent messengers to David, sayeng: I haue made assawt to Raba, and haue taken the cytie wth waters. Nowe therfore geather y^e rest of the people together, and besege the cytie, that thou mayest take it: lest I take it, and call it after my name. And David geathered all y^e people together, and went agaynst Raba, & beleged it, and gatt it. * And he toke the kynges crowne from of hys heed, which waped an hundred wayght of golde, and in it were pcepyous stones. And it was set on Davids heed. And he brought out the spoyle of the cytie in exceeding great aboundance. And he carped out the people that was therein, and put them vpon sawes and vpon yron harowes, and vpo axes of yro, & thrust them into the cylehell. Thus dyd he with all the cyties of the chyldezen of Ammon. And so David and all the people returned vnto Jerusalem.

The xiiij. Chapter.

Amnon Davids sonne despyeth hys syster Thamar. Absalom therfore killeth Amnon.



After this it chaunced that Absalom the sonne of David had a fayre syster, named Thamar, whom Amnon the sonne of David loued. And he was so sore vexed, that he fell sycke for the loue of hys syster Thamar: for she was a vyrgyn, and he thought it harde for hym to haue hys purpose of her. But Amnon had a frende, called Jonadab, y^e sonne of Simeah Davids brother: and Jonadab was a very wyse mā. And he sayde vnto him: how cometh it, that thou beyng the kynges sonne, art thus consumed euery daye? Wylt thou not tell me? Amnon answered hym: I loue Thamar

Thamar my brother Absaloms syster. Jonadab sayde vnto him: laye y^e downe on thy bedde, & make thy selfe sicke. And when thy father is come to se the, saye vnto hym: Oh let my syster Thamar come, and geue me meate, & dresse it in my syght, that I maye se it and eate it of her hande.

And so Amnon laye downe, & made hym selfe sicke. And whē the kynge was come to se him, Amnon sayde vnto him: Oh let Thamar my syster come, & make me a couple of frytters in my syght, that I maye eate of her hande. Then David sent home to Thamar, sayeng: go now to thy brother Ammons house, and dresse him meate. So Thamar went to her brother Ammons house, and he was layed downe. And she toke flour, and made paste, and dresed frytters in his syght, & dyd bake them, and toke a platter, & powred them out before him, but he wolde not eate. And Amnon sayde: haue out all men from me. And they went all out from hym. And Amnon sayde vnto Thamar: bynge the meate into the chambze, that I maye eate of thyne hād. And Thamar toke the frytters, whych she had made, & brought them into the chambze to Amnon her brother. And whā she had set the before him, to eate, he toke her, and sayd vnto her: come lye wth me my syster. And she answered him: nay my brother, do not force me, for there hath no such thinge bene done in Israel: do not thou this abhominacion. For whither shall I be able to go wth my shame? And thou shalt be as one of the foles in Israel. O speake vnto the kynge, and he shall not denye me vnto the.

Howbeit he wolde not hearken vnto her voyce but toke her, & forced her, and laye wth her. And the Amnon hated her exceedingly: so that y^e hate wher wth he hated her, was greater then y^e loue, wth which he before loued her. And Amnon sayde vnto her: vp, & get y^e thee. She answered hi: Thou hast no cause. This euell y^e y^e puttest me awaye is greater then y^e other that y^e dydest vnto me. Neurtherlesse he wolde not heare her, but called his boye that serued him, & sayd: put awaye this woman fro me, & bolt y^e doze after her. And she had a kirtell of diuerse coloures vpo her: for so she were y^e kynges daughters (that were virgines) appareled. The his seruā brought her oute, ad locked y^e doze after her. And Thamar toke & put a shew on her heed, & rent her gaye kirtell y^e was on her, & layed her hande on her heed, & so wēt: & as she wēt, cryed. And Absalom her brother sayde vnto her: hath Amnon thy brother bene with the? Now yet he still my syster: he is thy brother. Let not this thyng grene thine hert. And so Thamar remayned desolate in her brother Absaloms house. But whā kynge David heard of all these thynges, he was very wroth.

(And he wolde not beke the syster of Amnon hys sonne for he loued hym, because he was hys syster.) And Absalom sayde vnto hys brother Amnon: nether good ner badd. Howbeit Absalom hated Amnon because he had forced hys syster Thamar.

And it happened after two yere, that Absalom had * shepe shearers in y^e playne of Ba: 302 besyde the trybe of Ephyraim, & had all y^e kynges sonnes, and cam to the kyng, & sayd: beholde, thy seruānt hath shepe shearers, let the kynge wth his seruantes come to thy seruānt. The king answered Absalom: naye my sonne. We will not go all, ner be chargeable vnto the. And Absalom laye sore ypon hym: howbeit he wolde not go, but blessed hym. Then sayd Absalom: yf thou wilt not come, then let my brother Amnon go wth vs. And the kynge answered hym: what nedeth it, that he go wth the? But Absalom made soche instace that he let Amnon, & all y^e kynges chyldezen go with hym.

Nowe had Absalom comaūded his yonge men, sayeng: marke when Ammons hert is mery wth wyne. & when I byd you slayte Amnon, then kyll hym: and feare not, haue not I bydden you be bolde therfore, & slayte the men. And the yonge men of Absalom dyd vnto Amnon euen as Absalom had comaūded. And all the kynges sonnes arose, & euery man gat hym vp, vpon hys hule, & fled. And it fortuned, that whyle they were yet in the waye, y^e dynges cam to David sayeng: Absalom hath slayne all the kynges sonnes, & there is none left alyue. Then David arose, & tare his garmentes, and laye along on y^e erth: & all his seruantes stode by with theyr clothes rent. And Jonadab the sonne of Simeah Davids brother, answered, and sayde: let not my Lorde suppose y^e they haue slayne all the yonge men the kynges sonnes, saue Amnon only is deed. For that hath bene determined in Absaloms mynde, sence he forced hys syster Thamar. Nowe therfore, let not my Lorde the kynge take the thyng so greuouslye, to thincke that all y^e kynges sonnes are deed, saue Amnon only is deed.

But Absalom fled. And the yonge man that kept the watche, lyfte vp hys eyes, and looked: And beholde, ther cam moche people by a waye, a longe by the hynder parte on an hylls syde. And Jonadab sayde vnto the kynge: beholde, the kynges sonnes come. As thy seruānt sayde, so it is. And as sone as he had leste speakeynge: beholde, the kynges sonnes came, and lyfte vp theyr voyces, and wepte. The kynge also and all hys seruantes wepte exceedingly. But Absalom escaped, and wēt to Chalmat the sonne of Amihur kynge of Gedar. And David mourned for hys sonne euery daye. And so Absalom escaped and went to Gedar, and was there

thre yeres. And kyng David desired to go forth unto Absalom: for where as Amnon was deed, he was comforted ouer hym.

¶ The. xliij. Chapter.

¶ The. xliij. Chapter. The. xliij. Chapter. The. xliij. Chapter.



The sonne of zacaria perceaued, that the kynges heart was toward Absalom, & he sent to Tekoa, and fett thence a wyle woman, and sayde vnto her: sayne thy selfe to be a mourner, and put on mourning apparel. And anoynt not thy self with oyle: but be as a woman that had longe tyme mourned for some deed bodye. And come to the kyng, and speake of thys maner vnto hym. And so Joab taught her what she shuld saye.

¶ And when the woman of Tekoa had fallen on her face to the ground, and done obeysaunce, she sayde vnto the kyng: helpe me O kyng. The kyng sayde vnto her: what ayleth the? She answered: I am a wedowe, and myne husbnde is deed. And thy handmayde had two sonnes, and they two fought together in the felde, where was no man to go betwene them: but the one smote the other and slewe hym. And beholde, the whole kyned is rysen agaynst thy handmayde, and they sayd: *delyuer vs him that smote hys brother: that we maye kyll hym for þe soule of his brother whome he slewe. We will destroye the heyre also. And so they shall quenche my sparkle which is left, that he shall steepe vnto my husbnde: neither name nor issue vnto þe erth. And the kyng sayde vnto the woman: go home to thyne house, I wyll geue a charge for the. And the woman of Tekoa sayde vnto the kyng: My Lord O kyng, thys trespase be on me and on my fathers house, and the kyng and hys seate be gyltlesse. And the kyng sayd: yf any man saye ought vnto the, byngng hym to me, and he shall hurte the no moare. Then sayde she: *let the kyng remember hys Lord God, that the auenger of the bloude geather not on heapes together to destroye, and that they slaye not my sonne. And he answered: as sure as the Lord lyueth: there shall not one heere of thy sonne fall to the erthe.

¶ The woman sayde: let thyne handmayde

speake one worde moare vnto my Lord þe kyng. And he sayde: saye on. The woman sayde: wherfore the hast þe determined such a thyng agaynst þe people of God? For þe kyng doth speake this thyng as one which is fauoure, that he shulde not sett home agayne hys banesched. For we must nedes dye, & perishe as water spilt on the ground, which cannot be geathered vp agayne: *neither doth God spare any soule. Let the kyng therefore fynde þe meanes, þe hys banesched be not vterly expelled fro hym. Nowe therefore am I come, to speake of this thyng vnto the kyng my Lord: for they þe of the people, haue feared me. And thy handmayde sayde: Nowe wyll I speake vnto þe kyng, paraunter the kyng will perfourme þe request of his handmayde. And the kyng shall heare his handmayde, to delyuer her out of the hande of the man, that wolde haue destroyed me and also my sonne out of þe inheritaunce of God. And thyne handmayde sayde: the worde of my Lord the kyng shall now be comfortable: for my Lord the kyng is as an Angel of God, in hearyng of good and badde: therefore the Lord thy God be with the.

¶ Then the kyng answered, & sayde vnto þe woman: hyde not from me (I praye the) the thyng that I shall aske the. And the woman sayde: let my Lord the kyng now saye on. And the kyng sayde: Is not the hande of Joab with the in all this matter? The woman answered, and sayde: *as sure as thy soule lyueth my Lord kyng, there is els no man on the ryght hande nor on the lefte: but as my Lord the kyng hath spoken, thy seruauit Joab he had me, and he put all these wordes in the mouth of thyne handmayde. For to the intent that I shulde alter my communicacyon, hath thy seruauit Joab done this thinge. And my Lord is wise, eue as an Angel of God, to vnderstand all thynges that are in the erthe. And the kyng sayde vnto Joab beholde, I am content to do this thing. So, and fett home the chylde Absalom agayne. And Joab fell to the ground on his face, and bowed hym selfe, & blessed the kyng. And Joab sayde: nowe thy seruauit knoweth, that I haue founde grace in thy syght (my Lord O kyng) in that the kyng hath fulfilled the request of hys seruauit. And so Joab arose, and wet to Gesur, and brought Absalom to Jerusalem. And the kyng sayd: let him turne to hys awne house, and not se my face. And so Absalom returned to hys awne house, and sawe not the kynges face.

¶ But in all Israel there was not so goodlye a man as Absalom, for he was very beuysful: so moche þe fro þe sole of his fote to þe toppe of his heed, there was no blemeshe in him. And wher he shaued hys heed (for at euery yere end he shaued it, because þe heer was heuie on hym,

hym and must nedes shauet it) the heere of his heed wayed two hundred cycles after the kynges weyght. And this Absalom had thre sonnes bozne him and one daughter, named Thamar, whyche was a layre womā to loken vnto. So Absalom dwelt two yere in Jerusalem, & sawe not the kynges face. Therefore Absalom sent for Joab, to haue sent hym to the kyng. But he wolde not come to him. And whan he sent agayne, he wolde not come. Therefore he sayde vnto hys seruantes: beholde, Joab hath a parcell of lande fast by my place, and he hath barlye therein. So, and set it on fire. And Absaloms seruantes sett it on fyre. ¶ And Joabs seruantes came with their garments rent, and sayde: Absaloms seruantes haue burnt the pyce of lande with fyre.

¶ Then Joab arose & came to Absalom vnto his house, & sayde vnto him: wherfore haue thy seruantes burnt my felde with fyre. And Absalom answered Joab: beholde, I sent for the, desyringe the to come, because I wolde haue sent the to þe kyng, for to saye: wherfore am I come from Gesur. It had bene better for me, to haue bene there still. Nowe therefore, wolde I se the kynges face. And yf there be any trespase in me, kyll thou me. And so Joab came to the kyng, & tolde him: whych whan he had sent for Absalom, he came to the kyng, and fell to the ground on hys face before hym. And the kyng kysed Absalom.

¶ The. xv. Chapter.

¶ Absalom maketh insurreccion agaynst hys father. David is fayne to flete for feare of hym.

After this it fortuned, that Absalom gatt hym charities and horsles, and cystic men to runne before him. And he roose vp earlye in the mornynge, and stode in the place of the entring in of the gate. And euery man that had anye matter and came to the kyng for iudgement, him dyd Absalom call vnto hym, and sayde: of what cystic art thou? he answered: thy seruauit is of one of the trybes of Israel. And Absalom sayde vnto hym: se, thy matter is good and ryght, but there is no man deputed of the kyng to heare the. Absalom sayde mozeouer: Oh, that I were made iudge in the lande, that euery man which hath anye pleye and matter in the lawe, myght come to me, and that I myght do him iustice. And whā any man came nye to hym, and dyd hym obeysaunce, he put forth his hande and toke hym to hym, and kysed hym. And on this maner dyd Absalom to all Israel that came to the kyng for iudgement, and he stole the hertes of the men of Israel. And after fourtye yeres it fortuned that Absalom sayde vnto the kyng: let me go nowe, to Hebron, and paye my vowe which I haue vo-

wed, vnto the Lord: for thy seruauit bowed a vowe: * (when I was in Gesur in the lade of Siria) saye: yf the Lord shall bringe me agayne to Jerusalem, I wyll sette vnto the Lord. And the kyng sayde vnto hym: go in peace. And so he arose, and went to Hebron.

¶ But Absalom sent spyes thowowe out all þe trybes of Israel saye: as sone as ye heare the voyce of the tropet blowe, ye shall saye: Absalom raigneth kyng in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called. And they went w pure hertes, not knowinge of any thyng. And Absalom sent also for Ahithophel the Gilonite Davids counsellor, that he shulde come out of hys cystic Gilo, whyle he offered sacrifices. And there was wrought stronge treason. For the people went and increased w Absalom in multitude. And there cam a messenger to David & sayd: the hertes of the men of Israel are turned after Absalom. And David sayde vnto all his seruantes þe were w him at Jerusalem: vp, þe we maye be gone, for we shall not esse escape from Absalom. Make spede, to departe: lest he come sodenlye, and catche vs, & bringe some myschance vnto vs, and synke the cystic with the edge of the swerde. And þe kynges seruantes sayde vnto him: beholde, thy seruantes are redye, to do what soeuer my Lord þe kyng shall apoynte.

¶ And the kyng & all his household departed a fote. And he left behinde hym * ten concubines, to kepe the house. And so þe kyng & all the people went out a fote, & tarried in a place that was farre of. And all his seruantes wet about him. And all the Gerythites and all the Phlethites and all þe Gethites: * (myghtie men of warre) (euen. vij. hundred men) which were come a fote from Geth) went before the kyng. Then sayde þe kyng to * Ithai the Gethite, wherfore comest thou with vs? Returne and abide with the kyng, for thou art a stranger, and art remoued fro thyne awne place. Thou camest but yester daye, and shulde I vniqueste the to daye to go w vs? I wyll go whether I can. Therefore returne thou, & carpe agayne thy brethren. Merceye and truthe: * (shall the Lord be wnto the.) And Ithai answered the kyng and sayd: as trulpe as God lyueth & as my Lord the kyng lyueth, in what place my Lord the kyng shalbe, whether in deeth or lyfe, euen there also wyll thy seruauit be. And David þe kyng sayde to Ithai: come then, and go forwarde. And Ithai the Gethite went forth, & all hys men, & all the chylde that were w hym. And all the countre wepte wth a loude voyce, & so dyd all the people that wet forth. The kyng also hym selfe passed ouer the broke Lydon. And all the people went towarde the wape þe leader to the wylder-nesse. And Sadock and all þe Leuites were wth

wyth him, and bare the arcke of the apoyntment of God. And there they set downe the Arcke of God. And Abiathar went vp, vntill the people were all come ouer, out of the cytie. And the kynge sayde vnto Sadock. Carpe the Arcke of God agayne into the cytie. If I shall fynde fauoure in the eyes of the Lorde, he will bringe me agayne, and shewe me both it, & the tabernacle therof. But and yf the Lorde thus saye: I haue no lust vnto the, beholde, here am I, let him do wyth me, what semeth good in his eyes.

¶ The kynge sayde also vnto Sadock the preaste: Art not thou a Seer? Returne into the cytie in peace. And take your two sonnes wyth you: Ahimaaz thy sonne, and Jonathan the sonne of Abiathar. Beholde, I will tarpe in the felde of the wyldernesse, vntill there come some worde from you to be tolde me. Sadock therfore and Abiathar carped the Arcke of God agayne to Jerusalem, and they tarped there. And David went vp on mount olyuet, and wepte as he went, and had his heed couered, & went barefote. And all the people that was wyth hym, had euery man hys heed couered, and as they went vp, they wepte also. And one tolde David sayenge: Abithophel is one of them that haue conspired wyth Absalom. And David sayde. O Lorde, turne the counsell of Abithophel into folyshenes.

When David was come to the topp of the mount, he worshipped God: and beholde, Husai the Arachite came agaynst hym wyth hys coote torne, and hauynge erth vpon his heed. Vnto whome David sayde: pf thou go wyth me, thou shalt be a burthen vnto me. But yf thou returne to the cytie, & saye vnto Absalom: I wyll be thy seruauit. O kynge: (as I haue thus longe bene thy fathers seruauit, so am I nowe thy seruauit) thou mayst for my sake destroye the counsell of Abithophel. And thou hast there wyth the Sadock and Abiathar the Preastes, vnto whom thou shalt shewe all that thou canst heare out of the kynge's house. And beholde, they haue there wyth the two sonnes: Ahimaaz Sadockes sonne, and Jonathan Abiathars sonne: by them also shall ye sende me all that ye can heare. And so Husai Dauid's frende gat hym to the cytie. And Absalom also entred into Jerusalem.

¶ The xvj. Chapter.

¶ Ziba hys ynge presents to David, dothe falslye accuse Abithophel. Semei curseth David, & howeth to it. Absalom by the counsell of Abithophel, lyeth wyth hys fathers concubines.

¶ And when David was a lytle past the topp of the hyll: beholde ziba the seruauit of Abithophel came to mete hym wyth a couple of Asse ladeled, and vpon them two hundred lounes and one hundred bunches of Resynges, and

an hundred trappes of dyed hygges, and a bottell of wyne. And the kynge sayd vnto ziba: what meanest thou wyth these? And ziba sayde. They be Asse for the kynge's household to ryde on, and bread and frute for the younge men to eate, and wyne: that such as be saynt in the wyldernesse, maye drynke. And the kynge sayde: where is thy masters sonne? ziba answered vnto the kynge: beholde, he tarpyeth styll at Jerusalem. For he sayde: this daye shall the house of Israel restore me the kyngdome of my father. Then sayde the kynge to ziba, beholde, thynne are all that pertayned vnto Abithophel. And ziba sayde: I do homage to the. I beseeche the that I maye fynde grace in thy syght, my Lorde, O kynge.

And when kynge David came to Bahurim: beholde, thence cam out a man of the kynred of the house of Saul, named Semei the sonne of Gera, and he cam out cursynge. And he cast stones at David, and at all the seruantes of kynge David: And all the people also and all the men of warre were on hys ryght hande, and on hys left. And thus sayde Semei whan he cursed: come forth, come forth thou bloude shedder, and thou man of Belypall. The Lorde hath brought vpon the all the bloude of the house of Saul, in whose steade thou hast raygned, and the Lorde hath deliuered the kyngdome into the hande of Absalom thy sonne. And beholde part come to thy mischefe, because part a bloude shedder.

Then sayde Absai the sonne of Zaria vnto the kynge: why doth this deed dogg curseth my Lorde the kynge? let me go nowe, and take of the heed of hym. And the kynge sayde: what haue I to do wyth you ye sonnes of Zaria: let hym curse: for the Lorde hath bydden hym curse David. Who dare then saye: Wherefore hast thou done so? And David sayde to Absai, and to all his seruantes, beholde, my sonne whych cam of myne awne bodye, seketh my lyfe. How moche more then maye this sonne of Zemia do it? Suffre him to curse: for the Lorde hath bydden him: haplye the Lorde wyll loke on my weppynge eyes & wretchednesse, & do me good for hys cursynge this daye. And as David and his men went by the waye, Semei wet alowe on the hylls byde ouer agaynst hym, & cursed as he wet, and threwe stones at him, and cast dust. And the kynge and all the were wyth him cam wepye, and refreshed the felues there.

And Absalom and all the people of the men of Israel came to Jerusalem, and Abithophel was wyth him. And as sone as Husai the Arachite was come vnto Absalom, he sayde vnto hym: God saue the kynge, God saue the kynge. And Absalom sayde agayne to Husai: is this thy kyndnesse thou owest to thy frende?

frende? Why wentest thou not wyth hym? Husai answered vnto Absalom: naye not so, but whom the Lorde and this people and all the men of Israel chole, hys will I be, and wyth hym wyll I dwell. Moreover, vnto whome shall I do seruice, but euen to hys sonne? And as I was seruauit before to thy father, euen so shall I be wyth the. Then spake Absalom to Abithophel: geue counsell, what is best for vs to do. And Abithophel sayde vnto Absalom: get the in vnto thy fathers concubines, which he hath left to kepe the house. And all Israel shall heare, that part cast out of thy father: then shall the handes of all that are wyth the, be stronge. And so they pitched Absalom a tent vpon the topp of the house. And he went in vnto hys fathers concubynes in the syght of all Israel.

And the counsell of Abithophel which he counceled in those dayes, was as a man had asked counsell of God: euen so was all the counsell of Abithophel, both wyth David and wyth Absalom.

¶ The xvij. Chapter.

¶ Abithophel, seynge hys counsell disallowed of Husai and forsaken, hangeith hym selfe.

¶ Abithophel sayde vnto Absalom: let me chole out nowe twele thousande men. And I will by, & folowe after David this nyght. And I wyll come vpon hym, whyle he is wepye and weake handed, and wyll feare hym. And all the people that are wyth hym, shall flee. And so will I smyte the kynge onely, and wyll byrnyng agayne all the people vnto the, & euen as casely as yf I wolde byrnye anye other thing. And whan I haue slayne the man whom thou sekest, all the people shall haue rest. And saying pleased Absalom well, and all the elders of Israel. Then sayde Absalom: call also Husai the Arachite, and let vs heare his counsell. Wher Husai was come to Absalom, Absalom spake vnto hym, sayenge: Abithophel hath geuen soche counsell: Shall we do after his saying, or no? tell thou.

Husai answered vnto Absalom: the counsell that Abithophel hath geuen, is not good at this tyme: For (sayd Husai) I knowest thy father, & his men, howe that they be strong. And they be chafed in their myndes, and are euen as a Beare robbed of her whelpes in the felde. Thy father is a man also practised in warre, & maketh no tarienge wyth people. Beholde he lurketh now in some caue, or in some other ströge place. And though some of his men be ouerthrowe at the fyrst byrnt, yet they that heare it will saye: The people that foloweth Absalom, be put to the worlde. And the best men thou hast whole herttes are as the hertes of Lyons, shall theyr the-

rat. For all Israel knoweth, that thy father is a myghty man, and they whych be wyth him are all men of warre.

Therefore my counsell is, that all Israel be gathered vnto the, from Dan to Beerseba, (which are as the lande of the see in noby) and that thou go to batayle in thynne awne person. For so shall we come vpon him in one place or other, where we shall fynde hym, & we will fall vpon him, euen as thicke as the dewe falleth on the grounde. And of all the men that are wyth hym, we shall not leaue hym one. Moreover, yf he be gotten into a towne, then shall all the men of Israel bringe ropes to that cytie, and we wyll drawe it into the ryuer, vntill there be not one stone founde there. And Absalom and all the men of Israel sayde: the counsell of Husai the Arachite is better, then the counsell of Abithophel. For it was euen the Lordes determination to destroye the good counsell of Abithophel: that the Lorde myght byrnye euell vpon Absalom. Then sayde Husai vnto Sadock and Abiathar the Preastes: of this and that maner dyd Abithophel and the elders of Israel counsell Absalom. And thus and thus haue I counceled. Nowe therefore send quickely, and shewe David saying: tarpe not all nyght in the felde of the wyldernesse, but gett the ouer, lest the kynge be deuoured and all the people that are wyth hym. Nowe Jonathan and Ahimaaz abode by the well Rogell: for they myght not be sene to come into the cytie. And a wyche went and tolde them. And they went, & shewed kynge David.

Acuerthelesse a lad sawe them, and tolde it to Absalom. But they went both of them awaye quykely, and cam to a manes house in Bahurim, which had a well in his yarde, into the whych they went downe. And a woman toke and spede a couerlet ouer the welles mouth, and drawed fymentie come theron. And the thynge was not spped. And when Absaloms seruantes came to the wyfe to the house, they sayde: Where is Ahimaaz & Jonathan? The woman answered the: they be gone ouer the lytell broke of water. And when they had sought them and coulde not fynde them, they returned to Jerusalem. And as sone as they were departed, the other came out of the well, and went and tolde kynge David, and sayde vnto hym: vp, and get you quykely ouer the water for soche counsell hath Abithophel geuen, agaynst you. Then David arose, & all the people that were wyth hym, and they were come ouer Jordan be that it was daye: so there lacked not one of the, & was not come ouer Jordan. And when Abithophel sawe, & his counsell was not followed, he ladeled his Asse, & arose, & gate hym home to hys awne house, and to hys frende.

awone cytie, and put hys household in order, and hanged him selfe, and dyed, and was buryed in the sepulchre of hys father.

Then Dauid came to Mahanaim. And Abfalom passed ouer Jordan, he and all the men of Israel with him. And Abfalom made Amasa captaigne of y^e hoste in stede of Joab, whych Amasa was a mannes sonne named Jethra an Israelite, that went into Abigail the daughter of Nahas syster to Zeruia Joabs mother. So Israel and Abfalom pitched in the lande of Gilead. And whē Dauid was come to Mahanaim, Sobai the sonne of Nahas out of * Rabba the cite of the children of Ammon, & Machir the sonne of Ammuel out of Lodeber, and * Berzelai the Gileadite out of Roglim, brought beddes, basens, erthen vessels, wheat & barley, flour, and parched corne, beanes, rice, oilemell, honny, butter, shepe and cheefe of kyene, for Dauid and all the people that were with him, to cate. For they sayd: The people is hongrye, wecrye, and thyrstye in the wyldernesse.

C The xviij. Chapter.

Abfalom is overcome in battell. He hangech by the tree in an Oke. He is killed & put in a dyche. Dauid is so sorowfull for the deeth of Abfalom that he wepeth.

AND Dauid nombred the people that were wth hym, and sette captaines of thousandes and of hundredes ouer them. And Dauid sent forth y^e thirde parte of the people vnder the hande of Joab, and another parte vnder the hande of Abisai the sonne of Zeruia Joabs brother, and the other thyrde parte vnder the hande of Ittai the Gethite. And the kyng sayde vnto the people: I wyll go with you also. And the people answered: Thou shalt not go forth: for yf we fle, oure aduersaries will not care for vs: nether shall they regard vs, though halfe vs were slayne: but yart worth ten thousande of vs: wherfore it is better, y thou succoure vs out of the cytie. And the kyng sayde vnto them: what semeth you best, that wyll I do.

23 And the kyng stode by the gate syde, and all the people came out by hundredes and by thousandes. And y^e kyng commaunded Joab & Abisai, & * Ittai sayeng: Intreate y^e younge man Abfalom gently for my sake. And all the people hearde, that the kyng gaue all y^e captaynes charge concernynge Abfalom. And so the people wet out into the felde agaynst Israel, and the battell was in the woode of Ephraim: where the people of Israel were put to the worst before the seruautes of Dauid, & there was a great slaughter that daye, euen of twentye thousande men: for y^e felde was fought there in dyverse places, all abroade vpon the erthe. And y^e wordd deuoured moo people that daye, than dyd the

swerde. And Abfalom came before the seruautes of Dauid rydynge vpon a Mule, whych carped hym vnder y^e thicke bowes of a great Oke. And y^e mule was caught of the Oke, and he was lifte vp betwene heuen & erthe: & y^e mule that was vnder hym, wet his waye. And one y^e sawit tolde Joab, sayeng: beholde, I sawe Abfalom hange in an Oke: and Joab sayde vnto the man y^e tolde him. Yf thou dydest se hym, why dydest not thou there synre him to the ground, & I wold haue geuen the ten sicles of siluer, & a girdle.

The man sayde vnto Joab: though thou woldest laye a thousande sicles of siluer in my hande, yet wolde I not stretch out myne hande agaynst the kynges sonne. For we hearde with oure eares whē the kyng charged the, and Abisai and Ittai, sayenge: Beware, y none touch the younge mā Abfalom: wherfore, yf I had done it, I woulde haue done agaynst myne owne life: for there is no matter hyd from the kyng: yee and thou thy selfe woldest haue bene agaynst me. Then sayde Joab: I may not stande thus taryeng wth the.

And he toke thre speares in his hande, & thrust them thorowe Abfalom, while he was yet a lyue on the bodye of the tree. And ten seruautes that bare Joabs wepys, turned, and smote Abfalom and slue him. And whē Joab blew the trompet, the people returned from folowynge Israel: for Joab spared the people. And they toke Abfalom, and cast hym into a great pytt in the wood, & layed a myghtie great heape of stones vpon hym. And all Israel fled to their tentes. And thys Abfalom yrt in hys lyfe tyme * toke counsell & reared vp a pyller, whych is in kynges dale. For he sayd: I haue no sonne. And therefore to kepe my name in remembraunce do I it. And he called the pyller after hys awone name. And it is called vnto thys daye: Abfaloms pyller.

Then sayde Ahimaaz the sonne of Sadock: let me runne nowe, and beare the kyng tydings, how y^e the Lorde hath iudged hym quyte of the hande of hys enemyes. And Joab sayd vnto hym: yart no man to beare good tydynge to daye: y shalt beare tydynge another tyme: but to daye y shalt beare none, because the kynges sonne is deed. The sayde Joab to Chusi: go and tell the kyng, what thou hast sene: And Chusi bowed him selfe vnto Joab, and ranne. Then sayd Ahimaaz the sonne of Sadock agayne to Joab: come what come wyll, let me also rine after Chusi. And Joab sayd: wherfore wilt thou runne my sonne: seing that for the tydynge thou shalt haue no rewarde: well (sayde he) come what will, let me runne. He sayd vnto him: runne. The Ahimaaz rane by y^e playne waye, and came before Chusi.

And

24 And Dauid sat betwene the two gates. And the watchman went vp to the rouffe ouer the gate vnto the walle, & lyfte vp hys eyes, and sawe: & beholde, there cam a man runnyng alone. And y^e watchman cryed, & tolde y^e kyng. And the kyng sayde: yf he be alone, there is good tydinges in his mouth. And he came, & drewe nye. And y^e watchman sawe another man runnyng, and he called vnto the porter and sayde: beholde, there cometh another man runnyng alone. And the kyng sayde: he is also a tydinges bynger. And the watchman sayde: me thynketh the runnyng of the formost is lyke y^e runnyng of Ahimaaz the sonne of Sadock. The kyng sayde: he is a good man, and cometh with good tydinges. And Ahimaaz called, & sayde vnto the kyng: good tydinges, and he fell downe flat to the erth vpon his face before the kyng, and sayde: blessed be the Lorde thy God, which hath shutt vp the men that lyft vp their handes agaynst my Lorde the kyng. And the kyng sayde: is the younge mā Abfalom safe? Ahimaaz answered: whē Joab sent (Chusi) the kynges seruaunt, and me thy seruaunt, I sawe much a doo. But I whotte not what it was. And y^e kyng sayde vnto him: turne, and stande here. And he turned, and stode still.

And beholde, Chusi came also, and sayde: Good tydinges my Lorde the kyng, for y^e Lorde hath quytte the thys daye out of the hande of all them y^e rose agaynst the. And the kyng sayde vnto Chusi: Is the younge mā Abfalom safe? Chusi answered: The enemyes of my Lorde the kyng, and all that rse agaynst y^e, to do the hurt, be as that younge man is. And the kyng was moued, and went vp to a chambze ouer the gate, and wept. And as he went, thus he sayde: O my sonne Abfalom, my sonne, my sonne Abfalom, wolde God I had dyed for the: O Abfalom my sonne, my sonne.

C The xix. Chapter.

Dauid is returned to his kyngdome, and brought agayne to Iherusalem.

AND it was tolde Joab: beholde, y^e kyng wepeth and mourneth for Abfalom. And the victorie of that daye was turned into mournynge vnto all y^e people. For the people hearde saye that daye, howe the kyng sorowed for hys sonne. And the people stode a waye that daye from goynge into the cytie, as people conformed stele a waye, when they flee in battell. But the kyng hyd his face, and cryed with a loude voyce. O my sonne Abfalom, O Abfalom my sonne, my sonne.

And Joab came into the hogge to y^e kyng, and sayde: thou hast shamed this daye the faces of all thy seruautes, which this daye haue saved thy lyfe, and the lyues of thy sonnes

and of thy daughters, & the lyues of thy wiues, and of thy concubynes, in that thou lovest thyn enemyes, and hatest thy frendes. For thou hast declared thys daye, that thou regardest nether thy Lordes nor seruautes. And this daye I do perceane, that yf Abfalom had lyued, & all we had dyed this daye, that had pleased y^e well. Nowe therfore vp, and come out, and speake kyndely vnto thy seruautes: for I swere by the Lorde, except thou come out, there will not tarye one man with the thys nyght. And that wilbe worse vnto the, then all the euell that fell on the from thy youth vnto thys houre. Then the kyng arose, and latt downe in the Gate. And the y^e tolde vnto all the people, sayenge: Beholde, the kyng doth lytt in y^e Gate. And all the people came before the kyng. But Israel fled, euery man to hys tent.

And it fortunēd y^e all the people were at stryffe thorowe out all the trybes of Israel, sayenge: the kyng saued vs out of the hāde of oure enemyes, he deliuered vs out of y^e hāde of y^e Philistines, and nowe he is fled out of the lande for Abfalom. But Abfalom whō we anoynted ouer vs, is deed in battell. Therfore, why are ye so still, that ye byringe not y^e kyng agayne? And kyng Dauid sent to Sadock and Abiathar y^e preastes, sayenge: speake vnto the elders of Iuda & saye: why are ye behynde, to byringe y^e kyng agayne to his house, seynge that soch tydinges is come fro all Israel vnto the kyng euen to hys house?

(For the kyng had sayde: Thus shall ye take vnto the people of Iuda.) Ye are my brethren, my bones & my fleche: wherfore then are ye the last that byringe the kyng home agayne? And saye ye to Amasa: art thou not of my bone & of my fleche? God do so and so to me, yf thou be not captaigne of y^e host to me for euer in y^e roume of Joab. And he bowed the hertes of all the men of Iuda, euen, as the hert of one man: so y^e they sent this worde to the kyng: Returne thou with all thy seruautes. So the kyng returned, & came to Jordan. And Iuda came to Gilgal, for to go downe to mete y^e kyng, & to conuey him ouer Jordā. And Simei * y^e sonne of Gera, the sonne of Jerimiel, whych was of Bahurim, hasted, and came with the men of Iuda to mete king Dauid, and there were a thousande men of Benjamin wth hym, & * Iba the seruaunt of the house of Saul and his xv. sonnes and twentye seruautes with him. And they went quychly ouer Jordan before the kyng. And there went ouer a boate that carped ouer y^e kynges household and they dyd hym pleasure.

And Simei the sonne of Gera fell before the kyng (as he was come ouer Jordā) and sayde vnto hi: let not my Lorde impute wickednesse vnto me, ner remember the thynges (that they seruaunt dyd wickedly when my

ff v Lorde

Lozde the kyng departed out of Jerusalem that the kyng shulde take it to herte. For thy seruaut doth knowe, howe I haue done amysse. And therfore beholde, I am the fyrst this daye of all the house of Ioseph, that am come to go downe, to mete my Lozde the kyng. But Abisai sonne of Nerua answered, and sayde: shall not Semai dye for this, because he cursed the Lozdes anoynted? And Dauid sayde: what matter is betwene you and me ye sonnes of Nerua? For thys daye ye be aduersaries vnto me. Shall there any mā dye this daye in Israel? Do not I knowe, that I am this daye kyng ouer Israel? And therfore the kyng sayde vnto Semai: thou shalt not dye, & the kyng swaue vnto him.

And Miphiboseth the sonne of Saul came also to mete the kyng, & had nether washed his fete, ner shauen his beerde, ner washed his clothes from the tyme the kyng departed, vntill he came agayne in peace. And it fortuned that when he was come to Jerusalem, and met the kyng, the kyng sayde vnto him: wherfore wentest not thou wyth me Miphiboseth? he answered: my Lozde, O kyng, my seruaut decaued me. For thy seruaut sayde I wolde haue mine Asse saddled to ryde thereon, for to go to the kyng, because thy seruaut is lame. And ziba hath falsely reported of thy seruaut vnto my Lozde the kyng. And my Lozde the kyng is as an angel of God: do therfore what semeth good in thine eyes. For all my fathers house were but deed in befoze my Lozde the kyng: and yet dydest thou put thy seruaut amonge the ydols at thine awne table. What ryght therfore haue I yet, to crye any more vnto y kyng? And the kyng sayde vnto him: why speakest thou yet in thine awne cause? (He is determyned, that) I haue sayde: thou and ziba deuide the landes betwene you. And Miphiboseth sayde vnto y kyng: yee lett him take all: for so moch as my Lozde the kyng is come agayne in peace vnto his awne house.

And Berselai the Gileadite came downe from Roglim, and went ouer Jordan with the kyng, to conuaye him ouer Jordan: Berselai was a very aged man, euen foure score yere olde, & prouyded y kyng of sustenance, whyle he laye at Mahanaim: for he was a man of verye great substance. And y kyng sayde vnto Berselai: come thou with me, & I will fede the with me in Jerusalem. And Berselai sayde vnto the kyng: I am thus olde, and howe am I able to go vp with the kyng vnto Jerusalem? I am this daye foure score yere olde: and can I decerne betwene good and euell: hath thy seruaut any fast in that he eateth or drinketh? Can he heare any more the voyce of synginge men & women? Wherfore then shulde thy seruaut be yet a burthen vnto my Lozde the kyng?

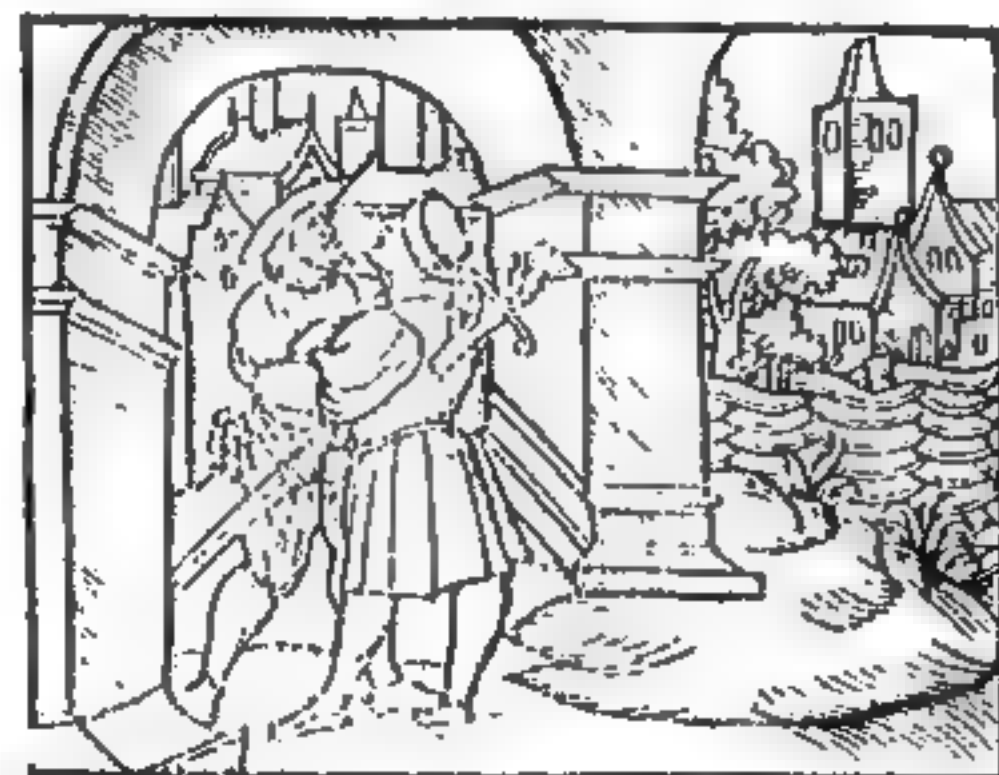
Thy seruaut will go a lytle waye ouer Jordan with the kyng: and why wyll y kyng recompence it me with soch a reward? Let thy seruaut turne back agayne, that I maye dye in myne awne cytie, and (be buried) in y graue of my father and of my mother. Beholde, here is thy seruaut: Chimeam: let him go with my Lozde the kyng, and do to him, what shall please the.

And the kyng answered: Chimeam shall go with me. And I will do to him that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that same will I do for the. And all the people went ouer Jordan: And whē the kyng was come ouer Jordan, he kyssed Berselai, and blessed him, & he wēt backe agayne vnto his awne place. And then the kyng went to Gilgal, and Chimeam wēt with him, & so dyd all the people of Judah, and brought ouer the kyng, and there were but halfe the men of Israel.

And beholde, all the men of Israel came to the kyng, and sayde vnto him, why haue our brethren y me of Juda stolen the awaye and haue brought the kyng & his household, and all Dauids men with him ouer Jordan? And all the men of Juda answered the men of Israel: the kyng is nere of kynne to vs: wherfore be ye angrye for y matter? thynke ye that we ate of y kynges cost, or that we take vs any gyftes? And the men of Israel answered y men of Juda and sayde: we haue ten partes in the kyng, & haue thereto more ryght to Dauid then ye. Why then dyd ye despyse vs, y oure aduise shulde not be fyrst had in restorunge oure kyng agayne? And y wordes of the me of Juda were fearer, then the wordes of the men of Israel.

The xx. Chapter.

Seba the sonne of Bichri repeth Israel agaynst Dauid. Joab killeth Amasa traitorously. The heed of Seba is deliuered to Joab. Dauids receauers are nombred.



Whan there cam thither a certayne mā of Belial (named Seba, the sonne of Bichri, a mā of gemini) he blew a trōpet & layde: we haue no parte in Dauid, neither haue we inheritaunce in the sonne of Isai, let the men of Israel departe vnto there tentes. And so euery

euery man of Israel went from Dauid, and folowed Seba the sonne of Bichri. But the men of Juda clane fast vnto their kyng, frō Jordanto Jerusalem.

And Dauid came to his house to Jerusalem, & and toke the ten women his concubines, that he had left behynde him to kepe the house, and put them in warde, and sedd the: but laye no moare wyth them. And so they were enclosed vnto the daye of their deeth, lyvinge in weddowhode.

Then sayde the kyng to Amasa: call me the men of Juda togeather agaynst the thirde daye, and be thou here also. And so Amasa went to gather the men of Juda togeather: but taried longer, then the tyme which he had appoynted him. And Dauid sayde to Abisai: nowe shall Seba the sonne of Bichri do vs more harme, then dyd Absalom. Take thou therfore y kynges seruantes, & folowe after him: lest he gett him walled cyties, and escape vs. And there went out after hym Joabs men, and the Crethites and the Phelithites, and all the myghtiest mē. And they departed out of Jerusalem to folowe after Seba the sonne of Bichri. And when they were at the great stone in Gibeon, Amasa went befoze them. And Joabs garnēt (that he had about him) was gyrded vnto him, and he had gyrded thereon, a knyfe, which was toynd fast to his loynes, in soch a wyth, y (as he wēt) it fell some tymes out. And Joab sayde to Amasa: art thou in health my brother? And Joab toke Amasa by the chymme with the ryght hande, to & kyss hym. But Amasa toke no heed to the knyffe that was in Joabs hande, for therwith he smote hym

* in the thort rybbes, and shed out his bowelles to the groude, and thrust at him no more, and he dyed.

So Joab and Abisai his brother folowed after Seba the sonne of Bichri. And one of Joabs men (stode by him, and sayde: he y beareth any fauoure to Joab, or good will to Dauid, let him go after Joab: And Amasa laye walowed in bloude, in the myddes of the waye. And there was a man, which whē he sawe that * all the people stode styll, he rowled Amasa out of the waye into the felde, & cast a cloth vpon him, because he sawe that euery one that came, stode styll by hym. And as sone as he was combeled out of the waye, all the people went after Joab, to folowe after Seba the sonne of Bichri.

And he went thorowe all the trybes of Israel vnto Abel, and to Bethmaacha and all the places of Barim. And they geathered together, and went after him. And they came, & beleged him in Abel & in Bethmaacha. And they cast vp a bancke agaynst the cytie that stode in the valleye. All the people that was with Joab, thrust at the wall to ouer-

throwe it. Then cryed a wyle woman out of the cytie, heare heare, byd Joab come hither, that I maye speake with hym. When Joab was come vnto her, the woman sayde: art y Joab? he answered: I am he. She sayde vnto him: heare the wordes of thy handmayder. And he answered: I do heare. And she sayde agayne: * They spake in the olde tyme, sayinge: men must aske peace first, how mocherather shulde they so do to Abell? For so haue they contynued hytherto: I am one of them that are peaceable and saythfull in Israel. And thou goest about to destroye a citie and a mother in Israel. Why wilt thou deuoure the inheritaunce of the Lozde?

And Joab answered, and sayde: God forbyd, God forbid it me, that I shulde ether deuoure or destroye. The matter is not so: but a man of mount Ephraim (Seba y sonne of Bichri by name) hath y lyfte vp his hade agaynst the kyng, euen agaynst Dauid. Destroye vs hym only, and I will departe from the cytie. And the woman sayde vnto Joab: Beholde, his heed shall be throwe to the, ouer the wall. And then the woman went vnto all y people, with her wisdom. And they smote of the heed of Seba y sonne of Bichri, and cast it out to Joab. * And he blew a trompet, and they scattered from the cytie, euery man to his tent. And Joab returned to Jerusalem, vnto the kyng.

Joab was ouer all the hoste of Israel. And Banai y sonne of Jehoiada was ouer the Crethites & Phelithites. And Adoram was ouer the tribute. And Jeholaphat the sonne of Ahilud was Recorder. Sena was scribe. And Sadock & Abiathar were the preastes. And Ira the Jairite was Dauids preast.

The xxj. Chapter.

Three drete yeres. The vengeance of the synners of Saul lygeth on his seven sonnes, which are hanged. Four great barrells, which Dauid had agaynst the Philistines.

Then there fell an hongre in the dayes of Dauid, thre yeres together. And Dauid enquired of the Lozde. And the Lozde answered: it is for Saul, and y house of bloude, because he slue the * Gibaonites. And the kyng called the Gibaonites, & sayde vnto them: Nowe the Gibaonites were, not of the * chyldren of Israel, but a remnant of the Ammonites, and the chyldren of Israel swaue vnto them: And Saul sought to slep them, for a zeile that he had to the chyldren of Israel and of Juda. Wherfore Dauid sayde vnto the, what shall I do for you, and wherwith shall I make the attonemēt, that ye maye & blesse the inheritaunce of the Lozde?

The Gibaonites answered hym: we wyll haue no syluer ner gold, of Saul ner of his house: nether is it oure mynde, y thou shuldest

Wdest kyll any man in Israel. he sayde: what save ye then? I shall do for you? They answered the king: the man that consumed vs, & ymagined to bypunge vs to nought him will we destroye, that nought of him continewe in any of the coastes of Israel. Let seven men of his sonnes be deliuered vnto vs, and we will hange them vp vnto the Lorde, in Gibeah of Saul, whom the Lorde dyd chose. And the kyng sayde: I will geue them you.

But the kyng had compassyon on Miphibosheth the sonne of Jonathas, the sonne of Saul, because of the Lorde: the Lorde was bene- twene them: eue betwene Dauid and Jonathas the sonne of Saul. But he toke the two sonnes of Rizpa the daughter of Aia (who she bare vnto Saul) euen Armoni and Miphibosheth, & the fyue sonnes of Michol (the daughter of Saul) whom she bare to Abriel the sonne of Barzilai the Gethiathite. And he deliuered them vnto the handes of the Gibeonites, which hanged them in the hill before the Lorde. And they fell all seven together, and were slayne in the dayes of heruest: euen in the fyrst dayes, and in the begynnyng of Barley heruest.

And Rizpa the daughter of Aia toke sackcloth and hanged it by for the vpon the Rocke, euen from the begynnyng of haruest vntill rayne dropped vpon them out of heuen: and suffered nether the byrddes of the Ayre to fall on them by daye, nor bestes of the felde by nyght. And it was tolde Dauid what Rizpa the daughter of Aia the concubine of Saul had done: and Dauid went, & toke the bones of Saul and of Jonathas his sonne, fro the men of Jabes in Gilead (which had stolen them from the strete of Bethsan, where the Philistines had hanged them: when the Philistines had slayne Saul in Gilboa.) And he brought thence the bones of Saul, and the bones of Jonathas his sonne, & they toke vpon the bones of them that were hanged. And the bones of Saul and Jonathas his sonne buried they in the contrey of Beniamin, in zela, in the sepulchre of Cis his father. And when they had performed all that the kyng commaunded, God was then at one with the lande.

It fortuned, that the Philistines had yet warre agayne with Israel. And Dauid wote downe & his seruantes with hym, & fought agaynst the Philistines. And Dauid waxed fayntie, and Ieshy of Nob one of the sonnes of the gyautes (the prion of whose speare wayded thre hundred syces, and he byng weyded with a newe swerde) thought to haue slayne Dauid. * But Abisai the sonne of zarua succoured hym, and smote the Philistine, and killed him. Then the seruantes of Dauid sware vnto him, sayinge: Thou shalt go no moare out with vs to battell, that y

quench not the lyght of Israel. And yet after this, there was a battell with the Philistines at Nob, and then Sibbechai the Hushathite slewe Haph which was one of the sonnes of the gyautes.

And there was yet another battell in * Nob with the Philistines, where Elhanan the sonne of Jaer Ogim, a Bethlemitte slewe one Goliath a Gethite: the staffe of whose speare was as great as a weeners cloth beam.

And there was yet another battell in Geth where was a man of a great stature, & had on every hand, vi. fyngers and on every fote vi. toes. xxiij. in all. And was borne also of the kynred of the gyautes in Geth. And when he despyed Israel, Jonathas the sonne of Simea the brother of Dauid slewe hym. These foure gyautes were borne in Geth, & fell into the hande of Dauid and into the handes of his seruantes.

The xxij. Chapter.

The sonne of Dauid for his deliuerance from his enemyes.

And Dauid spake the wordes of this song vnto the Lorde, what tyme the Lorde had deliuered him out of the hande of all his enemyes, and out of the hande of Saul.

And he sayde the Lorde is my rocke, and my castel, and my deliuerer. God is my strength, in him will I trust: he is my shyld, and the horne of my saluacion: my worship and my refuge: my saluour, thou shalt saue me from wronge.

* I will call on the Lorde which is prayse worthy, and so shall I be saued from myne enemyes. For the corrupcyons of death closed me about: the floudes of Belial put me in feare. The sorowes of hell compassed me about: the snares of death overtoke me. In my tribulacion will I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of his temple, and my crye shall enter into his eares. The erth trembled and quaked: the foundacyons of heuen moued and shoke, when he was angrie.

Smoke went vpon his wrath, and consuming fyre out of his mouth, coles were kindled therof. And he bowed heuē, and came downe, and there was darcknesse vnder his fete. And he satt vpon Cherub & dyd as he was seene carped vpon the wynges of the wynde. He made darcknesse a tabernacle rounde about hym, with waters gathered together in thicke cloudes. Thowowe the byghtnesse of his presence were the fyre coles kindled.

God thundred from heuen, and he that is most hye, doth put out his voyce. He shotte arrows, and shatred them: he hurled lyghtninge,

tenynge, and ouerthrewe them. The flowinges of the see appered, and the foundacyons of the world were sene, by the reason of the rebukinge of the Lorde, and thowowe the blastynge of the byreth of his nostrelles. He shall sende from heauen, and sett me, he shall plucke me out of many waters.

He shall deliuer me from my myghtye aduersarye, and fro myne enemyes, for they are to stryde for me. When they had ouertaken me in the dape of my calamitye the Lorde stayed me vp. For he brought me out into rowmth: he deliuered me, because he had a loue vnto me.

* The Lorde will rewarde me accordyng to my ryghtwysnesse: accordyng to the purenesse of my handes will he recompense me. For I haue kept the wayes of the Lorde, & done no wyckednesse agaynst my God. For all his lawes are in my syght, & his statutes wyll not I put awaye fro me. In his syght also haue I bene vndefyled, & haue kepte me fro myne awne iniquite.

And the Lorde dyd to me agayne, accordyng to my ryghtwysnesse, eue after my purenesse in his eyesyght. Wyth the godly thou shalt be godly, and wth the man that is vncorrupt, thou shalt be vncorrupt. Wyth the pure thou shalt be pure, & with the frowarde thou shalt be frowarde. And the poore people shall be in aduersyte, & shalt helpe. And on y proude shalt thou cast thine eyes. Thou art my light O Lorde: the Lorde shall lyght my darcknesse.

For with thy helpe I will runne thowowe an hoste of men, and in my God wyll I sprynge ouer a walle. God is vncorrupt in his waye: the worde of the Lorde is tryed in the fyre: he is the defender of all them that trust in him.

For who is a God, saue the Lorde? & who is myghtie, saue our God? God strengtheth me with power, and multiplyth the waye in battell cleare before me. He maketh my fete lyke hartes fete, & setteth me fast vpon my hye holde.

* He teacheth my handes to fyght, & eue a bowe of stele is to weake for myne armes.

Thou hast genen me the shield of thy saluacion, and with thy louinge mekenesse thou dost multiplie me. Thou shalt make me spare to walke in, and my legges shall not faile me. I wyll folowe vpon myne enemyes and destroye them, and turne not agayne vntill I haue consumed them.

I will wastethem and synpte them, that they shall not be able to arple: yee, they shall fall vnder my fete.

Thou hast gyrded me about with myght to battell, and them that roase agaynst me, hast thou subdued vnder me.

And thou made myne enemyes (& them that hated me) to turne their backs to me,

that I myght destroye them. They loke for helpe, but there is none to saue them: yee, euen vnto the Lorde do they crye, but he heareth them not.

I will beate them as smalle as the dust of the erth: I will stampe them as the dyte of the strete, and will spreade them abroad.

Thou shalt deliuer me from the dysceypon of my people: thou shalt kepe me to be an heed ouer nacyns: the people whych I knewe not, shall serue me.

Strange children dissemble with me: As the hearyng of the eare they obeye me.

Strange chyldre will syncke awaye, and they shall be smytten with feare in their preyre chamber. God is a lyue, and blessed be my maker: magnified be God, my most stronge saluacion. It is God that aduengeth me, and byngeth downe the people vnder me. He deliuereth me fro myne enemyes, & also shalt lyfte me vpon hye from them that crye agaynst me, thou shalt deliuer me from the wicked men.

And therefore I will prayse the O Lorde amonge the nacyns, and wyll synge vnto thy name. Whych theweth greate saluacion for his kyng, and dealeth mercifully with his anoynted: euen wyth Dauid, and wyth his seide for evermore.

The xxij. Chapter.

The last communicacion of Dauid, and the description of the myghty men to him belonging.

These be the last sayinges of Dauid. Dauid the sonne of Isay sayde. And the ma which was made, the anoynted of the God of Jacob, and the noble Psalmist of Israel sayde: the Lorde spake by me, & his worde was in my tonge. The God of Israel spake of me, euen the most myghtie of Israel, sayde: he shall beare rule ouer me, ought to rule in styte in the feare of God. And as the moynynge lyght when the sonne is vp, a moynynge in which are no cloudes to lett the byghtnesse, and as the grasse of the erth is by the vertue of the rayne. So shall not my house be so w God. * For he hath made with me an euerlastinge coneuant, perfecte and sure in all poyntes: & this is truly all my health: all my desire it growe but not as grasse. But the vngodly ma of Belial shall be as a thorne cleane plucked vp, which can not be taken w handes: But the man that shall touche them, must haue prion, or a longe helme. * Ozeis must they be burnt with fyre in the same place.

These be the names of the myghty men whom Dauid had: & one of them was in the seat of wisdome, beuge cheffest amonge thre, pleasaunt was he and stronge: he slewe cyghth hundred at one tyme. After him was Eleazar the sonne of Dodi the sonne of Abiath, one of the thre

worthies to Dauid, which despyed the Philistines that were there gathered together to battell: whā the men of Israel were gone by. he arose & layed on the Philistines, vntill hys hande was weyre, and claued vnto the swerde. And the Lorde gaue great victorie the same daye. And the people (which had fled) returned, and went after him to runne to the spoyle. After him was Samma the sonne of Age the hararite: and the Philistines gathered together besyde a towne. (where was a parcell of lande full of eyce) and the people fled from the Philistines. But he stode in the myddes of the grounde, and defended it, and slue the Philistines. And the Lorde gaue great victorie.

i. Para. xlv. b.

* These thre (which were of the thirte chiefe captaynes) went downe to Dauid in þ haruest tyme vnto the caue Adullam, & the host of the Philistines abode in the valeye of Grauntes. And Dauid was then in an holde. And the Soudiours of the Philistines were in Bethlechem. And Dauid longed and sayde. Oh, that I had of the water that is in the well by the gate of Bethlechem, for to drinke. And the thre myghtie brake thorow the host of the Philistines, & fette water out of the well of Bethlechem that was by the gate, and toke and brought it to Dauid: & euerthelesse he wolde not drynke thereof, but offered it vnto the Lorde, and sayde: the Lorde forbyd that I shulde do so. Is not this the bloude of the men that wente in seapardye of their lyues: and therfore he wolde not drynke it. And these thinges dyd these thre myghtie men. * Abisai the brother of Joab, þ sonne of Saruah, was chiefe amonge the thre, and helpte by hys speare agaynst thre hundred, & slue them, and had the name amonge the thre. For he was nobler man then the thre and was their captayne. Howbeit he attayned not vnto * the thre.

ii. Reg. xv. b.

And Banaiabū the sonne of Jehoiada (þ sonne of a myghtie man) valiant in actes, of Iabzeel. slue two stronge lyōs, euen lyōs of Moab. he went downe also, & slue a lyon in a pyt in tyme of snowe. And he slue an Egypcian, a goodly bygge man, which had a speare in his hande. But he went downe to him with a staffe, and plucked the speare out of the Egypcians hande, and slue him wth hys awne speare. These thynges dyd Banaiabū the sone of Jehoiada, & had the name amonge the thre worthies. he was honorable amonge thirte, but he attayned not to þ (first) thre. And Dauid made him of hys counsell. Abisai the brother of Joab also was one of the thirte. Then Elihanā the sonne of Mado of Bethlechem: Sāma the haronite: Elia the harodite: Helez the Dalite: Ira the sonne of Akas the Chekite: Abieser of Anathoth: Neobai the husathite: zelmōn an Aphite:

Maharai the Netophatite: Heleb the sonne of Baanah an Netophatite: Ittai the sonne of Ribai out of an hill of the chyldre of Benjamin: Banaiabū the Phiratōnite: Bedai, of the ryuer of Gaas: Abialbon the Arbathite: Ainauetha Barhumite: Elibaba a Saalbonite: and the sonnes of Isen, Jonathas, Samma the hararite. Abiam the sonne of Sarai an hararite: Eliphelet the sonne of Anbai the sonne of a Naachathite: Eliam the sonne of Aithophel the Gilonite: Hezrai the Carmelite: Paarai the Arbite: Igal the sonne of Nathan of zoba: Bani the Gadite: zelec an Amomite: Maharai a Berothite, which was the harnesser of Joab þ sonne of Zarua. Ira the Jethite: Gareb þ Jethite: Uria the Hethite, thirte & seven in all.

The xxiii. Chapter.

Dauid causeth the people to be numbered, and therfore is Israel plagued with pestilence: so that in thre dayes there dyed. lxx. thousande.



Agaynne, the Lord was wroth agaynst Israel, and he moued Dauid agaynst the, in þ he sayde: * go and nōbre Israel and Juda. For the kyng sayde to Joab the captayne of his host: go thou abroade now, thorow out all the tribes of Israel, euen from Dan to Beer Seba, & nōbre ye the people, that I maye knowe the nōmbre of them. And Joab sayde vnto the kyng: I beseeche þ Lorde thy God, to make þ people as many moo as they be: ye and an hundred tymes so many mo, and that the eyes of my Lorde the kyng maye se them. And what is the cause þ my Lorde the kyng hath a lust to this thinge? For wilt thou drynge the kynges worde preuapled agaynst Joab and agaynst the captaynes of þ hoste: And Joab and the captaynes of the host went out from the pience of the kyng, to nōbre the people of Israel. And they passed ouer Jordan, and pitched in Arzer on the ryght syde of the cyrie that lyeth in the myddes of the valeye of Gad, ouer agaynst Iazer. And then they came to Gilead, and to the nether lande, where was a newe habitacyō, & from thence they came to Dan Jaan about to Sidon, & came to the strōge holde of Tyre, and to all the cyties of the heuites and of the Cananites, & then went out to þ South of Juda, euē to Beerseba. And so, whē they had bene abroade thorowe out all the lande, they returned to Ierusalē agayne, after the ende of nyne monethes and twentye dayes. And Joab deliuered by the nōbre and summe of the people vnto the kyng. And there were in Israel eyght hundred thousande men of myght þ drewe swerdes. And the men of Juda were fye hundred thousande men.

And Dauid's hert smote hym, after that he had nōbred the people. And Dauid sayde vnto the Lorde: I haue synned exceedingly in that

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in that I haue done. And nowe Lorde take awaye the trespace of thy seruaut: for I haue done very folyshe. And when Dauid was vp in a moynge, the worde of the Lorde came vnto the prophet Gad Dauid's seer, sayinge: go and saye vnto Dauid, thus sayth þ Lorde: I offer the thre thynges, chose þ which of them I shall do vnto the.

So Gad came to Dauid, and shewed him, & sayde vnto him. Wilt thou haue seven yerres hunger to come in thy lande, or wilt þ see. iij. monethes before thyne enemies, they folowinge the, or that there be thre dayes pe silence in thy lande? Nowe therfore aduise the, & se, what answer I shall geue to him þ sent me. And Dauid sayde vnto Gad: I am in extreme trouble. * We will fall now into the hāde of the Lorde, for moch is his mercye, and lett me not falle into the hande of man.

And so þ Lorde sent a pestilce in Israel. fro the moynge vnto the tyme appoynted. And there dyed of the people from Dan to Beerseba seuenthy thousande men. And when the Angell stretched out his hāde vpon Ierusalem to destroye it, the Lorde had compassion to do that euell, and sayde to the Angell that destroyed þ people: it is nowe sufficient: holde thyne hande. And þ angell was by the threshinge place of Arefna the Jebusite. And Dauid spake vnto the Lorde (when he sawe the angell that smote the people) and sayde: loo, it is I that haue synned, and I þ haue done wyckedly. But these shepe, what haue they done: lett thyne hande (I praye the) be agaynst me and agaynst my fathers house.

And Gad came the same daye to Dauid, and sayde vnto him: go vp and reare an altare vnto the Lorde in the threshinge flowre of Arefna the Jebusite. And Dauid (accordinge to the sayinge of Gad) wēt vp, as the Lorde commaunded. And Arefna looked, and sawe the kyng and his seruantes cominge towarde him. And Arefna wēt out, and bowed him selfe before the kyng flat on his face vpon the groude, and Arefna sayde: wherefore is my Lorde the kyng come to his seruaut? Dauid answered: to bye the threshinge flowre of the, and to make an altare vnto the Lorde, that the plage maye cease from the people.

And Arefna sayde vnto Dauid: let my Lorde the kyng take and offer what semyth him good in his eyes: Beholde, here be oxen for burnt sacrifice, and steades and the other instrumentes of the oxen for wood. All these thynges dyd Arefna geue vnto the kyng, & sayde mozeouer vnto the kyng: þ Lorde thy God accept the. And the kyng sayde vnto Arefna: not so, but I wyll bye it of the at a pryce, and wyll not offer sacrifice vnto the Lorde my God of þ which doth cost me nothinge. And so Dauid bought þ threshinge

flowre, & the oxen & for fyfte species of silver. And Dauid buyt there an altare vnto þ Lorde, & offered burnt sacrifices and peace offerings. And so the Lorde was intreated for the lāde. And the plage ceased fro Israel.

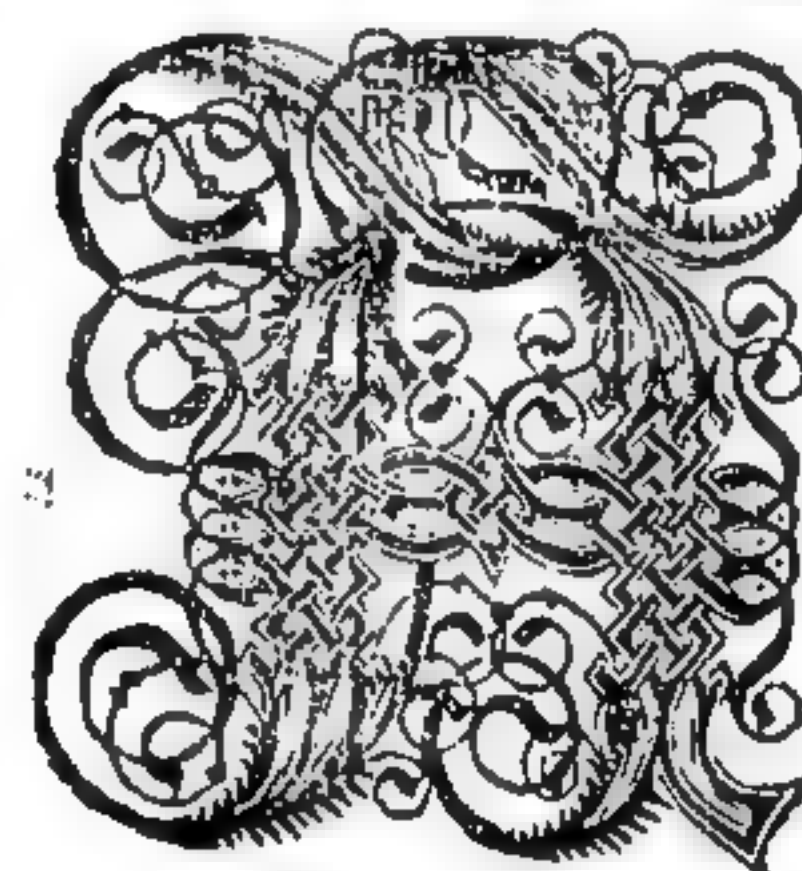
The ende of þ second boke of Samuel: otherwyse called the seconde of the kynges.

The thirde boke of

the kynges after the rekonyng of the Latynistes: which thirde boke and the fourth also, is but one with the hebrues.

The first Chapter.

The younge virgin Abisag kepeth Dauid in his extreme age. Abonia occupieth the realme vnto þ kyng to his father. Salomō is annoynted kyng, and so Abonia getteth him awaye.



And kyng Dauid was olde & stryken in yeres: so þ when they couered hym wth clothes, he caught no heat. wherfore his seruantes sayde vnto hi: let there be sought for my Lorde þ kyng a younge mayden, to stonde before þ kyng and to cheryshe hi. And let her lye in thy bolome, þ my Lorde the kinge maye get heate. And so they sought for a fayre damosell thorow out all þ coastes of Israel, & founde one Abisag a Sunamite, & brought her to the kyng. And the damosell was exceedinge fayre, & cheryshed þ kyng, & ministered to hi. But þ kyng knewe her not.

And Abonia the sonne of Hagith exalted him selfe, sayinge: I will be kyng. And he gatt him charettes & horsmen, and fyfte men to ruine before him. And his father wolde not displease him at anye tyme, nor sayd somoch to him as, why doest thou so? And he was a goodlye mā, & his mother bare him next after Absalom. And he toke counsell at Joab the sonne

the sonne of zarua, & at Abiathar p̄ p̄east. And they helpeſed Adonia. But Sadock the p̄east, Banaiahu p̄ sonne of Jehoiada, Nathan the p̄phet, Semel and Rei, and all the men of myght which were with David, fauoured not Adonia. And Adonia sacrificed shepe and oxen, and fatt catell, by the stonke of zobelet, which is fast * by the well of Rogell, and called all his brethren the kynges sonnes, and the men of Iuda the kynges seruantes. But Nathan the p̄phet and Banaiahu, and the other myghtie men, and Salomon his brother, he called not.

Wherefore, Nathan spake vnto Bethsabe the mother of Salomon, sayinge: hast thou not hearde howe that Adonia p̄ sonne of Hagith doth rayne, and David oure Lord knoweth it not: Nowe therfore come, & I will geue p̄ counsell, howe to saue thyne a wone lyfe, & the lyfe of thy sonne Salomon. So and get the in vnto kyng David, and saye vnto him: didst not I (my Lord & kyng) swere vnto thy handmayde, sayinge: Salomō thy sonne shall raygne after me, & he shall syt vpon my seate: whys then Adonia kyng? Beholde, whyle thou yet talkest there with p̄ kyng, I will come in after p̄, & cōfirme thy wordes.

And Bethsabe went in vnto the kyng in to the chāber. And the kyng was verry olde, and Abisag the Sunamite ministred vnto p̄ kyng. And Bethsabe stowped, & made obeysaunce vnto the kyng. And p̄ kyng sayde: what is thy matter? She answered him: My Lord, thou swarest by the Lord thy God vnto thyne handmayde: Salomō thy sonne shall raygne after me, & he shall syt vpon my seate. And beholde, nowe is Adonia kyng, & my Lord the kyng wotteth not of it. And he hath offered oxen, fat catell, & many shepe, and hath called all the sonnes of the kyng, & Abiathar the p̄east, and Joab the captayne of the hoste. But Salomon thy seruant hath he not byddē. And nowe my Lord (p̄ kyng,) the eyes of all Israel waite on the, p̄ thou shuldest tell them, who ought to syt on the seate of my Lord the kyng after him. For elles when my Lord the kyng shall sleape with his fathers, I and my sonne Salomon shall be * synners.

And whyle she yet talked with the kyng, Nathan p̄ p̄phet came also. And they tolde the kyng sayinge: beholde, here cometh Nathan the p̄phete. And whē he was come in to the kyng, he made obeysaunce before the kyng vpon his face on the ground, & Nathan sayde: My Lord (p̄ kyng) hast thou sayd, Adonia shall raygne after me, & he shall syt vpon my seate? For he is gone downe this daye, & hath slayne many oxen, & fat shepe, and hath called all the kynges sonnes, & the captaynes of the host, & Abiathar the p̄east. And beholde, they eate and dzyneke before

him, and saye: God saue kyng Adonia. But me thy seruant, and Sadock the p̄east, and Banaiahu the sonne of Jehoiada, & thy seruant Salomon hath he not called. Is this thyng done of my Lord the kyng, & p̄ hast not shewed it vnto thy seruant, who shulde syt on p̄ seate of my Lord p̄ kyng after him?

Then kyng David answered & sayde: call me Bethsabe. And she came into the kynges presence, and stode before him. And p̄ kyng iware sayinge: As truly as the Lord lyueth (p̄ hath rydd my soule out of all aduersyte) euen as I sware vnto the by the Lord God of Israel, sayinge: Salomon thy sonne shall raygne after me, & he shall syt vpon my seate for me, so will I do this daye. Then Bethsabe bowed on her face to the erth, & byd reuerence vnto the kyng, & sayde: I praye God p̄ my Lord kyng David (p̄ maye lyue euer. And kyng David sayde: call me Sadock the p̄east, & Nathan the p̄phet, and Banaiahu the sonne of Jehoiada. And they came before the kyng. The kyng also sayde vnto them: take vpon the seruantes of poure Lord, & set Salomon my sonne vpon myne a wone chyle, & carpe him downe to Gihon. And let Sadock the p̄east, & Nathan the p̄phet anoynte him there, kyng ouer Israel. And blowe ye w̄ trompettes, & saye: God saue kyng Salomō. And then come vp after him, that he maye come and syt vpon my seate. For he shall be kyng in my steade. And I will cōmaunde him to be captayne ouer Israel and Iuda. And Banaiahu the sonne of Jehoiada answered the kyng, & sayde: Amen. I praye God p̄ the Lord God of my Lord p̄ kyng saye so to. And as God hath bene with my Lord the kyng, eue so be he with Salomō also, & make his seate greater, then the seate of my Lord kyng Davids hath bene.

And so Sadock the p̄east, and Nathan the p̄phet, & Banaiahu the sonne of Jehoiada, & the Crethites and Phelchites went downe, & sett Salomon vpon kyng Davids chyle, and brought him to Gihon. And Sadock the p̄east toke an horn of oyle out of the tabernacle, and anoynted Salomō. And all they of the people blew trompettes, and sayde: God saue kyng Salomō. And all the people cam vp after him, ppying with pipes and reioysyng greatlye, so p̄ the erth range with the sounde of them.

And Adonia and all the gesses p̄ he had called vnto him, hearde it, euen as they had made an ende of eatyng. And when Joab hearde the sounde of the trompet, he sayde: howe happeneth it p̄ there is soche a noyse in the cytie? And as he yet spake: beholde, Jonathan p̄ sonne of Abiathar p̄ p̄east came. And Adonia sayde vnto him: come in, for p̄ art a valeant man, and byrnyng good tydynges. And Jonathan answered & sayd to Adonia:

Amly

Merely oure Lord kyng David hath made Salomon kyng. And the kyng hath sent to him, Sadock the p̄east, & Nathan the p̄phet, and Banaiahu the sonne of Jehoiada, and the Crethites, and the Phelchites, and they haue set him vpon p̄ kynges mule. And Sadock the p̄east, and Nathan the p̄phet haue anoynted hym kyng in Gihon. And they came vp agayne, and reioysed, that the cytie dyd sounde agayne. And that is the noyse, that ye haue hearde. And Salomon syteth on the seate of the kingdome. And mozeouer the kynges seruantes came to blesse oure Lord kyng David, sayinge: thy God make the name of Salomon moze honorable then thy name, and make hys seate greater then thy seate. And the kyng bowed hym selfe vpon the bedd. And thus sayde the kyng: Blessed be the Lord God of Israel: which hath made one to syt on my seate this daye, myne eye seynge it.

And all the gesses that were with Adonia were afrayed, and rose vp, and went euery man hys waye. And Adonia fearyng the presence of Salomon, arose, and went, ^{in to the tabernacle of the Lord,} and caught holde on the hornes of the aultare. And one tolde Salomon, sayinge: beholde, Adonia doth feare kyng Salomon: for he hath * caught holoe on the hornes of the aultare, saying: let kyng Salomon swere vnto me this daye that he wyl not slep his seruant with the swerde. And Salomon sayde: yf he wyl be a chylde of vertue, there shall not an heere of hym fall to the earth. But and yf wickednes be founde in him, he shall dye. And so kyng Salomon sent, and they brought hym fro the aultare. And he came, and dyd obeysaunce vnto kyng Salomon. And Salomon sayde vnto hym: gett the to thyne house.

The iiij. Chapter.

David dyeth. Adonia requyret to haue Abisag to hys concubine, and therefore Salomon commaundeth to slaye hym. Abiathar is put from his p̄esthode. Semel and Joab are slayned.

In the dayes of David drewe nye p̄ he shulde dye, and he charged Salomon hys sonne, sayinge: I go the waye of all the worlde, * be thou stronge therfore, and shewe thy selfe a man. kepe thou the watch of the Lord thy God, that thou walke in hys wayes, and kepe his statutes, and his p̄ceptes, hys iudgements, and hys testimonyes, euen as it is wyrtten in the lawe of Moyses: that thou mayest prospere in all that thou doest, and in euery thyng that thou medlest withall. That the Lord also maye make good hys worde which he spake vnto me, sayinge: yf thy chylde take heade to the p̄ waye, that they walke before me in truethe, with all their hartes, and with all their soules, * then

shalt thou not be without a man on the seat of Israel.

* Mozeouer, thou wottest howe Joab p̄ sonne of zarua serued me, and what he dyd to that two captaynes of the hostes of Israel: vnto Abner the sonne of Ner, and vnto Amasa the sonne of Jether: whom he slue and shed bloude in tyme of peace (euen as it had bene in warre) * and put the bloude of warre vpon hys gyrdle that was about hys loynes, and in hys shoes that were on hys fete. Deale with hym therfore accordyng to thy wysdome, and byrnyng not hys hoore heed downe to the graue in peace. * But shewe kyndnes vnto the sonnes of Bersai the Gileadites, that they maye eate at thy table. For they came to me, when I fled from Abisalon thy brother.

* And beholde, thou hast with the Seimei the sonne of Gera, the sonne of Gemin, of Bahurim, which cursed me with an horrible curse, in the daye whā I went to Mahanaim. But he came to mete me at Jordan, and I sware to hym by the Lord, sayinge: I wyl not slep the with the swerde: But thou shalt not counte him as vngyltic. For thou art a man of wysdome, and knowest what thou oughtest to do vnto hym. His hoore heed shalt thou byrnyng to the graue with bloude.

And so * David slepte with hys fathers, and was buryed in the cytie of David. And the dayes which David raygned vpon Israel, were fourtye yeres: seuen yeres raygned he in Hebron: and thirtie and thre yeres raygned he in Ierusalem. * Then satt Salomon vpon the seate of David his father, & his kyngdome was stablished mightie.

And Adonia the sonne of Hagith came to Bethsabe the mother of Salomon. And she sayde: * Comest thou peaceably? And he sayde: peaceably. He sayde mozeouer: I haue somwhat to saye vnto the. She sayde: saye on. And he sayde: thou knowest that the kyngdome was myne, and that all Israel set their faces on me, that I shulde raygne, howbeit, p̄ kyngdome is turned awaye, and geue to my brother: for it is appoynted him of the Lord: and nowe I aske a petition of the: denye me nott. And she sayde vnto him: Saye on. And he sayde: speake, I praye the, vnto Salomon the kyng, for he will not saye the naye, that he geue me Abisag the Sunamite to wyfe. And Bethsabe sayde: well, I will speake for the vnto the kyng.

Bethsabe therfore went vnto the kyng Salomon, to speake vnto him for Adonia. And the kyng rose vp to mete her, and bowed hym selfe vnto her, and satt him downe on his seate. And there was a seate sett for the kynges mother, and she sat on his right syde. Then she sayde: I besyge a lytell petition of the

the, I praye the, save me not naye. And the kyng sayde vnto her: Aske on, my mother: for I will not save the naye. She sayde: lett Abisag the Sunamite be given to Adonia thy brother to wyfe. And king Salomon answered and sayde vnto his mother: why dost thou aske Abisag the Sunamite for Adonia: alke for him the kyngdome also: for he is myne elder brother, and hath for hym Abiathar the pcesse, and Joab the sonne of zarua. Then kyng Salomon sware by the Lorde, sayinge: God do so, and so to me, if Adonia haue not spoken this word agaynst his awne lyfe. Howe therfore, as trulye as the Lorde lyueth, which hath ordeyned me, and set me on the seate of Dauid my father, and made me an house, as he promised, Adonia shall dye thys daye. And kyng Salomon sent by the hande of Banaiahu the sonne of Jehoiada, and he smote hym, that he dyed.

And vnto Abiathar the pcesse, sayde the kyng: get the to Anatorh vnto thynne awne felde: for thou arte worthy of deeth: but I wyll not at this tyme kylle the, because thou barest the arke of y^e Lorde God befoze Dauid my father, and because thou hast suffred with my father in all hys afflictions. And so Salomon put awaye Abiathar from being pcesse vnto the Lorde: that he myght fulfill the wordes of the Lorde which he spake ouer the house of Eli in Silo. Then tidynge came also to Joab: for Joab had turned after Adonia: though he turned not after Abiathar. And Joab fled vnto the tabernacle of the Lorde, and caught holde on the hornes of the altare. And it was tolde kyng Salomon, howe that Joab fled vnto the tabernacle of the Lorde, and stode by the altare.

Then Salomon sent Banaiahu the sonne of Jehoiada, sayinge: go and fall vpon him. And Banaiahu came into the tabernacle of the Lorde, and sayde vnto hym, Thus sayeth the kyng: come out. And he sayde: naye, but I will dye eny here. And Banaiahu broughte the kyng worde agayne, sayinge: thus sayd Joab, and thus he answered me.

And the kyng sayde. Doe euen as he hath sayde: smyte hym, and burpe hym, that thou mayest take awaye the bloude, which Joab shed causelesse, from me, and from the house of my father. And the Lorde shall bypnyng hys bloud vpon his awne heed, for he smote two men right wyse and better then he, and slue them with the swerde, my father Dauid not knowynge therof: euen Abner the sonne of Ner, captayne of the hoost of Israel, and Amasa the sonne of Jether captaine of y^e hoost of Iuda. Theyr bloude shall therfore retorne vpon the heed of Joab, and on the heed of hys seed for euer. But vpon Dauid, and vpon his seed, and vpon hys house, and vpon hys

seate shall there be peace for euer of the Lorde. So Banaiahu y^e sonne of Jehoiada wote vp, and smote hym, and slue hym, and buried hym in hys awne house in the wylder-nesse. And the kyng put Banaiahu the sonne of Jehoiada in hys rowme ouer the hoost and put Sadock the pcesse in the rowme of Abiathar.

And the kyng sente and called Semel, and sayde vnto hym: buylde the an house in Jerusalem, and dwell there: and se that thou go not forth thence any whether. For be thou sure, that the daye that thou goest out, and passest ouer the ryuer of Cedron, thou shalt dye y^e daye, and thy bloude shall be vpon thynne awne heade. And Semel sayde vnto the kyng. Thys is a good thinge: as my Lorde the kyng hath sayde: so wyll hys seruante do. And Semel dwelt in Jerusalem many a daye. And it chaunced after thre yeres, that two of the seruantes of Semel ranne away vnto Achis, sonne of Maacha king of Geth. And they tolde Semel, sayinge: beholde, thy seruantes be in Geth. And Semel stode vp, & sadled hys asse, and gat hym to Geth to Achis, to seke hys seruantes, and returned, and brought hys seruantes agayne from Geth.

And it was tolde Salomon, howe that Semel hath gone from Jerusalem to geth, and was come agayne. And the kyng sent, and called Semel, and sayd vnto hym: why dost thou charge the by the Lorde with an othe, and testifyed vnto the, sayinge: be sure, that whensoever thou goest out, and walkest a-broade any whether, thou shalt dye y^e deeth. And thou saydest vnto me: it is good tidynge that I haue hearde. Why then hast thou not kept the othe of the Lorde, and the commandement that I charged the withall?

The kyng sayde mozeouer to Semel: thou remembrest all the wyckednesse which thynne hert knoweth, and that thou dydest to Dauid my father. The Lorde also shall bypnyng thy wyckednesse vpon thynne awne heed: and kyng Salomon shall be blessed, and the seat of Dauid stablyshed befoze y^e Lorde for euer. So the kyng commaunded Banaiahu the sonne of Jehoiada: which went out, and smote hym that he dyed: And the kyngdome was stablyshed in the hande of Salomon.

The. iij. Chapter.

¶ Salomon taketh Pharaos daughter to wyfe. The Lord appeareth to hym and geueth hym wysdome. The pleasyng of the two harlots who shalde owe the lyuing chylde: and Salomons sentence therin.

Salomon made affinite with Pharaos kyng of Egypt, & toke Pharaos daughter, and brought her in to y^e cytie of Dauid, vntill he had made an ende of buyldinge his awne

his awne house, & the house of the Lorde, and the wall of Jerusalem rounde about. Onely the people sacrificed in altars made on hylls, because there was no house buylde vnto the name of y^e Lorde, vntill those dayes. And Salomon loued y^e Lorde, and walked in the ordynances of Dauid hys father, saue onely that he sacrificed and offered incense vpon altars in hylls.

¶ And the kyng went to Gibeon, to offer there: for that was a speciall offerynge place. A thousand burntofferings dyd Salomon offre vpon that altare: and in Gibeon the Lorde appeared to Salomon in a dreame by nyght. And God sayde: aske what thou wilt, that I maye geue it the. And Salomon sayde: thou hast shewed vnto thy seruante Dauid my father great mercy, when he walked befoze the in trueth, in ryghtewynesse, & in playnesse of hert with the. And thou hast kepte for hym this greute mercy, that y^e hast geuen hym a sonne, to sytt on hys seate: as it is come to passe thys daye. * And nowe, O Lord my God, it is thou y^e hast made thy seruante kyng in steade of Dauid my father, * And I am but ponge, and wote not howe to go out and in. And thy seruante is in the myddes of thy people, which thou hast chosen. And verely, the people are so manye, that they cannot be tolde nor nombred for multitude. * Geue therfore vnto thy seruante an vnderstandynge hert, to iudge thy people, y^e I maye decerne betwene good and bad. For who is able to iudge thys, thy so myghtye a people?

And thys pleased the Lorde well, y^e Salomon had desyred thys thynge. And God sayde vnto him: because thou hast asked this thynge, and hast not asked longe lyfe, nether hast asked ryches, nor y^e soule of thynne enemyes, but hast asked vnderstandynge and discrecyon in iudgement.

Beholde, I haue done accordynge to thy petycon. For I haue geuen the a wyse and an vnderstandynge herte, so that there was none like the befoze the, nether after the thal eny aryle lyke vnto the. And I haue also geuen the, that which thou hast not asked, eny rychesse and honoure, so that there shall be no kyng lyke vnto the all thy dayes. And yf y^e wilt walke in my wayes, to kepe myne ordynances and my commandmentes, * as thy father Dauid dyd walke, I will lengthen thy dayes. When Salomon awoke, behold, it was a dreame. * And he came to Jerusalem and stode befoze the arke of the testament of the Lorde, and offered burntofferings and peaceofferings, and made a feaste to all his seruantes.

* Then came there two women, that were harlottes, vnto the kyng, and stode befoze hym. And the one woman sayde: Oh

my Lorde, I and thys woman dwell in one house. And I was deliuered of a chylde with her in the house. And the thyrde daye after that I was deliuered, she was deliuered also: and we were together, and no straunger with vs in the house, saue we two. And thys wyues chylde dyed in the nyght, for she smothered it. And she rose at mydnyght, and toke my sonne from my syde, whyle thynne handemayde slepte, and layde it in her bosome, and putt her deed chylde in my bosome. And when I rose vp to geue my chylde sucke: beholde, it was deed. But wha I had looked vpon it in the moynyng, beholde, it was not my sonne, which I dyd beare.

The other woman sayde: it is not so: but my sonne lyueth, and thy sonne is deed. And she sayde agayne: No, but thy sonne is deed, and my sonne is aloue. And thus they pleaded befoze the kyng. Then sayde the kyng: the one sayth, this that is aloue is my sonne: and the deed is thynne. And the other sayth, naye: but thy sonne is the deed, & the lyuing chylde is myne. And the kyng sayde: bypnyng me a swerde. And they brought out a swerde befoze the kyng. And the kyng sayde. Wende the lyuing chylde in two, and geue the one halfe to the one, and the other to the other.

Then spake the woman, whose the lyuing chylde was, vnto the kyng, for her bowelles yerned vpon her sonne, and sayde: I beseeche the my Lorde, geue her the lyuing chylde, and in no wyse slepe it. But the other sayd: let it be nether myne nor thynne, but deuyde it. Then the kyng answered and sayd: * geue her the lyuing chylde, and slepe it not: for she is the mother therof. And all they of Israel hearde of the iudgement, which the kyng hath iudged, and feared the kyng: for they sawe that the wysdome of God was in hym, to do iustice. R

The. iij. Chapter.

¶ The pceses and rulers vnder Salomon. The purpauce for his vitayles. The nombre of his horses and of hys parables.

Ad so kyng Salomon was a kyng ouer all Israel. And these were hys lordes. Azariahu the sonne of Sadock the pcesse. Elihozeoph and Abiah the sonnes of Sila, scriybes. Jehosaphath the sonne of Ahilud, the recorder. Banaiahu the sonne of Jehoiada was ouer the hooste. And Sadock and Abiathar were the pceses. And Azariahu the sonne of Nathan was ouer the officers. And zabud the sonne of Nathan was a pcesse, the kynges companyon. And Abisar stewarde of household. And * Adoniram the sonne of Abda was ouer the trybutes.

And Salomon had twelue officers ouer all Israel

all Israel, which prouyded vitayle for the kyng and his household: eche man hys moneth in a yere, made prouision for necessary thynges. And these are they names: the sonne of Hur in mount Ephraim: the sonne of Dekar in Mahaz, and in Saalbin & Bethsames, Elon and Bethhana: the sonne of Hefed in Aruboth, to whom perteyned Socho and all the land of Isepher: the sonne of Abinadab in all the region of Dor, which had Tapheh the daughter of Salomon to wyfe. Baana the sonne of Ahilud was ouer Chanach & Magiddo, & ouer all Bethsan, which is by zarthana beneath Jezrael, fro Bethsan to the playne of Nehola, eue vnto the place that is oueragaynst Tchernaim: the sonne of Gaber had Ramoth Gilead, & his were the townes of Jare: the sonne of Manasse, which are in Gilead, & vnder him was the region of Argob which is in Basan the scoze greete cyties with walles and barres of brasse.

Ahinadab the sonne of Hiddo had Ahenaim. Ahimaz was in Jephthaim, and he toke Bahmuth the daughter of Salomon to wyfe. Baana the sonne of Husai was in Aser & in Aloth. Jeholaphat the sonne of Paruah was in Flachar. Semei the sonne of Elia was in Benjamin. Gaber the sonne of Ury was in the countrey of Gilead, the lande of Schon kyng of the Amozites, & of Og kyng of Basan, and was officer alone in the lande. And Juda and Israel were many, euen as the land of the see in nobye, eatyng, drynkyng & making mery. And Salomon raygned ouer all kyngdoms, fro the ryuer vnto the lande of the Philistines: eue vnto the border of Egypt, and they brought presentes, and serued Salomon all the dayes of hys lyfe.

And Salomons breed for one daye was xxx. quarters of machet flour, and the scoze quarters of meale. ten stalled oxen, and xx. out of the pastures, and a hundred shepe, besyde hertres, buckes, and wilde goates, and capons. For he ruled in all the region on the other side Euphrates, fro Chiphlah to Azza, ouer all the kynges on the other syde the ryuer. And he had peace with all hys seruantes on euery syde. And Juda and Israel dwelt without feare, euery man vnder hys vyne and vnder hys fygg tre, from Dan to Beerseba, all the dayes of Salomon.

And Salomon had xl. M. stables of horses for charrettes, and xij. M. horsmen. And the officers prouyded vitayle for kyng Salomon and for all that came out of any place to kyng Salomons table, euery man hys moneth, so that there lacked nothyng. Barlye also and straw for the horses and mules, brought they vnto the place where the officers were, euery man in hys offyce.

And God gaue Salomon wysdome and vnderstandyng exceedinge moche, and a

large hert, euen as the sand that is on the see shore: and Salomons wysdome excelled the wysdome of all the chyldren of the east contrey, and all the wysdome of Egypt. For he was wyser then all men, pee then, Ethan the Gzrahite, and Heman, Chalcol, & Darda the sonnes of Mahol. And his name was spoken of thowome out all nacjons on euery syde. And Salomon spake the thousand prouerbes. And his songes were a thousand and fyue. And he spake of trees, euen fro the Cedar tre that groweth in Libanon, vnto the floe that spryngeth out of the wall. He spake also of beastes, of foules, of wormes, and of spylles. And there came of all nacjons to heare the wysdome of Salomon, and from all kynges of the earth, which had hearde of hys wysdome.

The. v. Chapter.

King Hiram sendeth Cedar timber to the building of the temple. The description of the workes.



And Hiram kyng of Tyre sent his seruantes vnto Salomon, for he had heard, that they had annoynted hym kyng in the rowme of hys father. For Hiram was euer a louer of Dauid. And Salomon sent to Hiram, saying: thou knowest how that Dauid my father coude not bulde an house vnto the name of the Lorde hys God, for the warres which were aboute hi on euery syde, vntill the Lorde putt them vnder the soles of hys fete. But now the Lorde my God hath geue me rest on euery syde, so that there is neither aduersarye, nor anye euill plage. And behold, I am determined to bulde an house vnto the name of the Lorde my God, as the Lorde spake vnto Dauid my father saying: thy sonne whom I wyll set vpo thy seate for the, he shall bulde an house vnto my name. Nowe therfore, commaunde thou that they hewe me Cedar trees out of Libanon. And my seruantes shalbe with thyne, and vnto tye, wyll I geue the fyre for thy seruantes, accordyng to all soche thynges as thou shalt appoynte, for thou knowest that there are not amonge vs, that can skyll to hewe tymber, lyke vnto the Sidonys.

Whan Hiram heard the wordes of Salomon, he reioysed greatly, & sayd. Blessed be the Lorde this daye which hath geue vnto dauid a wyse

a wyse sonne ouer this myghty people. And Hiram sent to Salomon, saying: I haue conseyded the thynges which thou sentest to me for: & will accople all thy desyre, concerning tymber of Cedar trees ad fyre. My seruantes shall bryng them fro Libanon to the see. And I will conuey them by ship vnto the place that thou shalt therewe me: & wyll cause the to be discharged there, ad thou shalt receaue the. And thou shalt do me a pleasure agayne if thou mynstre fode for myne house. And so Hiram gaue Salomon cedar trees & fyre trees, accordyng to all hys desyre. And Salomon gaue Hiram. xx. M. quarters of whete for fode to his household, and twenty buttes of pure oyle. Thus much gaue Salomon to Hiram yere by yere.

And the Lorde gaue Salomon wysdome as he promysed him. And ther was peace betwene Hiram and Salomon: & they two were cōfedered together. And king Salomon reysed a some out of all Israel. And the some was thirtie thousande men, whom he sent to Liban. x. M. a moneth by course, so that when they had bene one moneth in Liban, they abode two monethes at home.

And Adoniram was ouer the some. And Salomon had the scoze and ten thousande that bare burthenes, and foure scoze thousand masons in the mountaynes, besydes the lordes, who Salomon appoynted to ouer se the worke, euen the thousand and the hundred, which ruled the people. And they wrought in the worke. And the kyng commaunded them to bryng great stones, weighty stones and hewed stones for the foundation of the house. And Salomons masons and the masons of Hiram dore hewe them, in the worke of the corners. And so they prepared both tymber & stones for the building of the house.

The. vi. Chapter.

Howe, and when the temple was builded.

And it came to passe in the iij. C. and lxx. yere (after the chyldren of Israel were come out of the land of Egypt) and the iij. yere of the raygne of Salomon vpo Israel: and in the moneth x. ziff, which is the ij. moneth, he beganne to bulde the house of the Lorde. And the house which Salomon buylt for the Lorde, was. lx. cubytes longe, and. xx. cubytes broade, and. xxx. cubytes hye. And he made a porche before the body of the temple, which was. xx. cubytes longe after the bredth of the house, and. x. cubytes broade, euen in the forefrot of the house. And in the house he made wyndowes broade without, and narrowe within.

And in the wall of the house, he made chambers rounde about, (eue in the walles of the house) rounde about the temple & the queer: and made sydes rounde about. The nether-

most chamber was fyue cubytes broad, and the myddle was fyre cubytes broade, & the thyrde was seue cubytes broad. For without in the wall of the house he layd beames round about, that the beames of the chambers shuld not be fastened in the walles of the house. And the house was buylt of stone, made perfecte already before it was brought thither, so that there was neither hammer, ner axe, ether any tole of yron heard in the house, whyle it was in building.

The dore of the myddle chamber was in the ryght syde of the house: and men went by the wyndyng stappes into the myddle chamber, and out of the myddle, into the thyrde. And so he buylt the house and fynyshedit, and rouffit it with beames of Cedar timber. And then he buylt chambers to all the temple, of fyue cubytes heygth, and they were ioyned to the house with beames of Cedar.

And the worde of the Lorde came to Salomon, saying: concerninge the house which thou arte in buildinge, if thou wyll walke in myne ordinaunces, and execute my lawes, and kepe my commaundementes, to walke in the: then wyll I make good vnto the my prouises, which I promysed Dauid thy father. And I wyll dwell amonge the chyldren of Israel, and will not forsake my people Israel. Salomon therfore built the house and fynyshedit, and syled the walles of the house within, with borders of Cedar tree: euen fro the paucmet of the house vnto the rouffed byde he syled the walles of it within, with Cedar tre: and boarded the floure of the house with planckes of fyre.

And he syled. xx. cubytes in the sydes of the queer of the temple, both floore & walles with bordes of Cedar, & dyssedit within in the secrete place of the temple, euen in the moost holpe. And the fyrst house, that is to saye, the body of the temple without, was fourty cubytes longe. And the Cedar of the house within, was kurned with knoppes, & graned with floures, and all was Cedar timber, so that no stone was sene. And the queer that was within the temple, he prepared, to set there the arke of the appoyntment of the Lorde: And the queer before was twenty cubytes lōge, and twenty cubytes in bredth, and twenty cubytes in heygth. And he syled it with pure golde, and boarded the altare with Cedar.

And Salomon also syled the house within with pure golde. And he made golden barres runne alonge the queer, which he had couered with golde. And the whole house, he ouerlayd with golde vntill he had ended it. And the altare was in the queer he ouerlayde with golde also.

And within the queer he made. ij. C. chambers of olyue tree, ten cubytes hye. If yue

Salomons iii. Kynges. house.

cubytes longe was a wyng of the one Cherub, and fyue cubytes longe was a wyng of the other Cherub: so that fro the vntermost parte of one wyng vnto the vntermost part of the other, were ten cubytes.

And the other Cherub was ten cubytes hye also, so y^e both the Cherubes were of one measure & one syde. For the heigth of the one Cherub was ten cubytes, and so was it of y^e other. And he put the Cherubes within the pinner house. * And the Cherubes stretched out their wynges, so that the one wyng of y^e one touched the one wall, and the one wyng of the other touched the other wall. And the other two wynges of them touched one another in the myddes of y^e house. And he overlaped the Cherubs with golde.

And in all the walles of the house round about, he made fygures of carued and spled worke: as namelý, pictures of Cherubs and Palmietrees and grauen floures, both within in the queer, & without in the temple. And the floure of the house he couered with golde both within in y^e queer and also without in the temple. And in the enterynge of the queer he made two dozes of Olive tree. And both the upper & two syde postes were .v. square. The two dozes also were of Olive tree, and he graued them with grauynge of Cherubs and Palmietrees, and grauen floures, & couered them with gold, and laped thynne plates of golde vpon the Cherubs and Palmietrees. And in like maner dyd he in the doze of the temple, sauyng that the postes were of Olive tree four square. The two dozes were of fyre tree: and epyther doze with two folding leaues, he graued therō Cherubs Palmietrees, and floures: and couered them with golde, which was laped thynne vpon the carued worke. And he buylt the pinner court wth thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourth yere was the foundation of the house of the Lorde laped: euen in the moneth ziff. And in the eleuenth yere in the moneth Bull, which is the egypt moneth, was the house full fynished thowout all the partes therof, and accordynge to all the fashyon of it. And so was he seuen yere in buyldynge it. **The viij. Chapter.**

The luydinge of the house of Salomon. The house of Pharaos daughter. The forme of the pylers of brasie, of the brasen see &c.

But Salomon was buyldynge his awne house thirtene yere, & fynished it all. And he buylt the house in the wodd of Libanon, an hundred cubytes longe, and fyfthe cubytes broad, & .xxx. cubytes hye. And it stode vpon foure rowes of Cedar pylars, and Cedar beames were laped vpon the pylers. And y^e rounke was Cedar aboue vpon the beames, that laye on the pylers: euen fyue and four-

tye beames in fyftene rowes. And there were wyndowes in thre rowes: and the wyndowes were one agaynst another thre folde. And the dozes with the syde postes, and the upperposte were fouresquare, and had wyndowes one agaynst another thre folde.

And he made a porch by the pylars, that bare vpon the house .l. cubytes longe, and .xxx. cubytes broad: & that porch was before those & the other pylers. For there was a thicke tree set before them. Then he made a porche to spt a iudge in, spled with Cedar & thowout all the panementes. And hys awne house (that he kept residue in: & that was in another court without y^e porch) was made of that same worke. And then Salomon made an house for Pharaos daughter: whō he had taken to wyfe, lyke vnto the fashyon of that porche. And all these were of the best stones, hewed after a measure, and sawed wth sawes within and without, from the foundation vnto the beames that laye aboue, after the measure, & euen so on the outsyde toward the great court. And the foundation was laped vpon ryche stones & y^e very great stones: wherof some were .x. cubytes, & some viij. cubytes. And aboue were good stones squared after a certayn rule, & couered wth Cedar. And the great court round about was wth thre rowes of hewed stone, & one rowe of Cedar plackes, after y^e maner of the pinner court of the house of the Lorde, & of the porch of the temple. * And kyng Salomon sent and fett one hiram out of Tyre, a wedowes sonne of the tribe of Nephtalim, his father beyng a man of Tyre. Which hiram was a craftesman in brasie: full of wysdome, vnderstandynge and conynge: to worke all maner of worke in brasie. And he came to kyng Salomō, & wrought all his worke. For he cast two pylers of brasie of .xviij. cubytes hye a pece, & a stringe of .xij. cubytes dyd compass ether them about. And he made .ij. heed peeces of molten brasie (after the fashyon of a crowne) to sett on the toppes of the pylers. The heigth of the one heed pece contained .v. cubytes, & the heigth of the other heed pece cōteyned .v. cubytes also: he made also net worck & garlandes of cheyne worke, vpon the heed peeces that were on the top of the pylers, euen seuen rowes vpon the one heed pece, and seue vpon the other. And so he made the pylers, and two rowes round about, in the one wth then worke, to couer the heed peeces y^e were vpon the pomgranates. And thus dyd he also for the other heed pece. And the heed peeces that were on the toppes of the pylers, couered he aboue with a curyous worke of roses: toward the palace by the space of .iiij. cubytes. Likewyle, vnder y^e heed peeces in those .ij. pylers beneath, oueragaynst y^e myddes & before y^e net worke. And vpon the secōde heed pece were

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were ther .ij. pomgranates in two rowes round about. And he set vpon the pylers in the porch of the tēple. And whē he had set vpon the right pillar, he called y^e name therof: Joachi: & whā he had set vpon the left pillar, he called y^e name therof: Boaz. And in the toppe of the pylers was a worke of roses, and so was y^e workmanthyp of the pylers fynished.

And he made a molten lauatory, ten cubytes wyde fro byrm to byrm, round in compass, & .v. cubytes hye. And a stryng of thretye cubytes dyd cōpasse it about: and vnder the byrm of it, there were knoppes round about, ten in one cubite: and they cōpassed the lauatory round about. And y^e knoppes were cast wth it, in two rowes, when it was caste. And it stode on twelue oxen: of which thre looked toward the north, .ij. toward the west, .ij. toward the south, & .ij. toward the east. and the lauatory stode vpon them, & all they^e hinderpartes were inward. It was an hand breadeth thyecke, & y^e byrm wrought lyke the byrm of a cup wth floures of lylies. And it cōteyned two thousand & bates.

And he made .x. sockettes of brasie .iiij. cubytes longe, and .iiij. cubytes broad a pece, & .iiij. cubytes hye. And the worke of the sockettes was on this maner. They had sides, and the sydes were betwene the ledges. And on the sydes that were betwene the ledges, were lyons, oxen and cherubs. And lykewyle, vpon the ledges that were aboue: and beneath the lyons and oxen were certayne addicions made of thynne worke. And vnder eury socket, were foure brasen wheles, and bordes of brasie. And in the foure corners therof, were vnderletters vnder the lauatory, cast eche oueragaynst hys felowe.

And the stalke of the lauatory was in the myddle of it, & (where it is seue on the out syde) one cubite hye, and a cubite and an halfe rounde: and in the heigth of it were grauen worckes, whose sydes were made four square, and not rounde. And vnder the sydes were .iiij. wheles: and the axeltrees ioynd fast to the bottome. And the heigth of eury whele was a cubyte and an halfe. And the workmanthyp of the wheles was lyke the worke of a charret whele. And the axeltrees, the nauelles, spokes and shaftes were all molten: And there were foure vnderletters in the .iiij. corners of one socket: and the vnderletters were of the very bottome selfe. And in y^e heigth of the bottome was there round compass of a cubite hye: and in that heigth of the bottome, there proceeded both ledges & sydes out of the same. For in the bordes of the ledges, and on the sydes, he had grauen pictures of cherubins, lyons and palmietrees, one by another rounde aboute. Thus made he the ten sockettes after this maner. And they had all one fashyon of castynge: one measure, and one

size. Then made he .x. launces of brasie, one launcer conteyning .xl. bates: and one launcer was ffoure cubytes, and vpon eury one of the ten sockettes, he put one launcer. And he put fyue of those sockettes on the right side of y^e house and other fyue on the left. And he set the lauatory on the ryght syde of the house eastward and toward the south.

And hiram made pottes, shouels and basens, and so fynished all the worke y^e he made kyng Salomon for the house of the Lorde: y^e is to saye, two pylers, two round heed peeces, that were to be sett on the toppes of the two pylers. .ii. net worckes to couer the two round heed peeces set vpon the toppes of the pylers, and .iiij. pomgranates for the two net worckes, eue two rowes of pomgranates in one net worke, to couer the two heed peeces that were to be sett on the toppes of the pylers. And the ten sockettes, and ten launces on the sockettes. The lauatory and .xij. oxen vnder it: and pottes, shouelles and basens. And all these vessels which hira made to kyng Salomō for the house of y^e Lorde, were of bright brasie. In the playne of Jordan did the kyng cast them: euen in the thyecke claye betwene Sococh and zarthan. And Salomon left all the vessels vnwaped, because they were so exceeding many, neyther founde they our the weygth of the brasie.

And so Salomō made all the vessels that pertayned vnto the house of the Lorde: the golden aulter and the golden table, wher on the shewe bread was. And fyue candellstykkes, for the ryght syde, and fyue for the left: before the queer of pure golde: with floures, lampes, and snuffers of golde: & boules, flat peeces, basens, spones and masoures of pure golde: and hundres made he of golde for the dozes of the queer, the place moost holy, and for the dozes of the temple also.

And so was ended all y^e worke that kyng Salomon made for the house of the Lorde. And Salomō brought in y^e thinges which Dauid his father had dedicated: euen the siluer, golde, & vessels: and laped the vpainoge the treasures of the house of the Lorde.

The viij. Chapter.

The ark is borne into the temple. A cloude fylleth the temple. The temple is blessed.

When Salomō gathered together the elders of Israel, all y^e heades of the tribes, and them that were captaynes among the father of y^e childre of Israel, vnto him in Jerusalem, that they might bring vpon the ark of the appointemet of the Lorde: out of the cite of Dauid, which is Syon. And all the men of Israel assembled vnto kyng Salomon to the festac that falleth in the monethe Ethanim, which is the seuenth moneth. And all the elders of Israel were come and

the prestes toke vp the arke. They bare the arke of the Lord into the tabernacle of witness, and all the holy vessels that were in the tabernacle: those dyd the prestes and the Levites beare. And kyng Salomon and all the congregacion of Israel that were assembled vnto hym, and went with hym before the arke, dyd offer shepe and oxen, that coulde not be tolde nor nombred for multitude.

And so the prestes brought the arke of p appoyntment of p Lord vnto his place: eue into the queer of the temple a place most holy, vnder the winges of the cherubs. For the cherubs stretched out their winges ouer the place of the arke, & couered both it & also the stauers therof a hie vpon it. And they drew out the stauers, & the endes of the myght appeared out of the holy place within the queer:

but they were not sene about. And there they haue bene vnto this daye: and ther was nothyng in the arke, & saue the two tables of stone, which Moses put there at Horeb, in the which tables p Lord made an apoyntment with the chyldren of Israel, when he brought them out of the lande of Egypt.

And it fortuned p when the prestes were come out of the holy place, the cloude fylled the house of the Lord, & the prestes coulde not stonde and minister, because of the cloude: for the glory of the Lord had fylled p house of the Lord. Then spake Salomon: the

Lord & sayde: p he wolde dwell in the darke cloude. I haue built the an house to dwell in

an habitacō for the, to abyde in for ever. And the kyng turned his face, and blessed all the congregacion of Israel: and all the congregacion of Israel stode still. And he sayd:

Blessed be the Lord God of Israel, which spake whys mouth vnto Dauid my father,

and hath w his hande fulfilled it, saying: Sene the daye p I brought my people Israel out of Egypt, I chose no cytie of all p trybes of Israel, to buyde an house, & my name myght be therein. But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the herte of Dauid my father to builde an house for p name of p Lord God of Israel. And the Lord sayd vnto Dauid my father. Where as it was thyne herte to buyde an house vnto my name, thou didest well, p thou was so mynded. Neuertheless p shalt not buyde p house, but thy sone that shall come out of thyne loynes, he shall buyde the house vnto my name. And p Lord hath made good his worde p he spake. And I am ryen vpon the rowme of Dauid my father, and sitt on the seate of Israel as the

Lord promised and haue buyt an house for the name of the Lord God of Israel. And I haue prepared thir in a place for the arke wherein is the couenant of the Lord, which he made with our fathers, when he brought

them out of the lande of Egypt, Salomon stode before the aultare of the Lord in the syght of all the congregacion of Israel, and stretched out hys handes toward heauen, and sayde: * Lord God of Israel, ther is no

God like the in heauen above, or in the earth beneath, thou that kepest couenant and mercy for thy seruantes that walke before the with all their hert: thou that hast kept with thy seruant Dauid my father, & thou promysdest hym. Thou spakest also with thy mouth, and hast fulfilled it w thyne hādē, as it is come to passe this daye. Therefore nowe

Lord God of Israel kepe with thy seruant Dauid my father p thou promysdest hym, saying: * thou shalt not be without a mā in my syght to sēt in the seate of Israel: so that thy chyld, take hede to their waye, that they walke before me as thou hast walked in my syght. And nowe, O God of Israel, let thy worde be verifed, which thou spakest vnto thy seruant Dauid my father.

Will God in dede dwell on the earth? We holde the heuens, and heuens of all heuens are not able to cōterne the. And howe shalde thā this house do it, that I haue builded: haue p therfore respect vnto the prayer of thy seruant, and to hys supplicacyon, O Lord my God, to heare the voyce and prayer before the this daye: that thyne eyes maye be open toward this house, night and daye, euen toward this place, of which thou hast sayde: * My name shalbe there. That p mayest herken vnto p prayer which thy seruant prayeth in this place. And regarde p, p supplicacyon of thy seruant & of thy people Israel, whē they praye in this place. And heare thou in heauen thy dwellinge place, & when thou hearest, haue mercy. * P any man trespass against his neyghbour, and there go an oth betwene them, and the one compelled the other, and come swearyng before thyne aultare in this house, then herken thou in heauen, and worke and iudge thy seruantes, that p condempne the vngodly to byrnyng hys waye vpon his head, and iustifye the righteous to geue hym accordyng to hys ryghteousnesse. * W hē thy people Israel be put to p worke before the enemye, because they haue synned agaynst the: and afterwarde turne agayne to the, and knowledge vnto thy name, and praye and make intercessiō vnto the in thys house: then heare thou in heauen, to be merciful vnto the synne of the people Israel, & byrnyng them agayne into the lande, which thou gauest vnto their fathers.

* If heaue be shut vp, & there be no rayne because they haue synned agaynst the: yet p they praye in thys place, & knowledge vnto thy name, & turne from their synne, thozow thy scourgyng of them: then heare thou in heauen, and be merciful * (vnto the synners) of thy

thy seruantes and of thy people Israel, that thou shewe them a good waye to walke in, and geue rayne vpon thy lōde that thou hast geuen vnto thy people to enheret.

If there be in the lande derty, or pestilence, or drought, blastynge, grechopper or caterpillar, or yf they enemye besegge them in the lande of they cyties, or whatsoeuer plage or synnelle chaunce: * then what prayers & supplicacyon soeuer be made of any man of all thy people Israel, which shall knowledg euey man the plage of his awne hert, and stretch forth hys handes toward thy house: heare thou then in heauen, euen in thy dwellinge place, and be mercysfull, and worke, and geue euey man accordyng to all hys wayes (eue as thou that only knowest his hert, for thou onely knowest the hertes of all the chyldren of men:) that they maye feare the as lōge as they lyue in the lāde, which thou gauest vnto our fathers. And lyke wyse, yf a stranger that is not of thy people Israel * come out of a farre contrey for thy names sake, for they shall heare of thy grete name, & of thy myghtie hādē and of thy stretched out arme & shall come and praye in thys house. Therefore, heare thou in heauen thy dwellinge place, and do all that the stranger calleth to the for: that all nactons of the erth maye knowe thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in thys house whych I haue buyt.

Pf thy people go out to batell agaynst their enemye, whether soeuer thou shalt sende the and shal praye vnto the, (O Lord) * toward the waye of the cytie whyche thou hast chosen, and toward the house that I haue buyt for thy name: heare thou in heauen they prayer and supplicacyon, and iudge their cause.

Pf they synne agaynst the * (for there is no man that synneth not) and thou be angrie with them, and deliuer them into the hande of they enemyes: so that they carpe them a waye pyloners vnto the lande of they enemyes, whether farre or neare, yet p they turne agayne vnto they hertes in the lande (to the whych they be carryed a waye captiue,) and retorne and praye vnto the in the lāde of they enemyes, saying: we haue synned, we haue done wyckedlye, and haue committed vngodlynesse, and so turne agayne vnto the with all they herte, and all they soule in the lande of their enemies, which led them a waye captiue, and praye vnto the toward the waye of they lande, whych thou gauest vnto they fathers, and toward the cytie, which thou hast chosen, & toward the house which I haue buyt for thy name: then heare thou they * prayer and supplicacyon in heauen thy dwellinge place, & iudge they cause:

and be mercysfull vnto thy people, that haue synned agaynst the, and vnto all they iniquities, wherby they haue done wyckedlye agaynst the, and get thou them the fauoure of those which led them a waye captiue, that they maye haue compassyon on them. For they be thy people, and thyne enherytaunce, which thou broughtest out of Egypt, euen from the myddes of the fornace of piron. And let thyne eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel * to herken vnto the, in all that they call for vnto p. For thou dydest separt the, from amonge all the nactons of the erth, to be thyne owne enheritaunce (as thou saydest by the hande of Moses thy seruant, when thou broughtest oure fathers, & out of Egypte O Lord God.

* And when Salomō had made an ende of prayinge all thys prayer and supplicacyon vnto the Lord, he arose from before the aultare of the Lord, and from knelyng on hys knees, and from stretchyng of his hādē vnto heauen, an stode and blessed all the congregacion of Israel with a loude voyce, saying. Blessed be the Lord, that hath geuen rest vnto hys people Israel, accordyng to all that he promised, * there hath not fayled one word of all the good promysse, which he promysed by the hande of Moses hys seruant. The Lord oure God be with vs, as he was with our fathers, and forsake vs not, neither leave vs: but that he maye bowe oure hertes vnto hi, that we maye walke in all his wayes and kepe hys commaundementes hys statutes and hys lawes, whyche he commaunded oure fathers. And these my wordes whych I haue prayed before the Lord, be nye vnto the Lord oure God daye and nyght, that he defende the cause of his seruant, and the cause of hys people Israel (what thyng soeuer chaunce at any tyme) that all nactons of the erth maye knowe, that the Lord is God, and none but he. Let youre herte therfore be perfecte with the Lord oure God, that ye walke in hys statutes, and kepe hys commaundementes, as thys daye.

And the kyng and all Israel with hym, offered offerynges before the Lord. * And Salomon offered a sacrifice of peace offeringes vnto the Lord, and he offered vnto the Lord, xxi. thousande oxen and an hundred & twenty thousande shepe. And so the kyng & all the chyldren of Israel benedictid the house of the Lord. The same daye dyd the kyng halowe the myddel of the court, that was before the house of the Lord: for there he offered burnt offeringes, meate offeringes and the fat of p peace offeringes: because p brazen aultare that was before p Lord, was to lytle for reccaue p burnt offeringes, meate offeringes, and the fat of the peace offeringes.

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If there be in the lande derty, or pestilence, or drought, blastynge, grechopper or caterpillar, or yf they enemye besegge them in the lande of they cyties, or whatsoeuer plage or synnelle chaunce: * then what prayers & supplicacyon soeuer be made of any man of all thy people Israel, which shall knowledg euey man the plage of his awne hert, and stretch forth hys handes toward thy house: heare thou then in heauen, euen in thy dwellinge place, and be mercysfull, and worke, and geue euey man accordyng to all hys wayes (eue as thou that only knowest his hert, for thou onely knowest the hertes of all the chyldren of men:) that they maye feare the as lōge as they lyue in the lāde, which thou gauest vnto our fathers. And lyke wyse, yf a stranger that is not of thy people Israel * come out of a farre contrey for thy names sake, for they shall heare of thy grete name, & of thy myghtie hādē and of thy stretched out arme & shall come and praye in thys house. Therefore, heare thou in heauen thy dwellinge place, and do all that the stranger calleth to the for: that all nactons of the erth maye knowe thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in thys house whych I haue buyt.

Pf thy people go out to batell agaynst their enemye, whether soeuer thou shalt sende the and shal praye vnto the, (O Lord) * toward the waye of the cytie whyche thou hast chosen, and toward the house that I haue buyt for thy name: heare thou in heauen they prayer and supplicacyon, and iudge their cause.

Pf they synne agaynst the * (for there is no man that synneth not) and thou be angrie with them, and deliuer them into the hande of they enemyes: so that they carpe them a waye pyloners vnto the lande of they enemyes, whether farre or neare, yet p they turne agayne vnto they hertes in the lande (to the whych they be carryed a waye captiue,) and retorne and praye vnto the in the lāde of they enemyes, saying: we haue synned, we haue done wyckedlye, and haue committed vngodlynesse, and so turne agayne vnto the with all they herte, and all they soule in the lande of their enemies, which led them a waye captiue, and praye vnto the toward the waye of they lande, whych thou gauest vnto they fathers, and toward the cytie, which thou hast chosen, & toward the house which I haue buyt for thy name: then heare thou they * prayer and supplicacyon in heauen thy dwellinge place, & iudge they cause:

and be mercysfull vnto thy people, that haue synned agaynst the, and vnto all they iniquities, wherby they haue done wyckedlye agaynst the, and get thou them the fauoure of those which led them a waye captiue, that they maye haue compassyon on them. For they be thy people, and thyne enherytaunce, which thou broughtest out of Egypt, euen from the myddes of the fornace of piron. And let thyne eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel * to herken vnto the, in all that they call for vnto p. For thou dydest separt the, from amonge all the nactons of the erth, to be thyne owne enheritaunce (as thou saydest by the hande of Moses thy seruant, when thou broughtest oure fathers, & out of Egypte O Lord God.

* And when Salomō had made an ende of prayinge all thys prayer and supplicacyon vnto the Lord, he arose from before the aultare of the Lord, and from knelyng on hys knees, and from stretchyng of his hādē vnto heauen, an stode and blessed all the congregacion of Israel with a loude voyce, saying. Blessed be the Lord, that hath geuen rest vnto hys people Israel, accordyng to all that he promised, * there hath not fayled one word of all the good promysse, which he promysed by the hande of Moses hys seruant. The Lord oure God be with vs, as he was with our fathers, and forsake vs not, neither leave vs: but that he maye bowe oure hertes vnto hi, that we maye walke in all his wayes and kepe hys commaundementes hys statutes and hys lawes, whyche he commaunded oure fathers. And these my wordes whych I haue prayed before the Lord, be nye vnto the Lord oure God daye and nyght, that he defende the cause of his seruant, and the cause of hys people Israel (what thyng soeuer chaunce at any tyme) that all nactons of the erth maye knowe, that the Lord is God, and none but he. Let youre herte therfore be perfecte with the Lord oure God, that ye walke in hys statutes, and kepe hys commaundementes, as thys daye.

And the kyng and all Israel with hym, offered offerynges before the Lord. * And Salomon offered a sacrifice of peace offeringes vnto the Lord, and he offered vnto the Lord, xxi. thousande oxen and an hundred & twenty thousande shepe. And so the kyng & all the chyldren of Israel benedictid the house of the Lord. The same daye dyd the kyng halowe the myddel of the court, that was before the house of the Lord: for there he offered burnt offeringes, meate offeringes and the fat of p peace offeringes: because p brazen aultare that was before p Lord, was to lytle for reccaue p burnt offeringes, meate offeringes, and the fat of the peace offeringes.

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thy seruantes and of thy people Israel, that thou shewe them a good waye to walke in, and geue rayne vpon thy lōde that thou hast geuen vnto thy people to enheret.

If there be in the lande derty, or pestilence, or drought, blastynge, grechopper or caterpillar, or yf they enemye besegge them in the lande of they cyties, or whatsoeuer plage or synnelle chaunce: * then what prayers & supplicacyon soeuer be made of any man of all thy people Israel, which shall knowledg euey man the plage of his awne hert, and stretch forth hys handes toward thy house: heare thou then in heauen, euen in thy dwellinge place, and be mercysfull, and worke, and geue euey man accordyng to all hys wayes (eue as thou that only knowest his hert, for thou onely knowest the hertes of all the chyldren of men:) that they maye feare the as lōge as they lyue in the lāde, which thou gauest vnto our fathers. And lyke wyse, yf a stranger that is not of thy people Israel * come out of a farre contrey for thy names sake, for they shall heare of thy grete name, & of thy myghtie hādē and of thy stretched out arme & shall come and praye in thys house. Therefore, heare thou in heauen thy dwellinge place, and do all that the stranger calleth to the for: that all nactons of the erth maye knowe thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in thys house whych I haue buyt.

Pf thy people go out to batell agaynst their enemye, whether soeuer thou shalt sende the and shal praye vnto the, (O Lord) * toward the waye of the cytie whyche thou hast chosen, and toward the house that I haue buyt for thy name: heare thou in heauen they prayer and supplicacyon, and iudge their cause.

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And Salomon helde that same tyme an hye feast & all Israel with hym, a very great congregacyon, euen from the entrynge in of hemath vnto the ryuer of Egypt, before the

** Deu. xlii. c.* **Lorde our God, * seuen dayes & seuen dayes euen, xiiij. dayes.** And the eighth daye he sent the people a waye. And they blessed the kyng and went vnto theyr tentes ioyous and with glad herte, because of all the goodnesse that the Lorde had done for Dauid his seruant, and for Israel his people.

The. ix. Chapter.

The Lorde appeareth the seconde tyme to Salomon. Salomon geueth vnto his Canaanites tribute. He sendeth Shyppes for golde. He buyldeth many cyties.

** 2. Sam. vii. c.* **And when Salomon had * synys- quied the buyldinge of the house of the Lorde and the kynges palace, & all that he had in his mynde, and was apoynted to make: the Lorde appered vnto hym agayne, as he appered to hym at Gibeon. And the Lorde sayde vnto hym: I haue hearde thy prayer and thy intercessyon, that thou hast made before me. For I haue halowed this house (which thou hast buylt) to put my name there for euer, and myne eyes and myne herte shall be there perpetuallye. And yf thou wilt walke before me (as Dauid thy father walked) in purenesse of herte and in righteousnesse, to do all that I haue commaunded the, and wilt kepe my statutes, & my lawes, then will I stablish the scate of thy kyngdome vpon Israel for euer, as I promysed to Dauid thy father sayinge.**

** 11. Reg. iii. a.* *** Thou shalt not be without a man vpon the scate of Israel.**

But and yf ye and your chyldren turne awaye from me, and will not kepe my commaundementes and my statutes (whyche I haue set before you) but go and serue other Goddes, and worshyppe them: then will I wete Israel oute of the lande, whyche I haue geuen them. And this house whyche I haue halowed * for my name, will I cast oute of my syght. And Israel shall be a prouerbe and a fable amonge all nacjons. And this house shall be taken awaye: so that every one that passeth by it, shall be assayed, and shall saye, and they shall saye: * why hath the Lorde done thus vnto this lande and to this house? And they shall answer: because they forsake the Lorde theyr God, whyche brought theyr fathers out of the lande of Egypt, and haue taken holde vpon other Goddes, and haue worshipped them, and serued the, therefore hath the Lorde brought vpon them all this euill. * And it fortuned, that at the ende of twente yeres, Salomon synys- quied the buyldinge of the two houses, that is to wete, the house of the Lorde and the kynges palace. And Hyzram the kyng of

Tyre brought Salomon tymbre of Cedar, and fyre trees, golde, and whatsoeuer he desired. And Salomon agayne gaue Hyzram xx. cyties into the lade of Galile. And Hyzram came oute from Tyre to se the cyties whyche Salomon had geuen hym, and they pleased hym not. And he sayde: what cyties are these, which thou hast geuen me, my brother? and he called them the lande of Canaan vnto this daye. And Hyzram sent the kyng fyre skore hundred wayght of golde. And this is the summe, which kyng Salomon rayled for a tribute whan he buylded the house of the Lorde and his awne house, and the wall of Jerusalem, and the hazor, and Megiddo, and Gazer.

For Pharaos kyng of Egypte went vp, & toke Gazer, and burnt it with fyre, and the Canaanites ydwell in the cytie, and gaue it for a present vnto his daughter, Salomons wyfe. And Salomon buylt Gazer and Beth Horon the nether: and Baalath and Chamath in the wyldernesse and in the lande: and all the treasure cyties that Salomon had, (and were builded: those he made stronge) and cyties for his charettes, & cyties for his horsemen, and all that Salomon desired and wolde buyld in Jerusalem, in Libanon, and in all the lande of his dominyon.

And all the people that were left of the Amorites, Hethites, Phereites, Hittites, Jebusites, (whyche were not of the chyldren of Israel) theyr chyldren that were left after them in the lande, whom the chyldren of Israel also were not able to destroye. Those dyd Salomon compell to byng tribute vnto this daye. But of the chyldren of Israel dyd Salomon * make no bondemen. But they were men of warre, his ministers, his Lordes, his captaynes, and rulers of his charettes, and of his horsemen. And these were the Lordes, that were sett ouer Salomons worke: euen fyue hundred were they and fyfte, and they ruled the people that wrought the worke.

And Pharaos daughter came vp oute of the cytie of Dauid vnto the house which Salomon had buylt for her. And then dyd he also buyld the Millo. And this was a yere dyd Salomon offer burnt offerings and peace offerings vpon the altare, whyche he buylt vnto the Lorde. And he burnt incense vpon the altare that was before the Lorde, and so he synysquied the house.

And kyng Salomon made a nauye of Shyppes in Azion Gaber whyche is besyde Elath, on the bypncke of the redd see, in the lande of Edom. And Hyzram sent by Shyppes also of his seruantes, that were Shyppmen, and had knowledge of the see, with the seruantes of Salomon. And they came to Ophyr and fet from thence one and twente skore

score hundred wayght of golde, & brought it to kyng Salomon.

The. x. Chapter.

The quene of Saba cometh to heare the wysdome of Salomon, whose royallte is here described.

** 1. Reg. x. c.* **And the * Quene of Saba hearynge the fame of Salomon (concernynge the name of the Lorde) came to proue hi with harde questyons. And she came to Jerusalem with a very great traine: with Camelles that bare swete odoures, and golde exceeding moche, and precious stones. And she came to Salomon and comoned with him of all that was in her hert. And Salomon declared vnto her all her questyons, so that there was not one thinge hydd from the kyng, which he expounded not vnto her.**

And the quene of Saba cōsydered all Salomons wysdome, and the house that he had buylded, and the meate of his table, & the sytynge of his seruantes, the order of his mynisters, and theyr apparell, his dyncke, and his burnt sacrifices that he offered in the house of the Lorde, and she was astounded. And she sayde vnto the kyng. It was a true worde that I heard in myne awne lande of thy saynges, and of thy wysdome. Howbeit I beleued it not, tyll I came, & sawe it with myne eyes. And beholde, the one halfe was not tolde me: for thy wysdome and prosperitee exceedeth the fame whych I heard of the. Happy are thy men: and happye are these thy seruantes, which stande euer before the, and heare thy wysdome. Blessed be the Lord thy god, which loued the, to set the on the seat of Israel, because the Lord loued Israel for euer, and made the kyng, to do equyte and righte wysnesse.

And she gaue the kyng fyre skore hundred weight of golde, and of iweete odoures exceeding moche, and precious stones. There came nomore soche aboundaunce of swete odoures, as the quene of Saba gaue to kyng Salomon. The nauye also of the * Shyppes of Hyzram (that caried golde from Ophyr) brought lykewyse greute plenty of Almuge tre and precious stones. And the kyng made of the Almuge trees, pillars for the house of the Lorde and for the kynges palace, and made harpes and psalteries for synners. There came no moare suche Almuge trees, nor were anye moare sene vnto this daye. And kyng Salomon gaue vnto the Quene of Saba accordynge to all her desire whatsoeuer she asked: besydes that he gaue her of a fre wyll with his awne hande. And so she returned vnto her awne countrey: both she, and her seruantes.

The wayght of golde that came to Salomon in one yere, was fyre hundred thre

score and fyre talentes of golde, besydes that he had of chapmen and of marchautes and of Botycarpes, and of all the kynges of Arabia, and of the Lordes of the countrey. And kyng Salomon made two hundred bucklers of beate gold, fyre hundred syckles of gold went to a buckler. And he made thre hundred shylde of beaten golde, thre pounde of golde went to one shylde, and the kyng put them in the * house of the wood of Libanon.

And the kyng made a great seate of pure, and couered it with the best golde. And the seate had fyre steppes. And the toppe of the seate was rounde behynde, & there were pomelles on ether syde on the place of the seate and two Lyons stode besyde the pomelles. And there stode. xii. Lyons on the steppes. vi. on a syde. Ther was none lyke (worke) sene in any kyngdome. * And all kynges Salomons dynckynge vessels were of golde, & lykewyse all the vessels of the house of the wood of Libanon were of pure gold. And as for syluer, it was nothing worth in the dayes of Salomon, for the kynges nauye of Shyppes wet on the sear vnto Tharshish the name of Hyzrams Shyppes: eue once in the yere wet the nauye to Tharshish, & brought golde and Dylner (Elephantys teth, apes and peccores). * And to kyng Salomon exceeded all the kynges of the erth both in riches & wysdome. And all the worlde resorted to Salomon, to heare his wysdome, which God had put in his herte. And brought him euery man his present, vessels of syluer and vessels of golde, rayment, harnesse, and swete odoures and horses and Mules, yere by yere. And Salomon gathered together charettes and horsemen: and he had a thousande and foure hundred charettes, & twelue thousande horsemen, whom he bestowed in the charette cyties, and with the kyng at Jerusalem.

* And the kyng made syluer in Jerusalem as plenteous as stones, & Cedar as plenteous as the wyld fygge trees that growe abundantly in the felde. The byngynge of horses also out of Egypt: & the collection of the wares: dyd the kynges marchautes take agayne, and sold the stuffe for a pryce. A charet came vp out of Egypt for fyre hundred syckles of syluer: that is one horse for an hundred and fyfte. And euen so for all the kynges of the Hethithes and for the kynges of Syria, dyd they bynge them oute thowowe theyr handes.

The. xi. Chapter.

Salomon hath seuen hundred quenes and thre hundred concubynes, which bynge hym to idolatrye. His aduersaries rebel agaynst hym. He dyeth.

** 1. Reg. x. c.* **At kyng * Salomon loued many outelandysh women: and the daughter of Pharaos: and women of the Moabites, Ammonites, Edomites, & Idonites,**

wives and bechited. Where as yet (concernyng these nacionys) the Lorde sayde vnto the chyldren of Israel: * Come not ye at them, nor let them come at you: elles wyll they turne youre hertes after theyr goddes. Neuerthelesse, Salomō claued vnto them in loue. * And he had seuen hundred Quenes, and thre hundred concubines, and his wyues turned a waye his hert, for it came to passe, when Salomon was elde, hys wyues turned his herte after other Gods: and his herte was not perfecte with the Lorde his God, as was the herte of Dauid his father: for Salomon folowed Astaroth the God of the zydons, and Milcom, the abhominacion of the Ammonites. And Salomō wrought wyckednesse in the sight of the Lorde, & folowed not the Lorde perfectly, as dyd Dauid hys father. For than did Salomō buylde an hye place for Chamoth the abhominacyon of Moab, in the hyll that is before Jerusalem, & vnto Moloch the abhominacyon of the chyldren of Ammon. And lyke wise dyd he for all his outlandyshe wyues, which burnt incense and offered vnto theyr gods. And the Lorde was angrie with Salomon, because hys hert was turned from the Lorde God of Israel * which had appeared vnto him twyfe, and gaue him a charge (concernyng this thyng) that he shuld not folowe other gods. But he kepte not that, which the Lorde commaunded him, wherfore the Lorde sayde vnto Salomon: for as moch as this is done of the, and thou hast not kepte myne appoyntment, and my statutes (which I commaunded the) I wyll rent the kyngdome from the, and wyll geue it to thy seruauant. Notwithstandyng in thy dayes I will not do it because of Dauid thy father but will take it fro the hāde of thy sonne. Howbeit, I will not take awaye all thy kyngdome: but will geue **one** trybe to thy sonne, because of Dauid my seruauant, and because of Jerusalem which I haue chosen.

And the Lorde stered vp an aduersarye vnto Salomō: euen one Hadad an Edomite of the kynges fede, which was in Edō. For whē Dauid was in Edom, and Joab the capayne of the hoste was gone vp to burie the that were slayne, he smote all the men chyldren in Edom. For syxe monethes dyd Joab remayne there and all Israel, tyll he had destroyed all the men chyldren in Edom. And thys Hadad fled and certen other Edomites of hys fathers seruantes with him, to come into Egypte: Hadad beyng yet a lytle chyld. And they arose out of Madian, and came to Paran, and toke mē with them out of Parā and came to Egypte vnto Pharaos kyng of Egypte, which gaue him an house, & appoynted him vitayles, and gaue him lande.

And Hadad gat greate fauoure in syghe of Pharaos, so that he gaue hym to wyfe the

sysser of his awne wyfe, euen the sysser of Chahpene the quene. And y sister of Chahpene bare him Genubath his sonne, whom Chahpene nozished in Pharaos house. And Genubath was of Pharaos household amonge the sonnes of Pharaos. And when Hadad hearde in Egypte, that Dauid was layde to slepe wyth hys fathers, and that Joab the capayne of y host was deed also, he sayd to Pharaos: let me departe, that I maye go to myne awne contreye. Pharaos sayde vnto hym: what hast thou lacked here with me, y thou woldest thus go to thine awne contreye? he answered. Nothing. howbeit, let me go. And God stered him vp an other aduersary, one Rezon the sonne of Eliada, whyche fled from his Lorde Hadadzer kyng of Zobā. And he gathered men vnto hym, and became capayne ouer the companye, when Dauid slewe them. And they went to Damasco, and dwelt there, and raigned in Damasco: Therfore was he an aduersarye to Israel all the dayes of Salomō. And this was y myschefe, in that Hadad dyd abhorre Israel, and raygned ouer Syria.

And Jeroboam the sonne of Nebat an Ephraimite of zareda (whose mother was called zeruah, which was a wydowe, and he Salomons seruauant) **lyfte** vp his hande agaynst the kyng. But this was the cause, that he lyfte vp his hande agaynst the kyng. Salomon buylte Hells, & mended the broke places of the cytie of Dauid his father. And this felowe Jeroboam was a man of warre. And Salomon sawe the younge man, that he was able to do the worke, he made hym ruler ouer all y tribute of y house of Ioseph. And it chaunced at that season, that Jeroboam went out of Jerusalem, and the prophete Abiah the Silonite mett him by the waye haupnge a newe mantell on hym, and they two were alone in the felde. And Abiah caught the newe mantell that was on hym and rent it in twelue peces, and sayde to Jeroboam take the ten peces. For thus sayth the Lorde God of Israel: behold, I wyll rent the kyngdome oute of the handes of Salomon, and wyll geue ten tribes to the * and he shall haue one, for my seruante Dauid sake and for Jerusalem the cytie whyche I haue chosen out of all the trybes of Israel: because they haue forsaken me, and haue worshypped vnto Astaroth the God of the zydons, & Chamoth the God of the Moabites, and Milcom the God of the chyldren of Ammon, and haue not walked in my wayes (to fulfyll my pleasure, my statutes and my lawes) as dyd Dauid hys father.

I wyll not take the whole kyngdome out of his hāde: but wyll make hym chiefe all hys lyfe longe, for Dauid my seruantes sake, whom I chose: because he kepte my commaundementes

mentes and my statutes. * But I wyll take the kyngdome out of his sonnes hande, & wyll geue it vnto the, euen ten tribes of it: and vnto hys sonne wyll I geue one trybe, y Dauid my seruauant maye haue a lyght allwaye before me in Jerusalem, the cytie which I haue chosen me, to put my name there. And I wyll take the, & thou shalt raygne accordyng to all that thy soule desyret, & shalt be kyng ouer Israel. And yf thou herke vnto all that I commaunde the, & wyll walke in my wayes & do that is ryght in my syght, that thou kepe my statutes & my commaundementes (as Dauid my seruauant dyd) then wyll I be with the, & buylde the a sure house that shall contynewe, as I buylte for my seruauant Dauid, and wyll geue Israel vnto the. And I wyll for thys offence (which Salomon hath committed) bere the seede of Dauid, but not for euer.

Salomon sought therfore to kyll Jeroboam, and Jeroboam arose, and fled into Egypte vnto Sisak kyng of Egypte, and continued there in Egypte vntill the deeth of Salomon. The rest of the wordes that concerne Salomon, and all that he dyd, and hys wysdome: are they not wyrtten in the booke of the wordes of Salomon? The tyme that Salomon raygned in Jerusalem vpon all Israel, was fourty yere. And Salomon slepte and he layde him with hys fathers, and was buried in the cytie of Dauid his father, and Rehoboam his sonne raygned in hys steade.

The .xii. Chapter.

The kyngdome is deuyded, Rehobam raygneth ouer ii. trybes, and Jeroboam ouer x. A darum is noted. Jeroboam maketh golden calves.

AD * Rehoboam went to Sichem: for all Israel were come to Sichem, to make him kyng. And Jeroboam the sonne of Nebat (which was yet in Egypte) hearde of it * for he fled to Egypte from the presence of kyng Salomon, & dwelt in Egypte. So they sent and called hym, and Jeroboam and all the congregacyon of Israel came, and spake vnto Rehoboam, sayenge thy father made oure **poche** greuous, now therfore, make thou the greuous service of thy father and hys soze poche which he putt vpon vs, lyghter, & we wyll serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kyng Rehoboam toke coucell with the olde men that stode before Salomon hys father, while he yet lyued, and sayde: what coucell geue ye, that I maye haue matter to answer thys people? And they sayde vnto hym: If thou be a seruauant vnto thys people this daye, and folowe theyr myndes and answer them, and speake kynde wordes to them: they wyll be thy seruantes for euer.

But he forsoke the counsell that the olde mē had geuen him, and called vnto hys counsell yonge men, that were growen vp with him, and wayted on hym.

And he sayde vnto them: what counsell geue ye, that we maye answer thys people? for they haue commoned with me, sayenge: make the poche which thy father dyd putt vpon vs, lyghter. And the yonge men that were growen vp with hym, spake vnto hym sayenge: Thus shalt thou speake vnto thys people (that haue sayde vnto the: thy father made oure poche heuye, butt make thou it vs lyghter) Euen thus shalt thou saye vnto them: * My lytle synger shalbe wayghtier, the my father was in the loynes. And nowe where as my father did lade you & put a greuous poche vpon you, I wyll make it heuyer. My father also corrected you w scourges, but I wyll chastise you with **scorpions**. And so Jeroboam and all the people came to Rehoboam the thyrde daye, as the kyng had apoynted, sayenge: come to me agayne the thyrde daye. And the kyng answered the people churlyshly, and left the olde mens counsell (that they gaue hym) & spake to them after the counsell of the yonge mē, sayenge. My father made youre poche greuous, and I will make it greuouser. My father also chastised you with whippes, but I wyll chastise you with scorpions. And the kyng herkened not vnto the people. for it was the ordinaunce of God, that he myght * performe hys sayenge, which y Lorde spake by Abiah y Silonite vnto Jeroboam the sonne of Nebat.

And so, when all Israel sawe, y the kyng regarded them not, the people answered the kyng with these wordes, sayenge. * what porcion haue we in Dauid: we haue no inheritance in the sonne of Isai. * To youre tentes, O Israel, nowe se to thynne awne house Dauid. And so Israel departed vnto theyr tentes. Howbeit, ouer the chyldren of Israel which dwelt in the cytie of Iuda, dyd Rehoboam raygne styll. Then kyng Rehoboam sent Adura the receauer of the tribute. And all they of Israel stoned hym to deeth. But kyng Rehoboam made spede to gett hym vp to hys charret, and to fflye to Jerusalem. And they of Israel rebelled agaynst the house of Dauid, vnto thys daye. And when all Israel heard that Jeroboam was come agayne, they sent and called hym vnto the multitude, and made hym kyng ouer all Israel: and there was no trybe that folowed the house of Dauid, but Iuda onely. * And when Rehoboam was come to Jerusalem, he gathered all the house of Iuda, with the trybe of Ben Jamin an hundred & foure skore thousande of chosen mē (which were good warryours) to fyght agaynst the house of Israel,

rael, and to byrge the kyngdome agayne to Rehoboam the sonne of Salomon.

And the worde of God came vnto Se-
maia the man of God, sayenge: speake vnto
Rehoboam the sonne of Salomon kyng of
Juda, and vnto all the house of Juda & Ben-
Jamin, and to the remnant of the people,
sayenge. Thus sayth the Lorde. Ye shall not
go vp, nor yet fyght agaynst your brethren
the chyldren of Israel, retorne euery man to
his house, for this thinge is my doing. They
herkened therfore to the worde of the Lorde,
and returned to departe, accordynge to the
worde of the Lorde. Then Jeroboam buyt
Sichem in mount Ephraim, & dwelt therein.
And went from thence, & buyt Penuel.

* Judi. viii. d

And Jeroboam thought in his hert. now
shall the kyngdome retorne to the house of
Dauid. For yf this people go vp and do sa-
crifice in the house of the Lorde at Ierusalem,
then shall I hert of this people turne agayne
vnto the Lorde Rehoboam kyng of Juda:
and so shall they kylle me, and go agayne to
Rehoboam kyng of Juda. * Whereupon the
kyng toke counsell, and made two calves
of golde, and sayde vnto them. It is muche
for you to go vp to Ierusalem. * Beholde,
Israel: these are thy goddesses, which brou-

* 2. hob. i. a.
Eccle. xii. d
Erod. rrr. d.

* 1. ro. rrr. d.

ght you out of ylande of Egypte. And he set
the one in Bethel, and the other set he in Dan.
And this thyng turned to speme. for the peo-
ple went (because of the one) as farre as Da.
And he made an house of hillaultares, * and
made preastes of the lowest of the people,
which were not of the sonnes of Levi. And
Jeroboam made a feaste the xv. daye of the
eyght moneth, lyke vnto the feaste that is in
Juda, and offered on the aultare. And so did
he in Bethel, to offer vnto the calves that
he had made. And he put in Bethel the prea-
stes of the hillaultares, which he had made.
And he offered burnt offerings vpon the al-
ter, which he had made in Bethel, the xv.
daye of the eyght moneth: eue in the moneth
which he had ymagined of hys awne herte:
and made a solempne feast vnto the chyldre
of Israel, and offred vpon the aultare, and
burnt incense.

* 2. hie. i. a.
iii. reg. i. vii. d

The. xiiij. Chapter.

Jeroboam doynge sacrifice vnto the calves, is re-
prehended of the prophete. Hys hande dyeth by,
whyle he putteth it out agaynst the prophete. The
prophete is killed, and buried.

And beholde, there came a man
of God out of Juda (by the worde of
the Lorde) vnto Bethel, & Jeroboam
stode by the aultare to put incense. And he cried
agaynst the aultare in the worde of the Lorde
& sayde. O aultare, aultare, thus sayth the
Lorde. Beholde, a chyld shall be borne vnto
the house of Dauid, (Josia by name) & vpon
the shall he offer the preastes of the hillaulta-
res that burne incense vpon the, & menies

bones shall be bent vpon the. And he gaue a
token the same tyme, sayenge: this is the to-
ken, that the Lorde hath spoken it. Beholde,
the aultare shall rent, and the ashes that are
vpon it, shall fall out.

And when the kyng heard the sayenge
of the ma of God (which had cryed agaynst
the aultare in Bethel) he stretched out hys hande
from the aultare, sayenge: hold him. And his
hande which he put forth agaynst him, dyed
by, & he coude not pull it in agayne to hym:
the aultare also claued asunder, and the ashes
fell out from the aultare, accordynge to the to-
ken which the man of God had geuen by the
worde of the Lorde. And the kyng answered,
and sayde vnto the man of God. * Oh
praye vnto the Lorde thy God, and make in-
tercessyon for me, that my hande maye be re-
stored me agayne. And the man of God be-
sought the Lorde, and the kynges hande was
restored agayne, & became as it was afore.

* 2. ph. vii.
Aume. iii.
Rece. vii.

And the kyng sayde vnto the ma of God
come home with me, that thou mayest dyne,
and I will geue thee a rewarde. And the ma
of God sayde vnto the kyng: yf thou wol-
dest geue me halfe thyne house, I will not go
in with thee, neither will I eate breade or drin-
cke water in thy place. For so was it char-
ged me, thou shouldest the worde of the Lorde,
sayeng: eate no bread nor dryncke water, nor
turne agayne by the same waye that thou ca-
mest. And so he went another waye, & retur-
ned not by the waye that he came to Bethel.
And there dwelt an olde prophet in Be-
thel, & hys sonne came, and tolde hym all the
workes, that the man of God had done that
daye in Bethel: & the wordes which he had
spoken vnto the kyng & tolde they they
father also. And the father sayde vnto the
what waye went he? And his sonnes shewed
him what waye the ma of God went, which
came from Juda. And he sayde vnto hys son-
nes: saddle me the Asse. Which whan they had
saddled, he gatt hym vpon theron, & went af-
ter the man of God, & founde hym syttinge
vnder a tree. And he sayde vnto him: art thou
the ma of God that camest from Juda? And
he sayde: I am.

He sayde vnto him: come home with me,
and eate bread. He answered: I maye not re-
turne with thee, to go in with the neither will
I eate bread or dryncke water with thee in this
place. For it was sayde to me in the worde of
the Lorde: Thou shalt eate no bread, nor drin-
cke water there, nor turne agayne to go by the
waye that thou camest. He sayde vnto him:
I am a prophet also as well as thou, and an
Angell spake vnto me in the worde of the Lorde,
sayenge: byrge him agayne with the in-
to thyne house, that he maye eate bread and
dryncke water. And he lyled vnto hym. And
so he went agayne with hym, and dyd eate
bread

bread in hys house and dryncke water,

And it fortuneth, that as they late at the
table, the worde of the Lorde came vnto the
prophete, that brought him agayne. And he
cryed vnto the man of God that came from
Juda, sayenge: thus sayth the Lorde: because
thou hast disobeyed the mouth of the Lorde,
and hast not kept the comaundement which
the Lorde thy God commaunded the, but ca-
mest backe agayne, and hast eaten bread and
dryncke water, in the place (concernynge the
which the Lorde dyd saye vnto the: Thou
shalt eate no bread nor dryncke water) thy
carkasse shall not come vnto the sepulchre of
thy fathers.

And so it came to passe, that when he had
eaten bread and dryncke, the prophete which
brought him agayne, saddled him an asse. And
whan he was gone, * a Lyon met hym by
the waye, and slue him, and his carkasse was
cast in the waye, and the Asse stode therby,
and the Lyon stode by the carse also. And
men that passed by, sawe the carkasse cast in
the waye, and the Lyon standynge therby:
& they came and tolde it in the towne where
the olde prophete dwelt. And when the pro-
phete that brought him backe agayne from
the waye, heard the therof, he sayde: it is the ma
of God: he was disobedient vnto the worde
of the Lorde, and therfore the Lorde hath de-
lynered him vnto the Lyon, which hath rent
him and slayne him, accordynge to the worde
of the Lorde, which he spake vnto hym. And
he spake to his sonnes, sayenge. Saddle me an
Ass: and so they dyd. And he went, and foude
hys bode cast in the waye, and the Asse and
the Lyon stode by the carse. And the Lyon
had not eaten the carkasse, nor hurt the Ass.
And the prophete toke by the bode of the
man of God, and layed it vpon the Ass, and
brought it agayne: and the olde prophete ca-
me to the cytie to lament, and to burye hym.
And he layde hys bode in his awne graue,
and they lamented ouer him. (Alas my bro-
ther.) And when he had buried him, he spake
to his sonnes, sayeng. Whē I am deed, se that
ye burye me in the sepulchre wherin the man
of God is buried: laye my bones besyde hys
bones. * For the sayenge which he cryed at
the worde of the Lorde agaynst the aultare in
Bethel (and agaynst all the houses of hill
aultares which are in yscyties of Samarie)
shall come to passe.

Howbeit, for all that, Jeroboam conuer-
ted not from hys wycked waye: but turned
backe, and made of the lowest of the people
preastes of the hillaultares. And whoso plea-
sed hym, he fylled hys hande, and he became
preaste of the hillaultares. And this thyng
turned to speme vnto the house of Jeroboam
euen to destruction hym, and to byrge hym to
naught from of the face the erthe.

The. xliiij. Chapter.

Jeroboams wyfe asketh counsell of Abia the
prophete. Jeroboam dyeth. Siseck kyng of Egypte
robbereth the house of the Lorde. Rehoboam dyeth,
and Abiam succedeth hym.



That tyme Abia the sonne of A-
Jeroboam fell sycke. And Jer-
oboam sayde vnto hys wyfe: hy-
(I praye the) and disguise thy
selfe, that thou be not knowen
to be the wyfe of Jeroboam, and get the to
Sillo. For ther is Abia the prophete which
tolde me * that I shoulde be kyng ouer this
people. And take with the ten lounes, and cra-
cknelles, and a cruse of honye, and go to him:
that he maye tell the what shall become of
the childe. And Jeroboams wyfe dyd so: and
arose, and wet to Sillo, and came to the hou-
se of Abia. But Abia coude not se, for hys
eyes were waxen dymme for age.

* 1. 1. 2. c. 1. 1. 1.

And the Lorde sayde vnto Abia: beholde,
the wyfe of Jeroboam cometh, to aske a thinge
of the for her sonne, for he is sycke. But thus
shalt thou saye vnto her. And when she came
in, she feyned her selfe to be a nother woman.
But when Abia heard the sounde of her fete
as she came in at the doore, he sayde: come in
thou wyfe of Jeroboam, why feynest thou
thy selfe so, to be another? I am sent to the to
shewe the heuy thinges.

13

Go, tell Jeroboam, thus sayth the Lorde
God of Israel. I repent me for as moche
as * I exalted the from amonge the people,
and made the pryncce ouer my people Israel.
I dyd rent the kyngdome awaye from the
house of Dauid and gaue it the: Neuerthe-
les, thou hast not bene as my seruante Da-
uid, which kepte my commaundementes,
and folowed me wyth all hys herte, to do y
whych is ryght in myne eyes: but hast done
cuyll, aboue all that were before the: for
thou hast gone, and made the other goddesses,
and molten ymages, to prouoke me, and hast
cast me behynde thy backe: therfore beholde,
I will byrge euell vpon the house of Je-
roboam, and will rote out from Jeroboam
euen hym that * ysseth agaynst the wall
and hym that is in prison and forsaken in
Israel, and will take awaye the remnant
of the house of Jeroboam, as a man taketh
awaye donge, tyll he hath carped out all.
Whosoener

* 1. 1. 2. c. 1. 1. 1.

* 1. 1. 2. c. 1. 1. 1.

* 19. re. rbi. a * Whosoever (of Jeroboams house) dye in the towne, hym shall the dogges eate: & he þ dyeth in the felde, shall the fowles of the ayre eate: for the Lorde hath sayde it. Up therfore and gett the to thynne house. Beholde, whan thy fotre entereth into the cytie, þ chylde shall dye. And all they of Israel shall mourne for him, and burye hym: for he onely of Jeroboam, shall come to the sepulchre, because in hym there is founde goodnesse toward the Lorde God of Israel in the house of Jeroboam.

Wherconer, the Lorde shall stee hym vp a kyng ouer Israel, which shall destroye the house of Jeroboam in that dape. But what is it now? For the Lorde shall synne Israel, as whan a rede is shak in the water and he shall wyde Israel out of thys good lande (which he gaue to theyr fathers,) and shall shatter them beyonde the ryuer, because they haue made the Idoles groues, and angred the Lorde. And he shall geue Israel vp, because of the synnes of Jeroboam, which dyd synne, and made Israel to synne.

And Jeroboams wyfe arose, and departed, and came to Thirzah, and whan she came to the thersholde of the doze, the chylde was deed. And all Israel buried hym, and lamented hym, accordynge to the worde of þ Lorde which he spake by the hãde of hys seruauit Abia the prophete. And the rest of the wordes that concerne Jeroboam, howe he warred, and howe he raygned. Beholde they are wyrtte in the boke of the Cronicles of the kynges of Israel. And the dapes which Jeroboam raygned, were. xlii. yere. And whan he was layed aslepe with hys fathers, Nadab his sonne raygned in his steade.

Rehoboam the sonne of Salomon raygned in Juda, and Rehoboam was. xli. yere olde when he beganne to raygne, and he raygned. xlii. yere in Jerusalem (the cytie which the Lorde dyd chole out of all the trybes of Israel, to put his name there.) His mothers name was Naama an Ammonite. And Juda wrought wickednesse in the syght of the Lorde, and angred him in moo thinges then their fathers dyd, in their synnes, which they synned. For they also made the hyllaulters, Images, & Idols groues on euery hye hyll, & vnder euery thicket. And there was a lues of male chyliden in the lande, & they dyd accordynge to all the abhominacions of the nacions which the Lorde cast out before the chyliden of Israel. And it fortuneth, that in the fyft yere of kyng Rehoboam: Silack kyng of Egypte came vp agaynst Jerusalem, and toke awaye the treasures of þ house of the Lorde, & the treasures of the kynges house, & spoyled all that was to be had. And he toke awaye the shylde of golde which Salomon had made. In whose steade kyng Rehoboam made brasen shylde, and comit-

ted them vnto the handes of the keepynge of the captaynes of the garde, which wayted at the doze of the kynges house. And whan the kyng went into the house of the Lorde, they of the garde bare them, and brought them agayne into the garde chambze.

The rest of the wordes that concerne Rehoboam, and all þ he dyd, are they not wyrtten in the boke of the Cronicles of the kynges of Juda? And there was warre betwene Rehoboam and Jeroboam all theyr lyues. And Rehoboam slepte with his fathers, and was buried besyde his fathers in the cytie of Dauid. Hys mothers name was Naama an Ammonite. And Abiam hys sonne raygned in hys steade.

The. xv. Chapter.

¶ Wicked Abia raygneth ouer Juda, & reghetwee Ala succeedeth in hys towne. The battell betwene Ala & Baasa. Jehosaphat succeedeth Ala. Nadab succeedeth Jeroboam. Baasa killeth Nadab.

In the xvij. yere of kyng Jeroboam the sonne of Nabat, raygned Abia ouer Juda. This yere raygned he in Jerusalem: and hys mothers name was Maacha the daughter of Abisalom. And he walked in all the synnes of his father, which he had done before hym and hys hert was not perfect with the Lorde hys God: as the hert of Dauid his father. Neuerthelesse for Dauids sake dyd the Lorde hys God geue hym a lyght in Jerusalem, that he sett vp his sonne after hym, and to stablishe Jerusalem: because Dauid dyd that which was ryght in the syght of þ Lorde, and turned from nothyng that he commaunded hym all the dapes of hys lyfe: as he onely in the matter of Urias the Hethite. And there was warre betwene Rehoboam and Jeroboam as longe as he lyued. The rest of the wordes that concerne Abiam, and all that he dyd, are they not wyrtten in the boke of the Cronicles of the kynges of Juda? And ther was warre betwene Abiam and Jeroboam. And Abiam slepte with hys fathers, and they buried hym in the cytie of Dauid. And Ala his sonne raygned in his steade.

In the. xx. yere of Jeroboam kyng of Israel, raygned Ala ouer Juda. xli. yere raygned he in Jerusalem, & hys mothers name was Maacha, the daughter of Abisalom. And Ala dyd that semed ryght in the eyes of the Lorde, as dyd Dauid his father. And he toke awaye the whoze keepers out of the lande, and put awaye all the abhominable Idols that his fathers had made. And he put downe Maacha & hys mother from beyng rule, because she had made ymages in groues. And Ala destroyed her ymages, and burnt them by the broke Cedron. But þ hyllaulters were not put downe. Neuerthelesse Alaes herte was perfecte with the Lorde all

all his dapes. He brought in the holy vessels of his father, (þ he had dedicat) vnto þ house of the Lorde: golde & syluer, & Jewelles. And there was warre betwene Ala & Baasa kyng of Israel all theyr dapes.

And Baasa kyng of Israel, went vp agaynst Juda, & buyt Rama, so þ he wolde let none go out or in, to Ala kyng of Juda. Then Ala toke all the syluer & golde, that was left in the treasures of the house of the Lorde, & the treasures of the kynges house, and deliuered them vnto the handes of hys seruantes, & Ala sent them to Benhadad the sonne of Tabrimon the sonne of Hezion kyng of Siria, (that dwelt at Damasco,) sayenge: there is a bonde betwene me & the, betwene my father and thy father. And beholde, I haue sent vnto the a present of syluer & golde þ thou come & breake the bonde þ thou hast w Baasa kyng of Israel, that he maye departe from me. So Benhadad herkened vnto kyng Ala, and sent the captaynes of the hostes (which he had) agaynst the cyties of Israel, & smote Hion, & Ma, & Abel, Beth Macab, & all the region of Ceneroth with all the lande of Nephtali. And whan Baasa heard therof, he left buylding of Rama & dwelt i Thirza. Then kyng Ala made a proclamacyon thowout all Juda, þ none shuld be excused. And so they toke the stones of Ramah & the tymber (wherwith Baasa had buylded,) & kyng Ala buyt with them the hyll of Ben Tamin and Mizpa.

The remnaunt of all the wordes that concerne Ala, and all hys myght and all that he dyd, & the cyties whych he buylded, are they not wyrtten in the boke of the chronicles of the kynges of Juda? Neuerthelesse in hys olde age he was diseased in hys fete. And Ala slepte with hys fathers, & was buried besyde his fathers in the cytie of Dauid hys father. And Jehosaphat his sonne raygned in his steade. And Nadab the sonne of Jeroboam beganne to raygne vpon Israel the seconde yere of Ala kyng of Juda, and raygned vpo Israel two yere. And he dyd euell in the syght of the Lorde, walkynge in the waye of hys father and in hys synne wherwith he made Israel synne. And Baasa the sonne of Abia (whych was of the house of Alachar) conspired agaynst hym, and Baasa smote him at Gibbethon which is a cytie of the Philistines: for Nadab & all Israel layed seage to Gibbethon. Euen in the thirde yere of Ala kyng of Juda, dyd Baasa slaye hym, and raygned in his steade. And it fortuneth that whan he was kyng, he smot all þ house of Jeroboam, and left him naught that breathed, vntyll he had put hym cleane out, accordynge vnto the sayeng of the Lorde, which he spake by his seruauit Abia the Helonite: because of the synnes of Jeroboam wherwith

he synned and made Israel synne, whan he with hys prouocacyon angred the Lorde God of Israel.

The rest of the wordes that concerne Nadab, and all that he dyd, are they not wyrtte in the boke of the chronicles of the kynges of Israel? And there was warre betwene Ala and Baasa kyng of Israel all theyr dapes.

So in the thirde yere of Ala kyng of Juda, began Baasa the sonne of Abia to raygne ouer all Israel in Thirza. xliij. yere. And he dyd þ which is euell in the syght of þ Lorde, walkynge in the waye of Jeroboam, & in his synne, which made Israel to synne.

The. xvi. Chapter.

¶ Jehu prophetheth agaynst Baasa, whom Ela succeedeth. Zimri killeth hys master Ela, and destroyed þ house of Baasa. Nadab succeedeth Amri, and taketh to wyfe wycked Jezabel.

¶ Then the worde of the Lorde came to Jehu the sonne of Hanani agaynst Baasa, sayeng: for as moche as I exalted the out of þ dust, & made the captayne ouer my people Israel, and thou hast walked in the waye of Jeroboam, and hast made my people Israel to synne, to angre me w theyr synnes: Beholde, I wyll roote out the polte rite of Baasa, and the posterite of hys house, and wyll make hys house lyke the house of Jeroboam the sonne of Nabat. That man of Baasa whych dyeth in the cytie, him shall the dogges eate: and that man of hym whych dyeth in the felde, shall the foules of the ayre eate.

The rest of þ wordes þ concerne Baasa, & what he dyd, & his power, are they not wyrtten in þ boke of þ chronicles of the kynges of Israel? And so Baasa slepte w hys fathers, & was buried in Thirza. And Ela his sonne raygned in his steade. And by the hãde of the prophete Jehu þ sonne of Hanani, came the worde of the Lorde agaynst Baasa, and agaynst his house, & agaynst all the wyckednesse that he dyd in the syght of the Lorde (in angreng him w the worke of his awne handes) that he shulde be lyke the house of Jeroboam, & because he kyled hym. (that is to saye Jehu the sonne of Hanani the prophete.)

The. xxvi. yere of Ala kyng of Juda beganne Ela þ sonne of Baasa to raygne ouer Israel in Thirza, two yere. And his seruauit zimri (which was captayne of halfe his charrettes) conspired agaynst hym, as he was in Thirza dynckynge: and was droncken in þ house of Arza stuard of hys house in Thirza. And zimri came, and smote him, and kyled hym in the. xxvi. yere of Ala kyng of Juda, and raygned in hys steade. And it fortuneth that whan he was kyng & and satt on hys seate, he slue all the house of Baasa, not leauynge therof, one to pille agaynst a wall: yee, he slue hys kynskolles and frendes, also.

And thus dyd zimri destroye all the house of Baala, accordyng to the worde of the Lorde, whych he spake agaynst Baala by the hande of Ichu the prophet, for all the synnes of Baala & synnes of Ela hys sonne, whych they synned, and made Israel to synne, and anger the Lord God of Israel with their vanities. The rest of þ wordes þ concerne Ela, & all he dyd, are they not wyrtten in the boke of the Chronicles of the kynges of Israel?

In the xxviij. yere of Aia kyng of Iuda, dyd zimri raygne. vij. dayes in Thirza, and the people was then in the host besegunge Sebethon a cite of þ Philistines. And þ people in the host heard one saye: zimri hath conspired, & slayne þ kyng: wherfore, all they of Israel made Amri (the captayne of the host) kyng ouer Israel that same daye, enen in þ host. And Amri departed by fro Sibbethon, and all Israel with hym, & they beseged Thirza. And when zimri sawe þ the cite must nedes be taken, he went into the palace of the kynges house, and burnt him selfe and the kynges house wth fyre, and so dyed, for his synnes whych he synned, in doyng þ which is euell in the syght of the Lorde, and in walkyng in the waye of Jeroboam and in hys synnes whych he dyd, and in that he made Israel to synne.

The rest of the wordes þ concerne zimri and the treason þ he wrought, are they not wyrtten in the boke of the Chronicles of the kynges of Israel: Then were the people of Israel deuyned into two partes, for halfe þ people folowed Thibni þ sonne of Sinath, makynge hym kyng: & the other halfe folowed Amri. But the people that folowed Amri, preyed agaynst the people that folowed Thibni the sonne of Sinath. And so Thibni dyed, and Amri raygned.

In þ xxxi. yere of Aia kyng of Iuda, beganne Amri to raygne ouer Israel. xii. yere. Sice yere raygned he in Thirza. he bought the hill & Schomron of one Schemar for two talentes of syluer, and buyt in the hill, and called the name of the cite whych he buyt, after the name of Schemar whych had bene owner of the hill Schomron. But Amri wrought that which is euell in þ eyes of the Lorde, and dyd worse then all þ were before hym. For he walked in all þ waye of Jeroboam the sonne of Nebat, & in hys synnes, & made Israel synne, to anger þ Lorde God of Israel wth their vanities. The rest of the wordes þ concerne Amri, & all þ he dyd, & his strength þ he shewed, are they not wyrtten in the boke of the Chronicles of þ kynges of Israel: And so Amri slepte wth hys fathers and was buryed in Schemaron, and Ahab hys sonne raygned in hys steade.

In þ xxxviij. yere of Aia kyng of Iuda, beganne Ahab the sonne of Amri to raygne

ouer Israel, and the same Ahab the sonne of Amri raygned ouer Israel i Samaria. xxiij. yere. And Ahab the sonne of Amri dyd euell in the syght of the Lord, aboue all that were before. For it semed vnto hym but a lyght thinge to walke in the synnes of Jeroboam the sonne of Nebat. he toke Jezabel also the daughter of Ethbaal kyng of the Sidonites to wyfe, and * went and serued Baal, & worshypped hym. And he reared vp an altare for Baal in the temple of Baal, whych he had buylded in Schomron. And Ahab made groines, and proceeded further in angryng the Lorde God of Israel then all the kynges of Israel that were before hym.

In his dayes dyd hiel of Bethel buylde Jericho. And it * coste him Abira his eldest sonne whē he layde þ foundation, & his youngest sonne Segub, whē he sett vp the gates, accordyng vnto the worde of þ Lorde * whych he spake by Iosua the sonne of Nun.

The xxviij. Chapter.

Elia is worshypped and fed of rauens, and after is sent to zarphath (otherwise called Saraptha) to a woman, whose chylde he rapseth to lyfe.



And Elia the Thelbite (whych was of þ cutabittes of Gilead) layde vnto Ahab: * as truly as the Lord God of Israel lyueth, before whome I stande * there shalbe nether dewe nor rayne these yeres, but accordyng to my worde.

And the worde of the Lorde came vnto hi, sayng: gett the hence, & turne the estwarde, & hide thy selfe in þ brooke Cherith, þ is it that lyeth before Jordā: Thou shalt drynck of þ ryuer, & I haue comaunded the rauens to fede þ there. And so he wet, & dyd accordyng vnto the worde of þ Lorde: For he wet, & dwelt by þ brooke Cherith, þ is before Jordan. And þ rauens brought him bread & fleshe in the morning, & lykewise bread & fleshe in þ euening, & he dranke of the brooke. And it chaunced after a while, þ the brooke dyed vp, because ther fell no rayne vpo þ erth. And þ word of the Lorde came vnto him, sayng: * vp & gett the to zarphath, whych is in Sidō, & dwell there. Beholde I haue comaunded a wydowe there to sustayne the. So he arose, & went to zarphath. And whē he came to the gate of the cite, the wedow was there, gathering stikkes. And he called to her, & sayd: * fet me I praye þ, a lytle water in a vessel, þ I maye dryncke. And as she was goyng to fet it, he cryed after her, and sayd: byyng me I praye the, a morsell of bread also in thyne hande. She sayd: As truly as the Lord thy God lyueth, I haue no bread readye, but enen an handfull of meale in a barell, and a lytle oyle in a cruse. And behold, I am gathering two stikkes for to go in, & dresse it for me and my sonne, that we maye cate it, and dye.

And Elia sayde vnto her: feare not, come and do

as thou hast sayde: but make me therof a lytle cake fyrt of all, & bringe it vnto me: and afterwarde make for the and thy sonne. For thus sayeth the Lorde God of Israel: the meale in the barell shall not be wasted neether shall the oyle in the cruse be mynished, vntyll the Lorde haue sent rayne vpon the erthe. And she went, and dyd as Elia sayde. And she & he & her house dyd cate a good space, and the meale wasted not out of the barell, neether was the oyle spent out of þ cruse accordyng to the worde of the Lorde, whych he spake by the hande of Elia.

And after these thynges, it happened, that the sonne of the wyfe of the house fell sycke. And his sycknesse was so soze, þ there was no breath left in him. And she sayde vnto Elia: what haue I to do with the, O thou man of God: art thou come vnto me, to call my synne agayne foremebraunce, & to slaye my sonne? he sayde vnto her: geue me thy sonne. And he toke him out of her lappe, and carped him vp into a losse wher he abode, & layde him vpo his awne bedd, & called vnto the Lorde, and sayde: O Lorde my God, hast thou punyshed also this wedowe (w whom I dwell as a stranger) & hast slayne her sonne? And he stretched hym selfe vpon the chylde thre tymes, & called vnto the Lorde, and sayd: O Lorde my God, let this chylde soule come into him agayne. And the Lorde hearde the voyce of Elia, and the soule of the chylde came into hym agayne, & he reuyned. And Elia toke the boye, and brought hym downe out of the chambre into the house, & deliuered hym vnto hys mother, and Elia sayde: beholde, thy sonne lyueth. And the woman sayde vnto Elia: nowe I knowe, that thou art a man of God, and that the worde of the Lorde in thy mouth, is true.

The xxviij. Chapter.

Elia is sent to Ahab. Obadiah (otherwise called Abdia) dyedeth an hundred prophetes. Elia killeth all Baals prophetes: & afterwarde obdianeth rapne.



After procelle of many dayes þ worde of the Lord came to Elia in the thyrde yere, sayng: go shewe thy selfe vnto Ahab, and * I wyll sende rayne vpon the erth. And Elia went to shewe hym selfe vnto Ahab, & ther was a great fa-

mymment in Schomron. And Ahab called Obadiah, whych was the gouernour of hys house: & Obadiah feared God greatly: For when Jezabell destroyed the prophetes of þ Lorde, he toke an hundred prophetes and hid the, liffie mē in one caue & fyttie in another, & prouyded bred & water for the. And Ahab sayde vnto Obadiah: Go into the lāde, vnto all fountaynes of water, & vnto all brokes, þf haply we maye fynde grasse, to saue the horses ad the mules, & that we destroye not some of the beastes. And so they deuyned the lāde betwene the, to walke thorow it. Ahab went one waye by hym selfe, and Obadiah went another waye by hym selfe.

And it chaunced that as Obadiah was in the waye, Elia mett hi. And Obadiah knewe hym, & fell on hys face, & sayde: art not þ my Lord Elia? And he answered hym: I am he. So and tell thy Lorde: beholde, Elia is here. he sayde: what haue I synned, that þ woldest deliuer thy seruāt into þ hād of Ahab, to sleie me? As trulie as the Lord thy God lyueth, there is no nacyon or kyngdome, wherther my Lorde hath not sent, to seke the. And when they sayde: he is not there, he tooke an othe of the kyngdome & nacyō, whan he founde the not. And nowe thou sayest: goo & tell thy Lorde, that Elia is here. And as sone as I am gone from the, the sperte of the Lord shall carie the into some place that I do not knowe. and so when I come and tell Ahab, & he canne not finde the, he shall sleie me. But I thy seruāt feare the Lorde from my youth vp. Was it not tolde my Lorde, what I dyd, when Jezabell slue the prophetes of þ Lorde howe I bydde an hundred men of the Lordes prophetes, fyttie mē in one caue and fyttie in another, and prouyded the of bred and water: And nowe thou sayest, goo thou nowe and shewe thy Lorde. Beholde, Elia is here, that he maye sleie me?

And Elia sayde: as truly as the Lorde of hostes lyueth, before whō I stande, I wyll shewe my selfe vnto him this daye. So Obadiah went to mete Ahab, and tolde hym. And Ahab went to mete Elia. And it fortuneth þ whan Ahab sawe Elia, he sayde vnto him: art thou he that troubleth Israel? he answered: it is not I that haue troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the commaundementes of the Lorde, and thou hast folowed Baal. Nowe therfore sende and geather to me all Israel vnto mount Carmel, and the prophetes of Baal * foure hundred and fyttie, and the prophetes of the Idols groues foure hundred, which cate of Jezabels table. So Ahab sent vnto all the chyl dren of Israel, & gathered þ prophetes together vnto mount Carmel.

And Elia came vnto all the people, and sayde: howe lōge halte ye betwene two oppo-

nions: If the Lord be God, folowe hym: but yf Baal be he, then go after hym. And the people answered hym not one worde. Then sayde Elia vnto the people agayne. I onely remaine a prophete of y Lord: but Baals prophetes are foure hundred and fyfte. Let them therfore geue vs two oxen, & let them chose the one, & cut hym in peces, & lape hym on wodd, and put no fyre vnder: and I will dresse the other oxe, & lape him on wodd, and will put no fyre vnder. And call ye on the name of youre God, & I wyll call on the name of the Lord: and then the God that answereth by fyre, let him be God.

* And all the people answered & sayde. yf is well spoken. And Elia sayd vnto the prophetes of Baal: chose you an oxe, and dresse hym fyrst (for ye are many) and call on the name of your goddes, but put no fyre vnder. And they toke the one oxe that he dyd geue them, & they dresse it: & called on the name of Baal from moynynge to noone: sayng. O Baal heare vs. But there was no voyce nor one to answer. And they lepte vpon the altier that they had made. And at none it fortuned, that Elia mocked them, and sayde: crye lowde, for he is a God: peradventure he is talkinge or occupped (in folowinge vpon his enemyes) or is in his iourneye, or happily he slepeth, & must be awaked wth the poure crye. And they cryed lowde, and cut the felues, as their maner was, wth knyues & lasters, tyll the bloude folowed on them. And it chaunced, y when myddaye was passed: & they prophesied vntill y tyme of y eue nyng sacrifice. But there was nether voyce ner one to answer, ner any y regarded the.

And Elia sayde vnto all the folke: come to me. And all y people came to hym. & And he repayzed the altier of the Lord, that was broken. * And Elia toke. xij. stones accordig to the nombre of the. xij. trybes of the sonnes of Jacob: vnto who the worde of the Lord came, sayng. * Israel shal be thy name. And with the stones he made an altiare in the name of the Lord. And he made a dyche rōude about y altier, & as hyde as two forowes of the corne felde. And he put the wodd in order, & he wed the oxe in peces, & laped hym on the wodd, and sayde: fyll foure barels wth water, and powre it on the burnesacrifice & on the wodd. And he sayd: do so agayne. And they dyd so the seconde tyme. And he sayde agayne: do it the thyrde tyme. And they dyd it the thyrde tyme. And the water ranne rounde about the altier, and he fylled the pitte wyth water also.

And it fortuned whē y tyme came (when y burnt sacrifice of y eveninge vled to be offered) Elia the prophete came & sayd: Lord God of Abraham, Isaac & of Israel, it shal be knowe this daye, that thou art the God in

Israel, & that I am thy seruant, & y I haue done all these thynges at thy commaundemēt: Heare me (O Lord) heare me, y this people maye knowe, that thou art y Lord God, & y hast turned theyr herte agayne now at the last. * And the fyre of the Lord fell, & consumed the burnt sacrifice & y wodd, the stones & the dust, & lyked vpon the water y was in y pitte. And whē all y people sawe it, they fell on their faces, & sayd. The Lord, he is God, y Lord, he is God. And Elia sayde vnto the. Take the prophetes of Baal, & let not one of them escape. And they toke them, and Elia brought the vnto y brooke Rison, & slue the there. And Elia sayd vnto Ahab: gett y vp, eate and drinke, for ther is a soude of moche rayne. And so Ahab went vp to eate and to drinke, & Elia wēt vp to y toppe of Carmel. And he layde y selfe flat vpon the erth, & put his face betwene his knees, & sayd to his seruant: go vp (I praye y) & looke toward the wape of the see. And he wēt vp & looked, & sayde: there is nothyng. And he sayde: go agayne. vij. tymes. And it fortuned, y at y seuenth tyme he sayd: behold, there ariseth a litte clowde of the see, lyke a mānes hande. he sayde: go, & saye vnto Ahab, Make fast thy charact, & gett the downe, y the rayne stoppe the not. And it came to passe, y in the meane while, y heuē was blacke wth clowdes & wide, & there was a great rayne. And Ahab gatt vpon y came to Jezreel. And the hād of y Lord was on Elia, & he gyrded vpon y loynes, & ranne before Ahab, tyll he came to Jezreel.

The. xix. Chapter.

Elia fleeing from Jezabel is nourished of the Angell of God, and is commaunded to annoynte Ahab, Jehu and Eliseus, whom the Hebrewes call, Elissa.

And Ahab tolde Jezabel, all that Elia had done, and howe he had slayne all the prophetes wyth the swerde. Then Jezabel sent a messenger vnto Elia, sayng: * so & so let the goddes do to me, yf I make not thy soule lyke one of theyrs, by to morowe thys tyme. When he sawe that, he arose & went for his lyfe, and came to Beerseba in Iuda, & left his seruant there. But he hym selfe went a dayes iourney into the wyldernesse, and came and satt downe vnder a Juniper tree, and despyed for his soule: that he myght dye, and sayde, * it is nowe ynough (O Lord) take my soule, for I am not better then my fathers.

And as he laye and slepte vnder the Juniper tree: beholde, an Angell touched hym, and sayde vnto hym: vp, and eate. And whā he looked aboute hym: beholde, there was a loaffe of bryed brende & a vessel of water at his heed. And he dyd eate and drinke, and layde him downe agayne to slepe. And the Angell of the Lord came agayne the seconde tyme, and touched him, and sayde: vp, and eate, for thou hast yet a great iourneye.

And

And he arose, and dyd eate and dryncke, and walked in the strength of that meate * fourte dayes & fourete nyghtes, euen vnto the mount of God. * Whan he came thither into a caue, he lodged there in, all nyght.

And beholde, the worde of the Lord came to him & sayde vnto hym: what doest y here Elia? And he answered. I haue bene gelous for the Lord God of hostes sake. For the chyldre of Israel haue forsake thy couenāt, & broken downe thyne altiers and slayne thy prophetes with the swerde, and I onely am lefte, and they seke my lyfe to take it awaye. And he sayde: come out & stande vpon the mount, before the Lord. And beholde * y Lord went by, & a myghtie stronge wynde that rent the mountaynes & brake the rockes before the Lord. But the Lord was not in the wynde. And after the wynde came an erth quake. But the Lord was not in the erth quake. And after the erth quake, came fire: but the Lord was not in the fyre. And after the fyre, came a small still voyce. And when Elia hearde it, he couered his face with his mantle, & went out & stode in the entringe in of the caue. And beholde, there came a voyce vnto him, & sayd. what doest thou here Elia? And he answered. I haue bene gelous for y Lord God of hostes sake: because the chyldren of Israel haue forsaken thy couenānt, cast downe thyne altiers, & slayne thy prophetes with the swerde, & I onely am lefte, & they seke my lyfe to take it awaye. And the Lord sayde vnto him: go & turne thy waye to the wyldernesse vnto Damasco, that thou mayest annoynte * Hazael, kyng ouer Siria. And: Jehu y sonne of Nimsi, shalt thou annoynt kyng ouer Israel. And Elysa the sonne of Saphat of Abel Meholah shalt y annoynt to be prophete in thy rowme. And it shal come to passe that whoso escapeth y swerde of Hazael, hym shall Jehu slaye: and yf any man scape the swerde of Jehu, hym shall Elia put to death. And therto * I haue lefte me senen thousande in Israel, of whych neuer man bowed his knees vnto Baal, nor kyssed him wyth his mouth.

So he departed thence, & founde Elisa the sonne of Saphat plowynge, & haunyng twelue yocke of oxen before him, & he wth the twelue. And Elia wēt by him, & cast his mantell vpon him. And he lefte the oxen, & ranne after Elia & sayde: * let me y praye the, kyss me my father & my mother, & then I will folow y. he sayd vnto him: go backe agayne, for what is it, y I haue done to y? And whā he wēt backe agayne fro him, he toke a couple of oxen, & slue them, and dresse the fleshe wyth the instrumentes of the oxen, & gaue vnto the people, and they dyd eate. And then he arose, & went after Elia, and mynistred vnto hym.

The. xx. Chapter.

The fyrst and seconde tyme y Samaria was beseged of Benhadad kyng of Siria.



And Benhadad the kyng of Siria gathered all his hoste together, haunyng. xxij. kynges wth hym, and hostes and charettes: & went vp and beseged Samaria, & warred agaynst it. And he sent messengers to Ahab kyng of Israel into the eptie, and sayde vnto him: thus sayeth Zēhadad. Thy syluer and thy golde is myne, and the sayrest of thy wyues, and of thy chyldren be myne. And the kyng of Israel answered and sayde. My Lord kyng accordynge to thy sayeng, I am thyne and all that I haue.

And whan the messengers came agayne, they sayd: thus sayeth Zēhadad. For as moche as I haue sent vnto the, sayinge: thou shalt deliuer me thy syluer & thy golde, and thy wyues, & thy chyldren. I wyll therfore sende my seruantes vnto y to meow this tyme: & they shal serche thyne house, & the houses of thy seruantes. And whatsoeuer is pleasaunt in thyne eyes, they shal take it in their hādes, and bryng it awaye. Then the kyng of Israel sent for all the elders of the lande, & sayde: take hede I praye yon & se, howe thys felow goeth about myschefe. For he set vnto me, for my wyues, for my chyldre, for my syluer & for my golde: & I denyed hym not. And all the elders & all the people sayde: herken not vnto hym, nor consent.

Wherfore he sayde vnto the messengers of Benhadad: tell my Lord the kyng, all that thou dydest send for to thy seruant at the fyrst tyme, that I wyll do, but this thing I maye not do. And the messengers departed, and brought answer agayne. And Benhadad sent vnto hym agayne, and sayd: and thus do the Gods vnto me, yf y dust of Samaria be ynough for all the people that folowe me, to take euery man an hādfull. And the kyng of Israel answered, & sayde: tell hym: let not him that putteth on his harness bothe hym selfe, as he that putteth it of. And it fortuned, that whē Zēhadad hearde that tydynge, as he was wth kynges drynkyng within the payllyons, he sayde vnto his seruantes, put on y harness. And they set them selues in aray agaynst the eptie.

And beholde there came a Prophet vnto Ahab kyng of Israel, sayinge: thus sayth the Lord. Hast thou sene all this great multitude: beholde, I wyll deliuer it into thyne hande this daye, and thou shalt knowe, that I am the Lord. And Ahab sayd: By who? he sayde: thus sayth the Lord: euen by the seruantes of y gouernours of the sheres. he sayde agayne: Who shal ordre the batayll? And he answered: thou. Then he nombred the seruantes of the gouernours of the sheres: and they were two hundred and. xxij. And

And after them also, he nombred all the people, all the chyldre of Israel, euen seven thousand. And they went out at none. but Benhadad dyd dyncke tyll he was droncken in the paupylous both he and his kynges: euen xxij. kynges, that holpe hym. And the seruantes of the gouernours of the thynges wet out fyrst.

And Benhadad sent out, and they thewed hym, sayeng: there are me come out of Samaria. he sayde. Whether they be come out for peace, take them a lyue: or whether they be come out to fyght, take them yet a lyue. And so those younge men of the gouernours of the thynges came out of the cytie, and the host after them, and they slue euery one his enemye that came in his waye. And the Syrians fled, and they of Israel folowed after them. And Benhadad the kyng of Syria scaped on a horse, wyth his horsemen. And the kyng of Israel went out, and smote the horses & charrettes, & wyth a great slaughter slue he the Syrians.

And there came a prophete to the kyng of Israel, and sayde vnto hym: go forth and playe the man, be wyse and take hede what thou doest: for when the yere is gone about, the kyng of Siria wyll come vp agaynst the. And the seruantes of the kyng of Siria sayde vnto hym. The Gods of the hillis are theyr Gods, and therfore they had the better of vs: but let vs fyght agaynst them in the playne, and for what ye will, we shall haue the better of them. And this do: take his kynges awaye euery man out of his place, ad put dukes in their rowmes. And do thou nombze the an hoste, lyke the host that thou hast losse, soche horses & soch charrettes, and we will fyght agaynst them in the playne, & thou shalt se vs gett the better of them. And he hekened vnto their voyce, & dyd euen so.

And it fortuneth, that after the yere was gone aboute, Benhadad nombzed the Syrians, and wet vp to Aphek to fyght agaynst Israel. And the chyldre of Israel were nombzed, & with theyr whole nombze went they agaynst them, and the chyldre of Israel pitched before them, lyke two lytic flockes of kyddes: but the Syrians fylled the countrey. And there came a ma of God, and sayde vnto the kyng of Israel: thus sayth the Lorde: Because the Syrians haue sayed: the Lorde is but God of the hillis, and not God of the valeys. therfore will I deliuer all this great multitude into thine hāde, & ye shall knowe, that I am the Lorde. And they pitched one ouer agaynst the other. viij. dayes, & it came to passe, & in the seventh daye a batayle was topned. And the chyldre of Israel slue of Syrians an hundred thousand fote me one daye. But the rest fled to Aphek into the cytie. And there fell a walle vpon. xxvij. thousand of

men & were left. And Benhadad fled, & came into the cytie, from chambze to chambze.

And his seruantes sayde vnto hym. Beholde, we haue heard saye, that thy kynges of the house of Israel are mercifull kynges. We will therfore put sacke cloth about thy loynes, and ropes about oure neckes, & go out to the kyng of Israel: & saye vnto hym. We will therfore put sacke cloth aboute theyr loynes, & put ropes aboute theyr hedes, & came to the kyng of Israel, & sayde. Thy seruant Benhadad sayeth, I praye & let me lyue. he sayde: is he yet a lyue? he is my brother. And they toke a worde for good lucke & hastily caught it out of his mouth & sayde: yet thy brother Benhadad. he sayd: go, bring hym hyther. And Benhadad came out vnto hym, & he caused him to come vp into a charret. And he sayd vnto him: the cyties whych my father toke fro thy father, I wyll restore agayne. And thou shalt make streates for me in Damasco, as my father dyd in Samaria. And I wyll make an apoyntment with the, & send the awaye. And so he made an apoyntment with him, and sent hym awaye.

And there was a certen man of the chyldre of the prophetes, whych sayde vnto his neyghbour in the worde of the Lorde: smyte me I praye the. And the ma wold not smyte him: Then sayde he vnto him. Because thou hast not hekened vnto the voyce of the Lorde: beholde as soone as I art departed from me, a lyon shall slaye the. And it came to passe, & as soone as he was departed fro him, a Lyon founde him, & slue him. Then he founde another man & sayde: smyte me I praye the. And the man smote him, so that in smytinge he wounded hym. So the prophete went forth, & wayted for the kyng by the waye, & put him selfe out of knowledge w a shew, whych he layed vpon his face. And whē the kyng came by, he cryed vnto the kyng, & sayd: thy seruant went out in the myddes of the wastell. And beholde, there wet awaye a man, whō another man brought vnto me, and sayde: kepe this man. And if he be mysled or lost, thy lyfe shall go for his: or else, thou shalt paye a talent of syluer. And as the seruant had here & there to do, he was gone. And the kyng of Israel sayde vnto hym: euen so shall thy iudgement be, as thou hast despynd it thy selfe.

And he hasted, & toke a shew awaye fro his face, & the kyng of Israel knewe him, & he was of the prophetes. And he sayde vnto him: thus sayth the Lorde: because thou hast lett go a man that is in my curse, thy lyfe shall go for his lyfe, and thy people for his people. And the kyng of Israel wet to his house, wayward, & displeasure, & came to Samaria.

The xxj. Chapter.

¶ Jezabel commaundeth to kill Naboth, for the dyce that he refused to sell to Ahab. Belial reproacheth Ahab, and he repenteth.

After

After these thynges, it chaunced, & Naboth the Jezrahelite had a vyneparde in Jezrahel, hard by the palace of Ahab kyng of Samaria. And Ahab spake vnto Naboth, sayenge. * Geue me thy vyneparde, & I maye make me a garden of verbes therof, because it lyeth so nye my house: & I will geue the for it a better vyneparde then it is: or rather if it please the, I will geue the, & worthe of it in money. And Naboth sayde to Ahab: the Lorde forbyd it fro me, that I shulde geue the inheritaunce of my father vnto the.

And Ahab came into his house heuy. & euell a payde, because of the worde whych Naboth the Jezrahelite had spoken to him, for he had sayde: I wyll not geue the the inheritaunce of my fathers. And he layde him downe vpon his bed, and turned awaye his face, (to the wall) and wolde eate no bread. But Jezabell his wyfe came to him, and sayde vnto hym: why is thy sprete so wayward, that thou eatest no bread? And he sayde vnto her: For I spake vnto Naboth the Jezrahelite, and sayde vnto hym: geue me thy vyneparde for money: or else if it please the, I wyll geue the another vyneparde for it. And he answered: I wyl not geue the my vyneparde.

And Jezabell his wyfe sayde vnto hym: Dost thou thus gouerne the kyngedom of Israel? vp, & eate bread, and set thyne hert at rest. I will geue the, & thy vyneparde of Naboth the Jezrahelite. And so she wrote a letter in Ahabys name, and sealed it wyth his seale and sent the lettre vnto the elders and to the nobles that were in his cytye dwelling wyth Naboth. And she wrote in the letter, sayenge: proclayne a fast, and set Naboth on hye amonge the people, and set two vntyriffes before him, to beare witness wythynne agaynst him, sayenge: Thou dydest blasphemie God and the kyng. And then carpe hym out, and stone hym to deeth.

And the men of his cytye: that is to saye, whych dwelt in his cytye, did as Jezabel had sent vnto them, and as it was writte in the letter whych she had sent vnto them. They proclamed fastyng, and set Naboth among the chefe of the people, & there came in two men (the chyldren of Belial) and sate before him. And the two vntyriffic persones wytnessed agaynst Naboth, in the presence of the people, sayeng: Naboth dyd blasphemie God and the kyng. * And they caried hym out of his cytye, and stoned hym wyth stones that he dyed. And then they sent to Jezabel, sayenge: Naboth is stoned to deeth. And it fortuneth when Jezabel heard that Naboth was stoned to deeth: she sayde to Ahab: vp, & ad take

possession of the vyneparde of Naboth, the Jezrahelite, whych he denied to geue the for money, for Naboth is not aliue, but deed. And when Ahab heard that Naboth was deed, he stode vp to go downe to the vyneparde of Naboth the Jezrahelite, and to take possession of it.

And the worde of the Lorde came vnto Elia the Thelbite, sayeng: vp and go downe to mete Ahab kyng of Israel, whych is in Samaria. For lo, he is gone downe to the vyneparde of Naboth: to take possession of it. And therfore shalt thou saye vnto him thus sayth the Lorde: hast thou kylled, & gotten possession? And thou shalt speake vnto him sayeng: thus sayth the Lorde * in the place wher dogges lycked the bloud of Naboth, shall dogges like euen thy bloud also. And Ahab sayde to Elia: hast thou founde me, o thou myne enemye? he answered: I haue founde the: for I art eneged solde to worche wickednesse in the syght of the Lorde. Beholde, I will bring euell vpon the, and will make cleane riddance of thy posterite: & I will * destroye fro Ahab, euen hym & maketh water agaynst the wall, & him & is shut vp & left behynde in Israel: & I will make thyne house, lyke the house of Jeroboam the sonne of Nebat, & lyke the house of Baasa the sonne of Abia, for the prouocation, wherwith thou hast prouoked, and made Israel to synne.

And of Jezabel spake the Lorde sayeng: * dogges shall eate Jezabel, in the possession of Jezrahel. * And he that dyeth of Ahab in the towne, him shall dogges eate: & he that dyeth in the felde, him shall the foules of the ayre eate. But there was none lyke Ahab whych dyd euen sell hym selfe, to worche wickednesse in the syght of the Lorde, and that because Jezabel his wyfe pycked hym forwarde. he dyd exceedyng abhominable, in folowynge foule doles, according to all thynges, as did the Ammorites * whom the Lorde cast out before the chyldren of Israel.

And it fortuneth, that when Ahab heard those wordes, he rent his clothes, and put sackcloth about his flesch, and fasted, and laye in sack and went bare fote. And the worde of the Lorde came to Elia, the Thelbite, sayenge: seest thou how Ahab humbled hym selfe before me: because he so submytteth hym selfe before me. I wyl not byge that euell in his dayes: but in his sonnes dayes, wyl I bringe euell vpon his house. And they continued thre yere without warre betwene Siria and Israel.

The xxii. Chapter.

¶ Four hundred falsse prophetes do counsell Ahab and Achasaph to warre agaynst Ramoth: onely Michaiah propheseth the truthe, for which he is smytten and put in prison. Of Achasia otherwise called Achasias.

¶ And

ouer fyttie (with his fyttie men) which came
to him, & beholde, he satt on the toppe of an
hyll. And he spake vnto hym: Thou man of
God, the kyng hath sayd: come downe. **E**lia
answered and sayd to the captayne ouer the
fyttie: yf I be a man of God, fyre come downe
from heauen, and consume the & thy fyttie.
* And there came fire of God, and consu-
med him and his fyttie. And the kyng went
agayne, & sent to him another captaine ouer
fyttie wpyth hys fyttie. And he answered and
sayde vnto hym: O man of God, thus hath
the kyng sayd: make hast, and come downe.
Elia answered and sayd vnto them: yf I be
a man of God, fyre come downe from hea-
uen, and consume the & thy fyttie. And there
came fyre of God downe from heauen, & con-
sumed hym and hys fyttie.

And the kyng went agayne and sent the thirde captayne ouer fyftie wth his fyfte me. And the thirde captayne ouer fyftie went vp and came & fell on his knees befoze Elia ad besought him, and sayde vnto hym: O man of God, let my lyfe and the lyfe of these fyftie thy seruantes be precious in thy syght. Beholde, there came fire downe fro heauen, and burnt vp the two fore captaynes ouer fyftie with their fyfties: therfoze let my lyfe now be precious in thy syght. And the Angell of the Lorde sayd vnto Elia: go downe wth him, & be not afrayd of him. And he arose, and went downe wth hym vnto the kyng.

And he sayd vnto hi, thus sayth þ Lord:
for as moch as thou hast sent messengers to
aske counsell at Beelzebub þ God of Ekro
as though there had bene no God in Israell
whose worde thou mightest seke after: ther-
fore thou shalt not come downe of the bedd
on which thou art gone vp, but shalt dye the
death. And so he dyed accordyng to þ worde
of the Lord which Elia had spokē. And Je-
hozamb^e (his brother) beganne to rargne in his
steade, in the seconde yeare of Jehozam the
sonne of Jeholaphat kyng of Iuda, because
he had no sonne. The rest of the wordes that
concerne Ahazia, what thynges he dyd, are
they not writte in the boke of the chronicles
of the kynges of Israell?

The.ii.Chapter.

¶ Elia deuileth þ waters with his mantell. He is taken
bp into heuē. The better þ benemoule waters are heal-
ed. The child;ren that moeke Elifus (othirwise call-
ed Elifa) are rent in peces.

And it chaunced, that when the
* Lorde wolde take vp Elia in
to heaueⁱ ⁊ by a whorlewīd,
Elia wēt with Elisa from Gil-
gal. And Elia sayd vnto Elisa
tary here I pray the, for the Lorde hath sent
me to Bethel. Elisa sayd vnto him: * as su-
rely as the Lord lyueth, and as thy soule ly-
ueth, I will not leaue þ. And they came do-
wne to Bethel, and the children of the Pro-

phets y were at Bethel, came out to Elifa,
 & sayde vnto hym: knowest thou not, how y
 y Lord will take awaye thy master & fro
 thy head thys daye? he sayd: I know it also
 holde ye youre peace.



And Elia sayd vnto him: Elisa, tary here B
I praye the, for the Lord hath sent me to Je-
richo. He sayd: as surely as the Lord lyueth,
and as surely as thy soule lyueth, I wil not
leane the, & so they came to Jericho. And the
chyl dren of the prophetes þ were at Jericho
came to Elisa & sayd vnto hym: knowest þ
not, that the Lord will take awaye thy ma-
ster from thy head thys daye? he answered:
I know it also, holde ye your peace. And
Elia sayd vnto hi: tarye I praye þ here, for
the Lord hath sent me to Jorda. He sayd: as
surely as the Lord lyueth, and as thy soule
lyueth, I wil not leane the. And so they two
went together. And lyttle men of the son-
nes of the prophetes came and stode on the
other syde asarre of, and they two stode by
Jordan.

And Elia toke his matell and wrapte it together, & smote the waters, and they were deuided, parte the one waye & parte y other, so that they two went ouer thozow the drye lande. And it fortunied, that as sone as they were ouer, Elia sayd vnto Elisa: aske what I shall do for the, yer I be take awaye from the. And Elisa sayd: I praye the **¶** let thy sprete be dowble vpo me. And he sayd: thou hast asked an hard thinge. Neuerthelesse, yf thou se me whan I am taken awaye fro the thou shalt haue it so: yf thou do not, it shall not be. And it fortunied, y as they went wal- kyng and talkyng: beholde, there appeared a charet of fyre and horyles of fyre, and par- ted them both asondre. * And Elia went vp thozow the whozlewinde into heauen. And Elisa, sawe, & cryed: O my father, O my fa- ther, the charet of Isracc and the horymen therof, & he sawe hym nomoare: and he toke his awne clothes, & rent them in two peeces.

he toke vp also the mantell of Elia that
fell from hym, & went backe agayne & fode
by Jordans syde, & toke the mantell of Elia
(that fell from him,) and smote the waters
on (and they parted not asunder,) and he sayd: where
is the Lorde God of Elia, and he hym selfe!
And when he had synkten the waters, they
parted

This is a Varietale leaf of the
Common Apple 1540 having
the official A. 14 lines deep
2 1/4 lines Ch 1 1/2. In the number
found in the one & one in my
collection; in all the other
of the same version I have
never seen. Francis J. J.
Collier, Bristol.
July 30 1863

shed the charet in þe pole of Samaria * and
the dogges lycked vp his bloude (and har-
lottes washed by the pole syde) accordunge
vnto the worde of the Lord which he spake.

The rest of the wordes y^e concerne Ahab
 & all that he dyd, & the Tzuc house which he
 made, and all the cyties that he buylde, are
 they not wrytten in the booke of the chroni-
 cles of the kynges of Israel? And so Ahab
 slepte with his fathers, and Ahazia his son-
 ne raygned in his steade.

¶ Josaphat the sonne of Asa beganne to
raygne vpon Iuda in y^e fourth pere of Ahal-
kyng of Israel, and Iehosaphat was. xxxv.
pere olde when he beganne to raygne, & ray-
gned. xxxv. pere in Ierusalem. His mothers
name was Azuba the daughter of Silhi.
And he walked in all the wayes of Asa his
father and bowed not therfro: but dyd that
which was ryght in the eyes of the Lorde.
Neuertheles, the hyllaulters were not taken
out of the waye: for y^e people offered & burnt
incense yet, in the hyllaultares. And Iehosa-
phat made peace with the kyng of Israel.

* The rest of the wordes that concern
Jehosaphat, and þe myght that he vsed, and
howe he warred, are they not wyrtten in the
booke of the chronicles of þe kynges of Iuda.
And the remnaunt of the stues of the males
which remayned in the dayes of his father
he put cleane out of þe lande. There was then
no kyng made in Edom. And Jehosaphat
made ten shippes in the se, to come & thow
rowe Charlis to Ophir for golde, but they
went not: for the shippes brake at ozlon Sa
ber. Then sayde Ahazia the sonne of Ahal
bunto Jehosaphat: let my seruantes go with
thy seruantes in the shippes. But Jehosa
phat wolde not. And Jehosaphat dyd slepe
with his fathers, and was buryed with hys
father in the cytie of Dauid his father: And
Jehoram his sonne raygned in his steade.

Abazia the sonne of Ahab beganne to
raygne ouer Israel in Samaria, the seuen
tenth yeare of Ieholaphat kynge of Iuda, and
reigned two yeares ouer Israel. But he did
euell in the sight of the Lorde, and walked in

the waye of his father, & in the waye of his
mother, & in the waye of Jeroboam & sonne
of Nebat, which made Israel to synne. For
he serued Baal, & worshipped him, and pro-
uoked the Lorde God of Israel vnto wrath,
accordeinge to all that his father had done.

The ende of þe thyrde boke of the kynges,
after the reconyng of the Latinystes
which the hebrues call the fyrst
boke of the kynges.

The fourth boke of

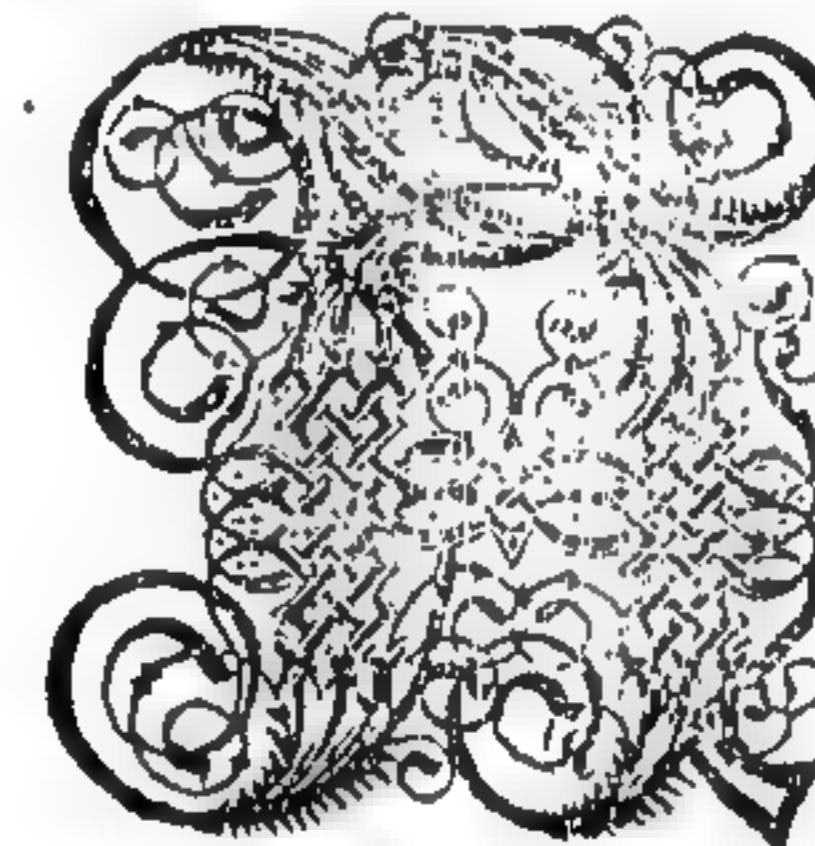
the kynges, after the Latinistes, which
booke, & the thyrde together, is but
one, with the hebrues.

The first Chapter.

¶ The captiues ouer spilt with their soundfars
are burnt with fyre from heauen, by the prayer of
Heila. Abatia is reposed of Heila, and breth, a
Tcho;am his brother succedeth him.

၂၃၆၆၀၈၆

kedly aga-
pntst Israel
after y de-
eth of A-
hab. And*
Ahabia fell
thorow a
graate of
hys wyper
chambre y
he had in
Samarita:



and whyle he was in his sycknesse, he sent
messengers, and sayde vnto them: go and
enquyre of Beelzebub the God of Ekron,
whether I shall recouer of this my disease.
But y^e angell of the Lorde spake to Elia the
Thelbytc: Arise, and go vp agaynst y^e mes-
sengers of y^e kynge of Samaria & saye vnto
thē: Is there not a God in Israel, y^e ye go to
aske counsell at Beelzebub y^e God of Ekron?
Wherfore, thus sayth the Lorde: y^e shalt not
come downe frō the bed on which y^e art gone
vp, but shalt die y^e death. And Elia departed.

And whan the messengers turned backe
agayne vnto him, he sayde vnto them: why
are ye nowe come agayne? They answered
him: there came a mā vp against vs, & sayde
vnto vs: go & turne agayne vnto the kynge
¶ sent you, & saye vnto him: Thus sayeth the
Lorde. Is there not a God in Israel, ¶ I sen-
dest to enquire of Beelzebub ¶ God of Ekron?
¶ Therefore thou shalt not come downe fro the
bed on which thou art gone vp, but shalt dye
the death. And he sayde vnto the: what ma-
ner a man was that which came vp in poure
waye, & tolde you these wordes? And they
answered him: it was an hearry man * and
gyrde with a gyrdle of lether about his loy-
nes. And he sayde: it is Elia the Thesbyte.

By Then the

* 2015.10.15

ouer fyfte: (with his fyfte men) which came to him, & beholde, he satte on the toppe of an hyll. And he spake vnto hym: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayd to the captayne ouer the fyfte: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. * And there came fire of God, and consumed him and his fyfte. And the kyng went agayne, & sent to him another captayne ouer fyfte wth his fyfte. And he answered and sayde vnto hym: O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayd vnto them: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. And there came fyre of God downe from heauen, & consumed hym and his fyfte.

phetes
& sayd
p Lox
thy he
holde



And Elia sayd vnto him: Elia, tary here I praye the, for the Lord hath sent me to Jericho. he sayd: as surely as the Lord lyueth, and as surely as thy soule lyueth, I will not leaue the, & so they came to Jericho. And the chyldren of the prophetes were at Jericho came to Elia & sayd vnto hym: knowest thou not, that the Lord will take awaye thy master from thy head this daye? he answered: I knowe it also, holde ye your peace. And Elia sayd vnto hi: tarye I praye p here, for the Lord hath sent me to Jorda. he sayd: as surely as the Lord lyueth, and as thy soule lyueth, I will not leaue the. And so they two went together. And fyfte men of the sonnes of the prophetes came and stode on the other syde as farre of, and they two stode by Jorda.

And Elia toke his matell and wrapte it together, & smote the waters, and they were deuided, parte the one waye & parte p other, so that they two went ouer thow the drye lande. And it fortuned, that as sone as they were ouer, Elia sayd vnto Elia: aske what I shall do for the, per I be take awaye from the. And Elia sayd: I praye the, let thy sprete be dowble vpo me. And he sayd: thou hast asked an hard thinge. Neuerthelesse, p thou se me whan I am taken awaye fro the thou shalt haue it so: p thou do not, it shall not be. And it fortuned, p as they went walking and talking: beholde, there appeared a charret of fyre and hoxles of fyre, and parted them both asondre. * And Elia went by thow the whorlewinde into heauen. And Elia, sawe, & cryed: O my father, O my father, the charret of Israel and the hoxmen therof, & he sawe hym nomoare: and he toke his awne clothes, & rent them in two peces.

he toke vpo also the mantell of Elia that fell from hym, & went backe agayne & stode by Jordans syde, & toke the mantell of Elia (that fell from him,) and smote the waters (and they parted not asunder,) and he sayd: where is the Lord God of Elia, and he hym selfe? And when he had smyten the waters, they parted

And a certen man drew a bowe ignozatlye and (by chaunce) smote p kyng of Israel betwene the ribbes, and his harnesse. Wherefore he sayde vnto p dyuer of his charrettes: turne thy harte, and carye me out of the host, for I am a sory sycke. And the battell increased p daye, & the kyng stode still in his charret agaynst the Syrians, & dyed at eu. And the blouder ranne out of the wounde into p mpydes of the charret. And there went a proclamation thow out the hoste aboute the goynge downe of the sonne, sayinge: every man to his cytie, & to his awne countreye. And so p kyng of Israel dyed, and they came to Samaria, and hurped him there. And one washed the charret in p pole of Samaria * and the dogges lycked vp his bloude (and harlottes washed by the pole syde) accordyng vnto the worde of the Lord which he spake.

The rest of the wordes p concerne Ahab & all that he dyd, & the Tuoze house which he made, and all the cyties that he buylded, are they not written in the boke of the chronicles of the kynges of Israel? And so Ahab slepte with his fathers, and Ahazia his sonne raygned in his steade.

* Jolaphat the sonne of Asa beganne to raygne vpon Iuda in p fourth yere of Ahab kyng of Israel, and Jeholaphat was. xxxv. yere olde when he beganne to raygne, & raygned. xxxv. yere in Jerusalem. His mothers name was Azuba the daughter of Silhi. And he walked in all the wayes of Asa his father and bowed not therfro: but dyd that which was ryght in the eyes of the Lord. Neuertheles, the hyllaulers were not taken out of the waye: for p people offered & burnt incense yet, in the hyllaulares. And Jeholaphat made peace with the kyng of Israel.

* The rest of the wordes that concerne Jeholaphat, and p myght that he vled, and howe he warred, are they not wrytten in the boke of the chronicles of p kynges of Iuda? And the remnant of the stues of the males, which remayned in the dayes of his father, he put cleane out of p lande. There was then no kyng made in Edom. And Jeholaphat made ten shippes in the se, to come thow rowe Tharlis to Ophir for golde, but they went not: for the shippes brake at ozion Gaber. Then sayde Ahazia the sonne of Ahab vnto Jeholaphat: let my seruantes go with thy seruantes in the shippes. But Jeholaphat wolde not. And Jeholaphat dyd slepe with his fathers, and was buryed with his father in the cytie of Dauid his father: And Jehoram his sonne raygned in his steade.

Ahazia the sonne of Ahab beganne to raygne ouer Israel in Samaria, the seuententh yere of Jeholaphat kyng of Iuda, & raygned two yeres ouer Israel. But he did euell in the syght of the Lord, and walked in

the waye of his father, & in the waye of his mother, & in the waye of Jeroboam p sonne of Nebat, which made Israel to synne. For he serued Baal, & worshypped him, and provoked the Lord God of Israel vnto wrath, accordyng to all that his father had done.

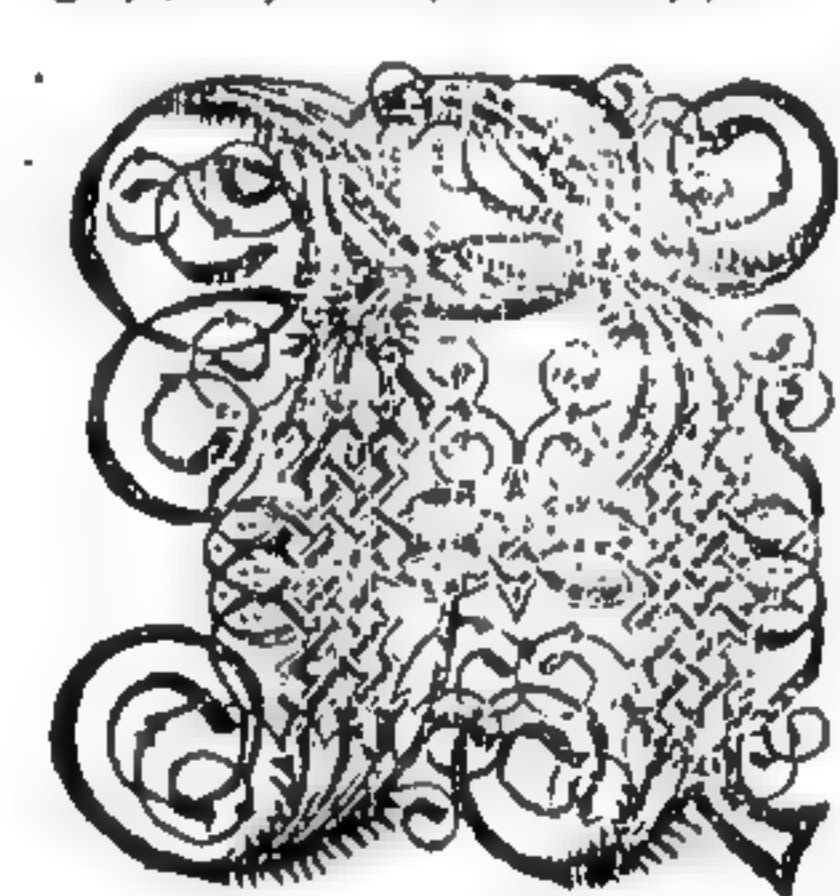
The ende of p thyrde boke of the kynges, after the reconyng of the Latinystes which the hebrues call the fyft boke of the kynges.

The fourth boke of

the kynges, after the Latinystes, which boke, & the thyrde together, is but one with the hebrues.

The fyrst Chapter.

The captaynes ouer fyfte with their souldars, are burnt with fyre from heauen, by the prayer of Elia. Ahazia is reposed of Elia, and dyeth, & Jehoram his brother succedeth him.



And Moab & did wile: & kedy agaynst Israel after p deeth of Ahab. And Ahazia fell thow a grate of hys vyper chambze p he had in Samaria:

and whyle he was in his sycknesse, he sent messengers, and sayde vnto them: go and enquire of Beelzebub the God of Ekron, whether I shall recouer of this my diseale. But p angell of the Lord spake to Elia the Thelbyte: Aryse, and go vp agaynst p messengers of p kyng of Samaria & saye vnto the: Is there not a God in Israel, p ye go to aske counsell at Beelzebub p God of Ekron? Wherefore, thus sayeth the Lord: p shalt not come downe fro the bed on which p art gone vp, but shalt die p death. And Elia departed.

And whan the messengers turned backe agayne vnto him, he sayde vnto them: why are ye nowe come agayne? They answered him: there came a ma vp agaynst vs, & sayde vnto vs: go & turne agayne vnto the kyng p sent you, & saye vnto him: Thus sayeth the Lord. Is there not a God in Israel, p p sendest to enquire of Beelzebub p God of Ekron? Therfore thou shalt not come downe fro the bed on which thou art gone vp, but shalt dye the death. And he sayde vnto the: what manner a man was that which came vp in poure waye, & tolde you these wordes? And they answered him: it was an heary man * and gyrded with a gyrdle of lether about his loynes. And he sayde: it is Elia the Thelbyte.

h v Then the

* Luke. ix. g.

D

* J

The ii. Chapter.
Elia deuoureth p waters with his mantell. He is taken vp into heu. The better & deuououse waters are heale. The chyldren that mocke Elia (otherwise call led Elia) are rent in peces.

* Genes. b. c.

* 1 re. xxviii.

d.

* Ahazia is reposed of Elia, and dyeth, & Jehoram his brother succedeth him.

* 1 re. ix. g.

Then the kyng sent vnto him a captayne ouer fyfte, with his fyfte men, which came to him: and beholde, he satt on y^e toppe of an hyll. And he spake vnto him: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayde to the captayne ouer the fyfte: yf I be a man of God, fyze come downe from heauen, and consume the & thy fyfte. * And there came fyze of God, and consumed him and his fyfte. And the kyng went agayne, & sent to him another captayne ouer fyfte with his fyfte. And he answered and sayde vnto him: O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayde vnto them: yf I be a man of God, fyze come downe from heauen, and consume the & thy fyfte. And there came fyze of God downe from heauen, & consumed him and his fyfte.

And the kyng went agayne and sent the thirde captayne ouer fyfte to his fyfte men. And the thirde captayne ouer fyfte wet vp and came & fell on his knees before Elia and besought him, and sayde vnto him: O man of God, let my lyfe and the lyfe of these fyfte thy seruantes be precious in thy syght. Beholde, there came fyze downe fro heauen, and burnt vp the two fore captaynes ouer fyfte with their fyfties: therfore let my lyfe nowe be precious in thy syght. And the Angell of the Lorde sayde vnto Elia: go downe to him, & be not afraid of him. And he arose, and went downe with him vnto the kyng.

And he sayde vnto him, thus sayth the Lorde: for as moch as thou hast sent messengers to aske counsell at Beelzebub the God of Ekron as though there had bene no God in Israel whose worde y^e mightest seke after: therfore thou shalt not come downe of the bedd on which thou art gone vp, but shalt dye the death. And so he dyed accordyng to the worde of the Lorde which Elia had spoken. And Jehoram * (his brother) beganne to raygne in his steade, in the seconde yere of Jehoram the sonne of Jehosaphat kyng of Iuda, because he had no sonne. The rest of y^e wordes that concerne Ahazias, what thynge he dyd, are they not wyrtten in the booke of the chronicles of the kynges of Israel?

¶ The ii. Chapter.

¶ Elia deuoueth the waters with his mantell. He is taken vp in to heuen. The bytter & venemouse waters are healed. The chyldren that mocked Elia: (otherwyse called Elisa) are rent in peces.

* Luke. ix. 8. **A**nd it chaunced, that whā the Lorde wolde take vp Elia in to heauen, by a whorlewinde, Elia went with Elisa from Gilgal. And Elia sayde vnto Elisa tary here I praye the, for the Lorde hath sent me to Bethel. Elisa sayde vnto him: * as surely as the Lorde lyueth, and as thy soule lyueth, I will not leaue the. And they came downe to Bethel, And the chyldren of the pro-

phetes y^e were at Bethel, came out to Elisa, & sayde vnto him: knowest thou not, howe that the Lorde will take awaye thy master fro thy head this daye? he sayde: I knowe it also holde ye youre peace.



And Elia sayde vnto him. Elisa, tary here I praye the, for the Lorde hath sent me to Jericho. he sayde: as surely as the Lorde lyueth and as surely as thy soule lyueth, I will not leaue the, & so they came to Jericho. And the chyldren of the prophetes y^e were at Jericho came to Elisa and sayde vnto him: knowest thou not, that the Lorde will take awaye thy master from thy head this daye? he answered: I knowe it also, holde ye your peace. And Elia sayde vnto him: tarye I praye the here, for the Lorde hath sent me to Jordan. he sayde: as surely as the Lorde lyueth, and as thy soule lyueth, I will not leaue y^e. And so they two went together. And fyftie men of the sonnes of y^e prophetes came and stode on y^e other syde a farre of, and they two stode by Jordan.

And Elia toke his mantell and wrapte it together, & smote the waters, and they were deuided, parte the one waye & parte y^e other, so that they two went ouer thozowe drye lande. And it fortuneth, that as sone as they were ouer, Elia sayd vnto Elisa: aske what I shall do for the, per I be take awaye from the. And Elisa sayde: I praye the let thy sprete be dowble vpon me. And he sayde: thou hast asked an hard thynge. Neuerthelesse, yf thou se me whā I am taken awaye fro the thou shalt haue it so: yf thou do not, it shall not be. And it fortuneth, y^e as they went walking and talkyng: beholde, there appeared a charet of fyze and hoxses of fyze, and parted them both a sondre. * And Elia went by thozowe the whorlewinde in to heauen. And Elisa, sawe, & cryed: O my father, O my father, the charet of Israel and the hoxsemen therof, and he sawe him nomore: & he toke his a wne clothes, & rent them in two peces.

he toke vp also the mantell of Elia that fell from him, & went backe agayne & stode by Jordans syde, & toke the mantell of Elia (that fell from him,) and smote the waters (and they parted not asunder,) and he sayd: where is the Lorde God of Elia, and he him selfe? And when he had smyten the waters, they parted

Jehoram

iii. Kynges.

Jo. I. ii.

parted this waye & that waye, & Elia went ouer. And whā the chyldren of the prophetes which were at Jericho sawe hym from a farre, they sayde: the spyte of Elia doth rest on Elisa, and they came to mete him, and fell to the groude before him, & sayde vnto him. Se: there be with thy seruantes fyfte ströge men: let them go & seke thy master: happye the spyte of the Lorde hath taken hym vp, and cast hym vpon some mountayne or in to some valeye. And he sayde. Ye shall sende none. And whā they laye vpon him tyll he was a shamed, he sayde. Send. They sent therfore fyfte men, which sought him thre dayes and thre nyghtes, but founde him not. And whā they came agayne to him, which taryed at Jericho, he sayde vnto the: dyd I not saye vnto you, that ye shulde not go?

And the men of the cylie sayde vnto Elia beholde, Syr, the dwellinge of this cylie is pleasaunt as thou thy selfe seest: but the water is naught & the groude baren. he sayde. Wrynge me a new cruse, and put salt therein. And they brought it to him. And he wet vnto the springe of the waters, and cast the salt in thither, & sayde: thus sayth y^e Lorde. I haue healed this water, ther shall not come hereafter the ether deeth or barrenesse. So y^e waters were healed vnto this daye, accordyng to the sayinge of Elisus, which he spake.

And he went by fro thence vnto Bethel. And as he was goinge vp the waye, there came lytle chyldre out of the cylie, & mocked him, & sayd vnto him. Go vp thou bald heed, go vp thou bald heed. And he turned backe, and looked on them, and cursed them in the name of the Lorde. And there came two the Beares out of that woodd, & tare. xlii. chyldren of them. And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

¶ The iii. Chapter.

¶ The kynges of Israel, Iuda and Edom lacke water, which they obtayne through the prayer of Elisus. The kyng of Moab fighteth against Israel.

Jehoram the sonne of Ihab beganne to raygne vpon Israel in Samaria the. xviij. yere of Jehosaphat kyng of Iuda, and raygned twelue yeres. And he wrought euill in the syght of the Lorde: but not lyke his father and lyke his mother, for he put awaye y^e ymages of Baal, that his father had made. Neuerthelesse, he cleaued vnto the synnes of Jeroboam the sonne of Nebat (which made Israel to synne) and departed not ther from.

And Mesa kyng of Moab was a Lorde of shepe, and rendered vnto the kyng of Israel an hundred thousande lamhes & an hundred thousande raimures with y^e wolles. But whā Ihab was deed, it fortuneth, that the

kyng of Moab rebelled agaynst the kyng of Israel. And kyng Jehoram went out of Samaria the same ceason, and nombred all Israel, & wet, & sent to Jehosaphat y^e kyng of Iuda, sayinge: the kyng of Moab hath offended agaynst me, wilt thou come w me agaynst Moab to battell? he answered: I wyll come vp, for as I am, so art y^e: and as my people be, so are thy people, & thy horses as myne. And he sayde. what waye shall we go vp? And he answered. The waye thowowe the wilderness of Edom.

And so the kyng of Israel toke his iourneye, and the kyng of Iuda, & the kyng of Edom. And when they had copassed y^e waye seven dayes, they had no water for the hooft and for the cattell that folowed them. And y^e kyng of Israel sayde. Alas, y^e Lorde hath called these thre kynges together, to deliuer the ouer into the hande of Moab. But Jehosaphat sayde: * is there not here a prophet of the Lorde, that we maye enquire of y^e Lorde by hym? And one of the kynges of Israel's seruantes answered and sayde: here is Elisa y^e sonne of Saphat, which powred water on the hādes of Elia. And Jehosaphat sayde: Is not the worde of the Lorde w hym? And so the kyng of Israel, & Jehosaphat and the kyng of Edom went downe to him.

And Elisa sayde vnto the kynges of Israel. what haue I to do with the? Set the, to the prophetes of thy father, and to the prophetes of thy mother. And the kynges of Israel sayde vnto him. O whaye, for the Lorde hath called these thre kynges together to deliuer the into the hāde of Moab. And Elisa sayde: as sure as y^e Lorde of hostes lyueth, in whose syght I stand, and it were not, y^e I regarde y^e presence of Jehosaphat the kyng of Iuda, I wolde not loke towarde the, nor yet se the. But nowe bringe me a mynstrell. And whā the mynstrell played, the hande of the Lorde came vpon him. And he sayde. Thus sayth y^e Lorde. Make this playne grounde full of ditches. For thus sayth the Lorde: ye shall see neither wynde nor rayne, & yet the broke shal be fylled w water, that ye maye dryncke, both ye, and youre bestes, and youre cattell. And this is yet but a small thynge in the syght of the Lorde, for almost as he will geue ouer y^e Moabites also into youre handes. And ye shall smyte euery stronge towne, and euery goodlye cylie, and shall fell euery pleasaunt tree, and stoppe euery well of water, and marre euery good platte of groude with stones. And in the morninge, whā the meate-offeryng was offered, it fortuneth, that there came water by the waye from Edom, and the contreye was fylled with water.

And when all the Moabites heard of the kynges were come vp to syght agaynst the, they gathered all to geather, fro y^e youngest that

that was able to put on harnesse and so vnderwarde, and stode in the border of the lande.

And they were vp early in the morninge and the sonne shone vpon the water, that the Moabites sawe the water a farre of as red as bloude, and they sayde. This is y^e bloude of slaughter: the kynges are slayne and one hath smytte another. Howe therfore Moab getteth to the spoyle. And whē they came to the hoste of Israel, the Israelites stode vp and smote the Moabites, so that they fledd before them, but they folowed vpon them, & smote Moab. And they ouerthrewe the cyties, & on euery good parcell of lāde, cast euery mā his stone, and fylled it, and they scopte all the welles of waters, and felde all y^e good trees. Onely in the cite of bick left they the stones therof: howbeit they went aboute it with synges, and smote it.

And when the kyng of Moab sawe, that the battell was sore agaynst him, he toke wth him seven hundred men that drew y^e swerde to haue gone thowowe, euen vnto y^e kyng of Edō: but they coude not. And then he toke his eldest sonne (that shulde haue raygned in his steade) & offered him for a burnt offering vpon the wall. And ther was great indignacyon agaynst Israel, and they departed from him, and returned to their awne lande.

The. iij. Chapter.

God greuteth a certen poore woman wth a flour by her seruice. He. iij. (whom the text calleth Elia: is) a child of God a childe for his hostesse: which brech and is after rayped to lyfe. He maketh flour the porage: and multiplieth the loafes.

And there cryed a certen woman vnto Elisa, sayinge: thy seruant my husbande is deed, and thou knowest, that thy seruant dyd feare the Lorde.

And the creditore is come, to sett my two sonnes, to be his bondemen. Elisa sayde vnto her. Tell me what shall I do for y^e? What hast thou in thyne house? She sayde, thyne handmayde hath nothinge at all in y^e house, save a pitcher with ople. He sayde vnto her: Go & borowe vessel for the, of them that are without euen of all thy neybores, empty vesselles and that not a fewe. And when thou art come in, thou shalt shutt the doze after the and after thy sonnes, and powze out into all those vesselles, and sett asyde y^e which is full.

23 And so the woman went from him, and shutt the doze after her and after her sonnes. And they brought to her, & she powzed out. And it came to passe, that when the vesselles were full, she sayde vnto her sonne: bynge me yet a vessel. And he sayde vnto her: I haue no mo. And the oyle ceased. Then she came, and tolde the man of God. And he sayde: go & sell the oyle, & paye the y^e thou art in debt vnto, but lyue y^e & thy chyldren of y^e rest. &

And it fell on a dape, that Elisa came to Sunem, where was a great woman, & toke him in, for to eate bread. And so it came to passe, that fro that tyme forth (as ofte as he came y^e waye) he turned in thither to eate bread. And she sayde vnto her husbande. Beholde, I perceaue, that this is a holy man of God, that cometh so oft by oure place. Let vs make him a chambze (I praye the) with walles, & let vs set him there a beed, & a table, a stole & a candellsticke: that he maye turne in thither when he cometh to vs.

And it fortuned on a dape, y^e he came thither & turned into the chambze, & laye there in, and sayde to Gehezi his seruant: call this Sunamite. And whan he called her, she presented hyr selfe before hym. And agayne he sayde vnto him: Tell her. Beholde, thou hast bene carefull for vs, and hast made all thys prouisiō. What shall we nowe do for y^e? woldest thou be spoken for to the kyng or to the captayne of the hoste? She answered. I dwell amonge myne awne people. And he sayde agayne, what is to be done for her? Gehezi answered. Merely she hath no chylde, & her husbande is olde. And he sayde: call her. And whan he had called her, she stode in the doze. And he sayde * by such a tyme, and as sone as the frute can lue, thou shalt embrace a sonne. And she sayde: Oh naye my Lorde, y^e mā of God, do not lye vnto thine handmayd. And the wyfe conceaued, and bare a sonne y^e same ealon that Elisens had sayde vnto her as sone as the frute coude haue lyfe.

And when the chylde was growne, it fell on a dape, that he wēt out to his father, and to the reapers. And he sayde vnto hyr father, my heed, my heed. And he sayd to a lad. Carpe him to his mother. And whan he had taken him and brought him to his mother, he sate on her knees tyll none, and then dyed. And she went vp, and layde him on the bed of the man of God, and shutt the doze about him, and went out, and called vnto her husbande and sayde: sende with me (I praye y^e) one of the younge mē & one of the asses, for I wyll runne to the man of God, and come agayne. And he sayde: wherfore wilt thou go to him seinge that to dape is nether newe mone nor Saboth dape. She answered: For health. Then she labelled an asse, & sayde to hir seruant: leade awaye the asse, and make her not to go slowly (because I ryde vpon her) but whan I byd the.

And so she went & came vnto the man of God, to mount Carmel. And it fortuned: that when the mā of God sawe her farre of, he sayde to Gehezi his seruant. Beholde, y^eder is the Sunamite. Rūne therfore to mete her, and saye vnto her: Is all well with the and with thy husbande, & with the ladd? And she answered. All is well. And whē she came to the

to the man of God vp to the byll, she caught him by the fete. But Gehezi went to her, to thrust her awaye. And y^e man of God sayde: let her alone, for her soule is vbered within her, and the Lorde hath hid it from me, and hath not tolde it me. Then she sayde: byd I desyre a sonne of my Lorde: byd I not requyre the, that thou shuldest not disceane me?

Then he sayde to Gehezi: * gyde vp thy loynes, and take my staffe in thyne hāde, and go thy waye. * If y^e mete anye mā & salute him not. And yf any salute the, and were him not agayne. And laye my staffe vpon the face of the chylde. And the mother of the chylde sayde: * as sure as the Lorde lyueth, & as thy soule liueth. I will not leaue y^e. And he arose and folowed her. Gehezi went before them, & layed the staffe vpon the face of the chylde. But there was nether voyce nor any feling. Wherfore he went agayne to mete him, and tolde him, sayinge: the chylde is not awaked.

And when Elisa was come into y^e house: Beholde, the chylde was deed and layde vpon his bed. He went in therfore, & shutt the doze to the ladd and him, and prayed vnto y^e Lorde. * And went vp & laye vpon the ladd, & put his mouth on his mouth, & his eyes vpon his eyes, & his handes vpon his hādes, and whā he so laye vpon the chylde, the fleithe of the chylde waxed warme. And she wēt agayne, & walked once vp and downe in y^e house, and then went vp, and layed him selfe vpon him agayne. And then y^e chylde gasped seven times and opened his eyes. And he called Gehezi, & sayde: Call for this Sunamite. So he called her: which whē she was come in vnto him, he sayde vnto her: * take thy sone. Therfore she went in, and fell at his fete, & bowed her selfe to the grounde, and toke vp her sonne, and went out. * Elisa came agayne to Gilgal, and there was a derth in the lande, and the chylde of the prophetes dwelt with him. And he sayde vnto his seruant. Set a great pot on the fyze, and make pottage for the chyldren of the prophetes. And one went out into the felde, to gather herbes, & founde (as it were) a wilde vyne, and gathered therof wyld Coloponyntidas his lappe full, & came, & thzed them into the potte of potage: for they knewe it not. So they powzed out for the men to eate. And it fortuned, y^e when they tasted of the pottage, they cryed out, and sayde: O thou man of God (there is derth in the pot: and they coude not eate therof. But he sayde: bynge meale. And he cast it into y^e pot, & sayde: fyll for the people, that they maye eate, and there was no moze harme in the pot.

There came a man from Baal Salisa, & brought the man of God bread of y^e fyrt frutes, eue. xx. loafes of barley, and newe corne which was yet in his bagges. And he sayde:

Geue vnto the people, that they maye eate. And his mynster answered: why, shall I set this before an hundred men? He sayde agayne: geue it vnto the people that they maye eate. For thus sayth the Lorde * they shall eate, and ther shall be left ouer. And so he sett it before them, & they dyde eate, and left ouer, accordyng to the worde of the Lorde.

The. v. Chapter.

Naaman the Syrian is healed of his leprosie. Gehezi is rayped with a leprosie, because he toke money and rayment of Naaman.

Naaman, captayne of the hoste of the kyng of Siria, was a greates man, and honorable in the syght of his master: because y^e by him the Lorde had geue health vnto Siria. He was also a myghtie man, and experte in warre, but he was a leper. And the Syrians had gone out by copanies, & had brought out of the contreye of Israel a lytle mayde, & she was with Naamās wyfe. And she sayde vnto her ladye: I wold to God my Lorde were with the prophet that is in Samaria: for he wolde deliuer him of his leprosie. And she went in, and tolde his Lorde, sayinge: thus and thus sayde the mayde, that is of y^e lāde of Israel. And y^e kyng of Siria sayde: Come and entre in and I wyll sende a letter vnto the kyng of Israel. And he came, and toke with him ten talentes of syluer, and y^e thousande peces of golde, & ten chaunge of raymetes, and brought the letter to y^e kyng of Israel contarynyng this tenoure: Howe when this letter is come vnto the: Beholde, I haue therewith sent Naaman my seruant to the, that thou mayest rydde him of his leprosie. And it fortuned, that when y^e kyng of Israel had redde the letter, he rent his clothes, and sayde: * am I God, that I shulde slaye, & make a lyuer: for he doth sende to me that I shulde deliuer a man fro his leprosie. Wherfore cosyder (I praye you) and se howe he seeketh a quarell agaynst me. whā whē Elisa the man of God had hearde, howe that the kyng of Israel had rent his clothes, he sent to y^e kyng, sayinge. Wherfore hast thou rent thy clothes: let him come nowe to me, & he shall know, y^e there is a prophet in Israel.

And so Naaman came wth his hertles and with his charettes, & stode at the doze of the house of Elisa. And Elisa sent a messenger vnto him, sayinge: go and washe y^e in Jordā seven tymes, & thy fleithe shall come agayne to the, & thou shalt be cleansed. But Naamā was wroth, & wēt awaye, & sayde. Beholde I thought wth my selfe: he wolde surely come out, and stande & call on the name of y^e Lorde his God, and put his hande on the place that he maye heale the leprosie. For not Abana & Pharpar, ryuers of Damasco, better then all the waters of Israel: yf I washe me also in them

in them, shall I not be cleansed? And so he turned him, and departed with displeasure. And his seruantes came, & comoned with hym, and sayde: Father, yf the prophete had bydd the do some great thinge, oughtest thou not to haue done it? how moche rather then, whā he sayth to the: washe, and be cleane? Then went he downe, & washed him selfe seue ty-mes in Jorā, accordyng to the sayinge of þ man of God, & his fleshe chaūged, like vnto þ fleshe of a lytle chyldre, & he was cleasēd.

And he turned agayne to the man of God, he and all his cōpanie, and stode before him, and sayde: Beholde, I knowe nowe þ there is no God in all the worlde, but in Israel. ¶ Howe therfore like a blessinge of thy seruānt. But he saide: * as surely as the Lorde liueth (before whom I stāde) I will receaue none. And whan the other wolde haue constrained hym to receaue it, he wolde not.

And Naaman sayde: * (Euen as thou wilt, but I beseeche the.) ¶ Shall there not be geue to thy seruānt as moch of this erthe as two mules maye beare? For thy seruānt will here forth offer nether burnt sacrifice nor offeringe vnto any other God, saue vnto the Lorde. But herin the Lorde be mercifull to thy seruānt, that when my master goeth into the house of Rimmon, & doth worshyppe there, & leane on my hande, and I also worshyppe in the house of Rimmon. (Whan I do worshyppe I saye) in the house of Rimmon, the Lorde be mercifull vnto thy seruānt because of thys thinge. Vnto whō he sayde: go in peace. And when he was departed from him as it were a furlonge of grounde, Gehazi the seruānt of Elisa the man of God, sayde: beholde, my master hath spared Naaman thys Syrian, that he wolde not receaue of hys hande those thynges þ he offered. As surely as the Lorde liueth, I will runne after him, & take some what of him. And so Gehazi folowed Naaman.

And whē Naamā sawe him runninge after him, he lycht downe from the charet, to mete him, and sayde: * is all well? he answered: All is well. Beholde, my master hath sent me, sayinge: se, there be come to me euen nowe fro mount Ephraim two yonge men of the chyldren of the prophetes: geue them I praye the, one talent of syluer and two chaunge of garmētes. And Naamā sayde: With a good will. Take two talents: & he compelled him to bynde two talents of syluer in two bagges, with two chaunge of garmētes, and layed them vpon two of his seruantes, to beare them before him. And whan he came in to a secrete place, he toke them fro their hande, & bestowed it in the house, & the men were let go, and they departed.

But he went in, and stode before his master. And Elisa sayde vnto him: whence comest þ Gehazi? he sayde: thy seruānt went

no whether. But he sayde vnto hym: went not myne hert with the, when the man turned agayne from his charet to mete the? ¶ Is it nowe a tyme to receaue moneye, to receaue garmētes, olyue trees, vineyardes, shepe and oxen, men seruantes & mayde seruantes? The leprose therfore of Naaman shall cleaue vnto the, and vnto thy seed for euer. * And he went out from his presence a leper, as whyte as snowe.

The viij. Chapter.

¶ Elisa maketh pson to stoppynge aboute the waie. The Syrians beseege Israel, so that two hundred men ager together to save their awne chyldren.

The chyldre of the prophetes sayde vnto Elisa: Beholde, the place where we dwell with þ is to lytle for vs. We will therfore go vnto Jorāne, and take thence euery mā a beame, and buyde vs a place, to dwell in. And he answered: goo. And one sayde: be content I praye the, and come with thy seruantes. And he answered: I will come, and so he went with them.

And when they came to Jorāne, they cutt downe wood. But it fortunēd, that as one was felling downe of a tre, the axe heed fel into the water. And he cryed, & sayde: Alas master, it was lent me. And the man of God sayde: Where fell it? And he shewed him the place. And he cutt downe a stycke, & cast it in thither, & immediatly the yrd dyd swymme. Therfore sayde he: take it vp. And he stretched out his hande, and toke it vp.

But the kyng of Siria warred agaynst Israel, & toke counsell with his seruantes, and sayde: In ponde secrete place shalbe my remainyng. And the man of God sent vnto the kyng of Israel, sayinge: Beware, that thou go not ouer to such a place, for there the Syrians are lurking. Therfore the kyng of Israel sent to the place which the man of God tolde him, and warned him of, and saved him selfe from it, not once nor twyse.

And the hert of the kyng of Siria was troubled for this thinge, and he called for his seruantes and sayde vnto them: wyl ye not shewe me, which of oure mē (betrayeth me) to the kyng of Israel? And one of his seruantes sayde: none my Lorde o kyng. But Elisa the prophet, that is in Israel, telleth the kyng of Israel, yea euen, the wordes þ thou speakest in thy preye chābre. He sayde: go, & spie where he is, that I maye sende and fet him. And one tolde him, sayinge: beholde, he is in Dohā. Therfore sent he thither hoxles and charettes, and a myghty hoste. And they came by nyght, & compassed þ citie about.

And when the seruānt of the mā of God rose vpearly to go out: Beholde, there was an host round about the towne with hoxles and charettes. And his seruānt sayde vnto him:

him: Alas master, what shall we do? he answered: feare not, for they that be with vs, are moo then they that be wyth them. And Elisa prayed and sayde: Lorde (I beseeche þ) open hys eyes, that he maye se. And the Lorde opened the eyes of the yonge man. And beholde, the mountayne was full of hoxles, and charettes of fyre rounde aboute Elisa. And when they came downe to hym, Elisa prayed vnto the Lorde, and sayde: Smyte thys people (I praye the) with * blindness. And he smote them with blindness, accordyng to the desyre of Elisa. And Elisa sayde vnto them this is not the waye, nether is this the towne: folowe me, and I wyl bringe you to the mā whom ye seke. But he led them to Samaria.

And it fortunēd, that when they were come to Samaria, Elisa sayde: Lorde, open their eyes that they maye se. And the Lorde opened their eyes, and they sawe. And beholde, they were in the myddes of Samaria. And the kyng of Israel sayde vnto Elisa, when he sawe them: My father, shall I smyte them? And he answered: Thou shalt not smyte them. But smyte those that thou hast taken with thyn awne swerde, and wth thyn awne bowe. But rather let bread and water befoze them, that they maye eate and drinke, and go to their master. And he prepared a great refecce for them. And when they had eaten and drōcke, he sent the a waye and they went to their master. And so the loudpoures of Syria came nomore into the lande of Israel.

¶ After thys it chaunced, that Benhadad kyng of Siria gathered all his hoste & wēt vp, and beleged Samaria. But there was a grete derth in Samaria: and beholde, they beleged it, vntill an Asses heed (was solde) for foure saore syluer pens, and the fourth part of a Cab of dones dange for fyue sicles. And as þ kyng of Israel was gonge vpo the wall, there cryed a womā vnto him sayinge: helpe, my Lorde o kyng. he sayd: yf þ Lord do not succoure the: wherwith can I helpe the? ¶ wth the barne, or wth the wyne presse? And the kyng sayde vnto her: what wilt þ? She answered: ponde womā sayde vnto me: byryng thy sonne, & we maye eate him to daye, and we wyl eate myne to morowe. * And so we dressed my sonne and dyd eate him. And I sayde to her the other daye: byryng thy sonne & we maye eate hym, and she hath byd her sonne. And it came to passe, that when the kyng hearde þ wordes of the woman, he rent his clothes, and went vp on the wall. And the people looked: and beholde he had a sack cloth vnder, vpon hys fleshe.

Then he sayde: * God do so & so to me, yf the heed of Elisa þ sonne of Saphat shall stāde on him this daye. But Elisa satt in his house

and the elders satt by him, & the kyng sent a man before him. But yet the messenger came to him, he sayde to the elders: haue ye not seue, howe that the sonne of this murthe-rar hath sent, to take a waye myne heed: be circumspect when the messenger cometh, and shut the doze, and holde him at the doze: is not the sounde of hys masters fete behinde him? Whyle he yet talked with the: 2 chorde þ messenger came downe vnto him, & sayde beholde, this euell is of þ Lorde, & what more shall I loke for of the Lorde=

The viij. Chapter.

¶ Elisa prophesyeth p troubles of bytallies and other thynges to Samaria. The Syrians runne awaye & haue no man folowynge them. The Lorde that wolde not beleue the wordes of Elisa is trod den to death.

When Elisa sayde: heare ye the word of the Lorde: thus sayth þ Lorde. * to morowe thys tyme shall a boushell of fyne floure be solde for a Sicle, and two boushelles of Barley for a Sycke in the gate of Samaria. Then a certayne Lorde, on whose hand the kyng leaned answered the man of God, and sayde: beholde, yf the Lorde wolde make wryndowes in heuen, myghte this sayinge come to passe? he sayde: Beholde, thou shalt se it wth thyn eyes, but shalt not eate therof.

And there were foure leperous men at þ entrynge in of þ gate. And they sayde one to another, why lytt we here, vntill we dye? ¶ If we saye: we will entre into the citie, beholde: the derth is in the cytie, and we shall dye therein. And yf we lytt here, we dye also. Howe therfore come, and let vs fall vpo the hoste of the Syrians: If they saue oure lyues we shall lyue: yf they kyl vs, then are we deed. And so they arose in the nyght, to go to the hoste of þ Syrians. And when they were come to the vtmost parte of the hoste of Siria: beholde, there was no man there.

¶ For the Lorde had made the hoste of the Syrians * to heare a noyse of charettes and a noyse of hoxles, & the noyse of a great hoste. In so moch þ they sayde one to another, lo, þ kyng of Israel hath byred agaynst vs þ kynges of the heethes, and the kynges of the Egepyans, to come vpo vs. Wherfore they arose and fled in þ nyght, and left their fetes their hoxles, and their Asses, and the felde which they had pychede en as it was, & fled for their lyues. And when these lippers came to the edge of the host, they wēt into a tent, & dyd eate, & dyneke, & caried thence syluer, & gold and raymēt, and went and bydd it: came agayne and entred into another tent, and caried thence also, and went and hidd it.

Then sayde one to another: We do not well thys daye, for as moch as it is a daye to byryng good tydings, & we holde oure peace yf we tarpe tyll þ daye lyght, some mischiffe wyl

wyll come vpon vs. Nowe therfore come, that we maye goo, and tell the kynges howe. And so they came, & called vnto the porter of the cytie, and tolde them sayinge: we came to the paultions of the Syrians: & se, there was no man there, neither voyce of man, but hoxses and Asse tye, and the tentes were, euen as they were wont to be.

And so the man called vnto the porters, & they tolde the kynges house within. And the kyng arose in the nyght, and sayde vnto his seruantes. I wyll shewe you now, what the Syrians haue done vnto vs. They knowe that we be hungrye, & therfore are they gone out of the paultions, to hyde them selues in the felde, sayinge: Wha they come out of the cytie, we shall catch them alyue, and get into the cytie. And one of his seruantes answered, and sayde. Let men take (I praye you) fyue of y^e hoxses that remayne, and are left in the multitude. Beholde they are euen as all the multitude of Israel that are left in y^e cytie: beholde (I saye) they are euen as all the multitude of y^e Israelites that are consumed, & we wyll sende, & se. They take therfore the hoxses of two charrettes, and the kyng sent after the hoste of the Syrians, sayinge: go, & se. And they went after them, euen vnto Jordan: and lo, all the waye was full of clothes and vesselles which the Syrians had cast from them in their haste.

And the messengers returned, and tolde the kyng. And the people went out, & spoyled the tentes of the Syrians. And so it came to passe, that a busshel of fyne flour was sold for a sycke, and two busshelles of barley for a sycke. * accordyng to the worde of the Lorde. And the kyng appointed y^e Lorde (on whose hand he leaned) to be at the gate. And y^e people trode vpon him in the gate, and he dyed, accordyng to the worde of the man of God which he sayde, when y^e kyng came downe to him. And so came the thyng to passe y^e the man of God had spoken to y^e kyng, sayinge: two busshelles of barley for a sycke, & a busshel of fyne flour for another, shalbe * to morowe this tyme in the gate of Samaria. Wher vnto that Lorde answered the mā of God, and sayde. Yee, and yf y^e Lorde made wyndowes in heauē myght it come to passe. And he sayde. Beholde, thou shalt se it with thyne eyes, & shalt not eate therof. And euen so chaunced it vnto him: for the people trod vpon him in the gate, and he dyed.

¶ The viij. Chapter.

¶ Elisa propheseth vnto the Sunamite y^e berth of hys p. 12. After y^e berth of Hazael raygned Hazael in Siria. Jehoia y^e sonne of Jehosaphat raygneth in Iuda. Edom falleth from Iuda, & Jehoiah succedeth Jehoia.

And spake * Elisa vnto the woman (whose sonne he had restored to lyf agayne) sayinge: vband go, thou and thyne house, & sojourne where-

soeuer thou canst, for y^e Lorde hath called for a derth, and the same shal come vpon y^e land seuen yeres. And the woman arose, and dyd after the sayinge of y^e man of God, and went both she and her household, & sojourned in the lande of the Philistines seuen yere. And at y^e seuen yeres ende, it fortuned, that the woman came agayne out of the lande of y^e Philistines, and went out to call vpon the kyng for her house and for her land. And the kyng talked with Gehazi the seruant of the man of God, sayinge: tell me I praye the all the great deedes that Elisa hath done: he tolde y^e kyng, howe he had restored a deed bodye to lyf agayne: but in the meane tyme y^e woman (whose sonne he had rayled vpon agayne) cryed to y^e kyng for her house & for her land. And Gehazi sayde: My Lorde & kyng, this is the woman, and this is her sonne whom Elisa rayled vpon agayne. And when y^e kyng asked the woman, she tolde hym. And so the kyng deliuered her a chābrelapne, sayinge: restore thou vnto her all that are hers, and all the frutes of the felde, sence the daye that she left the lande, vnto this tyme.

And * Elisa came to Damascus, & Benhadad the kyng of Siria was sycke. And one tolde him sayinge. The mā of God is come hither. And y^e kyng sayde vnto Hazael: * take a present in thine hāde, and goo mete the man of God, that thou mayest aske the Lorde by him, whether I shall recouer of this disease. And so Hazael wēt to mete him and toke the present with him, and of euery good thinge of Damascus, enū as moch as fourty Camels coude beare, and came & presented hym selfe before hym, and sayde: Thy sonne Benhadad kyng of Siria hath sent me to the, sayinge, shall I recouer of this dyscase?

And Elisa sayd vnto him: go & saye vnto him: thou shalt recouer, howbeit y^e Lorde hath thewed me, y^e he shall surely dye. And he looked asyde, and was ashamed, and y^e man of God wepte. And Hazael sayde: why wepeth my Lorde? he answered: for I knowe the euill thinges that thou shalt do vnto the chyldren of Israel: for their stronge cyties shalt thou sett on fyre, and their posige men shalt thou slei with y^e swerde & shalt dash out the braynes of their suckynge chyldren, & all to teare their women with chyldre.

But Hazael sayde: what is thy seruait, a dogge, that I shulde do this great thyng? And Elisa answered: the Lorde hath thewed me, that thou shalt be kyng of Siria. And so he departed from Elisa, & came to his master, which sayde to him. What sayde Elisa to the? he answered: he tolde me, that thou shuldest recouer. And on the morowe it fortuned, that he toke a thicke cloth, and dypt it in water, and spread it on his face, and he dyed, and Hazael raygned in his steade.

¶ The xij. Chapter.

¶ The xij. Chapter.
The fyfte yere of Jehoiam the sonne of Ahab kyng of Israel, Jehosaphat beyng also kyng of Iuda, Jehoia the sonne of Jehosaphat kyng of Iuda, begane to raygne. * xxxij. yere olde was he, when he beganne to raygne, and he raygned eynht yere in Ierusalem. And he walked in the wayes of the kynges of Israel, as they that were of y^e house of Ahab: for the daughter of Ahab was his wyfe, and he dyd euell in the syght of the Lorde. And y^e Lorde wolde not destroye Iuda, and that because of Dauid hys seruait, * as he promysed hym to geue hym all waye a lycht amonge hys chyldren.

* In those dayes Edom dyd wickedly whē he was vnder the hande of Iuda. For they made them a kyng of theyr awne. So Jehoiam went to zair, he and all his charrettes with hym. And he rose by nyght, and smote the Edomites, which compassed hym in, with the captaynes of hys charrettes, & the people fledd into theyr tentes. But Edom rebelled, so that he wold not be vnder the hāde of Iuda vnto this daye. And then Lobnab began to be disobedient euen that same tyme.

The rest of the wordes that cocerne Jo-ram and all that he dyd, are they not wyrtē in the boke of the chronicles of the kynges of Iuda: And Jo-ram rested with hys fathers, and was buryed belyde his fathers in the cite of Dauid. And * Ahaziah his sonne raygned in his steade. In the xij. yere of Jo-ram the sonne of Ahab kyng of Israel, dyd Ahaziah the sonne of Jehoia kyng of Iuda begynne to raygne. Two & twenty yere olde was Ahaziah when he begane to raygne, and he raygned one yere in Ierusalem, and hys mothers name was Athaliah the daughter of Omri kyng of Israel. But he walked in the waye of the house of Ahab, and dyd euell in the syght of the Lorde, euen as dyd the house of Ahab. For he was y^e sone in lawe of the house of Ahab.

And he went with Joia the sonne of Ahab to warre agaynst Hazael kyng of Siria, in Ramoth Gilead, & the Sirians wounded Jo-ram. And * kyng Jo-ram went back agayne to be healed in Ierusalem of the woundes which the Sirians had geue hym at Ramoth, when he fought agaynst Hazael kyng of Siria. And Ahaziah the sonne of Jeho-ram kyng of Iuda went downe to se Joia the sonne of Ahab in Ierusalem, because he was sycke there.

¶ The ix. Chapter.

¶ Jehu is made kyng of Israel, and killeth Jehoia the kyng therof, and Ahaziah, otherwyse called Jehoia, the kyng of Iuda also, and causeth Jezabel to be caste downe out of a wyndowe, and the dogges eate her.

And Elisa the prophete called one of the chyldren of the prophetes, & sayd vnto him: * gye vnto thy loynes, and take thys boxe of oyle in

thyne hande, and get the to Ramoth in Gilead. And when thou comest thither, loke where is Jehu the sonne of Jehosaphat, the sone of Nuni, and go to him, and make hym arysen vnto a secret chambze. Then take the boxe of oyle, and powze it on hys heed, and saye: thus sayth the Lorde: I haue anoynted the to be kyng ouer Israel. And then open the doze, and flee without any taryng. And so the seruait of the prophete gat him to Ramoth Gilead: and when he came in, beholde, the captaynes of the host were sittyng together. And he sayde: I haue an errand to y^e, o captayne. And Jehu sayde: vnto which of all ys? he sayde: to the, o captayne. And he arose, and went into the house.

And he powzed the oyle on hys heed, and sayde vnto hym: thus sayth the Lorde God of Israel: * I haue anoynted the to be kyng ouer the people of the Lorde, euen ouer Israel. Thou shalt smyte y^e house of Ahab thy master, that I maye aduēge the bloud of my seruantes the prophetes, and the bloude of all the seruantes of the Lorde, of the hande of Jezabel, for the whole house of Ahab shalbe destroyed, and * I wyll destroye from Ahab, euen hym y^e maketh water agaynst the wall, and hym that is presoned and forsaken in Israel: and I wyll make the house of Ahab lyke the house of Jeroboam the sonne of Nebat, and lyke the house of Baasa y^e sonne of Abia. And as for Jezabel * the dogges shal eate her in the felde of Jezrael, and ther shalbe none to burye her. And he opened the dore, and fledd.

Jehu came out to the seruantes of hys lozde, and one sayde vnto hym, is all well? wherfore came thys madd felowe to the? And he sayde vnto the: ye knowe what manner of man it is, and what hys comunicacyō is. They sayde vnto hym agayne: it is not so, tell vs. He sayde: thus and thus spake he to me, sayinge: Thus sayth the Lorde: I haue anoynted the to be kyng ouer Israel. Then they * belyde the horologe hasted, and toke euery man hys garment, and put it vnder hym, and blew with trompettes, sayinge: Jehu is kyng. And so, Jehu the sonne of Jehosaphat the sonne of Nuni conspyred agaynst Jo-ram. Jo-ram kepte Ramoth Gilead, he and all Israel because of Hazael kyng of Siria: and * kyng Jo-ram returned to be healed in Ierusalem, of the woundes which the Sirians had geuen him, when he fought with Hazael kyng of Siria.

And Jehu sayde: If it be poure myndes, then let no man departe and scape out of the cite, to go, & tell in Ierusalem. So Jehu gat vnto a charette, and wente to Ierusalem, where Jo-ram laye, & Ahaziah kyng of Iuda was come downe thither to se Joia. And

the watchman that stode on þe towre in Jer-
rael. spyed the company of Jehu as he came,
and sayde: I see a companye. And Jehozam
sayd: take an horsman, and sende to mete the,
that he maye aske whether it be peace. And
so there went one on horsbacke to mete him,
and sayde: thus sayth the kyng: is it peace?
and Jehu sayde: what hast thou to do with
peace: turne the behynde me. And the watch-
man tolde, sayinge: the messenger came to
them, but he cometh not agayne.

Then he sent out another on horsbacke,
which came to them, and sayde: thus sayth
the kyng: is it peace? Jehu answered: what
hast thou to do with peace: turne the behind
me. And the watchman tolde, sayinge: he ca-
me to them also, and cometh not agayne,
and the drynge is lyke the drynge of Je-
hu the sonne of Nimsi: for he drincketh the cha-
ret as he were madd. And Jehozam sayde:
make ready. And þe charret was made ready.
And Jehozam kyng of Israel, and Ahazia-
hu kyng of Juda went out ether of them in
hys charret agaynst Jehu, and met hym in þe
furlonge of Naboth þe Jezraelite. And it for-
tuned, that when Jehozam sawe Jehu, he
sayde: is it peace Jehu? he answered: What
peace shulde there be, so longe as þe whoredoms
of thy mother Jezabel, and her witchcraftes
are so great? And Jehozam turned his handes,
and fled, and sayde to Ahaziah: there is fal-
shed, o Ahaziah. And Jehu toke a bowe in
hys handes, and smote Jehozam betwene the
armes, & the arrowe went thorow his hert.

And he fell downe flatt in hys charret. Then
sayde Jehu to Sidkar a captayne: take him,
& cast him in the plat of the grounde of Na-
both the Jezraelite. For I remembre þe whan
I and þe roade together in a charret after A-
hab his father, þe Lorde layed this heuy bur-
the vpon hym. I haue sene yesterdape þe bloud
of Naboth, & the bloud of his sonnes, sayde
the Lorde: & I will quyte it the in this ground,
sayth the Lorde. Nowe therfore take him, &
cast hym in the plat of ground, accordyng to
the worde of the Lorde. But whē Ahaziah
the kyng of Juda sawe this, he fled by the
waye of the gardē house. And Jehu folowed
after hym, & layde: smyte him also in the cha-
ret: (and they smote hym) in hys charret. at þe go-
ynge vnto Gur by Jibleā, & he fled to Ma-
giddo, & ther dyed. And his seruantes caried
hym in a charret to Jerusalem, & buryed hym
there in his sepulchre, w his fathers, in þe cite
of David. And in the xi. yere of Joaz þe sonne
of Ahab, beganne Ahaziah to raygne ouer
Juda. And whē Jehu was come to Jezrahel

Jezabel hearde of it, & sarched her face,
& tired her heed, & looked out at a windowe.
And as Jehu entred at þe gate, she sayde: had
shunri peace which shue hys master? And he
lyft vpon his eyes to the windowe, and sayde:

who is of my syde, who? And ther looked out
to hym two of the chamberlaynes. And he
sayde: throwe her downe. So they threwe
her downe, and her bloude dashed towarde
the wall, & toward the horses, and he troade
her vnder fote.

And when he was come in, he dyd eate &
dryncke, & sayde: go & vset I praye you pon-
der cursed creature, and burye her: for she is
a kynges daughter. And so when they came
to burye her, they founde nomore of her then
the skulle, and the fete, and the palmes of her
handes. Wherfore they come agayne, & told
hym. And he sayde: this is the worde of the
Lorde, which he spake by the hande of his ser-
uaunt Elia the Thesbite, sayinge: * in the
felde of Jezrahel shall dogges eate the flesch
of Jezabel. And so þe carcas of Jezabel was
euen as donge vpon the earth, in the felde of
Jezrahel: so that no man myght saye: This
was Jezabel.

The x. Chapter.

Jehu causeth the xxx. sonnes of Ahab to be slayne
and after þe xij. of hys brethren. He synneth a meane
also to kyll all the prestes of Baal. After hys deeth,
hys sonne raygneth in hys steade.



Ahab had xxx. sonnes in Samaria. And
Jehu wrote letters, and sent to Samaria vnto þe rulers of Je-
rael, to the elders, and to them that
brought vpon Ahab's children, sayinge: nowe
whan this letter cometh to you, ye þe haue
with you your masters sonnes, ye haue with
you both charrettes and horses: a strong cite
haue ye also: and harness, loke which of your
masters sonnes is best and most mete, and let
hym on hys fathers seate, & and fyghe for
your Lorde's house. But they were excea-
dingly afrayde, & sayde: se, two kynges were
not able to stande before hym, how shall we
then be able to stande? And he that was go-
uerner of Ahab's house, and he that ruled the
cite, þe elders also, & þe tutors sent to Jehu,
sayinge: we are thy seruantes, & will do all þe
thys that thou shalt say: we will make no man kyng:
therfore do þe what semeth good in thine eyes.

Then he wrote another letter to the, say-
inge: If ye be myne, and will hearken vnto
my voyce, then take the heedes of the me that
are your masters sonnes, and come to me to
Jezrahel by to morowe this tyme. And the
kynges sonnes were lxx. persones, and they
were with the great men of the cite, which
brought them vpon. And when the letter came
to them, they toke the kynges chyldren, and
slue them, euen lxx. persones, & layed theyr
heedes in basnettes, and sent them to him to
Jezrahel. And there came a messenger, and
tolde hym, sayinge: they haue brought the
heedes of the kynges sonnes. And he sayde:
let them laye them on two heapes in the en-
terynge in of the gate, vntill the morynge.
And

And whā it was dape, he went out, and
stode, & sayde to all þe folke: ye be ryghteous.
Beholde, I conspired agaynst my master, and
slue him. But who slue all these? Lerne here,
þe ther shall fall vnto the erth nothyng of the
worde of þe Lorde, which he spake concering
the house of Ahab. For þe Lorde hath brought
to passe the thynges þe he spake: by þe hande
of his seruaut * Elia. And so Jehu slue all þe
remayned of the house of Ahab, in Jezrahel:
and all þe were great w him, & his kynfolkes
and his prestes, so þe he let nothyng of him re-
mayne. And he arose, & departed, & came to
Samaria. And whā Jehu was in the waye
to the house where the shepherdes dyd there
their shepe, he met w the brethren of Ahazia-
hu kyng of Juda, & sayde: what are ye? They
answered: the brethren of Ahaziah are we,
and go downe to salute þe chyldren of þe kyng
and of þe quene. And he sayde: take the alme.
Whā when they had taken them alme, they
slue them at the well which was by the house
where the shepe are chozen, euen two
and fourtye men, nether left he any of them.

And when he was departed thence, he met
w Jehonadab þe sonne of Rechab comynge
agaynst him. And he blessed him, & sayde
to hym: is thine hert ryght, as myne hert is
true w thine? And Jehonadab answered: yea
that it is, & (as it be sayth he) then geue me thine
hande. And whā he had geuen him his hand,
he toke him vnto him into þe charret, & sayde:
come w me, & se the zeale that I haue for the
Lorde: & so they made him ryde in hys charret.
And when he came to Samaria, he slue all þe
remayned vnto Ahab in Samaria, tyll he
had wypte him out, accordyng to the saying
of the Lorde which he spake to Elia.

And Jehu gathered all þe people together
and sayd vnto the: * Ahab serued Baal a ly-
tle. But Jehu shall serue hym more. Nowe
therfore call vnto me all þe prophetes of Ba-
al all soch as serue him, & all his prestes, and
let none be lackyng. For I haue a greate sa-
crifice to do to Baal: & therfore, whosocuer
is myssed, he shall not lyue. But Jehu dyd it
for a sutteltye, to the intēt that he might de-
stroye þe seruantes of Baal. And Jehu sayde:
Proclayme an holy conuocacyon for Baal,
and Jehu sent vnto all Israel. And all þe ser-
uantes of Baal came, þe ther was not a mā
lefte behynde that came not. And they came
into the house of Baal, & the house of Baal
was full from one ende to another.

And he sayde vnto hym that was the ke-
per of the vestrye, bringe forth garnētes for
all the seruantes of Baal. And he brought
them out garmentes. And when Jehu went
with Jehonadab the sonne of Rechab into þe
house of Baal, he sayde vnto the seruantes
of Baal: searche, and loke, that there be here
w you none of the seruantes of the Lorde,

but the seruantes of Baal only. And when
they wēt in to offer sacrifice & burnt offeringe:
Jehu appoynted lxxx. men without, & sayd:
If any of the me whom I haue brought vn-
der your handes, escape, he that letteth him
go, shall dye for hym.

And it fortunēd, þe as sone as he had made
an ende of offering the burnt sacrifice, Jehu
sayde to the men of warre, and to the captai-
nes: go in, and slepe them, let none come out.
And they smote them with the edge of the
sward. And the men of warre and the cap-
taines cast them out, and went vnto the ci-
tye of the temple of Baal, and fet the ymages
out of the temple of Baal, and burnt them.
And they brake the ymage of Baal, & oza-
ke the house of Baal, & made a drafft house of
it vnto this dape. And so Jehu destroyed
Baal out of Israel. But fro þe synnes of Je-
roboā the sonne of Nebat, which made Israel
to synne: Jehu departed not, nether from fo-
llowing of them: (nether forsoke he) * the golde
calues that were in Bethel and in Dan.

And the Lorde sayde vnto Jehu: because
thou hast done ryght well, in byrnyng to
passe the thyng that is ryght in myne eyes,
and hast done vnto the house of Ahab accor-
dyng to all thynges þe are in myne hert, ther-
fore shall * thy chyldren vnto the fourth ge-
neracyon syt on the seate of Israel. But Je-
hu cared not for this, to walke in the lawe of
the Lorde God of Israel with all his hert: for
he departed not from the synnes of Jeroboā,
which made Israel to synne.

And those dayes the Lorde began to cut
Israel short: * and hazael smote it in all þe
coastes of Israel, fro Jordan eastwarde: eue
all the land of Gilead, the Gadites, the Ru-
benites, and the þe were of Manasses, fro A-
roer vnto the ryuer of Arnon: euen Gilead &
Basan. The rest of the wordes þe concerne Je-
hu, & all þe he dyd, and all his power, are they
not witten in the boke of the Chronicles of
the kynges of Israel? And Jehu slept w hys
fathers, & they buryed him in Samaria, and
Jehoahaz his sonne raygned in hys steade.
And the tyme that Jehu raygned vpon Is-
rael in Samaria, is lxxviij. yeres.

The xj. Chapter.

Athalia putteth to deeth all the kynges sonnes
except Jehoiash þe sonne of Jehoiab, which is hit:
den and after her deeth is made kyng.



And Athalia the mother of Ahazia-
hu, when she sawe that her sonne
was deed, she arose, and destroyed
all the kynges seed. But Jehosaba
the daughter of kyng Joaz, and syster of
Ahaziah, toke Joas the sonne of Ahazia-
hu, and scale hym from amonge the kynges
sonnes that were slayne, & hid his nourse with
hym, out of a slepyng chābre, and hyd hym
from Athalia, that he was not slayne. And
he was with her hyd in the house of þe Lorde

vj. yere. And Athalia did raigne ouer y lade. And the vij. yere Jehoiada sent and fet y rulers ouer hundredes, w the captaynes, & the of the garde, and toke them to hym into the house of the Lorde, and made a bonde w the, and toke an othe of them in the house of the Lorde, and thewed them the kynges sonne. And he comaunded the, saying: thys is it y ye must do: one thyrde parte of you, whose dewty is to come on y Sabbath daye, shall kepe the watch of the kynges house. And another thyrde parte shall kepe the gate of Sur: and another thyrde parte shall kepe y gate, which is beynde them of the garde: and so shall y kepe the watche of the house of Messah, & two partes of you, that is, all that go out on the Sabbath daye, shall kepe the watche of the house of the Lorde about the kyng, and ye shall copasse the kyng rounde about, and euery ma shall haue his weapen in his hnde. And whosoeuer cometh with in the ranges, let hym be slayne. And se that ye be with the kyng as he goeth out and in.

*ii. Paralip.
xiii. a.

And the captaynes ouer y hundredes dyd, according to all thinges that y Jehoiada the preste comaunded: and they toke euery man hys me, that were to come in on y Sabbath daye with the that shuld go out on y Sabbath, and came to Jehoiada the preste. And to the captaynes ouer hundredes, dyd the preste geue kinge Dauids speares & myldes that were in the tēple. And they of the garde stode, & euery man had his weapen in hys hande rounde about the kyng, fro y ryght corner of the temple to the left, alonge by the altar and the tēple. And he brought out the kynges sonne, & put the crowne vpon him: & deliuered hym * & the witnesse, and made hym kyng, & anoynted hym. And they clapte their handes, and sayde: God saue the kyng.

*Deu. xxi. b
v.



*ii. pa. xlii. d

*And when Athalia heard the noyse of y rnyng of the people, she came to the people into the tēple of the Lorde. And when she looked, behold, the kyng stode by a pillar, as the manner was, and the syngers & the troyettes by the kyng, and all the people of the lande reioyced, and blew w troyettes. And Athalia rent hie clothes and cryed: treason, treason. But Jehoiada the preste commaunded the captaynes of the hundredes that had the

rule of the host, and sayd vnto the: haue her out without the tēple, y she maye be within the ranges, and y any folowe her, kyll hym with the swearde: for the preste had sayd the maye not be slayne in the house of the Lorde. And they layde hndes on her tyll she came in to the waye, by the which the hores went in to the kynges palace: & there was she slayne. D

*ii. pa. xlii. d

* And Jehoiada made a bonde betwene the Lorde and the kyng, and the people, that they shuld be the Lordes people, and also betwene the kyng and the people. And all the people of the lade wet into y house of Baal, and destroyed it, his altars also. & his ymagges brake they downe lustely, and slue Athalia the preste of Baal before the altars. And the preste set a watch ouer the house of the Lorde, and roke the rulers ouer hundredes, the captaynes & them of the garde, and all the people of the lande. And they brought the kyng from the house of the Lorde: and came by the waye of the gate of them of the garde to the kynges palace. And he sat hym downe on the seate of the kynges. And all the people of the lande reioyced, and the cytye was in quyet. And they slue Athalia w the swearde besyde the kynges palace. Seue yere olde was Jehoas, when he beganne to raigne.

The xiiij. Chapter.

Jehoas maketh prouision for the reparinge of the tēple, he is killed by tmo of hys seruantes, and Amaziabu raigneth in hys stede.



And he beganne to raigne in the vij. yere of Jhu. xl. yere raigned he in Jerusalem: & his mothers name was Zebiah of Beersaba. And he did y which was good in the syght of y Lorde, as longe as Jehoiada the preste enfourmed hym. But the hylaltars were not take awaye, for y people offered & burnt incense yet vpon the hylaltars. And Jehoas sayde to the prestes: all the syluer of dedicat thinges y be brought to the house of the Lorde in curraunt moneye, y is to saye, the money that euery man y is set at, and all the money y euery man with a willing hert geueth & bringeth into the house of the Lorde, let the prestes take it to the, euery ma of his aquaputauce, to repayre the broken places of the house, wheresoeuer any decaye is founde. And so it came to passe, that vnto the xliij. yere of king Jehoas, y prestes had mended nothing, that was decayed in y temple. Then kyng Jehoas called for Jehoiada the byshop, and the prestes, and sayde vnto the: why repayre ye not the broke places of the temple? Howe therfore, se that ye receaue nomore money of your aquaputauce, except ye deliuer it to repayre the temple withall. And the prestes consented to receaue nomore money of the people: except to repayre the decayed places of the temple.

But

But Jehoiada the preste toke a chest and bozred an hoale in the lyd of it, & set it besyde the altare on the ryght syde, as euery ma cometh into the temple of the Lorde. And the prestes y kepte the vessels, put therinall the money y was brought into the house of the Lorde. And it fortuned, that when they saw there was moche money in the chest, y kyng gescribe and the hye preste came, vp, and tolde the money that was founde in the house of the Lorde, and put it in to a bagg.

*ii. pa. xlii. d

And they gaue the money sealed into the hndes of the that executed the worcke, and that had the ouersyght of the house of the Lorde: and they brought it out to the carpenters and buylders (that wrought vpon the house of the Lorde) and to masons and hewers of stone: And they bought tymber and fre stone, to repayre the decay in the house of the Lorde, and to all that went out to mende the temple: howbeit there was not made for the house of the Lorde, bowlls of syluer, instrumentes of Musicke, basens, trompettes or any vessels of golde, or vessel of syluer, of the money that was brought in to the house of the Lorde: But they gaue that to the workemen, and repayed therewith the house of the Lorde. Moreover, they reckoned not wyth the men, into whose handes they deliuered that money to be bestowed on workemen: for they dyd their busynes saythfully. Howbeit trespase money and synne money was not brought in to the house of the Lorde, for it was the prestes.

*ii. pa. xlii. d

Then came Hazael kyng of Siria vp, and fought agaynst Seth and toke it, & Hazael set hys face to go vp to Jerusalem. And Jehoas kyng of Juda toke all the halowed thynges that Jehosaphat, Jehoram and Haziah his fathers kynges of Juda, had dedicated, and that he hym selfe had dedicated, and all the golde that was found in the treasures of the house of the Lorde and in the kynges house, and sent it to Hazael kyng of Siria: and so he departed from Jerusalem.

The remnaunt of the wordes that concerne Jehoas and all that he dyd, are they not wyttē in the boke of the Chronycles of the kynges of Juda: And hys awne seruantes arole, and wrought treason, and slue Jehoas in the house Hillo, whan he came downe to Silla. Jozabar the sonne of Semeth and Jehozabad the sonne of Somer hys seruantes, smote hym, & he dyed. And they buryed hym wyth his fathers in y ctye of Dauid. And Amaziabu hys sonne raigned in hys stede.

The xiiij. Chapter.

Jehoahaz the sonne of Jhu is deliuered into the handes of the Syryes, & dyeth. Joas hys sonne raigneth in hys stede. Elisa dyeth.



In the xliij. yere of Joas the sonne of Jehoahaz the sonne of Jhu beganne to raigne ouer Israel in Samaria seuentene yere. And he wrought that whych was euell in the syght of the Lorde, and followed the synnes of Jeroboam the sonne of Nebat whych made Israel to synne, and departed not ther fro. And the Lorde was angry wyth Israel, and deliuered them into the hand of Hazael kyng of Siria, and into the hande of Benhadad the sonne of Hazael all they dayes.

And Jehoahaz besought the Lorde, & the Lorde heard him. For he colozed the trouble of Israel, wher with the kyng of Siria troubled them. And the Lorde gaue Israel a deliuerer, so that they went out from vnder the subiecyon of the Syrias. And the chyldre of Israel dwelt in theyr tentes as before tyme. Neuerthelesse they departed not fro the synnes of the house of Jeroboam, whych made Israel synne, but walked i the. And there remained an Idols groue tyll also in Samaria. Neither dyd he leaue of the people to Jehoahaz, but fyfte horemē ten charctes, & ten thousand foremen * for the kyng of Siria destroyed them, and made them lyke theyr shed dust. The rest of the wordes that concerne Jehoahaz, and all that he dyd, and hys power, are they not wyttē in the boke of the Chronycles of the kynges of Israel: And Jehoahaz slepte wyth hys fathers, and they buryed hym in Samaria, and Joas his sonne raigned in hys stede. In the xxxviij. yere of Joas kyng of Juda, beganne Jehoas the sonne of Jehoahaz to raigne ouer Israel in Samaria syxtene yere, and dyd that whych is euell in the syght of the Lorde, and departed not from all the synnes of Jeroboam the sonne of Nebat, (that made Israel synne) for he walked therein.

*ii. pa. xlii. d

The remnaunt of the wordes that concerne Joas & all y he dyd, & hys power wher wyth he fought agaynst Amaziabu kyng of Juda are they not wyttē in the chronycle boke of the kynges of Israel: And Joas slepte with his fathers, and Jeroboam sat vpon his seate. And Joas was buried in Samaria amonge the kynges of Israel.

When Elisa was fallen speke of hys synnes (wher of he dyed) Joas the kyng of Israel came downe vnto hym, & wepte before him, & sayd: * O my father, my father, & the charct of Israel, & the horemē of the same. Elisa sayde vnto hym: take bowes & arrowes. And he toke vnto him bowes & arrowes. And he sayde to the kyng of Israel: put thine hnd vpo the bowe, & he put his hnde vpo it. And Elisa put his hndes vpo the kynges hndes, & sayde: open a window east ward: & whā he had opened it, Elisa sayde: spote, & he spote.

*iii. reg. ii. d

And

And he sayd: the arrowe of belth of the Lord: and the arrowe of helth agaynst Siria, for þu shalt smyte Siria in Apphek, tyll thou haue made an ende of them.

And he sayd: take þu arrowes: & he toke the. And he sayd vnto the kyng of Israel: smyte the ground: & he smote thyle and crested. And the man of God was angrie wth him, & sayd: þu shuldest haue smyte syue of syue tymes: & then thou haddest smytten Siria tyll thou haddest made an ende of them: where now þu shalt smyte Siria but thyle. And so Elia dyed and they buryed hym, & þe souldiers of the Moabites came into þe lād, the same yere. And it chaunced as some of them were buryenge a man, and spyed the souldiers, they cast the mā into the sepulchre of Elia. And whā the mā was rolled downe, and touched the body of Elia: he reuyued, and stode vpon hys fete.

But Hazael vnted Israel, all the dayes of Jehoahaz. And þe Lord had mercey on them & pitied the, & had respecte vnto the, because of his appointmēt made wth Abrahā, Israhel & Jacob, and wolde not destrepe the, nether cast he the from hym as yet. So Hazael the kyng of Siria dyed and Shadad his sonne raygned in his steade. And Jehoahaz þe sonne of Jehoahaz wte agayne, and toke out of the hāde of Shadad þe sonne of Hazael, the eyeres which he had taken awaye out of the hāde of Jehoahaz hys father, in warre: for thre tymes dyd Joas beate hym, and restored the eyeres vnto Israel agayne.

The xiiij. Chapter.

Amaziah the kyng of Iuda puteth to death the manquellers of his father, and after smyth Joas. Joas dyeth & Jeroboam hys sonne succedeth in hys rowme, & after hym raygneth zacharia. Amaziah is kyllid in Lachis, and Azaria raygneth in hys steade.

In the seconde yere of Joas sonne of Jehoahaz kyng of Israel raygned Amaziah the sonne of Joas kyng of Iuda: * he was xxv. yere olde when he began to raygne, and raygned xxx. yere in Jerusalem, & hys mothers name was Jehoaddan, of Jerusalem. And he dyd þe which is good in the syght of the Lord, yet not lyke Dauid his father:

but dyd accordynge to all thynges as Joas hys father dyd. Nether were the hyllaulters taken awaye: for as yet the people dyd sacrifice & burnt incense on the hyllaulters. And as sone as the kyngdome was setteled in hys hande: it came to passe, that he slue hys seruantes which had kyllid the kyng hys father. But the chyldren of those myrtherars he slue not, accordynge vnto it that is writte in the boke of the lawe of Moyses: where in the Lord commaunded, sayinge: * let not the fathers dye for the chyldren, nor let the chyldren be slayne for the fathers: But let euery mā be put to death for his awne synne.

* deca. xxiij. b. in the boke of the lawe of Moyses: where in the Lord commaunded, sayinge: * let not the fathers dye for the chyldren, nor let the chyldren be slayne for the fathers: But let euery mā be put to death for his awne synne.

he slue of Edom in the salt valeye * ten thousande, and toke the castell on the rock in the same battell, & called the name of it Joktheel vnto this daye.

Then Amaziah sent messengers to Jehoahaz the sonne of Jehoahaz sonne of Jehu kyng of Israel, sayinge: come, & let vs sece the other. And Jehoahaz the kyng of Israel sent to Amaziah kyng of Iuda, sayinge: * dyd not a thystle grow in libanon, sende to a Cedre tre that is in Libanon, sayinge: geue thy daughter to my sonne to wyfe: And the wyldc beaste that was in Libanon, wēt and troade downe the thistell. Thou hast smytte Edom, thyn hart hath made the proude: Enioye thys gloze, & tarpe at home. Why dost thou prouoke to mischene, & thou shuldest be ouerthrowen, and Iuda wyth the?

But Amaziah wolde not heare. And Jehoahaz kyng of Israel wēt up, and he and Amaziah kyng of Iuda sawe ether other at Bethsames whych is in Iuda. And Iuda was put to the worse before Israel, and they fled euery man to theyr tentes. And Jehoahaz kyng of Israel toke Amaziah kyng of Iuda, the sonne of Jehoahaz the sonne of Ahaziah, at Bethsames, and came to Jerusalem & brake downe the wall of Jerusalem from the gate of Ephraim to þe corner gate, foure hundred cubytes. And he toke all the golde and syluer and all the vesselles that were founde in the house of the Lord, & in the treasures of the kynges house, and the chyldren toke he to be hys wardes & returned to Samaria agayne.

The rest of the actes of Jehoahaz which he dyd, & hys power, and howe he fought with Amaziah kyng of Iuda, are they not writte in the Chronycle boke of the kynges of Israel: and Jehoahaz slepte with his fathers, and was buryed at Samaria, amonge the kynges of Israel: and Jeroboam hys sonne raygned in hys steade.

Amaziah the sonne of Joas kyng of Iuda, lyued after the deeth of Jehoahaz sonne of Jehoahaz kyng of Israel, fyftene yere. And the remnaunt of the wordes that concerne Amaziah, are they not wyrtten in the boke of the Chronycles of the kynges of Iuda: But they conspired treason agaynst hym in Jerusalem: and whā he fled to Lachis, they sent after hym to Lachis, and slue hym there. And they broughed hym on horsys, & he was buryed at Jerusalem wyth hys fathers in the ctye of Dauid. * And all the people of Iuda toke Azaria, whych was xvi. yere olde, and made hym kyng for hys father Amaziah. He buylt * Elath, and broughed it agayne to Iuda, after that the kyng was layde to rest wyth hys fathers.

In the xv. yere of Amaziah the sonne of Joas kyng of Iuda, was Jeroboam þe sonne of Joas

Joas made kyng ouer Israel in Samaria, and raygned xli. yere, and wrought þe which was euell in þe syght of þe Lord. Nether turned he awaye from all the synnes of Jeroboam the sonne of Nebat which made Israel to synne. He restored the coaste of Israel fro the enterynge of Hemath vnto the see of þe wilderness, according to the worde of the Lord God of Israel, which he spake by the hande of his seruant * Jona the sonne of Amithai the prophete, which was of Seth hephce. For the Lord sawe howe that the aspyceyon of Israel was excedynge bytter, in so moche that the presoned and the forsaken were at an ende. And ther was none to helpe Israel. And the Lord sayde not, that he wolde putt out the name of Israel from vnder heauen, but he helped the by the hande of Jeroboam the sonne of Joas.

The rest of the wordes þe concerne Jeroboam, and all that he dyd, and hys strength, which he executed in the warres, and howe he restored Damasco, and Hemath to Iuda in Israel, are not they wyrtten in the boke of the chronycles of the kynges of Israel: And Jeroboam slepte with hys fathers, even wth the kynges of Israel, and zacharia hys sonne raygned in hys steade.

The xxv. Chapter.
Azaria the kyng of Iuda becommeth a leper. Of Jotha, Shallum, Menahem, Pekahia, Aziah, Jotham, and Ahaz.

In the xxv. yere of Jeroboam kyng of Israel, beganne Azaria sonne of Amaziah kyng of Iuda to raygne. Syxtene yere olde was he when he was made kyng, and he raygned two and fyftene yere in Jerusalem, and hys mothers name was Jehoicihu of Jerusalem. And he dyd that which was ryght in the syght of the Lord, accordynge to all thynges as dyd hys father Amaziah: saue þe the hyllaulters, were not put awaye: for the people offered, and burned incense styll on the hyllaulters.

And the Lord smote the kyng, and he was a leper vnto þe dape of his deeth, * and dwelt in a seuerall house at libertye, and Jotha the kynges sonne gouerned the palace, and iudged the people of the lande. The reste of the wordes þe concerne Azaria and all þe dyd, are they not wyrtten in the boke of þe chronicles of the kynges of Iuda: And so Azaria slepte with his fathers, and they buryed hym with hys fathers in the ctye of Dauid, and Jotham hys sonne raygned in hys steade.

In the xxxviij. yere of Azaria kyng of Iuda dyd zacharia the sonne of Jeroboam raygne vpon Israel in Samaria. vi. monethes: and wrought þe which was euell in þe syght of the Lord, as dyd hys fathers: and turned not awaye from the synnes of Jeroboam the sonne of Nebat, which made Israel to synne. And Shallum the sonne of Jabez conspyred

against hym, & smote hym in the syght of the people, & kyllid hym, & raygned in his steade.

The rest of the wordes that concerne zacharia, beholde, they are wyrtten in the boke of the Chronycles of the kynges of Israel. Thys is also the worde of the Lord, which he spake vnto Jehu, sayinge: * thy sonnes shall syt on the seate of Israel in þe fourth generation after the. And it came so to passe.

Shallum the sonne of Jabez beganne to raygne in the xxxix. yere of Azaria kyng of Iuda: & he raygned a moneth in Samaria. For Menahem the sonne of Gadi went vp fro Thirza, & came to Samaria, & smote Shallum the sonne of Jabez in Samaria, & slue hym, & raygned in his steade. The rest of the wordes that concerne Shallum, & the treason which he conspyred, beholde, they are wyrtten in the boke of the chronycles of the kynges of Israel. The same tyme Menahem destroyed Thiphlah, & all þe were therein, & the coastes therof fro Cherzahi. And because they opened not to hym, he smote it, and rype vnto all their women with chylde.

The xxxix. yere of Azaria kyng of Iuda began Menahem the sonne of Gadi to raygne vpon Israel ten yere in Samaria. And he dyd euell in the syght of the Lord, & turned not awaye all his dayes fro the synne of Jeroboam the sonne of Nebat, which made Israel to synne. And whā the kyng of Assiria came vnto þe lād. And Menahem gaue whā a. talentes of syluer, that his hand might be with him and stablyshe the kyngdome in his hande. And Menahem made a proclamaciō for the money in Israel, that all men of substance shulde geue the kyng of Assiria fyfetye speles of syluer a pece. And so the kyng of Assiria turned back agayne, and tarped not there in the lande. The rest of the wordes þe concerne Menahem, and all that he dyd, are they not wyrtte in the boke of the chronicles of the kynges of Israel: And Menahem slepte with his fathers, & Pekahia hys sonne dyd in his steade succede hym in the kyngdome.

In the fyftieth yere of Azaria kyng of Iuda, beganne Pekahia the sonne of Menahem to raygne ouer Israel in Samaria two yere, & dyd that which was euell in the syght of the Lord: and lefte not of fro the synnes of Jeroboam the sonne of Nebat, which made Israel synne. But Pekah the sonne of Remaliahu, which was a captayne of his, conspyred agaynst hym, & smote hym in Samaria, even in the palace of the kynges house with Argob and Aris: and with him were fyfetye men of the Giladites: and he kyllid hym, and raygned in hys rowme. The rest of the wordes that concerne Pekahia, and all that he dyd, beholde, they are wyrtte in the boke of the chronicles of the kynges of Israel.

In the liij yere of Azaria kyng of Juda beganne Pekah the sonne of Remaliahu, to raygne ouer Israel in Samaria. xx. yere. & dyd enell in the syght of the Lorde, and turned not awaye fro the synnes of Jeroboam the sonne of Nebat, that made Israel synne. In the dayes of Pekah kyng of Israel, came Tiglath Pelesar kyng of Assyria, and toke Iion, Abel, Bethmaacha, Tanoah, Kedesh, Hazor, Gilad, Galile, and all the lande of Nephtali, & carryed the awaye to Assyria.

And Hosea sonne of Elia conspired treason agaynst Pekah the sonne of Remaliahu, and smote him, and slue him: and raygned in his steade in the xx. yere of Jotham the sonne of Azariah. The rest of the wordes y concerne Pekah and all that he dyd, behold, they are wyrtte in the boke of the chronycles of the kynges of Israel.

The seconde yere of Pekah the sonne of Remaliahu kyng of Israel, beganne Jotham the sonne of Azariah kyng of Juda to raygne. If yue and twentye yere olde was he when he began to raygne: and he raygned syxtene yere in Jerusalem. Hys mothers name was Jerusa the daughter of Zadok. And he dyd y which is ryght in the syght of the Lorde: enen accordyng to all as dyd his father Azariah, so dyd he. But the hyllalters were nott put awaye: for the people offered ad burnt incense tyll in the hyllalters: he buylt the hygher doore of the house of the Lord. The rest of the wordes that concerne Jotham, and all that he dyd, are they not wyrtte in the boke of the chronycles of the kynges of Juda. In those dayes the Lorde beganne to sende into Juda, Rezin the kyng of Siria, and Pekah the sonne of Remaliahu. And Jotham slepte w his fathers, and was buried w his fathers in the cite of David hys father, and Ahaz hys sonne raygned in his steade.

The. xvi. Chapter.

Ahaz kyng of Juda consecrateth hys sonne in syer, and hath manye battayles agaynst the kynges of Israel. In the steade of Ahaz raygneth Hezekiah hys sonne.



In the xviij. yere of Pekah sonne of Remaliahu kyng of Israel, Ahaz the sonne of Jotham kyng of Juda, beganne to raygne. Twentye yere olde was he, when he was made kyng:

and raygned syxtene yere in Jerusalem, and dyd not that which was ryght in the eyes of the Lorde hys God, lyke David hys father: But walked in the waye of the kynges of Israel, yre, and made hys sonne to go thowen the syer, after the abhominacyons of the heythen, whom the Lorde cast out before the chyldren of Israel. And he offered and burnt incense in the hyllalters, and on the hylls, and under every thicke tree. * Then Rezin kyng of Siria and Pekah sonne of Remaliahu kyng of Israel came vp to Jerusalem to syght. And they fought agaynst Ahaz, but could not overcome hym. At the same tyme Rezin kyng of Siria brought Tiglathagayne to Siria, and rydd the Jewes thence. And the Syrians came to Elath, and dwell therein vnto this daye.

So Ahaz sent messengers to Tiglath Peleser kyng of Assyria, sayinge: I am thy seruant and thy sonne, come vp and deliuer me out of the hande of the kynges of Siria, & out of the hande of the kyng of Israel, which ryse vp agaynst me. And Ahaz toke the siluer and the golde that was founde in y house of the Lorde, and in the treasures of y kinges house, and sent a rewarde to the kyng of Assyria. * And the kyng of Assyria consented vnto hym. For the kyng of Assyria wet vp agaynst Damasco. And when he had taken it, he carryed the people awaye to kyp, and slue Rezin.

And kyng Ahaz went to Damasco, to mete Tiglath Peleser kyng of Assyria. And when kyng Ahaz sawe an aulter that was at Damasco, he sent to ARIA the preste the paterne of the aulter, & the fastyon of it, and all the workmanthp therof. And ARIA the preste made an aulter in all poyntes lyke to the paterne which kyng Ahaz had sent from Damasco: enen so dyd ARIA the preste make it, agaynst kyng Ahaz came from Damasco. And so, when the kyng was come from Damasco, he sawe the aulter, and the kyng wet to it, & offered theron. And he burnt his burnt-offeringe, and hys meatofferinge, and powdered hys dypnckofferyng: and spynckled the bloude of hys peaceofferynges besyde y aulter, y was by y brasen aulter which was before the Lord, and set it wout the temple betwene the aulter and the temple of the Lord: and put it on the northsyde of the aulter.

And kyng Ahaz commaunded ARIA the preste, and sayde: vpon the greates aulter set on syer in the moynyng the burnt-offeringe, & in the euen the meatofferinge, and the kinges burnt sacrifice & his meatofferinge, with the burnt-offeryng of all the people of the lande, and their meatofferinge, & their dypnckofferynges: & powze therby, all the bloude of the sacrifice offerynges. But y brasen aulter will I come and se. And ARIA the preste dyd accordyng

to all thynges as kyng. Ahaz commaunded hym. * And kyng Ahaz brake the sydes of the botomes, and toke the lauer fro of them, and toke downe the Lauatoze fro of the brasen oren that were vnder it, & put it vpon a pavement of stones. And the veyle for the Sabbath (that they had made in the house) & the kynges entreye without turned he to the house of the Lorde, for feare of the kynges of Assyria. Thereste of the wordes y concerne Ahaz, what he dyd, are they not wyrtten in the boke of the Chronicles of the kynges of Juda: And Ahaz slepte with hys fathers, and was buried with hys fathers in the cite of David: and Hezekiah hys sonne raygned in hys steade.

The. xvii. Chapter.

Hosea kyng of Israel is taken. And he and all hys realme brought to the Assyrians.

In the xli. yere of Ahaz kyng of Juda, beganne Hosea the sonne of Elia to raygne in Samaria vpo Israel. ix. yere, and dyd y which was euill in the syght of the Lorde, but not as the kynges of Israel that were before him. And Salimanasar kyng of Assyria came vp agaynst him, and Hosea became hys seruant, and gaue hym presentes. And the kyng of Assyria founde treason in Hosea: for he had sent messengers to So, kyng of Egypte, and brought no presente vnto y kyng of Assyria, from yere to yere: and therfore the kyng of Assyria toke hym: and put hym in prysoun. * And then the kyng of Assyria came vp thowout all the lande, & gat vp agaynst Samaria, and brayged it thre yere. In y nyth yere of Hosea, the kyng of Assyria toke Samaria, and carryed Israel awaye vnto Assyria, and put them in Gala, in haboz by the ryuer of Goza, and in the cyties of the Medes. For it came to passe, that the chyldren of Israel synned agaynst the Lorde theyr God, which had brought them out of the lande of Egypt, from vnder the bande of Pharaon kyng of Egypte, and feared other Gods. And they walked in the ceremonies of the heythen, whom the Lorde cast out before the chyldren of Israel, & in the ceremonies which the kynges of Israel had made. And the chyldren of Israel went about to hyde those thynges that were not well, fro the Lorde theyr God. And they buylt them hyllalters in all theyr cyties, bothe in the towres where they kept watch, and also in the stroge towres. And they made the ymages and groues in every hye hyll, and under every thicke tre. And there they burnt incense in all the hyllalters, as dyd y heythen (who the Lorde carryed awaye before them) and wrought wycked thynges to angre y Lorde withall: for they serued most vile Idoles, wherof the Lorde had sayde vnto them.

* Ye shall do no soche thyng.

And the Lorde restified in Israel, and in Juda by all the prophetes and by all y leas, sayinge. * Turne fro youre wycked wayes, and kepe my commaundementes and my statutes, accordyng to all the lawe which I commaunded youre fathers, and which I sent to you by my seruantes the prophetes. * Notwithstandinge they wolde not heare: but rather hardened theyr neckes, lyke to y stubburnesse of their fathers that dyd not beleue in the Lorde their God. For they refused hys statutes, and hys appoyntment that he made with theyr fathers, & the witness (wherwith he witnessed vnto the) & they folowed vanitye, and became vayne, and went after the heythen that were rounde aboute the: concerning whom, the Lorde had charged the, that they shuld not do lyke the. But they left the commaundementes of the Lord theyr God, and made them Images of metall: euen two calves: and made Idole groues, & worshipped all the hoste of heauen, and serued Baal. * And they sacrificed theyr sonnes, & theyr daughters in fyre, and vsed witchcraft and enchauntementes: euen sellynge them selues to worke wyckednesse in the syght of the Lorde, and to angre hym.

And the Lorde was exceedinge wroth w Israel, and put them out of hys syght: that there was lefte but the trybe of Juda onely. Neuertheles, Juda also kept not the commaundementes of the Lorde theyr God, but walked in the ceremonies of Israel, which they made. And the Lorde cast vp all the seed of Israel, and vered them, and deliuered them into the handes of spoylers, vntill he had cast them out of hys syght. For Israel denyed them selues from the house of David, & made them a kyng, enen Jeroboam the sonne of Nebat. And Jeroboam drewe Israel awaye, that they shulde not folowe the Lorde: and made them synne a greates synne: for the chyldren of Israel walked in all the synnes of Jeroboam which he dyd, and departed not therfro, vntill the Lorde put Israel awaye out of hys syght, as he had sayde by all hys seruantes the prophetes. And so was Israel carryed awaye out of theyr awne lade to Assyria enen vnto this daye.

And the kyng of Assyria brought men from Babylon, from Cutha, from Aua, fro Hanath, and from Sepharuaim, and put the in the cyties of Samaria, in steade of y chyldren of Israel. And they possessed Samaria, and dwell in the cyties therof. And it fortuneth, that at the begynnyng of theyr dwellinge there, they feared not the Lorde. And y Lorde sent Lyons amonge them, which slue them. Wherfore, men sayde to the kyng of Assyria. The nacpions which thou hast traslated, & put in y cyties of Samaria, knowe I v not

not the lawe of the God of the lande, therfore he hath sent ypon them: and beholde they slape them, because they knowe not the maner of worshyping of y God of the lade.

Then the kyng of Assyria commaunded sayenge: carpe thether one or twayne of the prestes, whom ye brought thence, and let them go, and dwell there, and teache them y fastyon howe to serue the God of the cōtre. And then one of the prestes which they had carped theere came, and dwelt in Bethel, and taught them howe they shulde feare the Lorde. Howbeit euery nacyon made them Gods of theyr awne and put them in the houses of the hyllaulters which the Samaritans had made, euery nacyon in their cyties wher in they dwelt. The me of Babilō made Socoth Benoth: and the men of Cuth made Aregal: and the men of Hamath made Nima: The Tuites made Ribbaz, and Tharthak. And the Sepharuites burnt theyr chyldren in fyre for Azamelech and Anamelech, the Gods of Sepharuaim. And so they feared the Lorde, and made them prestes of the hyllaulters, which sacrificed for them in the houses of the hyllaulters. And so they feared the Lorde, and serued theyr awne Gods after the maner of the people, whom they carped thence.

And vnto this daye they do after the olde maner: and nether feare God, nether do after theyr ordinaunces and customes, and after the lawe and commaundement which the Lorde commaunded the chyldren of Jacob, who he called Israel. And the Lorde made an appoyntement wyth them, and charged them, sayenge: * feare none other Goddes, noz bowe youre selues to them, noz serue the noz sacrifice to the: but feare the Lord which brought you out of the lade of Egypte with greate power and a stretched out arme: hym feare, and to hym bowe, and to hym do sacrifice. The statutes, ordinaunces, lawe and commaundement which he wrote for you, se that ye be diligent to do for euermore, & feare not any other goddes. And the appoyntment that I haue made with you, se ye forget not and feare none other goddes: but the Lorde poure God ye shall feare, and he shall deliuer you out of the handes of all poure enemyes. Howbeit, they dyd not hearken, but dyd after theyr olde custome. And so these nacions feared the Lorde, and serued theyr ymages also: lyke as dyd theyr chyldren and theyr chyldrens chyldren. Euen as dyd theyr fathers, so do they vnto this daye.

The. xliii. Chapter.

Hezekia kyng of Iuda putteth downe the brazen serpent, and destroyeth the ydolles. Salmannazar kyngeth Israel to the Assyrians. The blasphemie of Sennacherib oz Sanherib.



In the thyrde yere of Hosa sonne of Ela kyng of Israel it came to passe, that Hezekia the sonne of Ahaz kyng of Iuda dyd raygne. * Twetye and fyue yere olde was he, when he beganne to raygne, and raygned. xlii. yere in Ierusalem. His mothers name also was Abi the daughter of zacharia, and he dyd y which is ryght in the syght of the Lorde accordyng to all as dyd Dauid hys father. * He put awaye the hyllaulters, and brake the ymages and cut downe the groues, and all to brake the * brazen serpent that Hosa had made: for vnto those dayes the chyldren of Israel dyd burne sacrifice to it, & he called it Nehustan. He trusted in the Lorde God of Israel, so that after hym was none lyke him amonge all the kynges of Iuda, nether were there anye soche before hym. For he claued to the Lorde, and departed not from hym, but kepte hys commaundementes, which the Lorde commaunded Moyses. And the Lorde was with hym: so y he prospered in all thynges which he toke in hande. And he rebelled agaynst the kyng of Assyria, and serued him not. He smote the Philistines euen vnto Gaza and y coastes therof, & both castels where they kepte watches and stronge cyties.

* And in the fourth yere of kyng Hezekia, (which was the seuenth yere of Hosa sonne of Ela kyng of Israel) it fortuned, that Salmannazar kyng of Assyria came vpagaynst Samaria, & beleged it. And after thre yeres they toke it euen in the syxte yere of Hezekia: that is to saye, y nyth yere of Hosa kyng of Israel. And Samaria was wonne. And the kyng of Assyria, dyd carue awaye Israel vnto Assyria, and put them in Halah and in Habor by the ryuer of Gozan, and in the cyties of the Medes: because they wolde not hearken vnto the voyce of the Lorde theyr God: but transgressed hys appoyntment, and all that Moyses the seruaunt of the Lord commaunded, & wolde nether heare them noz do them.

* Therfore in the. liiii. yere of kyng Hezekia dyd Sennacherib kyng of Assyria come vpagaynst all the stronge cyties of Iuda, and toke them. And Hezekia kyng of Iuda sent to the kyng of Assyria to Lachis, sayyng: I haue offended: departe from me, and

me, and all y thou puttest on me, that will I beare. And the kyng of Assyria appoynted vnto Hezekia kyng of Iuda thre hundred talentes of syluer, & thretye talentes of gold. * And Hezekia gaue him all the syluer that was fonde in the house of the Lorde, & in the treasures of the kynges house. At the same creason dyd Hezekia rent of the doores of the temple of the Lorde & the pillers (whyche the sayde Hezekia kyng of Iuda had covered ouer) & gaue the to the kyng of Assyria.

And the kyng of Assyria sent Tharthan and Rablaris and Rablake from Lachis to kyng Hezekia with a great hoste agaynst Ierusalem. And they went vp, and came to Ierusalem, & gat them vp, & stode by the cōduyte of the vpper pole which is in y wape of the fullers felde. And whan they had called to the kyng, there came out to them, * Eliakim y sonne of Elia which was steward of housholde, and Sobna the scribe, & Joah the sonne of Asaph, the recorder. And Rablake sayde vnto them: Tell ye Hezekia I praye you: thus sayth the great kyng, eue the kyng of Assyria: What confidence is this y thou hast? Wilt thou speake soche a lyght worde in dede? By cōsell and powre I will be ready to make warre. On who then dost thou trust, that thou rebellest agaynst me? * Dost thou truste to the staffe of this broken reede Egypte, on which yf a mā leane, it will go into his hande, and pearce it. Euen so is Pharaos kyng of Egypte vnto all that trust on him. * If ye saye vnto me, we trust in the Lorde oure God: Is not that he whose hyllaulters and his other aulters, Hezekia hath put downe, and hath sayde to Iuda & Ierusalem, ye shall worshyppe before this aultre here in Ierusalem.

Nowe therfore deliuer wardes to my Lorde y kyng of Assyria, that ye rebell not, & I will deliuer the two thousande horses, yf thou be able to sett ryders vpon the: Why thynkest thou scozne at the presence of one of the leest dukes of my masters seruantes, & trustest to Egypte for charettres and horsme? Moreover, am I come now without y brydginge of the Lorde to this place, to destroye the Lorde sayde to me: go vp to this lade, and destroye it. And Eliakim the sonne of Helkia & Sobna, & Joah sayde vnto Rablake: speake (I praye the) to thy seruantes in the Assyrians language, for we vnderstande it: & talke not w vs in the Jewes tonge, in the eares of this people that are on y wall. And Rablake sayde vnto them: hath my master sent me to thy master and to y, to speake these wordes? hath he not sent me because of the men which sytt on the wall, y they maye eate their awne donge, & dryncke their awne piss with you?

And so Rablake stode, and cryed with a

lowde voyce in the Jewes language, and spake sayyng: heare the sayyng of the great kyng of Assyria. Thus sayth the kyng: let not Hezekia begyle you, for he shall not be able to deliuer you out of myne hāde: nether let Hezekia make you to trust in the Lorde, sayyng: y Lorde shall surely deliuer vs, and this cytie shall not be geuen ouer into y hāde of the kyng of Assyria. Herken not vnto Hezekia, for thus sayth the kyng of Assyria.

Deale kindly with me, & come out to me. And then eate euery man of his awne vyne, and of his awne figge tree, & dryncke euery mā of the water of his awne well, & yll I come, and sett you to as good a lande as youres is: a lande of corne and wyne, a lande of bread and vyneyardes, a lande of oyle, of olyue trees, and of hony: that ye maye lyue, and not dye. And herken not vnto Hezekia, for he begyleth you, sayyng: the Lorde shall deliuer vs. * hath euery one of the Gods of the nacions deliuered his lande, out of the hande of the kyng of Assyria? where is the God of Hamath, & of Arphad? and where is the God of Sepharuaim, Hena & Iua? dyd they deliuer Samaria out of myne hande, & what God is it amonge all the goddes of the nacions, that hath deliuered his lande out of myne hande. Shall the Lorde deliuer Ierusalem out of myne hande?

But they y were of the people helde their peace, and answered not him a worde: for y kyng had comaunded, sayyng: answer him not. Then Eliakim which was the steward of housholde, and Sobna y scribe, and Joah the sonne of Asaph the recorder, came to Hezekia with their clothes rent, and tolde him the wordes of Rablake.

The. xlii. Chapter.

The Angell of y Lorde killeth an hosted foure thowse and fyue thousande men of the Assyrians. Sennacherib is killeth of his awne fowles.

It came to passe, y when kyng Hezekia hearde it, he rent hys clothes, and put on sacke, and came into the * house of the Lorde, and sent Eliakim which was y steward of housholde, and Sobna the scribe, & the elders of y prestes clothed in sacke, to Asaph the prophete the sonne of Amos. And they sayde vnto him, thus sayth Hezekia: this daye is a daye of tribulacion and of rebuke and blasphemie. For the chyldren are come to the byrth, and there is no strenght to be deliuered. Paraventure the Lorde thy God will heare all the wordes of Rablake, who the kyng of Assyria his master hath sent, to rayle on the lyuyng God, and to rebuke him with wordes, which the Lorde thy God hath hearde: And lyfte thou vp thy prayer for the remnant that are lefte. So the seruantes of kyng Hezekia came to Asaph: And

Isaie sayd vnto them: So shall ye save to pource master: Thus sayth the Lorde: be not afrayde of þe wordes which thou hast heard, with which the younge men of the kyng of Assyria haue rayled on me. Beholde, I will put him in another mynde, and he shall heare thydinges, and so returne to his awne lande:

* And I will bringe to passe, þe shall fall vpon the swerde * euen in his awne lande.

And Rabfalech went backe agayne, and founde þe kyng of Assyria fyghting agaynst Libna: for he had hearde, howe that he was departed fro Lachis. And whē he hearde men saye of Tirhaka kyng of þe blacke Moyses: Beholde, he is come out to fyght agaynst þe, he departed, & sent messengers vnto hezekia sayinge. Thus speake to hezekia kyng of Iuda, sayinge: let not thy God disceane þe, in who þe trustest, sayinge: Jerusalem shall not be deliuered into the hande of the kyng of Assyria. Beholde, thou hast heard, what the kynges of Assyria haue done to all landes, howe they haue utterly destroyed the. And shalt thou escape? haue the Gods of the hethen deliuered the, which myne an-
fettes haue destroyed: As Gozan, & Haran, Rezech, & the chyldren of Eden which were in Withlazar: where is þe kyng of Hamath, and the kyng of Arphad, the kyng of the cy- tie of Sepharuaim, & of Hena & Iua?

So hezekia receaued the letter of þe hande of the messengers, and redd it: And hezekia went vp into the house of the Lorde, & layde it abroade before the Lorde. And hezekia prayed before the Lorde, and sayde: O Lord God of Israel, which dwellest betwene the Cherubs, þat art God alone ouer all the kyng- domes of the erth, thou hast made heauen & earth, howe downe thine care, & heare: Open Lorde thine eyes (I beseeche the) & se: and heare the wordes of Sennacherib which hath sent thys man to rayle on the lypunge God. Of a truthe Lorde, the kinges of Assy- ria haue destroyed nacys and their landes, and haue sett fyre on their Gods. For they were no Gods, but the worcke of the handes of man: euen of wood & stone. And they de- stroyed them. Nowe therfore, O Lorde oure

God, I beseeche the, saue thou vs out of hys hāde, þe all the kyngdomes of the earth maye knowe, that thou onely art the Lorde God. And I say the sonne of Amoz sent to heze- kia, sayinge: thus sayth the Lorde God of Is- rael: þe which thou hast prayed me, concerninge Sennacherib kyng of Assyria, I haue hearde it. This is therfore the worde that þe

Lorde hath sayde of him: þe virgin enē the daughter of Sion hath despyled the, and laughed the to scoone (o þe kyng of Assyria) the daughter of Jerusalem hath shaken her head at the. * Whom hast thou rayled on, & whom hast thou blasphemed? Agaynst who

hast thou exalted thy voyce, and lysted by thine eyes to hys. Euen agaynst the holy of Israel. By the hande of thy messengers thou hast rayled on the Lorde and sayde: is the multitude of my charettes I am come by to the toppes of the mountaynes, euen alonge by the sydes of Libanon, and I will cut downe the hye Cedar trees and the lustie fyre trees therof: and I will go into the lod- ging of his nest, & into þe wood of his playne. I haue digged & droncke straunge waters, and in the steppe of my goynge will I drye all the water poles that are beleaged.

Hast thou not hearde, howe I haue ordy- ned such a thynge a great while ago, & ha- ue prepared it fro þe begynninge? And shall I not nowe bringe it forth, þe it maye destroye, and to bringe stronge cyties into wast hea- pes of stones? And þe inhabitants of the shalbe of lytle power, & saynt herted, and confoun- ded, and shalbe lyke the grasle of the felde, or grene herbe, or as þe eye on the toppes of the houses: or as þe corne þis vntripe, & smyt- ten w blastyng. I knowe thy dwellinge, thy commynge out, and thy goynge in, & thy fure agaynst me. And because þe ragest agaynst me, and thynkest thy selfe so bleisid: this is come vp vnto myne eares, & I will put my holie in thy nastreis, and my bytt in thy lypres, and will bringe the backe agayne, the same waye thou camest.

And this shalbe a sygne vnto the (O he- zekia) þe shall eate this pere of soch thynges as growe of them selues, and the next yere soch as come vp of those that dyd growe of their awne accorde. And the thirde yere sowe ye and reape, plant vyneyardes and eate the frutes therof. And if that is escaped & lefte, of þe daughter of Iuda, shall yet agayne take rotynge downe warde and beare frute vp- warde. For out of Ierusalem shall go a rem- nant, and a nombre that shall escape out of mount Sion: the zeile of the Lorde of hostes shall bringe thys thyng to passe.

Wherfore, thus sayth þe Lorde, concerninge the kyng of Assyria: he shall not come to this cytie, nor shote an arrowe into it, nor come before it with wilde, nor cast bancke agaynst it: but shall go backe agayne the waye he ca- me, & shall not come into this cytie sayeth the Lorde. For I will defende this cytie, to saue it, for myne awne sake, and for Dauid my seruantes sake.

And so it came to passe that the selfe same nyght þe angell of the Lorde wet out & smote in the hoste of the Assyrians an hundred foure skore and fyue thousande. And when þe rem- nant were vp erlye in the mornynge: they sawe, they were all deed coarles. * And so Sennacherib kyng of Assyria auoyded and departed, and went agayne, & dwelt at Ri- niue. And it fortunēd, þe as he was in a temple worshyping

worshyping Nisroch hys God, Adrame- lech & Sarelar his awne sonnes smote hym with the swerde. And they escaped into the lande of Armenia, and Asarhaddon hys son- ne raygned in his steade.

The xx. Chapter.

Hezekia is speke, and receaueth the sygne of his health. He receaueth rewardes of Berodach, and is repheued of Isay because he shewed hym the treasure. He dyeth and Manasse hys sonne raygneth in hys steade.

About that tyme * was hezekia sycke vnto þe deeth. And the pro- phete Isay þe sonne of Amoz ca- me to him, and sayde vnto hym. Thus sayth þe Lorde: * put thy- ne houtholde in an ordre, for thou shalt die, and not lyue. And hezekia turned his face to the wall, & prayed vnto the Lorde, sayinge: I beseeche the nowe, O Lorde, remēbre howe I haue walked before the in truthe and with a perfecte herte, and haue done that which is good in thy syght, and hezekia wepte sore.

And it fortunēd that * afore Isay was gone out into the myddle of the courte, the worde of þe Lorde came to him, sayinge: tur- ne agayne, and tell hezekia the captayne of my people: Thus sayth þe Lorde God of Da- uid thy father: I haue herde thy prayer, and sene thy teares. And beholde, I will heale þe, so that on the thyrde daye thou shalt go vp into the house of the Lorde. And I will adde vnto thy dayes yet fyfene yere, and will de- lyuer the and this cytie out of the hāde of the kyng of Assyria, and will defende thys cy- tie for myne awne sake, and for Dauid my seruantes sake. And Isay sayde. Take a lo- pe of fygges. And they toke and layed it on the soze, and he recovered.

And hezekia sayde vnto Isay. what shalbe the sygne, that the Lorde will heale me, and that I shall go vp into the house of the Lorde the thyrde daye? Isay answered: thys sygne shalt thou haue of the Lorde, that the Lorde will do that he hath spoken. * Shall the sha- dowe go forwarde ten degrees, or go backe agayne ten degrees? hezekia answered: it is a lyght thyng for the shadowe to go downe ten degrees. * (neither is that my desyre) but yf the shadowe go backwarde ten degrees, it is no lyght thyng. And Isay the prophete called vnto the Lorde, * and he brought the sha- dowe ten degrees backwarde by which it had gone downe in the dyall of Abaz.

* The same reason Berodach Baladan the sonne of Baladā kyng of Babilon sent letters ad a present vnto hezekia, for he had hearde, howe that hezekia was sycke. And hezekia was glad of them, and shewed them all hys treasure house syluer, golde, odoures, precious opyntmente, all the house of hys ar- moye, and all that was founde in hys trea- sures: there was nothyng in hys house, & in all his realme, that hezekia shewed the not.

And Isay the prophete came vnto kyng D hezekia, and sayde vnto hym. What sayed these men, and from whēce came they to the? And hezekia sayde: they be come from a far- re countree, euen from Babilon. And he say- de agayne: what haue they sene in thy house? hezekia answered: all the thynges that are in my house haue they sene: there is nothyng amōge my treasures, that I haue not shewed them. And Isay sayde vnto hezekia: heare the worde of the Lorde: Beholde, the dayes come, that all that is in thy house, and what soeuer thy father haue layde vp in store vnto thys daye * shalbe caried into Babilon, and nothyng shal be left sayth the Lorde. And of thy sonnes (that shall procede oute of the, and which thou shalt begette) shall they take awaye, and they shalbe chambre- lains in the palayce of the kyng of Babilon. And hezekia sayde vnto Isay: wellcome be the worde of the Lorde which thou hast spo- ken: And he sayde: shall ther not be peace and truthe in my dayes?

The remnant of the wordes that con- cerne hezekia, and all hys power, and howe he made a pole and a conduyte, and brought water into the cytie, are they not written in the boke of the Chronicles of the kynges of Iuda: * And hezekia slepe to his fathers, * and Manasse hys sonne raygned in hys steade.

The xxi. Chapter.

Manasse restoreth agayne the Idolles and after dyeth, in whose steade his sonne Acaze- deth, which is killed of hys awne seruantes. After hym raygneth Saphthul Josia, whom we ble to call Josias, or Josiah.

Manasse * was twelue yere olde, when he beganne to raygne and raygned fyfty & fyue yere in Jeru- salem: hys mothers name also was hephziba. And he dyd euill in the syght of the Lorde, euen after the abhorma- nacyons of the hethen whom the * Lorde cast out before the chyldren of Israel. For he went and buyt vp the hyllaulters, * which hezekia hys father had destroyed. And he reared vp auters for Baal, and made Idoll groues: as dyd Ahab kyng of Israel, and worshypped all the hoste of heauen, and ser- ued them. And he buyt auters in the house of the Lorde, of which the Lorde sayde: * in Ierusalem will I put my name. And he buyt auters for all the host of heauen, euen in two courtres of the house of the Lorde. * And he offered hys sonnes in fyre, and gaue hede vnto witchcraft and socery, and mayntened workers with spretes, and tellers of fortun- es: and brought moche wyckednesse in the syght of the Lorde to angre hym.

And he put an ymage of a grone (that he had made) euen in the temple, of which the Lorde had sayde to Dauid and to Salomon hys sonne, * in thys house and in Ierusalem (which

* Isa. xlv. 1.
* Jer. xlv. 1.

* Jer. xlv. 1.

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* Jer. xlv. 1.

(which I haue chosen out of all trybes of Israel) wyll I put my name for euer. Neither will I make the fete of Israel more any more out of the lande, which I gaue theyr fathers: so that they wyll obserue and do all that I haue commaunded them, and accordyng to all the lawe that my seruauit Moses commaunded them. But they hekened not: and Manasse ledde them out of the waye to do more wyckedlye then dyd the hethen people, whom the Lord destroyed befoze the chyldren of Israel.

And the Lord spake by his seruantes y prophetes, sayinge: because Manasse kyng of Iuda hath done soche abhominacions, and hath wrought more wyckedlye then all that the Amozites, which were befoze hym dyd: & hath made Iuda synne also with hys Idoles. Therefore thus sayth the Lord God of Israel. * Beholde, I wyll byynge soche euell vpon Ierusalem and Iuda, that whoso heareth of it both his eares shall tynge. And I wyll stretch ouer Ierusalem & the squaryng lyne of Samaria, and the plommet of the house of Ihab. And I wyll wyppen out Ierusalem, as a mā wyppeth a dishe, and when he hath wypped it, turneth it vpon the face downe. And I wyll leaue the remnant of myne inheritance, and deliuer them into the hande of theyr enemies, and they shall be robbed and spoiled of all their aduersaries: euen because they haue done euell in my syght, & haue angered me, fence the tyme theyr fathers came out of Egypte vnto this daye.

And Manasse shedd innocent bloude exceedinglye moche, tyll he replenished Ierusalem from corner to corner, besyde hys synne wherwith he made Iuda to synne, and to do euell in the syght of the Lord.

The rest of the wordes y concerne Manasse, and all that he dyd, and hys synne that he spured, are they not written in the boke of the chronicles of the kynges of Iuda? And Manasse slepte with hys fathers, and was buried in his awne house, euell in the garden of Aza: & Amon his sonne raygned in hys steade.

* Amon was. xxi. yere olde whē he beganne to raygne, and he raygned two yere in Ierusalem. Hys mothers name also was Hielemech the daughter of Harum of Iotba. And he did euell in the syght of the Lord (as his father Manasse dyd), and walked in all the waye y his father walked in: & serued the ydoles y his father serued, & worshypped the. And he forsoke the Lord God of hys fathers, & walked not in the waye of the Lord.

And the seruantes of Amon conspyred agaynst hym, and slue the kyng in hys awne house. And the people of the lande slue all the that had conspyred agaynst kyng Amon, & the people made Josia hys sonne kyng, in hys steade. The rest of the wordes that con-

cerne Amon, what thynges he dyd, are they not wyrtten in the boke of the chronicles of the kynges of Iuda? And they buried hym in hys sepulchre, in the garden of Aza: & Josia hys sonne raygned in hys steade.

The. xxi. Chapter.

After Josiah hearde of the boke of the lawe that was founde in the temple, he sendeth to Eldah the prophete for counsell.



Josia was * eght yere olde when he beganne to raygne, and he raygned. xxi. yere in Ierusalem. Hys mothers name also was Jedida the daughter of Adaia of Boscath. He dyd that which is ryght in the syght of the Lord, and walked in all the wayes of Dauid his father, and bowed nether to the ryght hande or to the left.

* And it came to passe, that in the. xviii. yere of the raygne of kyng Josia, y kyng sent Saphan the sonne of Azalia the sonne of Meshai the scribe, to the house of the Lord, sayenge: * go vnto Helkia y hye Priest, that he maye somme y spuer which is brought into the house of the Lord, which the keepers of y porche haue gathered of the people, and let them deliuer it into the hande of them that do the worke, and that haue the ouerlyght of the house of the Lord: and let them geue it to them that worke in the house of the Lord (to repaie the decayed places of the temple,) euen vnto carpenters & masons, and workers vpon the walles, and for to bye tymbre and fre stone to repaie the temple. Howbeit, let no rekonynge be made with the of the monye that is deliuered into their hande, for their vse is to deale faithfully.

* And Helkia the hye preste sayd vnto Saphan the scribe: I haue founde the boke of the lawe in the house of the Lord, and Helkia gaue the boke to Saphan, and he red it. And Saphan the scribe came to the kyng, and brought him worde agayne, and sayde: thy seruantes haue bestowed y monye (that was founde in the temple) & haue deliuered it vnto them that do the worke, & that haue the ouerlyght of the house of the Lord. And Saphan the scribe shewed the kyng, sayenge: Helkia the preste hath deliuered me a boke. And Saphan red in it befoze the kyng.

And it fortuned, y when the kyng had hearde y wordes of the boke of the lawe, he rent his clothes. And the kyng commaunded Helkia the Priest, & Ahikam y sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, and Ashbia a seruauit of the kynges, sayenge: * go ye and enquire of the Lord for me and for the people, and for all Iuda, concernynge the wordes of this boke that is founde. For great is the wrath of the Lord that is kindled agaynst vs, because

cause oure fathers haue not hekened vnto the wordes of this boke, to do accordyng vnto all that which is wyrtten therein for vs.

So Helkia the hye preste and Ahikam, Achbor, and Saphan, and Ashbia went vnto Hulda the prophetesse the wyfe of Sullā the sonne of Chikna the sonne of Harham keeper of the wardrope: whyche prophetesse dwelt in Ierusalem in the house of the doctrine, and they commoned with her. And she answered them: thus sayth the Lord God of Israel. Tell the man that sent you to me: thus sayth the Lord: beholde, I wyll byynge euell vpon this place, and on the inhabitants therof. (eue all the wordes of the boke which the kyng of Iuda hath red) because they haue forsaken me, and haue burnt incense vnto other Gods, to angre me with all the workes of theyr handes: My wrath also shall be kindled agaynst this place, and shall not be quenched.

But to the kyng of Iuda (which sent you to aske counsell of the Lord,) so shall ye saye: thus sayth the Lord God of Israel as touchynge the wordes which ye haue heard: Because thyne herte dyd melt, and because thou hast humbled thy selfe befoze me the Lord, when y heardest what I spake agaynst this place, and agaynst the inhabitants of the same (howe that they shulde be destroyed and accursed:) and hast rent thy clothes and wepte befoze me: of that also haue I hearde, sayth the Lord. Beholde therefore, I wyll reueale the vnto thy fathers, and thou shalt be put into thy grane in peace, and thyne eyes shall not se all the euell, which I wyll bringe vpon this place. And they brought the kyng worde agayne.

The. xxiii. Chapter.

Josia readeth Deuteronomie befoze the people. He putteth downe the ydoles, after he had killed the prelates therof. He kepeth passouer. He was killed in ageddo, and hys sonne Jehoahaz raygned in hys steade. After he was taken, hys sonne Jehoahaz was made kyng.

And then * the kyng sent, and there gathered vnto hym all the elders of Iuda and of Ierusalem. And the kyng went vnto the house of the Lord, with all the men of Iuda and all the inhabitours of Ierusalem, with the prelates, and prophetes and all the people both small and greate. And he red in the eares of them * all the wordes of the boke of the couenant, which was founde in the house of the Lord. And the kyng stode by a pyler * and made a conuauent befoze the Lord, that they shulde walke after the Lord, and kepe his commaundmentes, hys wytnesses, & hys statutes with all theyr herte, and all theyr soule, and make good the wordes of the sayde appoyntment that were wyrtten in the sayde boke. And all the people consented to the appoyntment.

And the kyng commaunded Helkia the hye preste, and the inferioure prelates and the keepers of the ornaments, to byynge out of the temple of the Lord, all the vesselles y were made for Baal, for the Idole groues, & for all the hoste of heauen. And he burnt the without Ierusalem in the feldest of Cedron, and caried the ashes of them into Bethel. And he put downe y ministers of Baal whom the kynges of Iuda had founded to burne incense in the * hyllaulters and cyties of Iuda, that were rounde aboute Ierusalem, and also them that burnt incense vnto Baal, to the sonne, to the mone, to the planetes, and to all the hoste of heauen. And he brought out the groue from the temple of y Lord without Ierusalem vnto the broke Cedron, and burnt it there at the broke Cedron, and stampete it to pouldre, and cast the duste therof vpon the graues of the chyldren of the people. And he brake downe the celles of the male stues that were by the house of y Lord, where the women wone hangynge for the Idole groue.

And he brought all the prelates out of the cyties of Iuda, and despyled the hyllaulters, where the prelates had burnt incense: euen fro Geba to Beerseba, and destroyed the alters of the Gates, that were in y enterynge in of the gate of Josia the gouernoure of the cite which were (as a man goeth in) on the left hande of the gate of the cite. Neuertheless the prelates of the hyllaulters came not vnto the altar of the Lord in Ierusalem, saue onlye they dyd eate of y swete breade among theyr brethren.

And he despyled * Eopheth, which is in the valeye of the chyldren of Ammon, because no man shulde offer hys sonne or hys daughter in fyre to Molech: he put downe the horses that the kynges of Israel had geuen to the sonne at the enterynge in of the house of the Lord, by the chabre of Nathan-melech the chamberlaine which was ruler of the suburbs, and burnt the charrettes of the sonne with fyre. And the alters that were on the toppe of the parloure of Aha: (which y kynges of Iuda had made) and the * altars which Manasse had made in y two courttes of the house of the Lord, dyd the kyng brake downe, and ranne thence, and cast the dust of them into the broke Cedron.

And the hyllaulters that were befoze Ierusalem on the ryght hande of the mounte Oliuete * (which Salomon the kyng of Israel had buyded for Asaroth the Idoll of the zydons, and for Chamoth the Idoll of the Moabites, and for Milchom the abhominable Idoll of y chyldren of Ammon) those the kyng despyled: and brake the ymages, and cut downe y Idoll groues, and fylled theyr places with the bones of men.

* iii. Regu. fiii. a. **W**orouer * the altar that was at Bethel, the hyllalter made by Jeroboam the sonne of Nabat (which made Israel synne) bothe the altar and also the hyll, he brake downe and burnt the hyllalter and stampede it to powder, and burnt y^e Idole grone. And as Josia turned hym selfe, he spied the grones that were in the mounne, and sent and fette the bones out of the grones, and burnt them vpon the altar, to polute it, accordynge to y^e worde of the Lorde that the man of God prophesied * which tolde the same wordes.

* iii. Regu. fiii. a. **W**hen he sayde: what graue stone is y^e poster that I see? And the men of the cytie tolde hym, it is the sepulchre of the man of God, wherch came from Juda, and tolde the selfe same thynges that thou hast done to the altar of Bethel. And he sayd let hym be: he that no man moue hys bones. And so hys bones were saued with y^e bones of a prophete that came out of Samaria.

And all the houses of the hyllalters in the cyties of Samaria which the kynges of Israel had made, to angre * (the Lorde) with all: those Josia put out of the waye, and dyd to them according to all the actes that he had done in Bethel. And he sacrificed all y^e preestes of the hyllalters y^e were ther euen vpon the alters, and burnt mennes bones vpon them, and returned to Jerusalem.

* ii. Para. fiii. a. **A**nd the kyng commaunderd all the people, sayng: * kepe the feast of passeouer vnto the Lorde your God * as it is wyrtten in the boke of thys couenaunt. * There was no passeouer holden lyke that, from y^e dayes of the iudges that iudged Israel, and in all the dayes of the kynges of Israel and of the kynges of Juda. In the xviij. yere of kyng Josia was this passeouer holden to the Lorde in Jerusalem.

And thereto workers with spyetes, & sothsayers, ymagis, ydoles, and all the abhominacions that were spyed in the lande of Juda and in Jerusalem, those did Josia put out of the waye, to perfourme the wordes of the lawe, which were wyrtten in the boke, that helkia the preaste founde in the house of the Lorde: lyke vnto him was there no kyng before hym, that turned to the Lorde with all hys herte, with all his soule & all hys myght accordynge to all the lawe of Moyses, nether after hym arose there any soche as he.

* iii. Regu. fiii. a. **N**ot withstandinge the Lorde turned not fro the fearenesse of hys great wrath (wherewith he was angrie agaynst Juda) because of all the prouocacions that Manasse had prouoked hym withall. And the Lorde sayde: * I wyll put Juda also, out of my syght, as I haue done awaye Israel, and wyll cast of thys cytie Jerusalem which I haue chosen; and the house of whyche I sayde: my name shalbe there.

Therest of the wordes that concerne Josia and all that he dyd, are they not wyrtten in the boke of the Chronycles of the kynges of Juda?

* ii. Para. fiii. a. **I**n hys dayes Pharaos Necho kyng of Egypte wet vpagaynst the kyng of Assyria to the ryuer of Euphrates. And kyng Josia went agaynst hym, and was slayne of hym at Magiddo, when he had sene hym. And hys seruantes caried hym deed from Magiddo, and brought hym to Jerusalem & buried hym in hys awne sepulchre. And the people of the lande toke Jehoahaz the sonne of Josia, and anoynted hym, and made hym kyng in hys fathers steade.

Jehoahaz was. xxiij. yere olde when he beganne to raygne, and raygned thre monethes in Jerusalem. Hys mothers name also was hamiel y^e daughter of Jeremia of Libna. And he dyd euell in the syght of y^e Lorde, accordinge to all thynges as his fathers had done. And Pharaos Necho put hym in bonds at Ribla in the lande of Hamath, that he shulde not raygne in Jerusalem, and put the lande to a tribute of an hundred talentes of syluer and a talent of golde. And Pharaos Necho made Eliakim y^e sonne of Josia kyng in the rowme of Josia his father, and turned hys name to Jehoakim, and toke Jehoahaz awaye, whych when he came to Egypte, dyed there.

And Jehoakim gaue the syluer and the golde to Pharaos: & taxed the lande, to geue the moneye accordynge to the request of Pharaos: requyringe of euery man (accordynge to theyr abylite) syluer and golde: euen of the people of the lade, to geue vnto Pharaos Necho. Jehoakim was. xxiij. yere olde when he beganne to raygne, and he raygned a. xi. yere in Jerusalem. Hys mothers name also was zebuda the daughter of Bedaia of Ruma. And he dyd that which was euell in y^e syght of the Lorde, accordynge to all thinge as his fathers had done.

The. xxiii. Chapter.

Jehoakim dyeth, Jerusalem is besieged of the Babylonians. Jehoakim perished hym selfe to the kyng of Babylon. And in hys reuyme came Zedekiah, which was called zedekiah.

In hys dayes came Nabuchodonosor kyng of Babylon vp, and Jehoakim became hys seruant thre yere, and then turned, and rebelled agaynst hym. And the Lorde sent vpo him y^e men of warre from amonge the Caldeys, from amonge the Syrians, out of the Moabites, and from the chyldren of Ammon: and sent them agaynst Juda, to destroye it, accordynge to the sayng of the Lorde, which he spake by hys seruantes the prophetes. Oncly, at the byddynge of the Lorde happened it so to Juda, to put them out of his syght, for the synnes of Manasse, accordynge

accordynge to all that he dyd: and for the innocent bloude that he shed, and spyled Jerusalem with innocent bloude: and the Lorde wolde not be reconcyled.

* ii. Para. fiii. a. **T**herest of the wordes that concerne Jehoakim, & all that he dyd, are they not wyrtten in the boke of the chronycles of the kynges of Juda: And so Jehoakim slepte to hys fathers: and * Jehoachin hys sonne raygned in hys steade. And the kyng of Egypt came nomore out of his lande: for the kyng of Babylō had taken fro the ryuer of Egypt vnto the ryuer of Euphrates, all y^e pertayned to the kyng of Egypte. Jehoachin was xviij. yere olde, & raygned in Jerusalem thre monethes. Hys mothers name also was Rehusa, y^e daughter of Elmatha of Jerusalem. And he dyd y^e which was euell in the syght of the Lorde, accordinge to all as hys father had done. * In that tyme came the seruantes of Nabuchadnezar kyng of Babylō vpon agaynst Jerusalem, & the cytie was beleged. And Nabuchadnezar the kyng of Babylō came agaynst the cytie: & his seruantes dyd belege it. * And Jehoachin y^e kyng of Juda came out to the kyng of Babylō, he and hys mother, hys seruantes, hys lordes, and hys chamberlaynes. And the kyng of Babylō toke hym, in the cyght yere of hys raygne.

* And he caried out thence all the treasures of the house of the Lorde, & the treasure of the kynges house: and brake all the vessels of golde, which Salomon kyng of Israel had made in the temple of the Lorde, as the Lorde had sayde. And he caried awaye all Jerusalem, and all the lordes, and all the strong men of warre, euen. x. into captiuite: and all craftes men and keepers, none remayning saue the poore common people of the lande.

And he caried awaye Jehoachin to Babylon, and the kynges mother, and the kynges wyues, his chamberlaynes, and the that were myghty in the lande: those caried he awaye into captiuite fro Jerusalem to Babylō. And all the actiue me of warre, euen. vij. and craftesmen, and porters. And all y^e were stronge and apte for warre, dyd the kyng of Babylon bringe to Babylon captiue. * And the kyng of Babylon made Mathania hys fathers brother, kyng in his steade, & chaunged hys name to zedekia.

* zedekia was. xxi. yere olde when he beganne to raygne, and he raygned cleue yere in Jerusalem. Hys mothers name also was hamital the daughter of Jeremia of Libna. And he dyd euell in the syght of the Lorde, accordynge to all as Jehoachin had done. For the wrath of the Lorde was moued agaynst Jerusalem and Juda, vntyll he cast the out of hys syght. And zedekia rebelled agaynst the kyng of Babylon.

The. xxv. Chapter.

Jerusalem is besieged of Nabuchadnezar, other: wyle called, Nabuchadnezar, and it and the temple are bothe burnt. The sonnes of zedekia are slayne before hys eyes, and after are hys awne eyes put out. Juda is brought to Babylon, and after is Jehoachin exalted.



And it fortuned, * that in the nynthe yere of hys raygne, the tenth daye of the tenth moneth: Nabuchadnezar kyng of Babylon came, he and all his host agaynst Jerusalem: and pitched agaynst it, and made engynes agaynst it on euery syde. And the cytie was beleged vnto the eleuenth yere of kyng zedekia. * And the nynthe daye of the moneth, there was so greate hongre in the cytie, that there was no breed for the people of the lande.

And the cytie was broke vp: and all the men of armes fledde by nyght, by a waye thowre a gate which is betwene two walles, by the kynges garden: the Chaldees lyinge about the cytie.

And the kyng went the waye toward the playne. And the souldyers of y^e Chaldees folowed after the kyng, and toke him in the playne of Jericho, and all hys arme were scattered awaye from hym, * (and lefte hym.) So they toke the kyng, and brought hym to Nabuchadnezar the kyng of Babylō to Ribla, where they reasoned wth hym. And they slue the sonnes of zedekia before hys eyes: and he put out the eyes of zedekia, and fettered him with two chaynes, and caried hym to Babylō.

And the. vij. daye of the. v. moneth which is the. xij. yere of kyng Nabuchadnezar kyng of Babylō, came Nebusaradan a seruant of the kyng of Babylō, and chefe captayne of the men of warre, vnto Jerusalem: & burnt the house of the Lorde, and the kynges house, & all the houses of Jerusalem, & all great houses burnt he wth fyre. And all the souldiers of the Chaldees that were with the chefe captayne of the men of warre, broke downe y^e walles of Jerusalem rounde about. But the rest of the people y^e were left in the cytie, and them y^e were fledde to the kyng of Babylō, wth the remaunt of the comen people, dyd Nabusaradan the chefe captayne of the me of warre carie awaye: but the captayne of the souldyers lefte of the poore of the lande, to dresse the vynes, and to tyll the grounde.

* And the pylers of brasle that were in y^e house of the Lorde, and the sockettes, and the brasen lanatoz that was in the house of the Lorde dyd the Chaldees brake, and caried all the brasle of them to Babylō. And the pottes, thouelles, dresynge knyues, spones, and all the vessels of brasle that they minystrid in, toke they awaye. And the fyre panes, and basens, and soch thinges as were of golde, & of siluer, the toke the chefe captayne awaye: euen two pylers, one lanatoz, and

* Jer. xxxix. a. and. lxx. a.

* Jer. li. d. and. lxx. a.

* Jer. li. d.

* Jer. li. d.

* Jer. lxx. b. d. Jer. li. c. Jer. lxx. b.

the sockets which Salomon had made for the house of the Lord. The brasie of all these vessels was without waight. The height of the one pyller was .xviij. cubytes, and the heed therof was brasie, and the cubytes hye and vpon the heed was there a wyethē worke and pomegranates rounde aboute, all of brasie. And of the same fassyon was the seconde pyller, with a wyethen worke.

And the chiefe captayne of y^e mē of warre toke Sarama the chiefe preste, and zephoniah the hyest preste saue one, and the thre keepers of the holy thynges. And out of the cite he toke a chamberlayne, that had the ouerlight of the men of warre, and .v. men of the that were euer in y^e kynges presence, which were founde in the cite: and him that was scribe to the captayne of the host, which brought out the people of the lāde to warre, and the skozē men of the people of the lande, y^e were founde in the cite. And Nebusaradan the chiefe captayne of the mē of warre toke these, and brought them to the kyng of Babylon to Ribla. And the kyng of Babylon smote them, and slue them at Ribla in the hande of Hanath. And so Juda was carped awaye out of the lande.

Howebeit, there remayned people in the lande of Juda, whom Nebuchadnezar kyng of Babylon lefte, & made Sedalia the sonne of Abiam the sonne of Saphan ruler ouer the. And all the captaynes of the souldyers, and other men hearde, y^e the kyng of Babylon had made Sedalia gouernour: and there came to Sedalia to Nazphah: Ismael the sonne of Gedalia, Johanna the sonne of Iarea, Sarama the sonne of Chanhumeth y^e Metophaite, and Jazania the sonne of Maachati, & thep^r men. And Sedalia swore to them and to the mē whom they had with them, and sayde vnto the: feare not ye because ye are the seruantes of the caldees, dwell in the lande, and serue the kinge of Babilon, and ye shal be well.

But it chaunced in the seuenth moneth, that Ismael the sonne of Nethania the sonne of Elisama, of the kynges bloude, came, and ten men with hym, and smote Gedalia, that he dyed: and so dyd he the Jewes and y^e Chaldee that were with hym at Mizpa.

And all the people, bothe small and grete, and the captaynes of warre arose, and came to Egypte: for they were afrayd of the Chaldee. Notwithstandyng yet in the seuen and thyrtye pere after Jehoachin kyng of Juda was carped awaye the seuen and twentye dawe of the twelue moneth, Cusimeroch kyng of Babylō, the same peare y^e he began to raygne, dyd lyfte vp the heade of Jehoachin kyng of Juda out of the prison, and spake kyndely to hym, and set hym seate aboute the seate of the kynges that

were with hym in Babylon: and chaunged hym prison garmentes. And he dyd euer cate breed befoze hym, all the dayes of hym lyfe. Hys porcyon was a conynuall porcyon that was assigned hym of the kyng, euer y dawe a certayne, as longe as he lyued.

The ende of the fourth boke of the kynges.

The fyrst boke of

the Chronyces, called in Latin, *Acta dierum*: or after the Grekes, *Paralipomenon*: which the Hebrewes call *Dibre haaimim*, and recken both the booke but for one.

The fyrst Chapter.

A briefe rehersall of all the gentalogie of Adam, and so forth vnto the sonnes of Esau and Jacob.



Adam, * Seth, Enos, Kenā, * Mahalehel, Jared, Henoch, * Methusalah, Lamech, Noah, Sem, Ham, & Japheth. * The sonnes of Japheth, Gomer, Magog, Madai, Iauan, and Thubal, Melech, and Thiras. The sonnes of Gomer, Aschenaz, Diphat and Thogarma. And the sonnes of Iauan, Elisa, and Tharsila, Citim and Dodanim.

The sonnes of Ham, Chus, and Mizraim, Phut, and Chanaan. The sonnes of Chus, Siba, and Hauila, Sabbetha, and Rahma, and Sabtheca. And the sonnes of Rahma, Seba, and Wedan. And Chus begat Nimrod: and he beganne to be myghtye vpon the earth. Mizraim begat Lubin, and Anamin, Lahabim, and Naphtaim, Phatrusim, and Castum, of which came y^e Philistines and the Caphtorites. Canaan begat Sidon hys eldest sonne, and Heth, Jebus also and Amoz, and Sirgasi, Heui, Arakhi, and Sini, and Aruadi, zamari and Hemathi. The sonnes of Sem, Elam, and Asur, Arphacdad, Lud, and Aram, and Uz, Hul, and Gether, and Hasech. Arphacdad begat Selah, and Selah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Belug, because that in hys dayes the lande was deuyded. And hys brothers name was Jotkan. Jotkan begat Ammodab, and Saleph, Hazermaneth and Jerah, Haboram also and Alal, and Wikla, Ebal and Abimacl, and Seba, and Ophir, Hauila and Jobab.

All

All these were y^e sonnes of Jotkan. * Se, Arphacdad, Selah, Eber, Belug, Rehu, Serug, Nahoz, Eberah, Abiam other wyle called Abraham. The sonnes of Abiam, Isahac and Jimacl: And these are thep^r generacions: * the eldest sonne of Jimacl was Nabatoth, then Kedat, Adbecl, and Mibsam, Mibma, and Dumah, Malkahadad, and Thema, Jetur, Naphis, and Kedma. These are the sonnes of Jimacl. The chyldren of Ketura Abrahams concubyn: the bare zimram, Joklan, Medan, Midian, Jisbok, and Suah. The chyldren of Joklan: Seba, and Wedan. * The chyldren of Wedan: Adu- rim, and Latullim, & Laomim. The chyldren of Midian, Ephā, & Ephar, Henoch, Abida and Eldaa. * All these are chyldren of Ketura.

And so Abrahā begat Isahac. The sonnes of Isahac, Elau and Israel. The sonnes of Elau: * Eliphaz, Rehucl, Jebus, Jaelam, and Hoza. The chyldren of Eliphaz: Thema, Omer, zephi, & Gathā, Kenas, Thimna, & Amalek. The chyldren of Rehucl: Nahath, zerah, Samina, and Miza. * The sonnes of Seir: Lotan, Sobal, zibeō, and Ana, Wilson, Ezer, and Dilon. The chyldren of Lotan: Hori, and Homan: & Thimna was Lotans wyfe. The chyldren of Sobal: Alian, Hanabath, Ebal, Serphi, and Dnam. The sonnes of zibeon: Aia, & Ana. And the sonnes of Ana: Wilson. The sonnes of Wilson: Hāran, Elvan, Jithzan, and Cheran. The sonnes of Ezer: Bilhan, zaenan, and zakā. The sonnes of Wilson: Uz, and Aran.

* These are the kynges that raygned in the lande of Edom, befoze any kyng raygned ouer the chyldren of Israel: Bela the sonne of Beor. and y^e name of hys cite was Dinhaba. And Bela dyed, and Jobab the sonne of zerah of Bozra raygned in his steade. And when Jobab also was deed, husam of the lande of the Chemanytes raygned in hys steade. And whā husam was deed, Hadad the sonne of Bedad which smote Midian in the felde of Moab, raygned in hys steade, and the name of hys cite was Aulth. So Hadad dyed, and Samia of Masceka raygned in hys steade. And Samia dyed, and Saul of Rehoboth by the ryner syde, raygned in hys steade. And whā Saul was deed, Baalhanan the sonne of Achboz raygned in hys steade. And Baalhanan dyed, and Hadad raygned in his steade, & the name of hys cite was Pahi, and hys wyues name was Mehetabeel the daughter of Hader the daughter of Melahab.

Hadad died also, and there were dukes in Edom: Duke Chimna, Duke Aliab, and Duke Jerber, Duke Apolibama, Duke Elā, Duke Binon, Duke Kenaz, Duke Themam, Duke Mibzar, Duke Magdiel,

and Duke Iram. These are the dukes of Edom.

The ii. Chapter.

The gentalogie of Juda vnto Iacob the father of Dauid.



These are the sonnes of Israel: Ruben, Simeon, Leui, Juda, Isachar, and zabulon, Dan, Joseph, Benjamin, Nephtali, Gad, and Aser. * The sonnes of Juda: Er, Onan, and Sela.

These thre were borne vnto hym of Bath, Sua the Cananytelle. And Er the eldest sonne of Juda was euell in the syght of the Lorde, and he slue hym. And * Thamar hys daughter in lawe bare hym Pharez, and zara: and so all the sonnes of Juda were sune.

* The sonnes of Pharez: hezron and hamul. The sonnes of zarah: zimri, Ethan, heman, Chalchol, and Dara: which were sune in all.

And the sonnes of Tharni, * Achar that troubled Israel, transgressynge in the thing, that was damned. The sonnes of Ethan: Azaria. The sonnes also of hezron y^e were borne vnto him: Jerhameel, Ram and Thelubab. * And Ram begat Aminadab: and Aminadab begat Nahson a lord of the chyldren of Juda. And Nahson begat Salma: and Salma begat Boaz: Boaz begat Obed: and Obed begat Isai. * And Isai begat hys eldest sonne Eliab: and Aminadab the seconde, and Simaa the thyrde, Nathanael the fourth, and Radai the fyfte, Ozem the sytte, and Dauid the seuenth. Whose sytters were zerua and Abigail. The sonnes of zerua: Abisai, Joab, & Azabel, thre. And Abigail bare Amaza: * the father of which Amaza was Jerheran Jimaclite.

And Caleb the sonne of hezron begat Asuba, of hys wyfe Asuba, and Jeriboth, whose sonnes are these: Jaser, Sobab, and Ardon. And when Asuba was deed, Caleb toke Ephyzra, which bare hym hur. * And hur begat Uri, and Uri begat Bezaleel.

Afterward came hezron to the daughter of Machir the father of Gilead, and toke her when he was thre skore yere olde. And he bare hym Segub: and Segub begat Jair, which had thre and twentye cityes in the lande of Gilead. And he ouercame Gessur and Aran, the townes of Jair from them which dwell in them: and Kenath and the townes therof: euen thre skore townes. All these were the sonnes of Machir the father of Gilead. And after that hezron was deed at Calebi Ephyzra, Abia Efrōs wyfe, bare him * Achur the father of Thelkoa.

And the sonnes of Jerhameel the eldest sonne of hezron were: Ran the eldest, Bana, and Iij na,

na, Oren, Ozen, and Abia. And Jerhameel had yet another wyfe named Tara which was the mother of Onam. And the sonnes of Ram the eldest sonne of Jerhameel were: Haaaz, Tamin, and Ekaz.

The sonnes of Onam were: Samai, and Jada. The sonnes of Sammai: Nadab and Abisur. And the wyfe of Abisur was called Abihail, and she bare hym Abhan and Nolib. The sonnes of Nadab: Seled and Appaim. And Seled dyed without chyliden.

The sonne of Appaim: Jelei. And the sonne of Jelei: Sefan. And the sonnes of Sefan: Ailai. And the sonnes of Jada the brother of Samai: Jether and Jonathan. And Jether dyed without chyliden. The sonnes of Jonathan: Peleth and Zaza. These were the sonnes of Jerhameel. Sefan had no sonnes: but daughters. And Sefan had a servant that was an Egyptian named Jarba: to whom he gave his daughter to wyfe: and she bare hym Achai. And Achai begat Nathan. And Nathan begat zabad. And zabad begat Aphlal. And Aphlal begat Obed. Obed begat Jehu. And Jehu begat Azaria. Azaria begat Alez. And Alez begat Elaf. Elaf begat Silamai. And Silamai begat Sallum. Sallum begat Iecania: Iecania begat Elisamah.

The sonnes of Caleb the brother of Jerhameel: Mesa his eldest sonne, which was the father of * ziph. And the sonnes of Mesela the father of Hebron. The sonnes of Hebron: Corah, & Capuah, Rekem & Sama. Sama begat Raham the father of Jerkoa. And Rekem begat Sammai. The sonne of Sammai was Maon. And Maon was the father of Bethzur.

And Ephta a concubine of Calebs bare Haran, and Mofa, and Gazez. Haran begat Gazez. The sonnes of Jahbaj were: Kage, Jothan, Sefan, Peller, Ephta, and Saaph. And Maacha was Calebs concubine, of whom he begat Semer and Thirhana. And she bare also Saaph the father of Madmana, and Sema the father of Wachbena and the father of Gibea: * And Achla was Calebs daughter. These were the sonnes of Caleb & sonne of Hur the eldest sonne of Ephrata: Sobal the father of Kiriath Jearim, Salma the father of Bethlehē, and Hareph the father of Beth Sader, and Sobal the father of Kiriath Jearim had sonnes, and he gave the halfe of the countrey of the mansions.

The kyndredes of Kiriath Jearim are these: the Jithrites, the Happuthites, the Hassumathites, and the Hamitrites. And of them came the zarathites & the Esthaultites. The sonne of Salma: the Bethlehemitic, and Aetophathites p'gloze of the house of Joab, and halfe the countrey of the mansions gat the zarathites. The kyndredes of the

writers dwelt at Jabes, the Tirathites, the Simeathites, the Suchathites, * which are the Kenites, that came of Hemath the father of the house of Rechab.

The. iij. Chapter.

The Genealogie of David in Hebron, and in Jerusalem.



These were the sonnes of David which were borne unto hym in Hebron: * the eldest, Amnon of Thinoam the Israelitess. The seconde Daniel of Abigail the Carmelitess. The thyrde Absalom the sonne of Maacha daughter of Thalmakinge of Geseur. The fourth Adonia the sonne of Hagith. The fyft Serphatia of Abital. The syfte Jethreā by Egla his wyfe. These. vi. were borne unto him in Hebron, & there he raygned. vii. yere & syxe monethes. And in Jerusalem he raygned. xxiij. yere.

* And these were borne unto hym in Jerusalem: Simeia, Sobab, Nathan & Salomon. iij. of Bathsua the daughter of Amiel, Jibhar also & Elisama, Elipale, Hoga, Nepheg, & Japhia, Elisama, Eliada, & Eliphelet: nyne in number. These are all the sonnes of David, besyde the sonnes of the concubynes, and Thamar was thez syfter.

Salomons sonne was Rehoboā, whose sonne was Abia: and Abia was his sonne, and Jeholaphat his sonne: whose sonne was Jozan: and his sonne was Ahazia: and Joas was his sonne. Amazia his sonne, Azariah his sonne, and Jotham his sonne. Ahaz was his sonne, Hezekia his sonne, and Manasse his sonne. And Amos was his sonne, and Josia was his sonne. And the sonnes of Josiah were: * eldest sonne Johanan, the seconde Jehoakim, the thyrde zedekia, and the fourth Sallum. The sonnes of Jehoakim were, Jeconiah his sonne, and zedekiah his sonne.

The sonne of Jeconia: Aflir, and Schealthiel his sonne. Malchiram also and Phe-dalia, Senazer, Iecania, Hofama and Nedabia. The sonnes of Nedabia were: zuro-babel and Simehi. The sonnes of zuro-babel, Mesulam, Hanania, and Selumith thez syfter, and hafubah, Ohel, Wrechia, Hasadia, and Isabheled, syne in nombre.

The sonnes of Hanania: Pelatia, and Jesua, whose sonne was Rephaah, and his sonne Arnan, and his sonne was Obadia, and his sonnes Sechania. The sonne Sechania was Semai. And the sonnes of Semai were Hatus, Igeal, Bariah, Naariah and Saphat, and Sela, syre. And the sonnes of Naariah were Eliehai, Hezekia, and Azricam, thre. And the sonnes of Eliehai were Hodaiah, Eliaib, Pheleia, Akub, Johanan, Dealata, & Anani, seven.

The

The. iij. Chapter.

The genealogie of the sonnes of Juda and Symeon.



The sonnes of Juda: * Pharez, Hezron, Carmi, Hur and Sobal. And Reaia the sonne of Sobal begat Zabath. And Zabath begat Ahumai and Lahad: and these are the kyndredes of the zoreathites. And of these came the father of Etham, Jezrael, Isma and Jibbas, and the name of thez syfter was Hazelpeni. Penuel was the father of Jedoz. And Eser the father of Husa. And these are the sonnes of Hur the eldest sonne of Ephrata the father of Bethlehem. And Hur the father of Chekoa had two wyfes: helcā and Naara. And Naara bare hym Abusam, Hepher, Chemni and habastari. These were the sonnes of Naarah. And the sonnes of helcā were zareth, Jezoar and Ethnan. And Coz begat Amib and zobeā, and the kyndred of Tharhel the sonne of Harum. And Jeabes was more honorable then his brethren. And his mother called his name Jabes, sayinge. because I bare hym with sorowe. And Jabes called on the God of Israel, sayinge: If thou wylt blesse me in dede, and enlarge my coastes, and shalt let thynē hādē be with me, and wylt kepe me from euell that it hurt me not: And God graunted hym his desyre.

Chelub the brother of Suah begat Melchir, whych was the father of Esthon. And Esthon begat Bethrapha, and Waleha, and Chelima the father of the cite of Nabas: these are the men of Rechab. The sonnes of Kenas: Dethiel and Sarala. And the sonnes of Dethiel were Hathath.

And Meonoth begat Ophran. And Seraiā begat Joab the father of the valepe of craftes men (so called) because they were craftes men. And the sonnes of Caleb the sonne of Jephune were: Jru, Ela and Raā. And the sonne of Ela was Kenas. And the sonnes of Jehalelel were ziph, and ziphah, Thiria and Alarel. And the sonnes of Ezra: were: Jether, and Mered, Ephe, Jalon, Thahar, and Miriam, and Sammai, and Albah the father of Esthemoa. And his wyfe Jehubia bare Jered the father of Gedoz, and Heber the father of Socho, and Jeruthiel the father of zanoah. And these are the sonnes of Bithiah the daughter of Phara, whych Mered toke. The sonnes of the wyfe of Hodia the syfter of Nahai the father of Arelah were: Barui, and Esthemoa. the Maachathite. The sonnes of Symon were: Ammon, and Rimna, Benhanan and Thilon. And the sonnes of Jissi were: zoheth, and Benzoheth.

* The sonnes of Selah the sonne of Juda were: Er the father of Lecha, and Laada the father of Marcia, and the kyndredes

of the householdes of them that wrought linnen in the house of Asbea. And Jokim and the men of Chozebah, and Joas, and Sa-raph, whych had the dominion in Moab, and Jafubi Lehem: These also are wordes of olde. These were potters, and dwelt there amonge trees & hedges, nye vnto the kyng: because of hys worke.

The sonnes of Simeon were: Semuel, Jamir, Jarib, zerah and Saul: whose sonne was Sallum: and the sonne of hym was Elblam, and his sonne was Elisma. And the sonne of Elisma was Hamuel, and his sonne was Sumchi. Sumchi had syt tene sonnes & syre daughters. But his brethren had nott manye chyliden, neyther was all the kyndred of them lyke to the chyliden of Juda in multytude. And they dwelt at Beersaba, Molada, and at hazar Sual, at Silha, at Ezem, and at Tholad, at Bethuel, at hozma, and at zilag, at Bethmarcaboth, hazar Susim, at Bethbirci, and at Saaram. These were thez ctyes vnto the raygne of David. And thez vyllages were: Etan, and Ain, Rimmon, Tochen and Ašan, syue townes: and all thez vyllages that were rounde aboute the same ctyes vnto Baal. Thys is the habitacyon of them, and thez genealogie.

Mosobab and Jamlech, and Jofa & sonne of Amasia: and Joel and Jehu the sonne of Josibia, the sonne of Saraia, the sonne of Aziel: and Eliehai, and Jaakoba, Jofahā and Alaiā, Aziel, Jsimiel and Benara: Ad ziza the sonne of Schibbi, the sonne of Ailon, the sonne of Jeoaia, the sonne of zemri, the sonne of Semai. These are famous captaynes in their kyndredes, setting vp greatly the house of thez fathers.

And they went to the enteryng in of Gedoz, euen vnto the east syde of the valepe, to seke pasture for ther shepe. And they founde fatt pasture and good, and a wyde lande, quyet and frutefull: for they of Ham had dwelt ther before. And thesenow afoze written by name, came in the dayes of Hezekia kyng of Juda, and smote the tētes of them, and the habitacions that were folide there, and destroyed them vterly vnto this daye, & dwelt in thez rowmes: because there was pasture there for thez shepe.

And some of the chyliden of Symeon went to mount Sepe, euen syue hundred men, haungye for thez captaynes, Whelathia, Menaria, Raphaia and Aziel the sonnes of Jsi: and smote the reste of the Amalekites that were escaped, and they dwelt there vnto this daye.

The. v. Chapter.

R iij

The

The genealogie of Ruben and Gad and of the halfe trybe of Manasse.

* Gen. xlii. a
Exo. vi. b.
Num. xxi. a.

Ruben the eldest sonne of Israel: for asmoche as he was the eldest. * and had begotten by his fathers bedd, his byrthright was geuen vnto the sonnes of Joseph the sonne of Israel. Howbeit, the genealogie is not reckoned after this byrthright. For Juda, be penyapled aboue his brethren, and of this trybe came schefe, and the byrthright was geuen to Joseph. The sonnes then of Ruben the eldest sonne of Israel were: Henoeh, Phalu, hebron and Charni.

The sonnes of Joel: Samaiah: his sonne, Gog his sonne, and Sembi his sonne, Micah his sonne, Reata his sonne, and Saal his sonne, Beera his sonne. Whome Thiglath Pilneser kynge of Assyria carryed awaye: for he was a great lord among the Rubenites. And when his brethren in theyr kynredes, reckoned the genealogie of theyr generacyon: Jeiel and zachariah were the chiefe.

And Saal the sonne of Azan, the sonne of Sema, the sonne of Joel, dwelt in Aroer: and so forth vnto Bebo and Baalmicon. And eastwarde, he inhabited vnto the entrynge in of the wyldernesse, from the ryuer Euphrates: for they had moche catell in the lande of Gilead.

And in the dayes of Saul, they warred with the Hagarites, which were ouerthrowen into theyr hande. And they dwelte in theyr tentes thowout all the east lande of Gilgal.

And the chyldren of Gad dwelte ouer against them in the lande of Basan, euen vnto Saleha. And in Basan, Joel was schefe, and Sapham the nexte, then Janai and Saphat. And they brethren of the household of theyr fathers, were Michael, Meosuesam, Seba, Jozai, Jahcan, zia, Eber, Senen. These are the chyldren of Abihail the sonne of Huri, the sonne of Jerobah, the sonne of Gilead, the sonne of Michael, the sonne of Jesilai, the sonne of Jahdo, the sonne of Suz. Abi (the sonne of Abdiel, the sonne of Sani) was a captayne of the household of theyr fathers. And they dwelt in Gilead, in Basan, and in her townes, and in all the suburbs of Sharon, and in theyr borders.

All these were reckoned by kynredes in the dayes of Jotham kynge of Juda, and in the dayes of Jeroboam kynge of Israel. The sonnes of Ruben, and of Gad, and of halfe the trybe of Manasse, were fyghtynge men, and able to beare shyld and swerde, and to shote with bowe, excercysed in warre, euen foure and fourty thousande, seuen hundred

and thyskore, that wente out to the warre. And they fought with the Hagarites, with Jetur, Nephtis and Modab. And they were helped of the Lorde against the, and the Hagarites were deliuered into their hande, and so were all that were with them. For they cryed to God in the battayll, and he hearded them, because they put theyr trust in hym. And they toke of theyr catell and of theyr camels, fyfthe thousande, and two hundred and fyfthe thousande shepe, and two thousande asses, and of the soules of men, an hundred thousande: and there fell many wounded, because of warre was of God. And they dwelt in theyr steades, vntill the tyme that they were carryed awaye.

And the chyldren of the halfe trybe of Manasse dwelt in the lande, from Basan vnto Baal Hermon, and Semir, and vnto mount Hermon: for they were growne to a greete multitude. And these were the heedes of the householdes of theyr fathers: Ephraim, and Jeeli, Eliel and Azriel, Jeremia and Hodania, and Jaohdiel, stronge men and valeaunt, famous men, and heedes of the householdes of theyr fathers.

And they transgressed agaynst the God of theyr fathers, and went a whooringe after the goddesses of the people of the land, whiche God destroyed before them: and God stered by the spere of Phul kynge of Assyria, and the spere of Thiglath Pilneser kynge of Assyria, and carryed them awaye: euen the Rubenites, the Gaddites, and the halfe trybe of Manasse, and brought them vnto Halah, Habor, Hara: and to the ryuer Gozan, vnto this daye.

The vi. Chapter.

The genealogie of the sonnes of Leui.

Levi the sonne of Gerfon, Cahath and Merari. * The sonnes of Cahath: Amram, Jazar, hebron and Azriel. The chyldren of Amram: Aaron, Moyses and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar & Ithamar. Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begat Boki: Boki begat Uzi. Uzi begat Zarahia. Zarahia begat Meraioth. Meraioth begat Amaria, and Amaria begat Abitob. Abitob begat zadoc, and zadoc begat Ahimaaz. Ahimaaz begat Azaria, and Azaria begat Johanan. Johanan begat Azaria, which ministred in the temple that Salomon buylte in Ierusalem.

* Azaria begat Amaria, Amaria begat Abitob. Abitob begat zadoc, and zadoc begat Hallum. Hallum begat Helkia, and Helkia begat Azaria. Azaria begat Sarai, and Sarai begat Jehozeredech. And Jehozeredech departed, whiche the Lorde carryed awaye

awaye Juda and Ierusalem by the hande of Nebuchadnezar.

Exo. vi. c.

* The sonnes of Leui: Gerfon, Cahath and Merari. And these be the names of the sonnes of Gerfon: Libni and Simbi. And the sonnes of Cahath were: Amram, Jazar, hebron and Azriel. The sonnes of Merari: Mahli & Musi, and these are the kynredes of Leui, concerninge theyr fathers.

The sonne of Gerfon was Lobni, whose sonne was Jahath, and his sonne zemma, and his sonne Joah, and his sonne Jodo, and his sonne zerah, and his sonne Jeathrai. The sonnes of Cahath: Aminadab and his sonne Rozah, and his sonne Assy, and his sonne Elcana, and his sonne Ebiaph, and his sonne Assy, & Chabath was his sonne, and Azriel his sonne, and Uzia his sonne, and Saul was his sonne.

The sonnes of Elcana: Amasai, & Ahimoth & Elcana. The sonnes of Elcana, zophai, whose sonne was Nahath, & his sonne Eliab, and Jeroham his sonne, and Elcana his sonne, and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Asai, and Abia.

The sonnes of Merari: Mahli, and his sonne Libni, and his sonne Simbi, and his sonne Uzi, and his sonne Simha, and his sonne Hagia, and his sonne Asai.

And these be they, whom Dauid set for to singe in the house of the Lorde, after that the Arcke had reste. And they ministred before the dwellinge place, and the Tabernacle of wytnesse wyth synginge, vntill Salomon had buylt the house of the Lorde in Ierusalem. And then they wayted on theyr offices, accordynge to the order of them.

These are they that wayted with theyr chyldren, of the sonnes of Cahath: Heman a synger, which was the sonne of Joel, the sonne of Samuel, the sonne of Elcana, the sonne of Jeroham, the sonne of Eliel: the sonne of Choah, the sonne of zuph, the sonne of Elcana, the sonne of Nahath, the sonne of Amasai, the sonne of Elcana, the sonne of Joel, the sonne of Asai, the sonne of zephania, the sonne of Chabath the sonne of Assy, the sonne of Ebiaph, the sonne of Rozah, the sonne of Jazar, the sonne of Cahath, the sonne of Leui, the sonne of Israel.

And his brother Asaph stode on his right hande, and Asaph was the sonne of Barachia, the sonne of Simha, the sonne of Michael, the sonne of Baalaia, the sonne of Melchias, the sonne of Asaph, the sonne of zarah, the sonne of Adia, the sonne of Ethan, the sonne of zima, the sonne of Simbi, the sonne of Jahath, the sonne of Gerfon, the sonne of Leui.

And they brethren the sonnes of Merari stode on the left hande: euen Ethan the sonne of Kythi, the sonne of Abdi, the sonne of Maluch, the sonne of Mahabiah, the sonne of Amasia, the sonne of Helkia, the sonne of Anzi, the sonne of Sami, the sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

They brethren also the Leuites were appointed vnto all maner of seruike of the tabernacle of the house of God. But Aaron & his sonnes burnt incense vpon the altier of burnt offeringe & on the altier of incense (and were appointed, for all that was to do in the place moste holy, and to make an attonement for the of Israel, accordynge to all that Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sonne was Phinehes, & his sonne Abisua: & his sonne Boki, whose sonne was Uzi, and his sonne zerahia: and the sonne of hym Meraioth, and his sonne Amaria, and the sonne of hym, Abitob: and zadoc his sonne, and Ahimaaz his sonne.

And these are the dwellinge places of them (thowout theyr townes & coastes) euen of the sonnes of Aaron thowout the kynredde of the Caathites, for so the lot fell for them. And they gaue vnto the Hebron in the lande of Juda & the suburbs therof rounde aboute it. But the felde of the cytie, & the villages pertaynyng to theyr gaue to Caleb the sonne of Jephune. And to the sonnes of Aaron they gaue the cyties of refuge: euen Hebron and Libna, with theyr suburbs: Jathyr & Esthemoa wyth theyr suburbs: and Gilead wyth her suburbs, and Debir wyth her suburbs: Asan and her suburbs, Bethshemes and her suburbs. And out of the trybe of Beniamin, Seba and her suburbs, Alemeth and her suburbs, Anathoth and her suburbs, all theyr cyties thowout theyr kynredes were xiiij.

And vnto the sonnes of Cahath the remnant of the kynne of the trybe, were cyties geuen out of the halfe trybe of Manasse by lotte: euen ten cyties. And the sonnes of Gerfon thowout theyr kynredes, had out of the trybe of Issachar, out of the trybe of Aser, and out of the trybe of Naphtali: and out of the trybe of Manasse in Basan, thre cyties. And vnto the sonnes of Merari were geuen by lot thowout theyr kynredes out of the trybe of Ruben, and out of the trybe of Gad, and out of the trybe of Zabulon, twelue cyties.

And the chyldren of Israel gaue the Leuites cyties wyth theyr suburbs, & that by lot, out of the trybe of the chyldren of Juda, and out of the trybe of the chyldren of Symeon, and out of the trybe of the chyldren of

of Benjamin these cyties which they called
by theyr names.


And they þ were of the kynreds of the sonnes of Labath, had cyties and theyz coastes out of the tpybe of Ephraim. * And they gaue vnto them cyties of refuge: Sichem in mount Ephraim and her Suburbes, Gaser and her Suburbes, Tocmeam and her Suburbes, Bethhoron and her Suburbes, Tia-lon and her Suburbes, Seth Rimmon and her Suburbes. And out of the halfe tpybe of Manasse, Aner and her Suburbes, and Biz-leam and her Suburbes for the kynred of þ remmaunt of the sonnes of Labath.

And vnto the townes of Serlon were ge-
uen out of the kyndred of the halfe trybe of
Manasse: Colom in Basan and her Subur-
bes, and Astharoth and her Suburbes. Out
of the trybe of Issacar, Iedea & her Subur-
bes, Dabzath and her Suburbes, Ramoth
also and her Suburbes, Anem and her Su-
burbes. And out of Asser, Masal & her Su-
burbes, Ibdon and her Suburbes, Iukok
and her Suburbes, Rehob and her Subur-
bes. Out of the trybe of Nephtali, Iedea
in Galilea and her Suburbes, Hammon
and her Suburbes, Kiriatayim & her Su-
burbes.

And vnto the rest of the chyldren of Merari were geuen out of the trybe of Zabulon. Rimmon and her Suburbes: Thabor and her Suburbes. And on the other syde Iordā by Jericho, euen on the east syde of Iordan, were geuen them out of the trybe of Ruben: Bezor in the wyldernesse wpyth her Suburbes: Jahzah with her Suburbes: Kedemoth wpyth her Suburbes. Hephath wpyth her Suburbes. Out of the trybe of Gad, Ramoth in Gilead wpyth her Suburbes, Mahanaim wpyth her Suburbes, Hesebon with her Suburbes, and Iezer wpyth her Suburbes.

The. vij. Chapter.

**The Genealogie of Isaac. Ben Jamar, Repha-
chab, Manasse, Ephraim, and Aser.**

21  he sonnes of Hilar: Thola,
Phua, Jasub, Simron, foure.
And the sonnes of Thola: Uzi,
Rephai, Teriel, Jamai, Jeb-
sam and Schinnuel, whych were
heedes in the householdes of theyr fathers of
* 4. re. r. 116 a Thola, men of myghte theyr kynredde: *
whose nombze was in the dayes of Danid,
two and twentye thousande and syxe hun-
dred. The sonnes of Uzi: Irahia. The son-
nes of Irahia: Michael, Obadia, Joel, and
Jesiah, syxe men, all captaynes. And wyth
thē, in theyr generacyons after the household
of their fathers, were syxe and thyrtye thou-
sande souldyers and valcaunt men of warre:
For they had many wyues and sonnes. And
theyr brythren amonge all the kynredde

of Isaac were valiant men of warre recko-
ned in all foure skore and seven thousande.

The sonnes of Ben Jamin: Bela: Becher and Jediel: thre. The sonnes of Bela: Ezbon, Uzzi, Uzziel, Jerimoth and Iri, fye heedes of the houſholde of theyr fathers, me of myghte, and were reckoned by y^e genealogies. xxiij. thouſande and. xxxij.

The sonnes of Becher: zemira, Joas, Eliezer, Elloenai, Omri, Jcremoth, Abia, Anathoth and Alamath. All these are the chyldren of Becher, and the nombze of them after the y^e genealogye and generacyōs, and captaynes of the houtholdes of their fathers men of myght, twentye thousande and two hundzed. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Teus, Ben Jamin, Ehad and Tanaana, zethan, Charlis and Ahilahar. All these are the sonnes of Jediel, aun-
cient heedes and men of warre. xviij. thou-
sande and two hundzed that went out har-
nessed to battell. And Suppim and Iupim
were the chyldren of Ir. And y^e husites were
the chyldren of Iher.

The sonnes of Aephthali: Jahziel, Guni,
Jezet and Salum: the chylidren of * Bil- * Sm. 17. b.
ha. The sonnes of Manasse: Azriel whom
(hys wyfe) bare vnto hym: But Aramiah
hys concubine bare Machir the father of Gi-
lead. And Machir toke wyues for Iupim &
Supim. * (hys sonnes.) And the name of hys *
syster was Maaca. And the name of another
sonne was Zelophahad * And Zelophahad * 22. 27. b. 1.
had daughters. And Maaca the wyfe of and, 27. b. 1.
Machir bare a sonne, and called hys name
Pherez, and the name of his brother was Ze-
res, and his sonnes were Ulam and Reken.
The sonnes of Ulam: Sedai: These are the
sonnes of Gilead the sonne of Machir the
sonne of Manasse. And hys sister Molectah
bare Ieshub, Abiezer and Mabelah. And the
sonnes of Semida were: Ithiam, Sechem,
Lakchi and Aniam.

The sonnes of Ephraim: Suthalah, whose sonne was Wereb, and Thabath hys sonne, and hys sonne Eladah, and Thabath hys sonne: and Sabad his sonne, and Suthelah his sonne, and Eser and Elcad. And the men of Gath that were boync in that lande, slue them, because they were come downe to take awaye theyr catell. And Ephraim theyr father mourned many a daye, and hys brethren came to comforte hym.

And whā he went into hys wyfe, she be-
 ceaued and bare hym a sonne, and he called þ
 name of it Beria, because it wēt euell wyth
 hys houtholde. And his daughter was Se-
 era, whych buylt Bethozon the nether & also
 the vpper, and Elzan Seera. And Rappah
 was hys sonne: whose sonne was Releph,
 and Thelah, whose sonne was Thahā, and
 hys sonne Ladan, and hys sonne Amihud,
 and

and his sonne Elisama, and bys sonne Nun
and his sonne Jebosua.

Their possessions & habitaciō was in Bethel, and the townes that longed therto, and vnto the East of Aactan, & on the west syde of Gazer with the townes therof, Sechem and the townes therof, Aiaia & the townes therof, and a longe by the borders of the childre of Manasse, Bethsan and her townes, Ifthanach and her townes, Hagiddo & her townes, and Dor and her townes. In those dwelt the chyldren of Ioseph the sonne of Israel.

The sonnes of Aler: Jimna, Iesua, In-
nai, & Beria, & Serah their syster. The so-
nnes of Beria: Jeber and Melchiel, which is
the father of Birlaith. And Hepher begat
Iaphlet, Somer, Iotham, & Sna was their
syster. The sonnes of Iaphlet: Dabab, Bim-
hal and Asuah. These are the children of Ja-
phlet. The sonnes of Semer: Abi, Rohga,
Iehubba and Aram. And the sonnes of Irs
brother Ielem: Zophab, Jimna, Seles and
Amal. The sonnes Zophab. Suah, Harnepher
Sual, Beri, and Jimrah, Bezec, Hod, Sā-
ma, Sila, Jethran and Berra. The sonnes
of Jether, Jephune, Dilpa, & Ara. The so-
nnes of Ola: Arch, Daniel & Rezia. All these
were the chyldre of Aler, and heedes of their
fathers houses, noble men, and myghtye
head captaynes. The nombze thozowe out þ
genealogy of them þ were apte to the warre
and battell was. xxvj. thousande men.

The. viij. Chapter.

Of the sonnes of Benjamin.

Beniamin begat Bela hys eldest sonne, Ashbel the seconde, & Abrah the thirde, Noah the fourth, and Raphah the fyfte. And the ionnes of Bela were: Iddar, Gera, Abihud, Abisna, Naaman, and Aboba, Gera, Sephuphan and Huran: And these are the sonnes of Ehd and these are auncient heedes amonge the inhabiteurs of Geba: and they carped them to Manahath: Naaman, Abia & Gera, which Gera carped the a waye and begat Iza & Abihud. And he begat Saba-ram in the felde of Moab, after he had sent them a waye. Husim also & Baarah were his wyues. And he begat of Hodah his wife, Tobah and Zibia, Wela, and Malcham, Jeuz, and Sachia & Mirma. These were his sonnes and auncient fathers.

23 And of husim he begat. Abitob and Elpaal. The sonnes of Elpaal were: Eber, Hisham, and Samed, which buile Ono, Lod, and the townes therof. Beria & Serma were auncient fathers amonge the inhabitants of Aialon, and they drave awaye penhabiters of Gerh. And Aio, Sasac, & Jerimoth, Sebadia, Ared, and Adar, Michael, and Issa,

and Ioha, & sonnes of Beria, zebadia, Mes-
sullam, hezeki, and heber, Ismerai also and
Jestiah, & Jobab the sonnes of Elpaal. Ja-
him, and zicri, & Sabdi, Elienai, zilthai, and
Eliel, Adai, & Serai, & zimreth the sonnes
of Simhi, Ispan, Eber, and Eliel, Abdon
and zicri, and hanan, hanania, Elam & An-
thothia, Jephoeia and Schemuel & sonnes of
Sasac. And Samserai, Scharia and Atha-
liah, Jaresia, Elia and zichai the sonnes of
Icroham. These were auncient fathers and
captaynes in their kynredes, and these dwelt
in Ierusalem. And at Gibeon dwelt Abi Gi-
beon whose wyfe was called Maacah. And
his eldest sonne was Abdon, then zur, Cis,
Baal, and Nadab. Sedoz, Abio and zacher.
And Mikloth begat Simca. And these also
dwelt with their brethren in Ierusalem ouer
agaynst them. Mer begat Cis, and * Cis be-
gat Saul, & Saul begat Jehonathā, & El-
chilua, Abinadab and Esbaal. And y sonne
of Jehonathā was Meribbaal, and Merib-
baal begat Micah. And the sonnes of Micah
were Pithon, Melech, Tharca & Abaz. And
Abaz begat Jehoiada. And Jehoiada begat
Alemeth, Asnaneth and zimri. zimri begat
Boza. Boza begat Binea, whose sōne was
Rapha, and hys sonne was Casa, and hys
sonne Azel, And Azel had syxe sōnes, whose
names are these: Elicam, Sochzi, Ismael,
Serai, Obadia, & hanan. All these were
the sonnes of Azel. And the sonnes of Esek
his brother, were: Elam his eldest, Iehus y
seconde & Eliphelet the thirde. And the son-
nes of Elam were myghtie men & strōge ar-
chers, & bowemen, and had many sonnes &
sonnes sonnes, an hundred & fyftie. All these
are of the sonnes of Benjamin.

The ix. Chapter.

Of the prelates, Levites, and of the officers.

And so all Israel numbyzed by kyn-
redde: behold, they are wyrtten
in the boke of the kynge of Israel
and of Iuda, and were carped a-
wayne to Babylon for their transgressyon:
Ene the olde enhabiters, that dwelt in their
awne possessions & cyties, the Israelites, the
preastes, Leuites & Bethener. And in Ieru-
salem dwelt of the chylde of Iuda, of ychyl-
dren of Benjamin, & of ychylde of Ephraim
& Manasse. Althai the sonne of Amihud, the
sonne of Amri the sonne of Imri, the sonne
of Beni, * of the chylidren of Ibarez, y sonne * l. xlvj. xi. n
of Iuda. And of Siloni, Alai the eldest and
his sonnes. And of y sonnes of zerab, Iehuel
& their bycthren. vii. hundred & nynty.

And of the sonnes of Benjamin: Salu 15
 sonne of Melullam & sonne of Hodania, the
 sonne of Senua: & Tibneia the sonne of Je-
 roham. And Ela the sonne of Uzi the sonne
 of Michel. And Melullam the sonne of Se-
 phatia & sonne of Rehuel, & sonne of Tibnia.
16 And

And their brethren accordinge to their kynredes, nyne hundred fyfte and fyxe. All these were principall men, and auncient in y^e houoldes of their fathers.

And of the prestes: Jedaja, Jehoiarib & Jachin: Azaria the sonne of Aelkia the sonne of Mesullam, the sonne of Zadoc, the sonne of Maraioth, the sonne of Ahitob the cheffest in the house of God. And Adaiab the sonne of Jeroham the sonne of Phaphne, the sonne of Melchias. And Maasi the sonne of Adiel, the sonne of Jecherab, the sonne of Mesullam, the sonne of Mesillomith, the sonne of Immor. And their brethren which were heedes of the auncient houholdes of their fathers, a thousande seven hundred & thre score actiue me, for the worke of the seruice of the house of God.

And of the Leuytes: Semeia the sonne of Asub, the sonne of Atricam, the sonne of Malabaia of y^e sonnes of Merari. And Bakkar & Heres and Salai. And Mathania the sonne of Micah, the sonne of Jieri, y^e sonne of Asaph. And Obadia the sonne of Semeia the sonne of Salai, y^e sonne of Iduthun. And Berechia the sonne of Aza the sonne of Elcana that dwelt in the villages of the Aetophathites.

* The porters were Sallum, Acub, Talmon & Ahiman and their brother, Sallum was the cheff. For they watched hitherto, euen vnto the kynges gate eastwarde, thorowe out the tentes of the chyldren of Leuy. And Sallum the sonne of Cozab the sonne of Abiasaph the sonne of Cozab, and his brethren the Cozabites, of the house of their father had their bulynesse and offyce to kepe y^e porches of the tabernacle: and their fathers the hoste of the Lorde, kepte the enterpyng.

And Phinees the sonne of Eleazar was their forgyde, and y^e Lorde was with him. And zacharia the sonne of Beselemia kepte the watche before the doore of the tabernacle of witness. All these were chosen me, to kepe y^e thesholdes, euen two hundred & twelue, and thorowe out all y^e genealogie were they nūbryd in their villages. And them dyd David & Samuel the sear institute, because of their fidelite. So they & their chyldre had the ouersyght of the gates of the house of the Lorde, euen of the tabernacle, to kepe them.

* In foure quarters dyd they kepe the watche: towarde y^e east, west, north, & south. And their brethren remayned in the countre and came after seven dayes fro tyme to tyme with them. For the Leuytes (which had the ouersyght of the vestres & treasures of the house of God) were vnder y^e custody of foure notable porters: & they lape rounde aboute y^e house of God: because y^e keepyng therof pertayned to the, and they had y^e keyes to open euerie moynynge. And certen of them had the

rule of y^e mynisteryng vessels, & brought the in and out by tale. Some of them were appointed to ouerse the vesselles, and all y^e ornaments of the Sanctuary, and the flour, wine, oyle, frankincense and swete odoures. And certayne of the sonnes of y^e prestes made opyntmentes of the swete odoures.

And Mathathia one of the Leuytes which was, the eldest sonne of Sallum: the Cozabite, had the ouersyght of the thynges that were made in the fryenge pane. And other of their brethren the sonnes of Cabath had the ouersyght of y^e thewbyrd which they prepared euerie Sabbath. These are y^e syngers: eue auncient fathers of the Leuytes, which dwelt in separate chabres: & were fre, for they had to do in y^e temple bothe daye and nyght. These were auncient fathers of the Leuytes in their generacions, & dwelt at Jerusalem.

And in Gibeon dwelt Abi Gibeon & Jehiel, whose wife was called Maacha, his eldest sonne was Abdon, then Zur, Cis, Baal Aer and Adab: Gedoz, Abio, zacharia and Mikloth. And Mikloth begat Simea. And they also dwelt with their brethren at Jerusalem, eue harde by them. And Aer begat Cis, & Cis begat Saul. And Saul begat Ichonathan, Malchisua, Abinadab and Eibaal. And the sonne of Ichonathan, was Meribbaal. And Meribbaal begat Micah, and the sonnes of Micah were, Pithon, Melch and Thabrea. And Abaz begat Jahza. Jahza begat Alamech, Alimanech, Zimei. Zimei begat Moza. Moza begat Binea whose sone was Rephaia, & his sonne was Elasa, & his sonne Aziel. And Aziel had fyxe sonnes, whose names are these: Atricam, Bochru, Ismael, Searia, Obadia and hanan. These are the sonnes of Aziel.

The x. Chapter.

The battell of Saul agaynst the Philistines: in which he dyeth, and hys sonnes also.



And the Philistines fought agaynst Israel. * And the me of Israel fled before the Philistines, & were overthrowen & wounded in Mount Gilboa. And y^e Philistines folowed, & were scarce after Saul & his sonnes. & the Philistines smote Ichonathan & Abinadab & Malchisua the sonnes of Saul: And the battell went loze agaynst Saul.

Saul, & the archers founde hym, and he was wounded of shoters. Then sayde Saul to his wep^e bearer: drawe thy swerde, and thrust me thorow therwith, that these uncirciscid come not and do me shame. But hys wep^e bearer wolde not, for he feared excedynglye. So Saul caught a swerde, and fell vpon it. And when his harnessbearer sawe that Saul was deed, he fell on a swerde also and dyed.

And thus Saul and his thre sonnes, and all they of hys house dyed together. And whē all the men of Israel that were in the valeye, sawe howe they fled, and that Saul and his sonnes were deed, they forsoke they^e cyties and ranne awaye, and the Philistines came, and dwelt in them.

* And it fortuned that on the morowe when the Philistines came to stripe the deed bodies they founde Saul & hys sonnes overthrowen in mount Gilboa. And when they had stript hym, they toke hys heed, and hys harness, and sent them into the lande of the Philistines rounde aboute to shewe the vnto they^e Idols, and to the people. And they put his harness in the house of they^e God, & set vpon hys heade in the temple of Dagon.

And when all they of Jabes in Gilead hearde all that the Philistines had done to Saul: they arose (all the strongest of them) and set awaye the body of Saul, and the bodies of his sonnes, and brought them to Jabes, and buried the bones of them vnder an oke in Jabes and fasted seven dayes.

So Saul dyed for hys trespass that he trespassed agaynst the Lorde, in y^e he kept not the worde of the Lorde, and in that he sought and asked counsell of a womā that wrought with a spete, and asked not of y^e Lorde. And therfore he shew hym, and turned the kyngdome vnto David the sonne of Isai.

The xi. Chapter.

After the death of Saul is David appointed in Hebron. The Jebusites rebell agaynst David, fro which he taketh the towne of Syon. Hys men are nobryd.

When all Israel gathered them selues to David vnto hebron * sayenge: Behold, we be thy bones and thy fleshe. And mozeouer in tyme past, euen when Saul was kyng, thou leddest Israel out & in. And the Lorde thy God sayde vnto thee: thou shalt fede my people Israel, and thou shalt be captayne ouer my people Israel. Therfore came all the elders of Israel to the kyng, to hebron, and David made a councail with them in hebron, before the Lorde. And they annoynted David kyng ouer Israel, & accordyng to the worde of the Lorde by the hande of Samuel.

And David and all Israel went to Jerusalem, which is Jebus: where as were y^e Jebusites, the enabiteres of the lande. And the enabiteres of Jebus sayde to David: thou

comest not here. Neuertheless, David wanne the castell of Syon, which is called the cytie of David. And David: * sayde, whosoeuer smyteth the Jebusites fyrst, shalbe the principall captayne and a Lorde. So, Joab the sonne of Zaruia went fyrst vp, and was made the cheff captayne. And David dwelt in the castell Syon, and therfore they called it the cytie of David. And he buylt y^e cytie on euery syde, euen from Billo rounde about, and Joab repared y^e rest of the cytie. And David prospered, and waxed greate, and the Lorde of hostes was with hym.

* These are the principall men of power whom David had, and that claue to hym in hys kyngdome with all Israel, to make hym kyng, accordyng to the worde of the Lorde vnto Israel. And this is the nombre of the myghtye men whom David had: Josobeam the sonne of Bachmoni the cheff amonge thretye: he lyfte vpon hys spere agaynst thre hundred, and wounded them at one tyme.

After him was Eleazar his vnckles sone an Ahothite, which was one of the thre myghtyest. He was with David at Basdammun, & there the Philistines were gathered together to battell. And there was there a parrell of grounde full of barley, and the people fled before the Philistines. And they, the thre afore sayde, kept forth into the middes of the felde, and saued it from burnynge and shew the Philistines. And the Lorde gaue a great victorie.

And the thre of the thretye cheff captaynes went to a rocke to David, into the caue Adullam. And the hoste of the Philistines abode in the valeye of Rephaim. And when David was in the holde, y^e Philistines watch was at Bethlehem y^e same tyme. And David longed, & sayde: * Oh that one wolde geue me dryncke of the water of the well that is at the gate at Bethlehe. And the thre brake thorowe the host of the Philistines, and drewe water out of the well, that was by the gate at Bethlehe: & toke it, and brought it to David. Neuertheless, David wolde not drynke of it, but rather offered it to the Lorde, and sayde: my God forbyd it me, that I shulde do this thynge. Shall I drynke the bloude of these men, that haue put they^e lyues in Iopardye: (for with the Iopardye of they^e lyues they brought it) therfore he wolde not drynke it. And this did these thre myghtyest.

And Abisai the brother of Joab: he also was captayne amonge thre: for he lyfte vpon hys spere agaynst thre hundred, & wounded them, and had a name amonge the thre: Pee amonge thre, he was moze honorable then y^e two, for he was their captayne. howbeit, he attayned not vnto the cytie.

Banaia the sonne of Jehoiada (the sonne of a very stronge man) dyd greater actes then

then Abimelech: for he slue two strong Lyons of Moab, and went downe, and slue a Lyon in a pyntime of snowe. And he slue an Egyptian, whose stature was euen spue cubytes longe, & in the Egyptians hande was a speare lyke a weavers beame. And the other went downe to hym with a waster, and plucked yf speare out of the Egyptians hande, and slue hym wth his awne speare. Soche thynges dyd Banai the sone of Jehoiada, & had yf name amonge the thre myghtyest, & was honorable amonge thurtie: but attayned not vnto yf (first) thre. And David made him of hys counsell.

The other me of armes were these: Asahel yf brother of Joab, Elhanan hys vnckles sone of Bethlehem. Sammoth the Harodite, Helez the Pelonite: Ira the sone of Jekes yf the Gibeonite, Abieser the Anathothite: Sibacai the Husathite, Iai the Thobite: Maharai yf the Bethphathite, Heier the sone of Baana yf the Bethphathite. Ithai the sone of Ribai of Gibeon that pertayneth to the children of Benjamin: Benai the Whirathomite: Hurai of the ryuers of Gaas, Abiel the Arbathite: Azmabeth the Baharumite, Elhahab the Saalbonite. The sonnes of Hassem the Gersonite, Jonathan the sone of Sage, an Hararite. Ahiam the sone of Sacar the Hararite, Eliphal the sone of Ur. Hephher the Mecherathite, Abia the Pelonite: Hezro yf Carmelite, Naari yf sone of Ezrai: Joel yf brother of Nathan: Abihah the sone of Huri: Zelegah the Ammonite, Naharai a Gerothite the bearer of the harness of Joab the sone of Zerui: Ira the Jithite, & Gareb a Jethuite. Uria the Hethite, and Zabab the sone of Abial: Adina the sone of Siza a Rubenite, a captayne of the Rubenites, and thyrtye wth him. Hanan the sone of Maacah, and Josaphat a Githanite: Uria an Astherathite: Sama and Jehiel the sonnes of Hothan an Aroerite: Jediel the sone of Zimri, and Johahys brother an Hathizite. Eliel a Mahanpte, Teribai & Josai the sonnes of Elnaam, and Jithma a Moabite. Eliel and Obed, and Jauiel a Melobate.

The. xii. Chapter.

What they were that went with David when he fledde from Saul.

These are they that came to David to ziklag, whyle he yet kept hym selfe close, because of Saul yf sone of Cis: and they were very stronge helpers in battell. They were weapened with bowes, & coulde hulle stones with the ryght hande and with the lyft and shote arrowes oute of a bowe, & were of Sauls brethren, eue of Benjamin. The cheffest were Abieser, and Joas yf sonnes of Simaa a Gibeonite, and Jeziel and Pelet the sonnes of Asmaneth. Beracah and Jehu of Anathoth. And Asmaia a gilbeonite a migh-

tye man amonge thyrtye, and moze then the thyrtye. Jeremias, Jehaziel, Johanan, & Josabab of Gedor. Eleusai, Jerimoth Bealia Semaria, and Seaphatia, the Haraphites. Elcana, Jekia, Azrael, Jozer, Josheam Hakozim. Joia and Jhabiah the sonnes of Jeroram of Gedub.

And of the Gadites there leparated them selues, some vnto David into the holde of yf wylberness, men of myghte, and men apte for warre, & yf coulde hadle shylde and speare, whose faces were lyke the faces of Lions, and they were as swyfte as the Rooses in the mountaynes: Ezer the fyrst, Obdia the secōde, & Eliab the thyrde, Asmiana the fourth, Jeremia the fyfte. Bethai the syxte, Eliel the seuenth, Johanan the eyght, Elisabab the nynt, Jeremia the tenth, and Nachbaonai the eleuenth. These were of yf sonnes of Gad, and were captaynes ouer the men of warre, the small pursued an hundred, and the great a thousande. These are they that went ouer Jordan in the fyrst moneth when he had fylled ouer all hys banckes. And they put to flyght all them of the valeye both towarde the East and Weste.

And there came of the chyldren of Benjamin and Juda to the holde vnto David. And David wet out to mete them and answered, and sayde vnto the, If ye be come peasabyle vnto me, to helpe me, myne hert shalbe knytt vnto you. But and yf you come to betraye me to myne aduersaryes (seyng ther is no wyckednes in myne handes) the God of oure fathers loke thereon and rebuke it. And the saryte came vpon Amasai which was the chefe amonge thyrtye, and he sayde, thyne are we David, and on thy syde thou sone of Isai: * Peace, peace be vnto the, and peace be to thyne helpers, for thy God is thyme helpe. Then David receaued them, and made them heedes of compaynes of the men of warre.

And there fell some of Manasse to David when he came with the Philistines agaynst Saul to battell, * but they helped them not for yf Lordes of the Philistines toke aduysment and sent hym awaye agayne sayng he wyl fall to hys Waster Saul to the iopardie of oure heedes. As he went to ziklag, there fell to hym of Manasse: Adna Josadad, Jediel, Michael, Josabab, Elihu and zilthai, heedes of the thousandes that were of Manasse. And they holpe David agaynst the rousers. For they were all myghtie me of warre, and captaynes in the hoost. For at that tyme there came one or other to David dape by dape to helpe hym: vntyll it was a greate hoost, lyke the hooste of God.

And this is the nobze of the chefe captaynes that were prepared to battell, and came to David to hebron, to turne the kyngdome of Saul

of Saul to hym, accordyng to the worde of the Lorde.

The chyldren of Juda that bare shylde & speare, were syxe thousande and eyght hundred ready prepared to yf warre. Of the chyldren of Simeon, men of myght to warre, seuen thousande and one hundred. Of the chyldren of Levi, foure thousande and syxe hundred. And Jehoiada was the chefe of them of Aaron, and with him thre thousande and seuen hundred. And zadock a yonge man strong and valaunt & of his fathers household. xxi. captaynes. And of the children of Benjamin the brethren of Saul, thre thousande. And a greate parte of them dyd (vnto that tyme) folowe the house of Saul.

And of the children of Ephraim. x. thousande & eyght hundred myghte men of warre and famous men in the household of their fathers. And of the halfe trybe of Manasse xviij. thousande, which were appoynted by name to come and make David kyng. And of the chyldren of Issacar, which were men yf had vnderstandyng in the ryght tyme, to knowe (howe to commaunde) what Israel ought to do. The heedes of them were two hundred and all their brethren were at their wyll. And of zabulō that went out to the battayll and proceeded forth to the warre, wth all maner of instrumentes of warre, fyfte thousand that were prepared to the warre, without anye dublenesse of hart. And of Nephtali a thousande captaynes, and with them (with shylde & speare) xxxviij. thousande. And of Dan prepared to battell. xviij. thousande & syxe hundred. And of Aser that went out to the warre, & kepte the forefront of the batell, fourtye thousand. And of yf other syde of Jordan, of yf Rubenites, and Gadites & of the halfe tribe of Manasse, with all maner of instrumentes of warre, an hundred & twentye thousande.

All these were men of warre, keepyng the forefront of the batell with perfect hart, and came to hebron to make David kyng ouer all Israel. And all the rest of Israel was of one accorde, to make David king. And there they were with David thre dayes, eatyng and drychking: for they brethren had prepared for them. Mozeouer they that were nye them, vntyll Issacar, zabulō and Nephtali, brought breade on Asses, Camels, Mules, & oxen, and meate: floure, fygges, raisyns, wyne and oyle, oxen, and shepe aboundantlie. For there was ioye in Israel.

The. xiii. Chapter.

The Arcke is brought agayne from Kariath Jarim to Ierusalem. Uria (otherwise called Othi) dyeth.

And David counceled with the capitaynes of thousandes and hundredes, & with all yf Lordes, and sayd vnto all the congregacyon of Israel: If it seme you

good, and to be of the Lorde oure God, we wyl take and sende vnto oure brethren that are left in all the lāde of Israel, & with them also, to the prestes and Lewites which are in their cyties & Suburbes, togather the together vnto vs. And we wyl byrnye agayne yf Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the cōgregaciō was cōtent that he shulde do so, for the thyng semed good in yf eyes of all the people.

So David gathered all Israel together from Sihor in Egypte, vnto yf entryng of hemath, to bringe the arcke of the Lorde from Kariath Jarim. And David went wth all Israel to an hys place towarde Kariath Jarim, that was in Juda, to fet thence the arcke of the Lord God, that dwelleth betwē the Cherubes: where hys name is called on. And they caried the Arcke of God in a newe cartte out of yf house of Abinadab. And Uria & hys brother gupped yf cartte. And David & all Israel played before the arcke of God wth all they myght, with synnyng, and harpes, psalteries, & tymbrelles and trompettes. And when they came vnto the thre. lpyng flowze of Chidon, Uria put forth his hande to holde the arcke, for the oxen: * beynge a litle wycke. It was bled. And the Lorde was wroth with Uria, and smote hym, because he put hys hande to the arcke. And there he dyed before God. And David was out of quyetie, because the Lorde had rent a rent in Uria, & he called the name of that place: yf retyng of Uria vnto this dape. And David was afrayde of God that dape sayng: howe shall I bringe the arcke of God home to me? And so David brought not the arcke home to hym to yf cytie of David: But caried it into the house of Obededom a Gethite. And the arcke of God remayned with Obededom, euen in hys house, thre monethes. And he blessed the house of Obededom and all that he had.

The. xiiii. Chapter.

Uria smytheth moze and woorkmen to David which hath two victories of the Philistines.

Shyram the kyng of Tyre sent messengers to David & tymbze of Cedar trees, with masons and carpenters, to buylde hym an house. And David perceaued, that the Lorde had confirmed hym kyng vpon Israel, and that hys kyngdome was lyfte vp on hys, because of hys people Israel. And David toke yet mo wyues at Ierusalem, and begat mo sonnes and daughters. These are the names of hys chyldren, which were bozne vnto him at Ierusalem: Samua, Sobab, Nathan and Shalomon: Ribhar, Elisua and Eliphalet, Nogga, Nepheg and Japhia. Elisama, Beruada and Eliphalet.

And when the Philistines heard yf David was anoynted kyng vpon all Israel, all the Philistines

Philistines went vnto seke Dauid. And Dauid heard of it, and went oute agaynst them. And the Philistines came in, & prained the rowe the valey of Rephaim. And Dauid asked counsell at God saying: Shall I go agaynst the Philistines, and wylt thou deliuer them into myne hande? And the Lorde sayde vnto hym: go vp, for I wyl deliuer the into thine hande. And so they came vp to Baal Perazim: & Dauid smote them there. And Dauid sayd: God hath deuised myne enemies with myne hande, as a man wolde druyde water. And therefore they called the name of that place Baal Perazim. And whā they had leste they gods there, Dauid gaue a commandment, and they were burnt with fyre.

And the Philistines came together agayne & rushed into y valley. And Dauid asked agayne at God. And God sayde to hym: go not vp after the, but turne awaye from the, that thou mayest come vpon them ouer agaynst the peccetres. And when thou hearest a sound go in the toppes of the peccetres, the go out to battell: for God is gone forth before the, to smyte the hoste of the Philistines. Dauid therfore byd as God commaunded him: & they smote the hoste of the Philistines, fro Gibron to Gazer. And y fame of Dauid went out into all landes, and the Lorde made all nacyns feare hym.

The xv. Chapter.

The Leuites dynged the Arcke agayne. Dauid delyng before it, is deliued of his wyle wyche.

And Dauid made hym houses in Sep-tic of Dauid, and prepared a place for the arcke of God, pytched for it a tent. Then Dauid sayde the arcke of God oughe not to be carped but of the Leuites. For them hath the Lorde chosen to beare the arcke of the Lorde, and to minister vnto hym for euer. And Dauid gathered all Israel together to Jerusalem, to fetch the arcke of the Lorde vnto hys place which he had ordeyned for it. And Dauid brought together the chyldren of Aaron and the Leuites. Of the sonnes of Cabath was Ariel the chefe, and of hys brethren there were an hundred and. xx. Of the chyldren of Merari: Asai the chefe, and of hys brethren two hundred and. xx. Of the sonnes of Gerson: Joel the chefe, and of hys brethren an hundred and thyrtye. Of the chyldren of Elizapan: Semai the chefe, and of hys brethren two hundred. Of the sonnes of Iehozabab: Eliel the chefe, and of hys brethren. lxxx. Of the sonnes of Uzziel: Aminadab the chefe, and of hys brethren an hundred and twelue.

And Dauid called Zadock and Abiathar the prestes, and the Leuites, Uzziel, Asai, Joel, Semai, Eliel and Aminadab: & sayde vnto them: ye that are the principall fathers of the Leuites, se that ye be holy with poure

brethren, that ye maye bringe in the Arcke of the Lorde God of Israel, vnto the place that I haue prepared for it. For because ye were not there at the fyrst, y Lorde oure God made a rent amonge vs, for that we sought hym not as the falsypon ought to be. So the prestes and the Leuites sanctified them selues, to sett the Arcke of the Lorde God of Israel. And the chyldren of the Leuites bare the Arcke of God, vpon theyr shoulders with staves theron, as Moyses commaunded accordyng to the worde of the Lorde.

And Dauid spake to the chefe heedes of y Leuites, that they shulde appoynte certayne of theyr brethren to syng with instrumentes of Musike, psalteries, harpes and symbales that they might make a sounde, and to syng on hys with Joyfulness: And y Leuites appoynted Heman the sonne of Joel: and (of his brethren) Asaph the sonne of Berechiah: And of the sonnes of Merari and of theyr brethren Ethan the sonne of Cusaihu. And with the theyr brethren of the secōde degree: zacharia, Ben, Jaaziel, Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maasiah, Matthatiahu, Eliphalehu, Mikniahu, Obed Edom, & Jaiel, porters. So Heman, Asaph & Ethan the syngers made a sounde with symbales of brasse. And zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasalah and Banalahu played with psalteries on an Alamoth. Nathathahu, Eliphalehu, Mikniahu, Obed Edom, Jiel, and Azaziah played vpon harpes an eyght aboue, with courage. And Chenaniahu the chefe of the Leuites, was master of the songe, for he taught other to syng, because he was a man of vnderstandyng.

Berecia and Eleasa kepte the doze of the Arcke. And Secaniahu, Jehosaphat, Athanah, Amasai, zachariahu, Banalahu & Eliezer the prestes byd blowe with trompettes before the Arcke of God. And Obed Edom and Jehia were keepers of y doze of the arcke.

* And Dauid and the elders of Israel and the capitaynes ouer thousandes, went to fet the Arcke of the appoyntment of the Lorde out of the house of Obed Edom with gladnes. And when God helped the leuites, that bare the Arcke of the appoyntment of the Lorde, they offered seven oxen, and seven rammes. And Dauid had on hym a linnen garment, lyke as had also all the Leuites that bare the Arcke, and so had the syngers, and Chenania y ruler of the songe, with the syngers. And Dauid had vpon hym an Ephod of linnen. And all they of Israel brought the Arcke of the Lordes couenaunt with howyng, and blowyng of the shawme and trompettes: makynge a noyse with symbales, psalteries, and harpes.

And as the Arcke of the appoyntment of the Lorde came into the cytie of Dauid, Michol

chol the daughter of Saul, lokyng out at a wyndowe, sawe kyng Dauid dawnsyng and playng, and she deliued hym in her herte.

The xvi. Chapter.

Dauid ordeyned Asaph and hys brethren, to minister before the Lorde. He hym self praiseth the Lorde God of Israel.



They brought in y arcke of God and set it in the myddes of the tent that Dauid pytched for it. And they offered burnt sacrifices and peace offerynges before God. And when Dauid had made an ende of offeryng the burnt offerynges and peace offerynges, he blessed the people in the name of the Lorde. And he dealt to all Israel (both man & woman) a cracknell of breade, and a good pice of fleshe, and a flackett of wyne.

And he appoynted certen of the Leuites to minstre before the Lorde, & to repete, & to thanke and prayse the Lorde God of Israel. And Asaph was the chefe, & next to hym zacharia, Jiel, Semiramoth, Jehiel, Nathathia, Eliab, Benai, * Obed Edom, & Jiel with psalteries & harpes. But Asaph made a sounde with symbales. Banalahu & Jaziel prestes blew w trompettes continuallye before the Arcke of the couenaunt of God.

And that same tyme Dauid did appoynte cheselye to thanke the Lorde, by Asaph & hys brethren. * O geue thākes vnto the Lorde, call vpon hys name, make hys actes knowe amonge the people.

Syng vnto him & playe vnto him: talke of all hys wonderfull dedes. Reioyce in hys holy name: let the hertes of the that seke the Lorde, be glad. Seke the Lorde and hys strength: Seke hys presence allwaye.

Remembre his maruelles which he byd, and hys wonders, & the iudgements of hys mouth. The seed of Israel are hys seruantes: the chyldren of Jacob are hys chosen. He is the Lorde oure God: in all landes are hys iudgements. Thynke on hys appoyntment for euer, (and on the worde which he commaunded to a thousande generacions.) Which he made with Abraham, and of hys othe to Isahac: which he set before Jacob for a decree, and to Israel for an euerylastyng couenaunt, sayng: to the wyl I geue the lande of Canaa, to be the porcyon of your enheri-

taunce. When you were fewe and smalle in nombre, and sojourners therein. And they walked from nacyon to nacyon, and fro one kyngdome to another people. He suffered no man to do them wronge: but rebuked, euen kynges for theyr sakes. Touche not myne appointed, and do my prophetes no harme. * Syng vnto the Lorde all the erthe: and shewe from daye to daye hys Saluacyon.

Tell of hys glorie amonge the heithen: his wonderfull dedes amonge all nacyns.

For greates is the Lorde, and worthy to be prayled exceedyngly: he is to be feared aboue all Gods.

For all the Gods of the people are of no value: But the Lorde made heauen.

Prayse and honoure are in hys presence: strength and gladnes are in hys place.

Ascrybe vnto the Lorde ye hundredes of people, Ascrybe to the Lorde, glorie and dominion. Ascrybe vnto the Lorde, the glorie due vnto hys name: byyng sacrifices, and come before hym, and worshippe the Lorde with holy honour.

Let all the erthe feare hym, all though the compase of y erthe be so stablyshed that it cannot be moued: let the heauens reioyse, and let the erthe be glad, and lett men tell among the nacyns, that the Lorde is kyng.

Let the see thunder and the fulmince therof lett the feldes reioyse, and all that is therein.

Then shall the trees of the wood reioyse at the presence of the Lorde, because he commaunded to iudge the erth. O geue thākes vnto the Lorde, for he is good, for hys mercy endureth euer: and saye ye: (sane vs O God) of oure saluacion, geather vs to gether, and deliuer vs fro amonge the heithen, that we maye geue thanks to thy holy name, & triumphe in the prayse of the. Blessed be the Lorde God of Israel for euer & euer, and let all people saye Amen, and prayse the Lorde.

And so, he leste there before the arcke of y Lordes couenaunt, Asaph & hys brethren, to minstre before the Arcke continually, in such thynges as were to be done daye by daye, (and that by theyr courses.) And Obed Edom & hys brethren, thre score and eyght, and Obed Edom the sonne of Jeduthun, and Hofa were apoynted to be porters. And zadock y prest and hys brethren the prestes, were before y tabernacle of y Lorde, in the hys place y was at Gibro, to offer burnt offerynges vnto the Lorde, vnto the burnt offering aultare perpetuallye, in the mornyng and euenyng, accordyng to all y which is wrytten in the lawe of the Lorde, which he commaunded Israel. And with them were Heman & Jeduthun, & other that were chose (whose names were exprest) to geue thanks to the Lorde, y his mercy lasteth euer. And with them byd Heman and Jeduthun, syng with the trompettes & symbales,

symboles makynge a swete melody with instrumentes of Musyke and godly songes. And the sonnes of Jeduthun were porters. And all the people departed, euerp man to hys house: and Dauid returned to blesse hys house.

The. xvii. Chapter.

Dauid is forbidden to buyde an house vnto the Lorde. Chyrl is promysed vnder the figure of Salomon.

And it fortuned þ whan Dauid dwelt in hys house, he sayde to Nathan the prophete: lo, I dwell in * an house of Cedar tree: but the Arke of the Lordes couenant remaineth vnder curtaynes. And Nathan sayd to Dauid: do all that is in thyne herte, for God is with the.

And the same nyght it fortuned that the worde of God came to Nathan, sayinge: go and tell Dauid my seruauant, thus sayth the Lorde, thou shalt not buyde me an house to dwell in. For I haue dwelt in no house sence the daye that I brought out the chyldren of Israel vnto thys daye: but haue gone from tent to tent, and from one habitacyon to another. And wherfouer I haue walked wyth all Israel, spake I euer one worde to anye of the iudges of Israel (whom I commaunded to fede my people, sayinge: why haue ye not buyt me an house of Cedar tree? Nowe therefore, thus shalt þ saye vnto my seruauant Dauid: thus sayth the Lorde of hostes: I toke the out of the pastures whan thou wentest after shepe, that thou shuldest be captayne ouer my people Israel. And I haue bene w the whither fouer thou hast walked, & haue weded out all thyne enemyes out of thy sight & haue made þ a name, lyke þ name * (of one) of the greatest men that are in the erthe. And I haue ordeyned a place for my people Israel and made it faste, so that nowe they maye dwell in theyr place, and moue nomore. Neither shall the chyldren of wyckednesse vex them any moare as at the begynnyng. And sence the tyme that I commaunded iudges to be ouer my people Israel, I haue subdued all thyne enemyes, and I tolde the, that the Lorde wolde buyde the an house.

Thys also shall come to passe: when thy dayes be expired, þ thou must go vnto thy fathers, I wyll raise vp thy seed after þ which shalbe of thy sonnes, and I wyll prepare for hym the kyngdome. He shall buyde me an house, and I wyll stablish his seate for euer. I wyll be hys father, and he shalbe my sonne, and I wyll not take my mercy awaye from hym, as I toke it from hym that was before the. But I wyll sett hym in myne house and in my kyngdome for euer, and hys seate shalbe sure for euer moze.

According to all these wordes, and accordyng to all thys visyō, dyd Nathā tell kinge

Dauid. And Dauid the kynge came & sat before the Lorde, & sayde: what am I (O Lorde God,) and what is myne house hold, that thou hast promoted me thus farre? And yet thys semed lyttel in thyne eyes, O God: But thou hast also spoken of thy seruantes house for a greate whyple to come: and hast looked vpon me as vpon a man of hye degree (O Lorde God.) What shall Dauid desyre moze of the for the honoure of thy seruauit? For thou hast knowen thy seruauit: O Lorde for thy seruantes sake, en accordyng to thyne awne hert hast thou done all thys magnificence, to shewe all great thynges. Lorde, there is none lyke the, neither is there anye God saue thou, accordyng to all that we haue hearde w oure eares. Moreover, what nation on the erthis lyke thy people Israel, to whom God hath vouchsafed to come and redeme the to be hys awne people, and to make the a name of excellencye and terribleness, with castyng out nacyns from before thy people, who thou hast deliuered out of Egypte?

Thy people of Israel dydest thou make thynne awne people for euer, and thou becomest theyr God. Therefore nowe Lorde, let the thyng that thou hast spoken concernyng thy seruauit and hys house, be true for euer, that thou do as thou hast sayde: let it come to passe, that thy name maye be magnified for euer, that it maye be sayde: the Lorde of hostes is the God of Israel (en the God of Israel) & the house of Dauid thy seruauit endureth stable before the. For thou (O my God) hast tolde thy seruauit, þ thou wylt buyde him an house. And therefore thy seruauit hath founde in hys hert to praye before the. And nowe Lorde, thou art God, and hast promysed thys goodnesse vnto thy seruauit. Nowe therefore, let it be thy pleasure to blesse þ house of thy seruauit, that it maye contynue before the for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

The. xviii. Chapter.

The Battelles of Dauid agaynst the Philistines.



And after this it fortuned, þ Dauid smote the Philistines, and subdued them, & toke Geth the townes þ * longed therto, out of the hande of the Philistines. And he smote Moab, and the Moabites became Dauids seruantes, and payde hym tribute. And Dauid smote Hadarezer kynge of zoba vnto Hamath, as he went to stablish hys dominion by the ryuer Euphrates. And Dauid toke from hym a thousande charettes, & seuen thousande horse men, & twelue thousand foremen, & lained all þ charett horses, & refered of them an hundred charettes. And whē the Syrians of Damasco came to helpe Hadarezer kynge of zoba, Dauid slue of the Syrians. xxi. thousande, and Dauid subdued

subdued Syria Damasco: And the Syrians became Dauids seruantes, & brought hym tribute. And the Lorde preferred Dauid in all that he went to.

And Dauid toke þ sheldes of golde that were on the seruantes of Hadarezer, and brought them to Jerusalem. And fro Gebath & from Chun (cyties of Hadarezer) brought Dauid exceedynge moche brasle. Wher w Salomon made þ brasen lauatorye, * the pillers, & the vesselles of brasle.

And when Cou kynge of Hemath, heard how Dauid had beaten all the strength of Hadarezer kynge of zoba, he sent Haduran his sonne to kynge Dauid, to make peace w hym & to blesse hym, because he had fought agaynst Hadarezer, & beaten him (for Cou had warred w Hadarezer) & Dauid brought, all manner of Jewelles of golde, syluer and brasle w hym. And kynge Dauid dedicated them vnto the Lorde, with þ syluer & gold þ he brought from all nacyns, from Edom, from Moab, from the chyldren of Ammon, from the Philistines, & from Amalec. And Abisai þ sonne of zerna slue of the Edomites in the salt valeye. xvi. thousande, and put Soudiars in Edom, and all the Edomites became Dauids seruantes. Thus the Lorde kepte Dauid in all þ he toke in hāde.

And Dauid raygned ouer all Israel, & executed iudgemēt and ryghteousnes amonge all his people. And Joab þ sonne of zaruia was ouer the hoste, and Jehosaphat the sonne of Ahitub recorder, and Zadock the sonne of Ahitub and Abimelech þ sonne of Abiathar were þ preastes, and Sausa was scribe, and Banaiahu the sonne of Jehoiada was ouer the Cherethites, and the Phelthites, & the eldest sonnes of Dauid were nexte vnto the kynge.

The. xix. Chapter.

Hanon kynge of the sonnes of Ammon, doth greate iniurye to the seruantes of Dauid.

After this, it chanced that * Nahas the kynge of the chyldren of Ammon dyed, & his sonne raygned in his steade. And Dauid sayde, I wyll shewe kyndnesse vnto Hanon þ sonne of Nahas, because hys father dealt kyndelye with me: And Dauid sent messengers to comforte hym ouer the deeth of hys father. And the seruantes of Dauid came into þ lande of the chyldren of Ammon to Hanon, to comforte hym. But the Lordes of the chyldren of Ammon sayde to Hanon: thynkest thou þ Dauid doth honoure thy father in thy syght, þ he hath sent comforters vnto the? Are not hys seruantes come to searche, to loke, and to spye out the lande?

Wherfore Hanon toke Dauids seruantes, & (and poidethem) and shaued them, and cut

of their cootes harde by their buttocks, and sent them awaye. And there went certayne and tolde Dauid, howe þ men were serued. And þ kynge sent to mete them (for þ men were exceedynge ashamed) and þ kynge sayde: tarpe at Jericho, vntill poure beardes be growen, and then returne.

And when the chyldren of Ammon sawe that they stanke in þ syght of Dauid. Hanon & the chyldren of Ammon sent a thousande talētes of syluer to hyre them charettes & horsemen, out of Mesopotamia, and out of Syria Maacha & out of zoba. And they hyred. xxii. thousande charettes, and the kynge of Maacha & his people, which came, and pytched before Heoba. And the chyldren of Ammon gathered them selues together fro their cyties, & came to battel. And whan Dauid heard of it, he sent Joab and all þ hoste of stronge men. And the chyldren of Ammon came out, and put them selues in arape to battel before the gate of the cytie. And þ kynges that were come, kepte them by them selues backe in the felde.

When Joab also sawe that þ frōte of the battell was agaynst him before & behynde, he chose out of all the chosen men of Israel, and put them in arape agaynst þ Syrians. And þ rest of the people he deliuered vnto the hande of Abisai his brother, & they put them selues in arape agaynst þ chyldren of Ammon. And he sayde: If the Syrians be to strong for me, þ shalt succoure me: & yf þ chyldren of Ammon preuaile agaynst þ, I will helpe þ. Plucke vp thine hert, & let vs playe the men, for oure peoples sake & for þ cyties of oure God, & the Lorde shall do þ which is good in his awne syght. So Joab & the people þ were w him, dyue nye vnto þ Syrians vnto þ battayle, & they fled before him. And when þ chyldren of Ammon sawe þ the Syrians were fled, they ranne awaye lyke wile before Abisai his brother, and gat them in to þ cytie. And Joab came to Jerusalem.

And when þ Syrians sawe þ they were put to the worse before Israel, they sent messengers & set out þ Syrians þ were beyond þ ryuer, & Saphach þ capitayne of þ host of Hadarezer wēt before them. And it was tolde Dauid, & he gathered all Israel, & wēt togeather ouer Jordan, & came, and set vpon them. And whan Dauid had put him selte in arape agaynst the Syrians they fought with him. But þ Syrians fled before Israel. And Dauid destroyed of the Syrians seuen thousande charettes, & xl. thousande fore men, and kyled Saphach þ capitayne of þ hoste. And when þ seruantes of Hadarezer, sawe, that they were put to þ worse before the of Israel, they made peace w Dauid, & became his seruantes. Neither wolde the Syrians helpe þ chyldren of Ammon any moze.

The

The .xxi. Chapter.

¶ The first moost victorious battelles of David.

And it came to passe, that after the pe-
 * ii. Reg. ii. a. **re** was cryed (* aboute the tyme þ
 * ii. Reg. v. a. **h**pynges go out a warrefare.) Joab
 * ii. Reg. vii. g. **c**arried out the armye of the hoste, and * de-
 stroyed the contreye of the chyldren of Am-
 mon, & came, & beleged Rabba, & destroyed
 it: But David tarped at Jerusalem whyle
 Joab smote Rabba and destroyed it: * And
 David toke the crowne of their kynge: from
 of hys heed, & founde that it had þ wayght
 23 of a talent of golde, and there were preciou-
 se stones in it, and it was ordeyned for Da-
 uids heed. And he brought also excedynge
 moche spoyle out of þepte. And he brought
 out the people that were in it, and tormen-
 ted them with sawes and harowes of yron,
 and with other sharpe instrumentes, and so
 dealt David with all the cyties of þe chyl-
 * ii. Reg. vii. d. **d**ren of Ammon. And David & all the peo-
 * Gen. xlii. a. **p**le came agayne to Jerusalem. * After this
 it fortuned, that there arose warre at Ga-
 zer with þe Philistines. At which tyme So-
 bocal the husarhite slue Sippai, that was
 of þe chyliden of * Rephaim, and they were
 subdued. And there was battell agayne
 with the Philistines, and Elhanan þe sonne
 of Jair slue Lahemi the brother of Goliath
 the Gethite, whose speare was lyke a wea-
 vers beame. And there chaunced yet agay-
 ne warre at Geth, where as was a man of a
 great stature w. xliii. fyggers, & toes. vi.
 on euery hande, and. vi. on euery fote, & was
 the sonne of Raphah. But whan he despyed
 Israel, Jehonathan þe sonne of Simea Da-
 uids brother slue hym. These were bozne
 vnto Raphah at Geth, & were ouerthrowen
 in the hande of David, & in the hande of his
 seruantes.

The .xxi. Chapter.

¶ David causeth the people to be nombred: and
 there dyed .lxx. thousande men of the pestilence.

And Satan stode vp agaynst Israel,
 & prouoked David to nobze Israel.
 And David sayde to Joab and to the
 rulers of þe people. Go ye and nobze Israel
 from Beer Seba to Dan, and bynge it to
 me that I maye knowe the nombze of them.
 And Joab answered: the Lorde make hys
 people an hundred tymes so manye mo as
 they be. But my Lorde whig, are they not
 all my Lordes seruantes? why then doth
 my Lorde requyre thys thyng? why wyll
 my Lorde be a cause of trespass to Israel?
 Neuerthelesse, the kynges worde preua-
 led agaynst Joab. And Joab departed and
 walked thowowe out all the of Israel, and
 came to Jerusalem agayne & gaue the nom-
 bre of the counte of the people vnto David.
 And all they of Israel were a thousand

thoulande & an hundred thousande men that
 due swerde: and Juda was. cccc. lxx. thou-
 sande men that due swerd. But þe Leuites
 and Ben Jamin counted he not amonge the.
 For þe kynges worde was abhominable to
 Joab. And the Lorde was displeased with
 thys thyng, and smote Israel. And David
 sayde vnto God: I haue synned excedyn-
 gly in doyng this thyng. And now (I be-
 seeche the) do awaye the wyckednesse of thy
 seruant, for I haue done very folyshe.

And the Lorde spake vnto Gad Dauids
 fear, sayng: goo and tell David, sayng:
 Thus sayth þe Lorde: I geue the, the choysse
 of thre thynges: chosse the one of them, that
 I maye do vnto the. And Gad came to Da-
 uid, and sayde vnto hym. Thus sayth the
 Lorde. Chosse the, ether thre yeaeres fam-
 yment, or thre monethes to be destroyed
 before thine aduersaries, and that þe swer-
 de of thine enemyes maye ouertake the: or
 else the swerde of the Lorde and pestilence
 in the lande thre dayes, and þe Angell of the
 Lorde destroying thowowe out all þe coastes
 of Israel. And nowe aduise thy selfe, what
 worde I shall bynge agayne to hym that
 sent me. And David sayde vnto Gad. I am
 in an excedynge strait: Let me fall nowe
 into the hande of the Lorde, for passynge
 great are hys mercyes, but let me not fall
 into the hande of men.

So þe Lorde sent pestilence vpon Israel,
 and there were ouerthrowen of Israel. lxx.
 thousande men. And God sent the Angel in
 to Jerusalem to destroye in it. And as he was
 about to destroye, þe Lord behelde, and had
 compassyon on the cupill, and sayde to the
 Angell þe destroyed: it is ynough, let now
 the thynne hande cease. And the Angell of the
 Lorde stode by þe threshynge flowze of Or-
 nan the Jebusite. And David lyfte vp hys
 eyes, and sawe þe Angell of the Lord stande
 betwene þe erth and heauen, haupnge a dra-
 wen swerde in hys hande, stretched out to-
 warde Jerusalem. Then David & þe elders
 of Israel whych were clothed in sacke, fell
 vpon theyr faces. And David sayd vnto
 God: Is it not I that commaunded þe people
 to be nobzed? It is I that haue synned & do-
 ne euell in dede, & what haue these shepe do-
 ne: let thynne hade (O Lorde my God) be on
 me and on my fathers house, but not on thy
 people that they shulde be punished.

And the Angell of the Lorde commaunded
 Gad to saye to David, that David shulde
 go vp, and set vp an auter vnto the Lorde,
 in the threshynge flowze of Ornan the Je-
 busite. And David went vp accordynge to
 the sayng of Gad, which he spake in the
 name of þe Lorde. And Ornan turned abou-
 te, and sawe the Angell, & hys foure sonnes
 were with hym, and byd them selues: But
 Ornan

Ornan was threshynge wheat. And as Da-
 uid came to Ornan, Ornan looked & sawe Da-
 uid, and went out of the threshynge floure,
 and bowed hym selfe to David wyth his fa-
 ce to the grounde.

And David sayde to Ornan: geue me the
 place of the threshynge flowze, that I maye
 buyld an auter therin vnto the Lord. Thou
 shalt geue it me for as moche money as it is
 worthe, that the plage maye cease from the
 people. And Ornan sayde vnto David: take
 it to the, & let my Lord þe kyng do that which
 semeth good in his eyes: loo, I geue the oxen
 also for burnt sacrificys, & þe threshynge sea-
 des for wodde, & wheate for meat offering:
 I geue it all. And kyng David sayd to Or-
 nan: not so, but I wyll bye it for as moche
 money as it is worth. For I wyll not take
 that whych is thynne for the Lorde, ner offer
 burnt offerings wythout cost.

And so David gaue to Ornan for that pla-
 ce, speies of gold. vi. hundred by waight. And
 David buyld there an auter vnto the Lord,
 and offered burnt offerings & peace offer-
 ynges, and called vpon the Lord, and he heard
 hym from heauen in fyze vpon the auter of
 burnt offering. And whan the Lord had spo-
 ken to þe Angell, he put vp his swerde agayne
 into þe sheathe of it. At that tyme whē David
 sawe, that the Lorde had hearde hym in the
 threshynge flowze of Ornan the Jebusite:
 he vied to offer there. For the tabernacle of
 the Lord which Moses made in the wilder-
 nesse, and the auter of burnt offering were
 at that ceason in the hyll at Gibeon. And Da-
 uid coulde not go before it to aske counsell at
 God, for he was aferde of the swerde of the
 Angell of the Lorde.

The .xxij. Chapter.

¶ David willet hys sonne Salomon to buyld
 the temple of the Lorde: wherch thynge he hym
 selfe was forbydden to do.

And David sayde: thys is þe hou-
 se of the Lorde God, and thys
 is the autare for the burnt offe-
 ryng of Israel.

And David commaunded to
 geather together the straungers that were
 in the lande of Israel, and he sett masons to
 hewe fre stone, for the buylding of the house
 of God. And David prepared plentie of yro
 for nayles and dozes of y gates, and to toy-
 ne with all, and aboudance of brasle without
 wayght, and Cedar trees wythout nombze.
 For the zidons and they of Tyre brought
 moche Cedar wood to David. And David
 sayde. Salomon my sonne is younge and te-
 der, and the house that is to be buyld for the
 Lorde, must excede in greatnesse, þe it maye
 be spoken of and prayled in all lades. I wyll
 therfore make ordynance for it. And so Da-
 uid prepared many thynges before his deeth.
 And he called Salomon his sonne, & char-

ged him to buyld an house for the Lord God
 of Israel. And David sayde to Salomon.
 * my sonne, I thought (as it was in myne
 * ii. Reg. ii. a. **h**ert) to buyld an house vnto the name of þe
 Lorde my God. But the worde of the Lorde
 came to me, sayng: þe hast shed moche bloude,
 and hast made greute battelles: thou shalt
 therfore not buyld an house vnto my name,
 for þe hast shed moche bloude vpon the erth in
 my syght. Beholde, a sonne is bozne to the, &
 he shalbe a man of reeste, for I wyll geue him
 rest from all hys enemyes round about. For
 his name is Salomon: and I wyll sende
 rest and peace vpon Israel in hys dayes. He
 shall buyld an house for my name, and he
 shalbe my sonne, and I wyll be his father, &
 I wyll prepare the seate of his kyngdome vpon
 Israel for euer. Nowe therfore my sonne, þe
 Lord be w the, & prospere þe, & þe shalt buyld
 the house to the name of the Lorde thy God,
 as he hath sayde of the. And the Lorde shall
 geue the wysdome & vnderstandyng, & shall
 geue the commaundmentes for Israel, that
 ye maye kepe the lawe of the Lord thy God.
 For then thou shalt prosper: eue whan thou
 takest hede & fulfyllst the statutes & lawes
 whych the Lorde charged Moses with, for
 Israel. Plucke vp thynne heert therfore, & be
 stronge, drede not, nor be discouraged. Be-
 holde, in myne aduersyte haue I also prepa-
 red for þe house of the Lord, an hundred thou-
 sande talentes of golde, & a thousande thou-
 sande talentes of syluer, & as for brasle & yro
 it canot be nobzed, for it is very moche. And
 I haue prepared tymbre and stone, and thou
 mayest pvide more therto. Moreover, thou
 hast workemen wyth the pnowe, & masons
 and carpenters to worke in stone & tymbre,
 and many men þe be active for euery worke.
 And of golde, syluer, brasle and yron, there
 is no nombze. Ty therefore, and be doyng, &
 the Lorde shalbe wyth the.

And David commaunded all þe lordes of Is-
 rael, to helpe Salomon his sonne, sayng: Is
 not þe Lord yd God w you? hath he not ge-
 uen you rest on euery syde: for he hath geuen
 you inhabitaures of þe lande into my hande, & the
 lade is subdued before the Lord & before his
 people. Nowe therfore set youre hertes & yd
 soules, to seke the Lord youre God, Ty, and
 buyld ye the temple of the Lord God, to
 bring the Arcke of the couenant of þe Lord
 and the holy vesselles of God, into the house
 so buyld for the name of the Lorde.

The .xxij. Chapter.

¶ David being olde, ordeyneth Salomon kyng.
 He causeth the Leuites to be nobzed, & assigneth
 them to theyr offices.

When David was olde and full
 of dayes, * he made Salomon hys
 sonne kyng ouer Israel. And then
 he geathered together all þe Lor-
 des of Israel wyth the preastes and the Le-
 uites.

uites. And the Levites were nombred from the age of xxx. yere and aboue, and the nōber and summe of them was. xxxviij. thousande men. Of which. xxiij. thousande were set to further the worke of the house of the Lorde. And fyve thousande were officers & Judges. Four thousande were porters and four thousande prapled y Lorde with soche instrumentes as was made to praple wythall.

And so David put an ordre amōg the be- uoing the in partes. Of y children of Leui: Gerson, Cahath & Merari. Of the Gersonites was Laada & Semei. The sonnes of Laada the chefe were Jehiel, zethan & Joel, thre. The sonnes of Semei: Selomith, haziel, & Haran, thre. These were y auncient fathers of laada. And y sonnes of Semei were Jahath, zina, Jeus & Beria: these foure were the sonnes of Semei. And Jahath was the chefe, zina the seconde. But Jeus and Beria had not many sonnes, therfore they were in one rekenyng, accordyng to theyr fathers householde reckened for one auncient household.

* Cro. vi. r.
* Par. vi. a.

The sonnes of Cahath: Amram, Izahar, Hebzon and Uziel, foure. * The sonnes of Amram: Aaron & Moses. And Aaron was separated, to haue the rule of the holy thynges in the place moost holpe, he and hys sonnes for euer: and to burne incense before the Lorde, and to mynstre vnto him, & to blesse in his name for euer. Moses also the man of God, and hys chyldren, were named wyth y trybe of Leui. The sonnes of Moses: Gerson and Eliezer. Of the sonnes of Gerson: Sebul was the chefe. The sonnes of Eliezer: Rehabia the chefe. And Eliezer had no other sonnes: But the sonnes of Rehabia were very manye. The sonnes of Izahar: Salomith, the chefe. The sonnes of Hebzon: Jeriah the fyrt, Amaria the seconde, Jahaziel the thirde, and Jerameam the fourth. The sonnes of Uziel: Micha the fyrt, and Jesia the seconde. The sonnes of Merari: Mahli and Musi. The sonnes of Mahli: Eleazar and Cis. And Eleazar dyed, and had no sonnes, but daughters, and their brethre the sonnes of Cis toke them. The sonnes of Musi: Mahli, Eder, & Jeremoth, thre. These are the chyldren of Leui after the household of theyr fathers, euen the auncient of the fathers accordyng to theyr offces, and after y nombze and somme of y names of them that dyd the worke in the seruike of the house of the Lorde, from the age of twentye yeres & aboue. And David sayde: the Lorde God of Israel hath geuen rest vnto his people, that they maye dwell in Ierusalem for euer. That the Levites also shuld nowe nomoze beare y tabernacle & all the vesselles for the seruyce therof: for accordyng to the last wordes of David, the Levites were nombred fro twy-

tye yere and aboue, and their offce was vnder the hande of the sonnes of Aaron, for the seruike of the house of the Lorde, in the courttes & celles, and in the purifyinge of all holy thynges, and in the worke of the seruike of the house of God. In the newe breed in y fyne flowre, in y meate offeringe, in the waters of sweete breed, in the frynginge panne, in the grydgyon, and in all maner of meatures and cyle, and to stāde euery daye in the morninge, to thanke and praple the Lorde, and so lyke wyse at euen. And to offer all burnt-sacrifices vnto the Lorde, in y Sabbathes, in the newe moones, & on the festfull dayes by nombze and custome continually (as they were commaunded) before the Lorde. And that they shulde wayte on the tabernacle of wytnesse, and on the holy place, and on the sonnes of Aaron their brethzen, in the seruike of the house of the Lorde.

The xxiiij. Chapter.

David assigneth offces to the sonnes of Aaron.

Hese are the deuysys of the sonnes of Aaron: The sonnes of Aaron: Nadab, Abihu, Eleazar & Ithamar. * Nadab also and Abihu dyed before theyr father, & had no chyldre. But Eleazar and Ithamar executed the prestes offce. And David ordered them on this maner: zadoch of y sonnes of Eleazar, & Abimelech of y sonnes of Ithamar were accordyng to theyr offces in theyr ministracyō. And there were no auncient mē founde amōg y sonnes of Eleazar, then the sonnes of Ithamar. And thus were they ordered together: Amonge y sonnes of Eleazar there were fyrtene rulers, accordyng to the household of their fathers: & eght amōg the sonnes of Ithamar accordyng to y household of theyr fathers. And thus were they put in order by lott, y one sorte from the other, & so were there rulers in y Sanctuary & Lodges before God, as well of y sonnes of Ithamar as of y sonnes of Eleazar. And Sumela the soune of Nathaniel the scribe, of the kynred of the Levites wrote the befoze the kyng and the Lordes, & before zadoch the prest and Abimelech the sonne of Abiathar, and before the auncient fathers, before y prestes & the Levites: one principall household beyng reserved for Eleazar and one for Ithamar.

And the fyrt lot fell to Jehoiarib, & the seconde to Jedaiā. The thirde to Harim, & the fourth to Schorim. The fyfte to Melchias, & the sytte to Miamm. The seuenth to Yakos, & the eght to * Abia. The nynthe to Jesua, & y tenth to Secanahu. The leueth to Eliab, & the twelue to Jakim. The thirteenth to Hupa, & the fourteth to Jesebeab. The fiftenth to Wisga, & y syxtenth to Immer. The seuententh to Hezir, & y eghteth to Haphez. The

* L. vii. a.

The nyntenth to Pathahia, and the twentieth to Jeheskel. The twetieth & one to Jachin and y xxi. to Gamul. The xxiij. to Delafahu, and the xxiiij. to Maasiah.

These are the ordinaunces of the in these offices, whan they came into the house of the Lorde, accordyng to their maner vnder Aaron their father, as the Lorde God of Israel had commaunded hym.

The rest of the sonnes of Leui, are these: of the sonnes of Amram, Subael. Of y sonnes of Subael, Jehediabu. Of the sonnes of Rehabia, y fyrt Jesia. Of the Izaharites, Selomoth. Of y sonnes also of Selomoth, Jahath. hys sonnes Jeriah y first Amariahu y secōde, Jahaziel the thirde, & Jehameā the fourth. Of the sonnes of Uziel, Micha. Of the sonnes of Micha, Samir. The brother of Micha was Jilia. Of the sonnes also of Jilia zechariah. The sonnes of Merari, were: Mahli & Musi. The sonnes of Jaziah, Benio. The sonnes of Merari by Jahaziah, Beno, Sohem, zacur & Jyzi. Of Maheli came Eleazar & he had no sonnes. Of his: the sonnes of Ias: Jerameel. The sonnes of Musi: Mahli, Eder and Jerimoth. These are y children of the Levites after the household of their fathers. And these cast lottes next to their brethzen the sonnes of Aaron, in the presence of David the kyng, and zadoch & Abimelech & the auncient fathers, prestes, & Levites: euen the principall fathers before their ponger brethzen. * (the lott made equal distri bucyon amonge them all.)

The xxv. Chapter.

The songers are appoynted, wyth theyr places, and lottes.

And so David and the captaynes of y hoste appoynted out to do seruyce, y sonnes of Asaph heman and Jeduthun, whan they dyd prophesye wyth harpes, psalteries and timbales. And there was a multitude of the men that were appoynted to the seruyce and mynistracyon. Of the sonnes of Asaph: zacur, Josph, Nathania and Merela that wayted on Asaph, whych prophesied by the kyng.

Of Jeduthun: the sonnes of Jeduthun: Gedeliabu, zeri, Jelaiahu, hafabiabu, and Nathithiahu fyve, vnder the hādes of theyr father Jeduthun, whych prophesied wyth a harpe, for to geue thākes & prayes vnto the lord. Of hemā y sonnes of hemā: Bukiabu, Nathaniahu, Uziel, zebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedalthi, Romathi, Ezer, Josbekasa, malothi, hothur, & Mahazioth. All these were the sonnes of hemā whych was y kynges sear in the wordes of God: & to lyfte vp y hoine of y regall dignitie. And God gaue to hemā xiiij. sonnes and thre daughters. All these also were at y hāde of their father synging in y house of y Lorde w timbales, psalteries & harpes, whā Asaph

Jeduthun and heman executed the seruyce in the house of God, at the kinges hāde. And the multitude of the wyth their brethre that were instructe in the songes of the Lorde: eue all y were synging, were two hundred foure score & eght. And they * cast lottes amōg the selues, howe they shulde wayte, as well for the small as for the greate, for the scoler as well as for the skole master.

* 19. ou. r. b. l. a

And the fyrt lot in Asaph fell to Josph. The secōde to Gedeliabu, wyth hys brethzen and sonnes: whych men were twelue. The thirde fell to zacur wyth hys sonnes & brethre, beyng twelue persones. The fourth to Jyzi with hys sonnes and brethzen, twelue persones.

The fyfte to Nathaniahu with hys sonnes and brethzen, twelue persones. The sytte to Bukiabu with hys sonnes and brethzen, twelue persones. The seuenth to Jelaiahu with hys sonnes & brethzen, twelue persones. The eght to Jelaiahu with hys sonnes & brethzen, twelue persones. The nynt to Nathaniahu with hys sonnes and brethre, twelue persones. The tēth to Simeci with hys sonnes and brethzen, twelue persones. The eleuenth to Azarai wyth hys sonnes and brethzen, twelue persones. The twelue to hafabiabu wyth hys sonnes and brethzen, twelue persones. The thirtenth to Subael wyth hys sonnes & brethzen twelue persones. The fourtenth to Nathaniahu w hys sonnes & brethzen twelue persones. The fyfteenth to Jerimoth w hys sonnes & brethre, twelue persones. The syrtēth to Hananiahu wyth hys sonnes and brethre, twelue persones. The xviij. to Josbekasa wyth hys sonnes, and brethzen twelue persones. The eghtēth to Hanani with hys sonnes & brethre, twelue persones. The nyntēth to Malothi with hys sonnes & brethzen, twelue persones. The twentieth to Eliatha with hys sonnes and brethzen, twelue persones. The xxi. to Hothur with hys sonnes & brethre twelue persones. The xxiij. to Gedalthi with hys sonnes and brethzen, twelue persones. The xxiiij. to Mahazioth w hys sonnes and brethre, twelue persones. The xxv. to Romathi Azar with hys sonnes & brethzen, twelue persones.

The xxvi. Chapter.

The porters of the temple are ordered, euery man to the gate whych he shulde kepe.

Hese are the deuysys of the porters, Amōg the Corehtes: Delelemiahu the sonne of Roze of the chyldren of Asaph.

And the sonnes of Delelemiahu were these: zachariahu the eldest, Jedibel the seconde, zebadiabu the thyrde, and Jathmel the fourth, Elam y fyfte, Jehohanā the first, & Eliocnai the seucth. The sonnes of Obed

Edom: Semecia the eldest, Jehosabab the se-
conde, Joah the thyrde, Sacar the fourth, &
Aethi, nacl the fyfte, Amiel the sytte, Ja-
char the seuenth, Deulthai the. viij. for God
blesst hym.

And vnto Semecia his sonne were sonnes
borne, & ruled in the house of their father, for
they were men of myght. The sonnes of Se-
mecia: Othni, Rephael, Obed and Elzabad
& hys brethren were stronge men. Elbu and
Samabiah. All these were of the chyldren
of Obed Edom, they and their chyldren, and
their brethren, active men and of strength to
do seruice, euen. lxii. of Obed Edom. And He-
leniah had sonnes and brethren, active men
xviii. The sonnes of Hosa of the chyldren of
Merari: Sumri the chefe, & though he was
not the eldest, yet his father sett him in the
chefe place. Helkiah the seconde, Tebaliah
the thirde, and zechariahu the fourth: all the
sonnes and brethren of Hosa were. xiii.

Amonge these was deuyded the offyce of
the porter: whiche that they shulde be auncient
men, to waite wth the brethren, when
they mynistred in the house of the Lord. And
they cast lottes, betwene the great and small
after the household of their fathers, for euery
gate. And the lot on the east syde fell vpon
Semeiathu. And for zachariahu hys sonne
(which was a wise counsellor) they cast lot-
tes, & hys lot came out toward the North.
And Obed Edoms lot fell to the South. And
for hys sonnes fell the houses of Asupim.
For Duphim and Hosa toward the west,
with the gate that stondeth toward the hyer
waye: one watch beyng ouer agaynst ano-
ther.

In the east were fyre Leuites: & toward
the North. iiii. a daye: toward the South. iiii.
a daye, & toward Asupim, two & two. In
Pharbar toward the west: two at the going
vp, & two in Pharbar. These are the deuyd-
ings of the porters among the sonnes of Izrahel
among the sonnes of Merari. And of the
Leuites, Abiah had the ouersyght of the trea-
sure of the house of God, and of the treasure
of the dedicat thynge.

As concerning the sonnes of Laada whiche
were the chyldren of the Gerzonites. Of Laada
came auncient fathers. Euen of Laada there
came Serlun & Jehieli. The sonnes of Je-
hieli: zethan & Joel hys brother, which were
ouer the treasures of the house of the Lord.
Of the Amramites also & Izaharites, he-
bronites & Ozitites, was Subuel the sonne
of Serlun the sonne of Moses, a ruler ouer
the treasures. And of his brethren the sonnes
of Elezer, was Rahabiah, whose sonne
was Iaiahu, whose sonne was Joza, who-
se sonne was zichri, whose sonne was Selo-
mith, whiche Selomith and hys brethren
were ouer all the treasures of the dedy-

cate thynge, which David the kynge, & the
auncient fathers, the capitaynes ouer thou-
sand & hundredes, & the capitaynes of the
hoste, had dedicated out of the spoyle wone
in battels: they dyd dedicate the to maistey-
ne the house of the Lord: & all that Samuel
the sear, and Saul the sonne of Cis, and Ab-
ner the sonne of Ner, and Joab the sonne of
zaria had dedicated, & whosoeuer had de-
dicat anye thynge, it was vnder the hande
of Selomith and of hys brethren.

Of the Izaharites was Chenanihu & hys
sonnes, appoynted to the busynesse without-
forth ouer Israel: for they were officers and
Judges. And of the hebronites hasabiah
& his brethren, men of actiuite a thousand &
seue hundred, were officers amonge them of
Israel beyond Jordan westward, in all bu-
synesse belonng to God, and seruice of the
kynge. Amonge the hebronites was Jedai the
chefe, euen a prince among the hebronites
& fathers of hys kynred. And in the fourtye
yeare of the kynghome of David, they were
sought for. And there were found amonge the
men of actiuite at Jazer in Gilead. And hys
brethren were men of actiuite, eue two thou-
sand & seuen hundred, auncient fathers, who
kynge David made rulers ouer the Rubeni-
tes, Gadites, and ouer the halfe trybe of
Manasse, for euery matter pertainyng to
God, and for the kynge's busynesse.

The xxviij. Chapter.

Of the princes and rulers that mynistred vnto
the kynge.

The chyldren of Israel: after the
nombze of the, the auncient he-
des & capitaynes of thousandes
and hundredes, & their officers &
serued the kynge by diuers cour-
ses which came in & wet out, moneth by mo-
neth, thowow out all the monethes of the yere.
And in euery course were. xlii. thousande.
ouer the fyfth course for the fyfth moneth, was
Jasobad the sonne of zabbai. And in his course
were. xlii. thousand. And the cheffest of all the
captaynes of the host for the fyfth moneth, was
of the chyldren of Pharez. ouer the course of the
secode moneth was Dodai an Ahohite & in
his course was Hithloth a ruler: (his helper)
And in the course were. xlii. thousande. The
chefe captayne of the thirde host for the thirde
moneth, was Banaiahu the sonne of Je-
hoiada the hye preaste: And in his course were
xlii. thousand. This is Banaiahu, which
was most myghtie amonge. xxx. & aboue. xxx.
And in his parte was Amizabad his sonne.

The fourth captayne for the fourth mo-
neth, was Asael the brother of Joab, adza-
badia his sonne after him. And in his course
were. xlii. thousande. The fyfth captayne
for the fyfth moneth was Sambut the Je-
rahite,

rahite: & in hys course were. xlii. thousand.
The syfth captayne for the syfth moneth
was Ira the sonne of Jekes a Ghechuite: &
in hys course were. xlii. thousande.

The seuenth captayne for the seuenth mo-
neth, was Hilez the Belomite, of the chyldren
of Ephraim: & in his course were. xlii. thou-
sand. The eyght captayne for the eyght mo-
neth, was Sibechar an Husathite of the kyn-
ne of zari: & in his course were. xlii. thou-
sand. The nynt captayne for the nynt mo-
neth, was Abiezer an Anathothite of the son-
nes of Iemin: and in hys course were. xlii.
thousand. The tenth captayne for the tenth
moneth, was Adahai the Netophathite of
the zarahites: and in hys course were. xlii.
thousand. The eleuenth for the eleuenth mo-
neth, was Banai the Pirathomite of the
chyldren of Ephraim: and in his course were
xlii. thousand. The tweluenth captayne for
the tweluenth moneth, was heldai the Netophathite
of Othniel, and in his course were
xlii. thousand. And the rulers ouer the try-
bes of Israel were these: Amonge the Rubeni-
tes was Elezer the sonne of zichri. Amonge
the Simeonites also was Saphathu the
sonne of Maacha. Amonge the Leuites: he-
sabiah the sonne of nemuel. Amonge the ha-
romites: zadock. Amonge the of Juda: Elihu
of the brethren of David. Amonge them of
Iachar. Omri the sonne of Michael. Amonge
the of zabalon: Jesimiah the sonne of Oba-
diah. Amonge them of Nephtali: Jerimoth
the sonne of Azriel. Amonge the chyldren of
Ephraim: hosea the sonne of Azariahu. In
the halfe trybe also of Manasse: Joel the sonne
of Obedabahu. Of the halfe trybe of Manasse
in Gilead: Jido the sonne of zachariahu.
Amonge the of Beniamin: Jaaiel the son-
ne of Abner. Amonge them of Dan: Azarel
the sonne of Jeroham. These are the Lordes
of the trybes of Israel.

But David toke not the nombze of them
vnder. xx. yere: because the Lord sayd he wold
encrease Israel lyke vnto the starres of the
skye. And Joab the sonne of zaria bega-
ne to nūbre: but he fynished it not, because
there fell wrath for it agaynst Israel: neither
was the nombze put in to the chronycles of
kynge David.

ouer the kynge's treasures was Azma-
neth the sonne of Adiel. And ouer the trea-
sures of the felde, in the cyties & villages &
castelles, was Jehonathā, the sonne of Elia-
hu. And ouer the worckme in the felde that
tylled the ground, was Ezi the sonne of Che-
lob. And the ouersyght of the vineyardes had
Semei the Ramathite. ouer the increace also
of the vineyardes, & ouer the winecellers was
Sabbai the Masiphunite. And ouer the olme-
trees & mulbertrees were in the valeys,
was Baal hand the Gederite. And ouer the

treasure of oyle, was Joas: ouer the oren
that fed in Sharon, was Setari the Saroni-
te. And ouer the oren that were in the va-
lepes was Saphat the sonne of Adlai. ouer
the camelles, Obil the Ismaelyte. And ouer
the asses was Johadihu the Meronothi-
te. ouer the shepe, was Jazis the Hagerite.
All these were the rulers of the substance of
kynge David. And Jehonathā David's vn-
cle, a man of counsell, and of vnderstandyng
was a scribe, and Jehiel the sonne of Bach-
moni & was wth the kynge's sonnes en-
structinge them. And Abitophel was of the
kynge's counsell. And Husai the Archite was
the kynge's companyon. And next to Abito-
phel was Jehoiada the sonne of Banaiahu,
& Abiathar. And the captayne of the kyn-
ge's warre, was Joab.

The xxviij. Chapter.

Because David was forbidden to burye the
temple, he chooseth Salomon and the people to
performe it.

And David gathered together
all the Lordes of Israel: the Lordes
of the trybes, the Lordes of
the companyes that mynistred to
the kynge by course, the captay-
nes ouer the thousandes & ouer the hundre-
des, & the Lordes that had the ouersyght ouer
all the substance and possesyon of David,
hys sonnes, wth the chambelaynes: all the
myghtye and valeaunt and all active men,
vnto Ierusalem. And kynge David stode vp
vpon hys fete, and sayde.

Hear me my brethren & my people. * I
had in myne hert to buyde an house of rest
for the Arke of the coneuant of the Lord, &
for the fote stole of oure God, & had made
redye, for the buylding. But God sayd vnto
me: * thou shalt not buyde an house for my
name, because thou hast bene a man of warre, and
hast shed blood. Wherefore, the Lord God of
Israel * chose me before all the house of my fa-
ther, to be kyge ouer Israel for euer, for in Ju-
da wold he chose a captayne: & of the householde
of Juda is the house of my father, & amonge
the sonnes of my father he had a lust to me,
to make me kyng ouer all Israel. And of all
my sonnes (for the Lord hath geue me manye
sonnes) he hath chosen Salomon my sonne,
to sitt vpon the seat of the kynghome of the Lord
in Israel. And he sayde vnto me: * Salomon
thy sonne, he shall buyde me an house & couer-
tes, I haue chosen hym to be my sonne, & I
will be his father. I will stablysh his kyngdome
for euer, If he will be strōg to do my comma-
ndmentes, & my lawes, as it goeth this daye.

Now therfore, in the syght of all Israel
the congregacyō of the Lord, & in the audience
of oure God: kepe & seke for all the comma-
ndmentes of the Lord your God, & ye maye en-
ioye a good land, & leaue inheritance for your
chyldren after you for euer. And Salomon
L iii my

* 19. re. 19. c. nelle, & * offered a thousande burnt sacrificys vpon it. And y^e same nyght dyd God appeare vnto Salomon, and sayde vnto hym: a lke, what I shall geue the. And Salomon sayde vnto God: thou hast shewed great mercy vnto Dauid my father, and * hast made me to raygne in his steade. * Nowe therfore O Lorde God, let thy promyse which thou madest vnto Dauid my father, be true. For * I have made me kynge ouer a people: which is lyke the dust of the earth in multitude. Wherefore, geue me nowe wysdome & knowledge, that I maye be able to go out and in before this people: for who els (woz help) can iudge this people that is so great?

* And God sayde to Salomon, because this was in thyne hert, and because thou hast not asked treasure, and rychesse, & honoure, and the lynes of thyne enemies, nether yet lōge lyfe: but hast asked wysdome and knowledge for thy selfe, to iudge my people, ouer which I haue made the kynge: wysdome and knowledge is graunted vnto the, and I will geue the treasure, and rychesse, and gloire: so that amonge the kynges that haue bene before the, or after the, none was or shalbe lyke the. And so Salomon cam from the hylaulter (that was at Gibeon) to Jerusalem, fro the tabernacle of witness, and raygned ouer

* 19. re. 19. d. Israel. And * Salomon gathered chari- ttes and horsemen: and he had a thousande, and foure hundred charettes, and .vij. thou- sande horsemen, whiche bestowed in the cha- ret cyries, and with the kynge at Jerusalem.

* 19. re. 19. d. And * the kynge made syluer and golde at Jerusalem, as plenteous as stones: and Ce- dar trees made he as plentie as the mulberry trees that growe in the valeys. And y^e horses which Salomon had, were brought him out of Egypt by the kynges marchauntes y^e were together, which beyng of one company, toke the out at a pryce. They came also and brought out of Egypt a charret for fyve hundred peces of syluer: euen an hōse for an hundred & fyftie. And so brought they horses for all the kynges of the hethites, & for the kynges of Siria by their awne hande.

The seconde Chapter.

Salomon sendeth to Hiram the kynge of Tyre for wood and workmen.

* 19. re. 19. d. And Salomon determined to buyld an house for the name of y^e Lorde, and an house for his kynge dome. And Salomon tolde out thre skore and ten thousande men to beare burdes, and foure skore thousande men to hewe stones in the mountayne, and thre thousande and fyve hundred to ouer se them.

* 19. re. 19. d. And Salomon sent to Hiram y^e kynge of Tyre sayinge. As thou dydest deale with Dauid my father and * dydest send him Cedar woodde, to buyld him an house to dwelle

in, euen so deale with me: For I am aboute to buyld an house for the name of the Lorde my God, to offre vnto him holy thinges, and to burne swete encense, and to sett the wyced before him continuallye, to offre burnt sacrificys of the moynunge and euenynge: on the Saboth dayes, in y^e fyfth daye of euery newe moone, & in the solempne feastes of the Lorde oure God: for it is an ordynance to be continuallye kepte of Israel. And y^e house which I buyld shalbe great: for great is oure God above all Gods. But who is able to buyld him an house: when that heauen, and heauen above all heaues is not able to receaue him: what am I then that I shulde buyld hym an house? nay, but euen to burne sacrifice before him, shall this buyldinge be: sende me nowe therfore a conynge man, y^e can worke in golde and syluer, in brasle and y^ez, in purple, cremosin and yelow sylke, and that can skille to graue, with the conynge men that are with me in Iuda and Jerusalem, whom Dauid my father dyd prepare. Send me also Cedar trees, pyne trees & Algume trees out of Libanon. For I wote that thy seruantes can skille to hewe tymbre in Libano. And beholde, my men shalbe wth thyne, that they maye prepare me tymbre ynough. For the house which I am determyned to bulde, shalbe wonderfull greate. And beholde, for the vse of thy seruantes the cutters and hewers of tymbre: I haue geuen .xx. thousande quarters of beaten wheate, and .xx. thousande quarters of barlepe, and .xx. thousande bates of wyne, and .xx. thousande bates of oyle. And Hiram kynge of Tyre answered in wyrtynge, which he sent to Salomon. Because y^e Lorde hath loued his people, therfore hath he made the kynge ouer them. And Hiram sayde mozeouer: blessed be the Lorde God of Israel which made heauē and erth, and that hath geuen Dauid the kynge a wyse sonne, and one y^e hath discrecion, prudente, and vnderstandynge, to buyld an house for the Lorde, & a palace for him selfe. And nowe I haue sent a wyse man, and a man of vnderstandynge (whom my father Hiram dyd vse) * the sonne of a woman of the daughters of Dan, and his father was a mā of Tyre, and he can skille to worke in gold and syluer, in brasle and y^ez, in stone and tymbre, in purple and yelow sylke, in fyne whyte and cremosin: and can graue sondrie maner of gravinges, and to fynde out dyuerse maner of sotle worke that shalbe sett before him, with thy conynge men, & with the conynge men of my Lorde Dauid thy father. Nowe therfore, y^e wheate, and barlepe, oyle and wyne which my Lorde hath spokē of, let him sende vnto his seruantes. And we will cut wood in Libano, as moch as thou shalt nede, and will bring it to y^e, in shippes by see to Japho, from

from whence thou mayst carpe them to Jerusalem. And Salomon nobzed all the strangers that were in the lāde of Israel, after the nombre of them whom his father Dauid had nombzed. And they were founde an hundred and .liij. thousande and fyve hundred. And he set .lxx. thousande of them to beare burthens, and .lxxx. thousande to hewe stones in y^e mountayne, and thre thousande and fyve hundred officers, to set y^e people a worke.

The iiij. Chapter.

The temple of the Lorde and the porche are buylded, with other thinges thereto belonging.

* 19. re. 19. d. And Salomon beganne to buyld the house of y^e Lorde at Jerusalem in moūt Moza * where (the Lorde) appeared vnto Dauid his father: euen in the place that Dauid prepared in the therspyng floure of Ornan y^e Jebusite. And * he began to buyld in the seconde daye of the seconde moneth * the fourth yere of his raygne. And these are the paterne wherby Salomon was instructed to buyld y^e house of God. The length was thre skore cubytes after the olde measure, and the bredthe .xx. cubytes. The porche, y^e was in bredth as large as the temple, had .xx. cubytes: and the heygth was an hundred & .xx. cubytes. And he ouerlayed it on y^e puer syde with pure golde.

And the greater house he spyled with fyve tree, which he ouerlayde with the best gold, and graued therto palmctrees and cheynes. And he ouerlayed the house with pceposule stone bewtfully. And the golde was golde of Paruaim. The house (I saye) y^e beames, postes, walles and dozes therof, ouerlayed he with gold, and made grauen worke vpon the walles.

And he made y^e house moost holpe, whose length was .xx. cubytes lyke to the bredthe of the house, and the bredthe therof was also .xx. cubytes. And he ouerlayde it wyth good golde, euen with .v. hundred talentes. And the waight of the naples of gold was fiftie syces. And he ouerlayde y^e upper chabres with golde.

* 19. re. 19. d. And in y^e house moost holy, he made two Cherubyns of ymage worke, lyke chylzen, and ouerlayde them with gold. And y^e wynges of the Cherubs were .xx. cubytes longe. The one wyng was fyue cubites, reaching to the wall of the house, and the other wyng was lyke wyse fyue cubytes, reachynge to y^e wyng of the other Cherub. And euen so the one wyng of the other Cherub was fyue cubytes, reachynge to the wall of the house, and the other wyng was fyue cubites also, and reached to the wyng of the other Cherub. So that the wynges of the sayde Cherubs were stretched out .xx. cubytes: And they stode on their fete, and looked in wardes. And he made a foze hangyng of yelow sylke

purple, cremosyne, and fyne white, and cauled the pictures of Cherubs to be brodered thereon. And he made before the house, two pylers of .xxxv. cubytes hye. And the heed that was aboue on the topp of euery one of the was fyue cubytes. And he made chaynes of wrethe worke for the queere, and put them on the heedes of the pylers, & made an hundred pomegranates, and put them on the cheynes. And he reared vp the pylers before the temple: one on the ryght hande, and the other on the lefte, and called y^e ryght Jachin, and the lefte Boaz.

The iiij. Chapter.

The auter of brasle, the Lauatoze, the beuelles to walthe with, the candellpykes, &c.

* 19. re. 19. d. And he made an auter of brasle .xx. cubytes longe, and .xx. cubytes broad, and ten cubytes hye. * And he cast a brasen Lauatoze of ten cubytes from byrm to byrm, rounde in compase, and fyue cubytes hye: and a lyne of thretye cubytes dyd compase it rounde aboute. And vnder it was the fashyō of oren which dyd compase it rounde aboute: with ten cubytes dyd they compase the Lauatoze rounde aboute, and there were two rowes of oren which were cast of lyke molten worke. And it stode also vpon twelue oren: thre looked towarde the North, thre towarde the west, thre towarde the South, and thre towarde the East, and the Lauatoze was set vpon them, and all their backs were towarde the Lauatoze. And the thyrkest of it was an handbrede, and the byrm lyke the byrm of a cuppe, with floures of lylpes. And it receaued and helde thre thousande bates.

* 19. re. 19. d. And he made ten lauers: and put fyue on the ryght hande, and fyue on the lefte, to walthe and clēse in them, soch thinges as they offered for a burnt offeryng. But the great Lauatoze was for the pceastes to walthe in. And he made ten candellpykes of golde: accordinge to the paterne y^e was geue of them) and put them in the temple: fyue on the ryght hande and fyue on y^e lefte. And he made also ten tables, and put them in the temple: fyue on the ryght syde, and fyue on the lefte. And he made an hundred basens of golde. And he made the courte of the pceastes, & the great courte and dozes to it: and ouerlayde the dozes of them with brasle. And he set the great Lauatoze on y^e ryght syde of the East ende, ouer agaynst the South. And Hiram made postes, shouelles and basens, and fynelshed the worke that he was appoynted to make for kynge Salomon in the house of God. The two pylers, the coneynges or two heedes on the toppes of the pylers: & the two wretthes to couer the two scalpes or heedes that were on the toppes of the pylers: and foure hundred

hūdyed pomegranates on the two wythes,
two rowes of pomegranates on one wy-
the, to couer the two toppes or heedes that
were on the pyllers. And he made two bot-
tomes, and lauers made he vpon the botto-
mes: the great Lanatoz, and twelue oren
vnder it. Pottes also and Shouelles, fleshe
hokes, and all these vesselles dyd hys
father make to kyng Salomon for y^e house
of the Lorde, of bygght brasse. In the playne
of Iordan dyd the kyng cast them, euen in
the claye ground that is, betwene Socoth
zarebatha. And Salomō made all these ves-
selles in greate aboundaunce, for the weight
of brasse coulde not be rekened.

And Salomon made all the vesselles that were for the house of God: the golden altar also: the tables to sett the shewbread vpon: the dorour, the candlestickes with their lampes: (so burne after the maner before the queere) and that of precious golde: and the flowers and the lampes, and the snoffers made ne of golde, and that perfecte golde: and y^e diestynge knyues, basens, sponges and censers of pure golde. And ~~he made~~ the dore of the temple, and the ynnere dore within the place moost holye, and the ynnere dore of the temple, were gylded. And so was all the worke y^e Salomon made for the house of the Lorde finished.

The. v. Chapter.

¶ The Ark is brought into the temple, which is filled with the glory of the Lord.

22 And so all the worke that Salomon made in the house of the Lorde was finished, and * Salomon brought in all the thynges that David his father had bequeathed, with the silver and golde and all the Jewelles, and put them amonge treasures of the house of God.

Then Salomon * gathered the elders of Israel together and all the herdes of the trybes, and aunient fathers of the chyldren of Israel, vnto Ierusalem: so brunge y^e Arcke of the couenaunt of the Lorde out of the cytie of Dauid which is zion. Wherefore all the men of Israel resorted vnto the kyng in the feaste, euen in the seuenth moneth. And all the elders of Israel came, and the Leuites toke v^p the Arcke. And the prestes and the Leuites brought awaye the Arcke and the tabernacle of wytnesse, and all the holy vesselles that were in y^e tabernacle, and they bare them. And kyng Salomon and all the congregaeron of Israel y^e were assembled vnto him before the Arcke, offered sheepe and oxen, so manye, that they coulde not be tolde nor nombred for multitude.

And the prestres brought the Arcke of ꝑ
appoyntement of the Lorde vnto his place,
euen into the quere of the temple within the
place most holyc, and set it vnder the myn-

ges of the cherubs, that the Cherubs stretched out their wynges ouer the place of the Arcke, & the Cherubs couered both y^e Arcke and her barres about on hye. And the barres of the Arcke, were so longe, that the heades of the barres were sene without the Arcke within y^e quere, but not without. And there y^e Arcke remayned vnto this daye. But there was nothyng in the Arcke, * saue the two tables which Moses put therein at horeb, when the Lorde made a couenaunt with the chyldren of Israel, after they were come out of Egypt. And it fortunied, that when the prestes were come out of the holy place the sanctuarye was filled with smoke, for all y^e prestes that were present, were sanctified and dyd not then wayte by course, that both the Leuites and the syngers, vnder Asaph, Heman and Jeduthun, were appoynted to sondaye offyces with their chyldren and brethren & were araped in fyne whyte, hangyng Symbales, Psalteries, and Harpes, & stode at the West end of the aulter. and by them an hundred and .xx. prestes blowinge with trowettes. And the trompette blowers and the syngers so agreed, y^t it semed but one voyce in praylinge and thankynge the Lorde. And whan they lyfte vp their voyce with y^e trompettes, symbales and other instrumentes of musyke, and whan they prayed the Lorde, (and Carde) howe that he is good, and that his mercye lasteth euer, y^e house of God was filled wth a cloude: so that the prestes coude not endure to mynister by the reason of the cloude. For the maiesty of the Lorde had fylled the house of God.

The. vi. Chapter.


¶ The wordes of Salomon to the people, and the prayer that he made vnto God.

Then Salomon sayde: * the Lorde hath spoken, howe þ he wyll dwell in the cloude. And I haue buyt an habitacyon for the, and a place for thy dwellinge for euer. And the kynge turned his face, and blessed the hole congregacyon of Israel, and all the congregacyon of Israel stode. And he sayde: blessed be þ Lorde God of Israel which hath with his handes, fulfylled it, that he spake with his mouth to my father Dauid, sayinge: * sence the daye that I brought my people out of the lande of Egypt, I chose no cytie amonge all þ trybes of Israel to buylde an house in, þ my name myght be there, nether chose I any man to be a ruler ouer my people Israel: sayynge þ * I haue chosen Ierusalem, that my name myght be there, and haue chosen Dauid to be ouer my people Israel.

* And whan it was in the herte of Da-
uid my father to buyde an house for þe name
of þe Lord God of Israel. þe Lord sayd to Da-
uid my father: for as mochas it was in thyne
hert

herte to buylde an house for my name, thou
dydest well that thou so thoughtest in thyne
hert. Notwithstandynge, I shalt not buylde
the house, but thy sonne which is proccaded
out of thy loynes, he shall builde an house for
my name. The Lorde therfore, hath made
good his sayinge that he hath spoken, and I
am rylen vp in the rowme of Dauid my fa-
ther, and am set on the seate of Israel, as the
Lord promysed, and hane buylt an house for
the name of the Lorde God of Israel. And in
it haue I put the Arcke, wherein is the con-
euant of the Lorde that he made with I chil-
dren of Israel. And the kynge stode before I
aulter of the Lorde in the p[re]sence of all the
cōgregacyon of Israel, and stretchyd out his
handes. For nowe Salomon had made a
brazen pulpyt of fyue cubytes longe & fyue
cubytes broad, and thre of heyghte, & had set
it in the myddes of the great court, & vpon
it, he stode and kneeled downe, vnd[er] his knees
before all the cōgregacyon of Israel & stret-
ched out his hādes toward heauen, & sayde:
* O Lorde God of Israel, there is no God
lyke the in heauen and in erth, which keepst
coueuant and shewest mercye vnto thy ser-
uauntes that walke before the with all their
hertes. Thou which hast kept w[ith] thy seruānt
Dauid my father the thynges that thou pro-
mysedest him: thou saydest it w[ith] thy mouth,
and hast fulfilled it with thyne handes, as
it is to se this daye.

And nowe Lord God of Israel, hepe vnto thy seruauunt Dauid my father, the thynges
a. that thou promysedest him, sayunge: * thou
b. shalt in my syght not be without a mā, that
shall sytte vpon the seate of Israel: so that thy
chyldezen take hede to thier wayes, to walche
in my lawe, as thou hast walked before me.
And nowe Lord God of Israel, lett thy say-
unge be true which thou spakest vnto thy ser-
uaunt Dauid. And wyll God in very dede,
c. dwell with men on erthe? Beholde * heauen
and heauen about all heauens do not con-
tayne the: howe moche lesse the house which
I haue buylded: Let it be thy pleasure ther-
fore to turne to the prayer of thy seruauunt
and to his supplicacyon (O Lord my God)
to herken vnto the voyce and prayer which
D thy seruauunt prayeth before the: and let thyne
eyes be open towarde this house daye and
nyght, ouer this place, wherin I haue sayde,
that thou woldest put thy name: to herken
vnto the prayer which thy seruauunt prayeth
in this place: herken vnto the prayers of thy
seruauunt & of thy people Israel, which they
praye in this place: heare thou (I saye) out of
thy dwellinge place, euen out of heauē: heare
and be mercyfull. * If a man synne agaynst
his neybour, and take on oath agaynst him,
and make him to sweare, & they both come
before thyne altar in this house: then heare

thou from heauen, and worcke, & iudge thy
seruauntes, that thou rewarde the vngodly,
& recompence him his waie vpon his heed,
and  iustice y^e r^yghteous, and geue him
acco^rdyng to his r^yght wellicke.

And ys thy people Israel be put to the worke before the encampe, because they haue sinned agaynst the. Yet ys they turne & geue thanks vnto thy name, and make intercession, and praise before the in this house: then heare thou fro heauen, and be mercifull vnto the synne of thy people Israel, and brynge them agayne vnto the lāde, which thou gauest to them and to their fathers.

* When heauen is shut vp, and there be
no rayne, because they haue sinned agaynst
the: yet if they praye in this place, and con-
fesse thy name, and repent from their synne
for the which thou chastenest the: then heare
thou in heaue, & be mercypfull vnto the synne
of thy seruantes and of thy people Irael,
and guyde thou the into the good waye, to
walke in, and sende rayne vpon thy lande,
which thou hast geuen vnto thy people, for
an inheritaunce.

And yf there be dearth in the lande, or pe-
stylence, corrupeyon, or blastynge of come,
gra'hoppers, or caterpillers, or that theyr
enemys besege them in the cyties of theyr
lande, ~~or~~ (that destroye the countrey) or whatsoeuer
plage or sykenesse it be. Then what suppli-
cacious and prayers souer shalbe made of
any man, & of all thy people Israel, whych
shall knowe euery mā his awne soze and his
awne greffe, and shall streche out their han-
des towarde this house, thou shalt heare frō
heauen, euen from thy dwellynge place, and
shalt be mercyfull, and geue euery man ac-
cordinge vnto all his wayes, euen as thou
doest knowe euery mannes herte: for y onely
knowest the hertes of the chyldren of men:
y they maye feare the & walke in thy wayes
as long as they lyue in the lāde, which thou
gauest vnto oure fathers.

* Moreover, the stranger which is not
of thy people Israel, yf he come from a farre
lande for thy greate names sake, and thy
myghtye haide, and thy stretched out arme,
yf they come (I saye) & praye in thy house:
thou shalt heare from heauen, euen from thy
dwellynge place, and shalt do accordynge to
all that the straüger calleth to the for. That
all people of y^eerth maye knowe thy name,
and feare y^e, as doeth thy people Israel, and
that they maye knowe, howe that in thy
house which I haue buyt, thy name is cal-
led vpon.

¶ If thy people go out to warre agaynst
their enemyes, by the waye that thou shalt
sende the, and they praye to the, in the waye
*towarde this cytie which thou hast chosen.
euen towarde the house which I haue huilt

© *Deut. r. b.
+ in. 13. r. 5. b. 1. a.

t ff
 e * 101. re. biff.
 p 1011 re. c.
 2 Acres. biff.

b. * Deut. 11.1

for

for thy name: then heare thou from heauen their supplicacon and prayer, and helpe the in theyr ryght.

* 11. re. viii. c.
1. John. i. b.

If they synne agaynst the, as * there is no man but he doth synne, and thou be angrye with them, and deliuer them ouer before their enemyes, and they take them and leade them awaye vnto a lade ferre or neare, yett if they repent in their hert in the lande where they be in captiuite, and turne, and praye vnto the in the lade of their captiuite, sayinge: we haue synned, we haue done euill & wyckedlye, and turne agayne to the, wyth all their herte and all their soule, in the lande of their captiuite, where they kepe them in bondage, and so praye towarde theyr lande which thou gauest vnto their fathers, euen towarde the cytie whych thou hast chosen, and towarde the house which I haue buylt for thy name. Then heare thou from heauen euen from thy dwellinge place, their supplicacō and their prayer, and iudge their cause, and be mercyfull vnto thy people, which haue synned agaynst the.

* 10. sa. cxxviii.
a.

Nowe my God, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place. Nowe vnto * O Lorde God into thy restyng place: thou and the Arke of thy strengthe. O Lorde God, let thy prestes be clothed with health, and let thy sayntes reioyce in goodnesse. O Lord God, turne not awaye the face of thine anoynted. Remembre the merces, which thou hast promysed to Dauid thy seruaunte.

¶ The vii. Chapter.

¶ The fire consumed the sacrifice. The Lorde appeareth to Salomon the seconde tyme.

* 16. re. viii. c.
Leui. i. b.
* 19. re. viii. c.

¶ And * when Salomon had made an ende of prayinge, * there came downe fyre from heauen, & consumed the * burnt offeringe and the sacrifices. And the house was fylled with the glorie of the Lorde, & the preste coulde not go into the house of the Lorde, because the glorie of the Lorde had fylled the Lordes house. And whan all the chyldren of Israel sawe howe the fyre, and the glorie of the Lorde came downe vpon the house, they fell downe flat vpon their faces to the erth vpon the pavement, and worshypped and confesse d vnto the Lorde, that he is gracious, and that his mercede lasteth euer.

¶ And the kynge and all the people offered sacrifices before the Lorde. And kynge Salomon offered a sacrifice of. xxij. thousande oren, and an hundred & twenty thousande shepe. And so the kynge and all the people dedicated the house of God. And prestes wayted on their offces, and the Leuites had the instrumentes of musycke of the Lorde, which kynge Dauid had made to confesse vnto the Lorde, that his mercede lasteth

euer, playe a psalme of Dauid with their hande. And the prestes blew with trompettes before the: and all they of Israel stode. Moreover, Salomon halowed the myddle of the court, that was before the Lorde: for there he offered burnt offerings and the fette of the peace offerings, because the brasen aulter which Salomon had made, was not able to receaue the burnt offerings and the meate offerings and the fette.

¶ So at the same tyme Salomon kepte a * feast of seuen dayes, and all they of Israel with him, an exceedyng great congregacō, euen from the cuttinge in of Hamath, vnto the ryuer of Egypt. And in the eyght daye they made a gatheringe. For they kepte the dedicacyon of the aulter seuen dayes, and the feast seuen dayes. And the. xxij. daye of the seuenth moneth, he let the people departe into their tentes glad and merie in hert, for the goodnesse that the Lorde had shewed to Dauid, and to Salomon, and to Israel his people. * And so Salomon finished the house of the Lorde, and the kynges house: and all that came in his hert to make in the house of the Lorde, and in his awne house, went prosperously forwarde.

¶ And the Lorde apered to Salomon by nyght, and sayde to him. I haue hearde thy peticyō, and * haue chosen this place for my selfe, to be an house of sacrifice. ¶ I shal vnto heauen, that there be no rayne: or yf I commaunde the locustes to deuoure the lande, or yf I sende pestilence amonge my people: and yf they that are of my people, amonge whom my name is called vpon, do humble them selues, and make intercessyon, and seke my presence, and turne from their wycked wayes, then will I heare from heauen, and be mercyfull to their synne, & wyll heale their lande. ¶ And frō hence forth myne eyes shal be open, and myne eares attent vnto the prayer that is made in this place. And therfore now * I haue chosen and sanctified this house, & my name maye be there for euer: and myne eyes and myne heart shal be there perpetuallye.

¶ And yf thou wilt walke before me, as Dauid thy father walked, to do all that I haue commaunded the, and shalt obserue my statutes and my lawes: then wyll I stablish the seat of thy kyngedome, accordyng as I made the couenaunt with Dauid thy father sayinge: * I shal not be without a man, to be ruler in Israel. ¶ But & yf thou turne awaye, and forsake my statutes, and my commaundementes, which I haue set before you, and shalt go & serue other Gods, and worshyppe them: then wyll I plucke them vpon by the rootes out of my lande which I haue geuen the, and this house, which I haue sanctified for my name, wyll I cast out of my syght, and will make it to be a prouerbe & a least amonge all nacions.

* 1. 1. nat. iii. c.

¶ 10.

* 16. re. viii. c.

* 1. 1. nat. iii. c.

* 1. 1. nat. iii. c.

* 1. 1. nat. iii. c.
and. 11. b.
11. 1. nat. iii. c.

¶ 1. 1. nat. iii. c.
and. 11. b.
11. 1. nat. iii. c.

all nacions. And euery one that passeth by shal be astonied at this house, which belongeth to the most hye God, & shal saye, * why hath the Lorde dealt on this fashion wyth this lande and wyth this house? And they shal answer: because they forsoke the Lord God of their fathers, whych brought them out of the lade of Egypte, and caught holde on other Gods, and worshypped them, and serued them: euen therfore hath he brought all this euill vpon them.

¶ The viii. Chapter.

¶ The cities, that Salomon buylded after that the house of God was tempel.

¶ 1. 1. nat. iii. c.
and. 11. b.
11. 1. nat. iii. c.

¶ And * it fortuned, that after. xx. yere, when Salomon had buylt the house of the Lorde and his awne house: he buylt the cities that hiram gaue him, and put of the chyldren of Israel in them. And Salomon went to Hamath zoba, and strenghted it. And he buylt Thadmoz in the wyldernes, and repayed all the store cities which were in Hamath. And he buylt Bethhoron the vpper and Bethhoron the nether, stronge cities, haupng walls, gates and barres. And Baalah and all the store cities that Salomon had, and all the charret cities, & the cities of the horsmen, and euery pleasaunt place, that Salomon had lust to buyld in Jerusalem and Libanon, and thowre out all the lande of his dominion.

¶ And all the people that were left of the Hethites, Amorites, Phereytes, Heuites & Jebusites, which were not of the chyldren of Israel: but were the chyldren of them, which were left after them in the lande, and were not consumed of the chyldren of Israel, them dyd Salomon make to paye tribute vnto this daye. ¶ But of the chyldren of Israel dyd Salomon make no bondme for his worke: but they were men of warre and rulers and great Lordes with hym, & captaynes ouer his charretes and horsmen. And kynge Salomons offcers that ouersawe and ruled the people, were two hundred and fyftee.

¶ And Salomon brought the daughter of Pharaos out of the cytie of Dauid, into the house that he had buylded for her. For he sayd: my wyfe shal not dwel in the house of Dauid kynge of Israel, for it is holy, because that the Arke of the Lorde is come vnto it.

¶ Then Salomon offered burnt offerings vnto the Lorde, on the aulter of the Lorde which he had buylt before the porche, doyng euery thyng in his due tyme and offeringe accordyng to the commaundement of Moses, in the sabboties, newmoones, and solemne feastes, * thre tymes in the yere, that is to saye, in the feast of swete bread, in the feast of weekes, and in the feast of tabernacles.

¶ And Salomon set the sortes of prestes

to their offces, as Dauid his father had ordered the, and the Leuites in theyr watches for to praye & minstre before the prestes daye by daye, and the porters by course at euery gate. * For so had Dauid the man of God commaunded. And they omptted not the commaundement of the kynge vnto the prestes and the Leuites, concernyng any maner of thyng, and concernyng the treasures. For Salomon made prouisiō for the charges, from the first daye that the foundation of the house of the Lorde was layde: tyll it was fynished, that the house of the Lorde was perfecte. Then went kynge Salomon to Ezion Gaber, and to Elath at the se (see syde in the lande of Edom. And Hiram sent him by the hande of his seruantes, whyches ad seruantes that had knowledge of the see: and they came with the seruantes of Salomon to Ophir, and caried thence foure hundred and fyftee talentes of golde, and brought it to kynge Salomon.

* 1. 1. nat. iii. c.
D

¶ The ix. Chapter.

¶ The communicacyon of Salomon with the quene of Saba, and the gyftes that she gaue the kynge. The death of Salomon, after whom succedeth Rehoboam.

¶ 1. 1. nat. iii. c.
and. 11. b.
11. 1. nat. iii. c.

¶ And * whā the quene of Saba hearde of the fame of Salomon, she came to proue hym in harde questions at Jerusalem, with a very great company, with camelles that bare spices & plenty of golde and precouse stones. And when she was come to Salomon, she communed with hym of all that she had in her herte. And Salomon soyled her, all her questions, and there was not one worde hyd from Salomon, whych he tolde her not.

¶ And when the quene of Saba had sene the wysdome of Salomon and the house that he had buylt, and the meate of his table, the fytyng of his seruantes, and the standing of his wayters, theyr apparell, his burtelars, theyr apparell, his goyng vpon, by the whych he went into the house of the Lorde, ther was nomore spete in her.

¶ And she sayde to the kynge: the sapenge which I heard in myne awne lade, of thine actes, & of thy wysdome, is true. I beleued not thy wordes of the, vntyll I came, & myne eyes had sene it. And beholde, the one halfe of thy wysdome was not tolde me: for thou exceedest & fame that I heard. Happye are thy men, and happye are these thy seruantes which stande before the alwaye, & heare thy wysdome. Blessed be the Lorde thy God, which had lust to the, to set the kynge on his seat, that thou myghtest be kynge, ordered by the Lorde thy God. Because thy God loveth Israel, and hath delpte to make them contynue euer, therfore made he the kynge ouer them to do ryght and equyte.

¶ And

E And he gaue the kyng an hundred & xx. talentes of golde, and of spyes exceedynge great abundaunce and precious stones, neither was there any more soche spye, as the quene of Saba gaue kyng Salomon. And the seruauntes of Hiram and the seruauntes of Salomon which brought golde from Ophir, brought also Algume wood and precious stones. And the kyng made of the Algume wood, steyres in the house of the Lorde and in the kynges palace, and harpes and psalteries for syngers. And there was no loch wood sene before in the lande of Iuda. And kyng Salomon gaue to the quene of Saba every pleasaunt thing that she asked but not so moche as she brought vnto the kyng. And so she turned and went away to her awne lande with her seruauntes.

D The weyght of golde that came to Salomon in one yere, was syxe hundred. lvi. talentes of golde, besydes that which chapmen and marchauntes brought: and all the kynges of Arabia and rulers of that countrey, brought gold and syluer to Salomon. And kyng Salomon made two hundred bucklers of beaten golde, and vi. hundred bycles of beaten gold were spent vpon one bucklar, and thre hundred shylde made he of beaten gold, and one shylde cost thre hundred peces of golde, and the kyng put them in the house that was in the forest of Libanon.

And the kyng made a great seat of Iuorie, & ouerlayde it with pure golde. And there were syxe steyres to the seate wyth a fote stole of golde fastened to the seate: and pomelles on eche syde of the syttinge place, and two lyons standynge by the pomelles. And xii. lyons stode on the one syde and on the other: vpon the syxe steyres, so that there was no soche worke made in any kyngdome.

And all the bypnyng vessels of kyng Salomon were of golde, and all the vessels of the house that was in the forest of Libanon, were of precious golde: for syluer was counted nothyng worthe in the dayes of Salomon. For the kynges shyppes wente to Tharsis wyth the seruauntes of Hiram: every thre yere once came the shippes to Tharsis, and brought golde, syluer, Iuorie and apes and peccokes.

E And kyng Salomon passed all the kynges of the earth in wysdomme and wysedome. And all the kynges of the earth sought the presence of Salomon, to heare his wysdome that God had put in his herte: And they brought every man his present: vessels of syluer, and vessels of golde, rayment, harnesse, spyes, horses and mules, and what soeuer myght be gotten, yere by yere.

E And Salomon had foure thousande stables for horses and charettes, & twelue thousande horsemen, whom he bestowed in the

charret cyties, & some were with the kyng at Ierusalem. And he raygned ouer all the kynges that were fro Euphrates vnto the lade of the Philistines, ad to the border of Egypt. **E** And the kyng made syluer in Ierusalem as plenteous as stones, and Cedar trees as plenteous, as the mulberry trees that growe in the valleyes. And they brought vnto Salomon horses out of Egypt, & out of all lades.

E The rest of the actes of kyng Salomon, fyrst and last, are they not writte in the saynges of Nathan the prophete, and in the prophete of Ahiah the Silonite, and in the visions of Jedo the sear of visions, agaynst Jeroboam the sonne of Nebat. And Salomon raygned in Ierusalem vpon all Israel fourtye yeres. And Salomon slepte wyth his fathers, and they buried hym in the cytie of Dauid his father, and Rehoboam his sonne raygned in his steade.

The x. Chapter.

The fourthe of Rehoboam, and the description of his realme.

A And Rehoboam went to Sichem: for to Sichem were all Israel come together, to make hym kyng. And when Jeroboam the sonne of Nebat (which was fled into Egypte from the presence of Salomon the kyng) hearde it, he returned out of Egypt. And they sent ad called hym. And so Jeroboam and all they of Israel came and comoned wyth Rehoboam, sayenge: Thy father layed a greuous pocke vpon vs: nowe therefore remytte thou somewhat of the greuous scrupce of thy father and of his heuie pocke that he put vpon vs, and we wyll serue the. And he sayde to the: come agayne vnto me after thre dayes. And the people departed.

And kyng Rehoboam counsayled wyth the elders that had stande before Salomon his father, whyle he yet lyued, and he sayde: what counsell geue ye me, to answer this people agayne? And they tolde him, sayenge: If thou be kynde to this people, and shewe thy selfe lowely to the, and speake lounge wordes to the, they wyll be thy seruauntes for ever. But he left the counsell whiche the elders gaue him, and toke counsell wyth the youngemen, that were growen vp wyth hym and that stode in his presence. And he sayde vnto the: what aduise geue ye, that we may answer this people, which haue comoned wyth me, sayenge: Abate some what of the pocke, which thy father dyd put vpon vs.

And the yonge men that were growen vp wyth hym, spake vnto hym, sayenge: Thus shalt thou answer the people that spake to the, sayenge: Thy father made oure pocke heuie: but make thou it some what lyghter for vs. Thus shalt thou saye vnto the, my litle synger shalt be heuier then my fathers, lopnes

lopnes. **E** For where my father put a heuie pocke vpon you, I wyll put more to your pock: my father chastyled you with whippes, but I wyll chastyce you with scorpions.

And so Jeroboam & all the people came to Rehoboam the thyrde daye, as the kyng hadde, sayenge: come agayne to me the thyrde daye. And the kyng answered them cruelly: and kyng Rehoboam left the counsell of the aged men, and answered them after the aduise of the yonge men, sayenge: My father made your pocke greuous, and I wyll adde thereto: my father chastyled you with whippes, but I wyll chastyce you with scorpions. And so the kyng herkened not vnto the people: but the occasion came of God, & the Lord myght make good his saying, which he spake, by the hande of Ahiah the Silonite, to Jeroboam the sonne of Nebat.

D And when all they of Israel sawe that the kyng wolde not agree vnto them, the people answered the kyng sayenge: what parte haue we w David, or enheritaunce w the sonne of Hui: let every man of Israel go to his tent. **E** And now Dauid, se to thyn awne house. And so all Israel gat them to their tentes, so the Rehoboam raygned ouer no moore of the chyldren of Israel, then dwelt in the cyties of Iuda. Then kyng Rehoboam also sente Haduram the ruler ouer the tribute, and the chyldren of Israel stoned hym w stones & he dyed. But kyng Rehoboam made speede to get him vp to his charret, to fye to Ierusalem. And they of Israel rebelled agaynst the house of Dauid wito this daye.

The xi. Chapter.

Rehoboam is forbidden to fight agaynst Jeroboam. He hath xviij. wyues, and ix. concubines, and by them xviij. sonnes, and ix. daughters.

A And whan Rehoboam was come to Ierusalem, he gathered of the house of Iuda & Benjamin, nyne score thousande cholen men of warre to fight agaynst Israel, & to bypnyge the kyngdome agayne to Rehoboam. And the word of the Lorde came to Semelaihu the man of God, sayenge: speake vnto Rehoboam the sonne of Salomon kyng of Iuda, & to all them of Israel that are in Iuda & Benjamin, & saye: thus sayeth the Lorde. Ye shall not go vpon nor fight agaynst your brethren: retorne every man to his house, for this thyng is done of me. And they obeyed the wordes of the Lorde, and returned fro bypnyge agaynst Jeroboam.

E And Rehoboam dwelt in Ierusalem, and buylt stronge cyties in Iuda. He buylded vp Bethleem, and Etcham, and Ethko: Bethzur, Socho and Adullam: Gath, and Marisa: and ziph Aduraim, Lachis and Ascha: forza Aialon and Hebron, which is in Iuda & Benjamin, stronge cyties. And he repayred the stronge holdes & put captaynes

in them, and store of vitayle, & wyne, & oyle. And in all cyties he put shylde & speares, and made them exceedynge stronge, haupnyge Iuda and Benjamin on his syde.

And the prestes and leuites that were in all Israel, resorted to hym out of all their coastes. For the leuites left their suburbs and their possession, and came to Iuda and Ierusalem: for Jeroboam and his sonnes had cast them out from ministry vnto the Lorde. **E** And he ordeyned hym prestes for the hyplaltares, for the deuylles and for the calues which he had made. And after the leuites there went of all the trybes of Israel, soche as submitted their hertes to seke the Lorde God of Israel, and came to Ierusalem, to offer vnto the Lorde God of their fathers. And so they strengthened the kyngdome of Iuda, and made Rehoboam the sonne of Salomon myghte thre yere longe, for thre yere they walked in the waye of Dauid and Salomon.

And Rehoboam toke hym Mahalath the daughter of Jerimoth the sonne of Dauid to wyfe, and Abihail the daughter of Eliab the sonne of Hui, which bare hym chyldren Jeus, Samaria, and Zaba. And after her he toke Maaca the daughter of Abialon which bare hym Abia, Attai, Ziza, & Selomith. And Rehoboam loued Maacah the daughter of Abialon aboue all his wyues & concubynes, for he toke eyghtene wyues and thre score concubynes, and begat xviij. sonnes and ix. daughters. And Rehoboam made Abiah the sonne of Maacah the chiefe ruler amonge his brethren, and to haue the ouersyght of the kyngdome. And he played wysely, and scatered all his chyldren thorow out all the countreys of Iuda and Benjamin vnto every stronge cytie. And he gaue them abundaunce of vitayle, and obtrayned many wyues.

The xii. Chapter.

Sekai kyng of Egypte robbeth the temple of the Lorde. Rehoboam dyeth, & Abia his sonne succedeth hym.



A And it came to passe, that when Rehoboam had stablyshed the kyngdome, and became myghte, he forsoke the lawe of the Lorde, and all Israel with him.

E And

iii. reg. m. l.

* And it fortuned, that in the fyfte yere of kynge Rehoboam, Sefac the kynge of Egypte came vp agaynst Jerusalem, because they had transgressed agaynst the Lorde wth xii. charrettes, and lx. m. horsemen. And the people were without nombre, that came with hym out of Egypte Lubim, Sukkim, and the blackmores. And they toke the stronge cyties in Juda, and came to Jerusalem.

Then came Semcia p^rophete to Rehoboam & to the Lordes of Juda, that were gathered together within Jerusalem for Sefac, and sayd vnto them: thus sayd the Lord, ye haue left me, & therfore haue I also left you in p^rhades of Sefac. Whereupon the lordes of Israel and the kynge humbled them selues, and sayde, the Lorde is ryghteous. And when the Lorde sawe that they submitted them selues, the worde of p^r Lorde came to Semcia, sayinge: They submitte them selues, therfore I wyl not destroye them. But I wyl deliuer them somewhat, and my wrath shall not burne vpon Jerusalem by p^rhade of Sefac. Neuerthelesse, they shalbe hys seruantes, to knowe what difference is betwene my seruice, and the seruice of the kyngdomes of the worlde.

C And so Sefac kynge of Egypte came to Jerusalem, and toke awaye the treasures of the house of the Lorde, and the treasures of p^r kynges house: he toke euen all. And he caried awaye the chyldes of golde, * which Salomon made. In steade of which, kynge Rehoboam made chyldes of brasse, and compted them to the hâdes of the captaynes which had p^rouersight of the fofemen, and that kept the entraunce of p^r kynges house. And it came to passe, that when the kynge entred into the house of the Lorde, the garde came & fet them, and brought them agayne vnto the garde chambze. And when he humbled hym selfe, the wrath of the Lorde turned from hym, that he wolde not destroye all together. And in Juda all was well.

D And so kynge Rehoboam waxed myghty & raygned in Jerusalem. And Rehoboam was xli. yere olde, whē he began to raygne, & he raygned. xlii. yeres in Jerusalem, the cytie which the Lorde had chosen out of all the trybes of Israel to put his name there. And hys mothers name was Naama an Ammonitess. * And he dyd euill, because he prepared not hys hart to seke the Lorde.

The actes also of Rehoboam, fyrst and last, are they not wyrtten in p^r sayinges of Semcia the prophete, and of Iddo the sear which noted the genealogie: and there was warre alwaye betwene Rehoboam & Jeroboam. And Rehoboam slept wth his fathers, and was buryed in the cytie of Dauid, and Abia his sonne raygned in his steade.

The xlii. Chapter.

The victorie of Abia agaynst Jeroboam.

In the xlii. yere of kynge Jeroboam * began Abia to raygne ouer Juda, & he raygned thre yere in Jerusalem. His mothers name also was Michatihu the daughter of Uriel of Gibea. And there was warre betwene Abia & Jeroboam. And Abia made prouisyon for p^r warre, haung valeant & expert men of warre, euen. iiii. C. m. chosen men. And Jeroboam set him selfe in aray to fyght agaynst hym, w. viii. C. m. picked men which were stronge & men of armes.

And Abia stode by vps zemaraim an hill which is in mount Ephraim, & sayd: heare me p^r Jeroboam and all Israel. Do not you knowe, howe p^r the Lorde God of Israel gaue p^r kyngdome, ouer them of Israel, to Dauid for euer, euen to hym and to hys sonnes & with a salted couenaunt: And Jeroboam the sonne of Nebat p^r seruauit of Salomon the sonne of Dauid is rylen vp, & hath rebelled agaynst his lorde. And they gathered to hym leude men p^r chyldre of Belial, & preyed agaynst Rehoboam p^r sonne of Salomon: when Rehoboam was yong & tender hearted, & coulde not stande before them.

And now ye saye, p^r ye be able to preyale agaynst p^r kyngdome of the Lorde, which is in p^r hande of the sonnes of Dauid, & ye be a greate multitude, & haue the golden calues * which Jeroboam made you for gods. And * haue ye not cast out the prestes of the Lorde the sonnes of Aaron, and the leuites, and haue made you prestes after the maner of the naciōs of other lades: so that whosoeuer cometh, & consecrateth his hâde with a ydole & seuen rammes, the same maye be a preste of them that are no gods.

But we belonge vnto the Lorde our God whom we haue not forsaken, and p^r prestes are p^r sonnes of Aaron, which ministre vnto the Lorde, and p^r leuites wayte vpon the office. They burne vnto p^r Lorde euery morninge & euenyng, burnt sacrifices & swete incense: p^r thewe breed set they in ordze vpon a pure table: & prepare p^r candellstick of gold wth the lāpes of p^r same to burne euer at euen. And truly we kepe the watche of the Lorde oure God: but ye haue forsake him. And behold, God hym selfe is our captayne, & hys prestes blowe wth the * trôpettes, & crye alarum agaynst you. O ye chyldzen of Israel, fyght not agaynst the Lorde God of your fathers: for it wyl not prosper with you.

But for all p^r Jeroboam couayed men preyely about, to come behynde them: & so they were before Juda, & p^r layers in wayte were behynde the. And when they of Juda looked about, behold the battayll was before & behynde, & they cryed vnto p^r Lorde & p^r prestes blew wth p^r trôpettes, & p^r men of Juda gaue a spowte

D showte. And as the men of Juda showted, it came to passe, that God smote Jeroboam and all Israel before Abia and Juda. And p^r chyldzen of Israel fled before Juda, and God deliuered them into theyr hande. And Abia & hys people slue a greate slaughter of the: there fell downe wounded of Israel. v. C. m. chosen men. And so the chyldzen of Israel were brought vnder, at that tyme, and the chyldre of Juda preyed: because they leaned vnto the Lorde God of theyr fathers. And Abia folowed after Jeroboam, and toke cities from hym, Bethel wth the townes belongyng thereto, Jesana with the townes that lodged thereto, and Ephron with her townes. And Jeroboam recovered no strength agayne in p^r daies of Abia. And p^r Lorde plagued him, & he dyed.

But Abia waxed myghty, and married xlii. wyues, and begat. xlii. sonnes, and. xvi. daughters. The rest of the actes of Abia, his customes and hys sayinges are wyrtten in the booke of the prophete Iddo.

The xliii. Chapter.

Of Asa kynge of Juda.

Asia slepte wth hys fathers, and they buryed hym in p^r cytie of Dauid, and * Asa hys sonne raygned in hys steade. In whose dayes the lande was in quyetnes ten yere.

And * Asa dyd that was good & right in the eyes of the Lorde hys God: for he toke awaye straunge altars and the hyllaltars, and brake downe the ymages, and cut downe the groues, and commaunded Juda to seke the Lorde God of theyr fathers, and to do accordyng to the lawe and comaundement. And he put awaye out all the cyties of Juda the hyllaltars and the ymages: and p^r kyngdome was quyet before hym. And he buylte stronge cities in Juda: because the land was in rest, and he had no warre in those yeres. For the Lorde had geuen hym rest.

Therfore he sayde to Juda: let vs buyld these cities, and make about them walles, towres, gates and barres, for the lade is yet in rest before vs, because we haue sought the Lorde oure God: we haue sought hym, and he hath geuen vs rest on euery side: & so they buylt and it prospered with them. And Asa had an armye of men that bare chyldes and speares, out of Juda, thre hundred thousand: and out of Benjamin that bare chyldes and dme bowes, two hundred & foure skore thousand, all these were valeant men.

And there came out agaynst them Zarah the black mozan * with an hoost of ten hundred thousande, and thre hundred charrettes, and came as farre as Marela. And Asa wēt out before him, and they ioyned the battayll in the valey of Zephata besyde Marela. And Asa cryed vnto the Lorde hys God, & sayde: Lorde, * it is no harde thige with p^r to helpe

ether many, or the that haue no power: helpe vs therfore, O Lorde our God, for we trust to the, and in thy name we go agaynst thys myltitude. Thou arte the Lorde oure God, and no man shall preyale agaynst the.

So the Lorde smote the blacke mores before Asa and Juda, & the blacke mores fled. And Asa and the people that was with him, folowed after them vnto Serar. And the blacke mores hoost was ouerthrowen, that there was none of them left, but were destroyed before the Lorde and before his host. And they caried awaye a myghty greate praye. And they smote all the cyties rounde about Serar. For the feare of p^r Lorde came vpon them. And they spoyled all the cyties and there was excedyng moche spoye in them. They smote also the tentes of catell, & caried awaye plentye of shepe and camels, and returned to Jerusalem.

The xlv. Chapter.

Kynge Asa by the monycon of the prophete Azaria sacrificeth to the Lorde. He dep^r with his mother of her domnyon.

As the sprete of God came on Azaria the sonne of Obed. And he went out to mete Asa, & sayde vnto him: heare me Asa, and all Juda, & Benjamin. The Lorde is with you, while ye be with hym, and when ye seke hym, he wyl be founde of you: and agayne, when ye forsake hym, he also wyl forsake you. And truly, for a longe season in Israel no mā sought the true God, no mā regarded p^r preste that taught them, no mā cared for the lawe. And when any man in hys trouble dyd turne vnto the Lorde God of Israel, and sought hym, he was founde of them. And in that tyme there was no peace to hym, that dyd go out and in: but greate sedicion was there amonge all the inhabytens of the earth. And nacyon was destroyed of nacyon, and cytie of cytie: for God dyd moue all aduersitee against them. Playe ye therfore the men, and let not your handes slacke, for your worke shalbe rewarded.

And when Asa hearde those wordes, and the prophete of Azaria the sonne of Obed p^r prophete, he toke courage, & put awaye the abhominable ydols out of all p^r lande of Juda and Benjamin, & out of the cities which he wāne in mount Ephraim, and renued the altar of the Lorde, that was before p^r porch of the Lorde. And he gathered all Juda and Benjamin, and the straungers with the out of Ephraim, Manasse, & Simron. For there fell many to hym out of Israel, when they sawe that the Lorde hys God was wth hym. So they assembled at Jerusalem the thyrde monethe, the fyfteenth yere of the raygne of Asa. And they offered vnto the Lorde p^r same tyme of the spoye which they had brought vj. C. oxen, and. vij. thousande shepe.

And they made a couenaunt to seke the Lorde God of theyr fathers, with all theyr hert & all theyr soule. And whosoever wolde not seke the Lorde God of Israel, shulde dye for it: whether he were small or great, mā or woman. And they sware vnto the Lorde with a loude voyce, howtyng & blowyng wyth troyettes and shawmes. And all they in Iuda reioyced at y^e o^rth, for they had sworne vnto the Lorde, with all theyr herte, and fought hym with all theyr lust, and he was founde of them. And the Lorde gaue the rest rounde about on euery syde.

And kinge Asa put Maacha his mother out of auctorite, because she had made an abominable ydoll ^(of silver) in a groue: and Asa brake downe her ydoll, and staped it, & burnt it at the brake Cedron. But all y^e hylaulters were nottaken awaye out of Israel: though the hert of Asa was perfecte all hys dayes. And he brought into y^e house of God the thynges that hys father had dedicat, and that he hym selfe had dedicate: euen spyluer, & golde, and Jewelles. And ther was nomore warre vnto the xxxv. yere of the raygne of Asa.

The xvi. Chapter.

Asa, for feare of Baasa kyng of Israel, maketh a couenaunt with Benhadad kyng of Siria.

In the xxxvi. yere of the raygne of Asa, came Baasa kyng of Israel vp agaynst Iuda, and buylt Ramoth, to the entent that he wolde let none passe out or in ^(to Iuda) to Asa kyng of Iuda. And Asa fet out golde and syluer, out of the treasures of y^e house of the Lorde, & of the kynges house, & sent to Benhadad kyng of Siria y^e dwelt at Damascus, and sayd: There is a confederacion betwene me & the, betwene my father & thine. Beholde, I haue sent the syluer and golde, that thou wylt come and breake thine appoyntment wth Baasa kyng of Israel, that he maye departe fro me. And Benhadad graunted vnto kyng Asa, and sent to the captaynes of hys armie to the cityes of Israel. And they smote Tiron, Dā, and Abelmān, and the strong cyties of Nephtali. And when Baasa heard this, he left buyldyng of Ramoth, and let his worke cease. And then Asa the kyng toke all Iuda, and carped awaye the stones and tymbre of Ramoth, wherewith Baasa was a buyldyng, and he buylt therewith Seba and Miza.

At that same tyme, haui the fear came to Asa kyng of Iuda, & sayde vnto hym: because thou hast trusted in the kyng of Siria, and not rather put thy trust in the Lorde thy God, therfore is the host of the kyng of Siria escaped out of thine hāde. * had not the blacke mores and Lubim an exceeding great host with many charettes and horse-

men: And yet because thou trustedest in the Lorde, he deliuered them into thine hande. For the eyes of y^e Lorde beholde all the erth, to strength them that are of perfecte hert towarde him. * herin thou hast done folshly, and therfore from henceforth thou shalt haue warre. And Asa was wroth with the sear, & put him into a p^reson house, for he was displeased with hym because of thys thyng. And Asa destroyed certayne of the people the same season.

And beholde, these dedes of Asa, fyrst, & last, are wyrtten in the boke of the kinges of Iuda and Israel. And Asa in the xxxix. yere of hys raygne fell speke in hys fete, and that hys disease continued very longe. And in hys syknes he sought not the Lorde, but physicians. And Asa slept with his fathers, and dyed in the xij. yere of hys raygne. And they buryed hym in his awne sepulchre, which he had made for hym selfe in the ctyte of Dauid, and layed hym in the bed which he had fylled with dyuerse kyndes of spices & sweete odours, made by the craft of the potecaryes. And they burnt very moch spyce about him.

The xvii. Chapter.

Jehosaphat causeth the feare of the Lorde to be renewed amonge the people.

And Jehosaphat his sone raygned in hys strade, & p^reuayled agaynst Israel. And he put souldyers in all the stronge cityes of Iuda, and sett rulers in the lande of Iuda and in the cityes of Ephraim, which Asa his father had wone. And the Lorde was with Jehosaphat, because he walked in the olde wayes of his father Dauid, and sought not Baalim. But sought the Lorde God of hys father, & walked in hys commaundmentes: and not after the doynges of Israel. And the Lorde stablished the kyngdome in his hande, and all they that were in Iuda, brought hym presentes, so that he had aboundance of riches and honoure. And he lyft up his hert vnto y^e wayes of the Lorde, and he putt downe yet more of the hylaulters and groues out of Iuda.

In the thyrde yere of hys raygne he sent to hys lordes, euen to Benbail, Obadiah, Zacharia, Bethanel and to Michaahu, y^e they shulde teach in the cityes of Iuda, and with them he sent leuites: euen Semelahu, Bethaniahu, zabadiahu, Asahel, Semiramoth, & Tubadonia, and with them Elisamah and Jehoram prestes. And they taught in Iuda, and had the boke of the lawe of God wth the, and went about thorowout all the cityes of Iuda, and taught the people.

And the feare of the Lorde fell vpon all y^e kyngdomes of the landes that were rounde about Iuda, & they sought not agaynst Jehosaphat. And some of y^e philistines brought Jehosaphat gyftes, and tribute syluer: And therfo

therfo the Arabians brought him catell: eue vij. M. and vij. C. rammes, and vij. M. and vij. C. hegoates. And so Jehosaphat prospered & grue vp on hys. And he buylt in Iuda, castels and stronge ctyes: & he had great substance in the cityes of Iuda, but the men of armes & strongest souldiers were in Ierusalem.

And these are the offces of the in the houses of their fathers, the captaynes ouer thousandes in Iuda. Adna the captayne, & with hym of fightyngemen. iij. C. M. And next to hys hande was Jehohanan a captayne, and with hym. iij. C. and lxxx. M. And nexte him was Amasia the sone of zichi, which of his awne good wil offred him selfe vnto y^e Lorde, and wth hym. iij. C. M. myghty men of warre. And of the chyldren of Benjamin, Eliada a man of myght, and had with hym armed mē with bowe & shylde. iij. C. M. And nexte hym was Jeholabad, and with hym an. C. and lxxx. M. that were prepared for the warre. These wayted on the kyng, besydes those which the kyng put in the stronge ctyes thorowout all Iuda.

The xviii. Chapter.

After Ahab had asked counsell of the four hundred prophetes, he put Micha in p^reson. He dyeth with the host of an arorie.

And Jehosaphat had aboundance of rycheffe and honoure, and toynded affynite wth Ahab. And after certayne yeres he wēt downe to Ahab to Samaria. And Ahab slue many shepe & oren for hym, and for the people that he had with hym, and entreated him to go vp with hym vnto Ramoth in Gilcad. And Ahab kyng of Israel sayde to Jehosaphat kyng of Iuda: wylt thou go with me to Ramoth in Gilcad? And he answered hym: I wyl be as y^e, and my people shalbe as thine, and we wyl go with the to the warre.

And Jehosaphat sayd vnto the kyng of Israel: aske counsell I praye y^e, at the worde of the Lorde, thys same daye. Therfore the kyng of Israel gathered together of prophetes. iij. C. men, and sayde vnto the: shall we go to Ramoth in Gilcad to fyght, or shulde I cease? And they sayde: go vp, & God shall deliuer it into the kynges hāde. But Jehosaphat sayde: is there yet here neuer a prophete more of the Lordes, y^e we might aske of him? And the kyng of Israel sayde vnto Jehosaphat: there is yet one man, by whō we maye aske the Lorde. But I hate him: for he neuer prophecieth me good, but alwaye euell, and the same is Micha the sonne of Jimla. And Jehosaphat sayd: let not the kyng saye so.

And the kyng of Israel called one of his chāberlaynes, and sayde: fetch hether quykly Micha the sonne of Jimla. And y^e kyng of Israel and Jehosaphat kyng of Iuda late ether of the on his seate in their apparell, in a thershyng floure beside y^e gate of Samaria,

and all the prophetes prophesied before the. And one zedekia the sonne of Chanana had made hym hornes of yron, & sayd: thus sayth the Lorde: with these shall y^e ouerthrowe Siria, but yll they be brought to naught. And all the prophetes prophesied eue so, sayinge: Go vp to Ramoth in Gilcad, and it shall prosper with the: for the Lorde shall deliuer it into the hande of the kyng.

And the messenger y^e wēt to call Micha, spake to him, saying: beholde, the wordes of the prophetes speake good to the kyng with one assent, lett thy wordes therfore be lyke one of theirs, that thou speake that which is pleasaunt. And Micha sayd: as truly as the Lorde lieth: euen what my God sayth, that wyl I speake. And whā he was come to the kyng, the kyng sayde vnto hym: Micha, shuld we go to Ramoth in Gilcad to fyght, or leaue of? And he sayde: go vp, & all shalbe well: & they shalbe deliuered into your hāde. And the kyng sayde to him: So & so maye y^emes do I charge the, y^e thou saye norayng but y^e trouth to me, in the name of the Lorde.

Then he sayde: I dyd se all the of Israel scattered in the mountaynes, as shepe y^e haue no shepherde. And the Lorde sayde: these haue no master, let then retorne euery mā therfore to hys house in peace. And the kyng of Israel sayd to Jehosaphat: opd I not tell the, y^e he wold not pphery good vnto me: but euell.

But he sayde agayne: therfore heare y^e wordes of the Lorde. * I sawe the Lorde sitt vpon his seate, & all the company of heauen stode on hys ryght hande & on hys left. And y^e Lorde sayde: who shall deceaue Ahab kyng of Israel, y^e he maye go vp & be ouerthrowen at Ramoth in Gilcad? And he sayde: one sayth this, another that. And there came out a spiete, & stode before the Lorde, & sayde: I wyl deceaue him. And the Lorde sayde vnto him: Wherin? And he sayd: I will go out, & be a lyinge spiete in y^e mouth of all his prophetes. And the Lorde sayde: y^e shalt deceaue him, and shalt p^reuayle: go out, and do euen so. And now therfore beholde, * y^e Lorde hath put a lyinge spiete in the mouthes of all these thy prophetes, & the Lorde hath spoken euell agaynst the. And zedekia the sonne of Chanana went to, & smote Micha vpon y^e cheke. & sayde: by what waye went the spiete of the Lorde fro me, to speake wth the? And Micha sayde: thou shalt se the daye when I shal go in from chābze to chābze, for I shal be thy selfe. And the kyng of Israel sayd: take ye Micha, and byngge hym to y^e mon y^e gouerner of the ctyte, & to Iosias the kynges sonne, & ye shal saye: thus sayth the kyng: putt thys felowe in the p^reson house, & fede hym wth bread of affliction & water of tresselle vntill I come agayne in peace. And Michā sayde: y^e come agayne in peace, the hath not the

Lord spoken to me. And he sayde: hearken to, ye people every one of you. And so the kinge of Israel and Jehosaphat the kinge of Juda went vp to Ramoth in Silead. And þe kyng of Israel sayde vnto Jehosaphat: I must chaunge me, when I go to the battayll: but se that thou haue thynne awne apparell vpon the. And the kyng of Israel chaunged hym selfe, and they came to battayll. But þe kyng of Siria had commaunded the captaynes of the charrettes that were with him, sayinge: se that ye fight not agaynst small or greute, saue agaynst the kyng of Israel onely.

And when the captaynes of the charrettes sawe Jehosaphat, they sayde: it is the kyng of Israel, and therfore they compassed about hym to fyght. But Jehosaphat cryed out, & the Lord helped him, and God chased them a waye from hym. For it came to passe that when the captaynes of the charrettes perceaued that it was not the kyng of Israel, they turned backe agayne fro hym. And a certayn mā dæwe a bowe with all hys myght, and smote the kyng of Israel betwene þe shoulters of his habergeyn. And he sayd to hys charretman: turne thynne hande, þe thou mayest carpe me out of the host: for I am wounded. And the battayll ceased that daye. Howbeit the king of Israel caused his charret to stand still agaynst the Siria vntyll euen. And about the tyme of the sunne going downe, he dyed.

¶ The xix. Chapter.

¶ After Jehosaphat was rebuked by the prophete Jechu, he called agayne the people to the honoure of the Lord God.

And Jehosaphat the kyng of Juda came home agayne in peace to Jerusalem. And Jechu the sonne of Hanani the sear wēt out to mete hym, and sayde to kyng Jehosaphat: Woldest þe helpe the vngodly, and loue them þe hate the Lord? Therfore is wrath come downe vpon the, fro before the Lord. Neuertheles, there are some good actes founde in the, in þe thou hast bene downe the groues out of the lande, and hast prepared thynne herte to seke God. And so Jehosaphat dwelt at Jerusalem: & turned & went out to the people fro Beerseba to mount Ephraim, & brought the again vnto þe Lord God of their fathers. And he set iudges in the lāde thozowout all the strong cityes of Juda, cite by cite: & sayde to the iudges: take hede what ye do, for ye execute not the iudgements of mā, but of God, which is wpon you in the iudgement. Wherfore now, let the feare of þe Lord be vpon you, and take hede, & be doyng the thynges þe please hym.

¶ For ther is no myghte welsnes w the Lord oure God: * þe shulde haue any respecte of persones, or take rewardes.

¶ Moreover, in Jerusalem dyd Jehosaphat set of the leuites, and of the prestes and of the auncient fathers ouer Israel, in þe iudgement

& cause of þe Lord. And they returned agayne to Jerusalem. And he charged them sayinge: Thus shall ye do in the feare of the Lord, w the tructh & a pure herte: What cause soener come to you of your brethzen þe dwell in their cyties, betwene bloud & bloud, betwene law and comaūdment, betwene statutes & ordynāces, ye shall warne them, & they trespase not agaynst the Lord, & so wrath come vpon you & on youre brethzen. Thus do, & ye shall not offende. And behold, Amaria þe hye prest is amonge you in all matters of the Lord, & zebadia the sonne of Ismael, a ruler of the house of Juda, he is ouer soch busynesses as concern the kyng: there be offycers of the leuites also before you. Take courage to you therfore, and be doyng manfully: and the Lord shall be with soche as be good.

¶ The xx. Chapter.

¶ The merueilous victorie that the Lord gaue Jehosaphat kyng of Juda agaynst the Moabites, and the chyldren of Ammon, and them of Siria.

After this also, it fortunyd þe chyldren of Moab and the chyldre of Ammon, and w them other of the Ammonites came agaynst Jehosaphat to battayll. And there came some that tolde Jehosaphat sayinge: there cometh a greute multitude agaynst the fro the other syde of the see, & out of Siria. And beholde, they be in Hasalon Thamar, which is Engadi. And Jehosaphat feared, and let him selfe to seke þe Lord, and proclaimed fastyng thozowout all Juda. And they þe were in Juda, gathered them selues together, to aske counsell of the Lord. And they came out of all the cityes of Juda, to make intercessyon to the Lord. And Jehosaphat stode betwene the congregacion of Juda and Jerusalem in the house of the Lord before the newe courte, and sayde: O Lord God of our fathers, art not thou God in heuen, and raygneest not thou on all the kyngdomes of the hethen? And in thynne hande is power and myght, and there is no man that is able to withstande the. Art not thou oure God, which dydest cast out the inhabiteurs of this lande before thy people Israel, and gauest it to the seede of Abraham thy loue for euer? And they dwelt therein, and haue buylt the a tēple therein for thy name, sayinge: * Vt euell come vpon vs, as the swerde of iudgement, pestilence or hongre: then, yf we stand before this house in thy presence, for thy name is in this house, and crye vnto the in our tribulacyon, heare thou, and helpe.

And now beholde, the chyldre of Ammon, and Moab, & mount Seir, by whō þe woldest not let the of Israel go, when they came out of the lande of Egypte: but they departed fro them, & destroyed the not. Se, howe they rewardes vs, to come for to cast vs out of thy posseltyon, which þe hast geuen vs to inheret. O our God, wylt thou not iudge the: for we haue

haue no myght agaynst this greute cōpanye that commeth agaynst vs. Nether wote we what to do: but oure eyes be vnto the.

And all Juda stode before the Lord w their yongcones, they wyues & they chyldren: & ther was Jehasiel the sonne of zacharia the sonne of Banaiā þe sonne of Jeciel the sonne of Nathanā, a leuite of the sonnes of Asaph, and vpon hym came the sperte of the Lord, euē in the myddes of the cōgregacion. And he sayde: hearken all Juda, and ye inhabiteurs of Jerusalem, & thou king Jehosaphat: Thus sayth þe Lord vnto you: be not afrayd nor saynte herted by reason of this greute multitude: for þe battayll is not poures: but Gods. To morow go ye downe agaynst the: for they come vpon at 3, & ye shall finde them at the ende of the broke before the wilderness of Ieruel. Ye shall not neede to fyght in this battayll: but steppe forth & stāde, & beholde þe helpe of the Lord which is with you: feare not, nor let poure hertes faile you, O ye of Juda and of Jerusalem. To morowe go out agaynst the: for the Lord wylbe with you.

And Jehosaphat bowed hys face to the erth, and all Juda and the inhabiteurs of Jerusalem fell before the Lord worshippinge the Lord. And the leuites of the chyldren of the Cabathites and of the chyldre of the Corabites stode vp, to prayse the Lord God of Israel with a loude voyce on hye. And whā they arose earlye in the mornyng, they gat them out vnto the wyldernesse of Thekoa.

And as they wēt out, Jehosaphat stode and sayde: heare me, O Juda, & ye inhabiteurs of Jerusalem. Put your trust in the Lord your God, that ye maye be foude saythfull. Geue credence to hys prophetes, & so shall ye prosper. And he gaue the people counsell, and set some to syng vnto the Lord, & to prayse him in the bewtye of holynes, & to go out before the army, as they went, and to saye: prayse þe Lord for hys mercy lasteth euer. And what tyme as they began to laude & prayse, then the Lord stered vpon certayne of the chyldren of Ammon and Moab, which layed wayte for the that were of mount Seir: which were come agaynst Juda. And they were overthrowen with strokes amonge them selues. For the chyldren of Ammon and Moab rose agaynst þe inhabiteurs of mount Seir. And they slew and destroyed them. And whā they had made an ende of the inhabiteurs of Seir, euery one helped to destroye another amonge them selues.

And whā Juda came to the edge of þe wilderness, they looked vnto the multitude. And beholde, they were deed carcasses fallē to the erth, & none escaped. And whā Jehosaphat and hys people came to take a waye þe spoyle of the, they founde amonge the a boundaunce of goodes, rayment and pleasant Jewels,

which they toke for the selues, more the they could carpe a waye: so þe they were the dayes in gatherynge of the spoyle, it was so moch. And the fourth daie they assembled in þe valley of blessinge: for there they blessed þe Lord: And therfore they called the name of þe same place, the valeye of blessing vnto this daye. And so all the men of Juda & Jerusalem returned with Jehosaphat they heade, for to go agayne to Jerusalem with gladnesse: for the Lord had made them to reioyse ouer they enemies. And they came to Jerusalem with psalteryes and harpes, & shawmcs, euē vnto the house of the Lord. And the feare of God fell in the kyngdomes of all lādes, whā they had hearde that the Lord fought agaynst þe enemies of Israel. And so the realme of Jehosaphat was in tranquillite: and hys God gaue hym rest on euery syde.

And Jehosaphat raygned vpon Juda, & was xxxv. yere olde when he began to raygne, & raygned xxxv. yere in Jerusalem. And his mothers name was Aisba the daughter of Silhi. And he walked in the waye of Aia his father, & bowed not therfro, doyng that which was ryght in the syght of the Lord. Howbeit the hylautars were not taken a waye, for the people had not yet prepared they hertes vnto the God of they fathers. The rest of þe actes of Jehosaphat first & last beholde, they are wyrtten amōge the sayynges of Jechu the sonne of Hanani, which noted the in the boke of the kynges of Israel.

After this dyd Jehosaphat kyng of Juda ioyne hym selfe w Ahaziah kyng of Israel, whose mynde was to do wyckedly. He coupled hym selfe with hym, to make shippes to go to tharhis. And they made the shippes in Ezion Gaber. And Eliezer þe sonne of Doda: nab of Marsa prophesied agaynst Jehosaphat, sayinge: because thou hast ioynd thy selfe with Ahaziah, the Lord hath broken thy workes. And the shippes were broken, & they were not able to go to Tharhis.

¶ The xxi. Chapter.

¶ Jehosaphat dyeth, and Jehozam succedeth hym, which putted to death his brethzen, and is opprested of the Philistines, and dyeth of the syre.

Jehosaphat also * slepte w hys fathers, and was buryd with his fathers in the cite of David, & Jehoram his sone raygned in his steade: and he had brethre which were the sonnes of Jehosaphat: Asaria, Jehiel zacharia, Asaria, Michael, & Sephatiahu. All these were þe sonnes of Jehosaphat kyng of Juda. And their father gaue the many greute gyftes of golde, and syluer, and other speciall substaunce, w stronge cityes in Juda: but the kyngdom gaue he to Jehoram, for he was the eldest. And Jehoram rose vp agaynst þe kyngdom of his father, and perauyled, and slue all his brethzen with the swerde, & diuers of the

* Roma. ii. b
Actes. x. e
Eph. vi. b
Colos. iii. b

* ii. par. b

* 10. reg. x. f

* 11. reg. ii. g

* Jud. ix. a

23 the lordes of Israel. * Jehozam was xxij. yere olde whā he beganne to raygne, and he raygned eight yere in Ierusalē. And he walked in the waye of the kinges of Israel, lyke as dyd the house of Ahab, for he had the daughter of Ahab to wyfe, & he wrought euell in the eyes of the Lorde. howbeit, the Lorde wolde not destroye the house of Dauid, because of the * cōmynant that he had made with Dauid, as he promysed to gyue a light to hym and to hys sonnes for ever.

* iij. reg. ii. a
and. ii. b
ii. para. vi. c
and. vii. d
* ii. reg. vii. c
in. iij. reg. iij. g
in. iij. reg. vii. c

* In hys dayes the Edomites rebelled, whā they were vnder the dominyon of Iuda, and made the selues a kinge. And Jehozā wēt forth w his lordes, and all hys charrettes were w hym: & he rose vp by nyght, & smote y Edomites, which cōpased him in, & the captaynes of y charrettes. But Edom rebelled styll, so y they wolde not be vnder the hande of Iuda vnto this daye. That same time also dyd Libna departe from beyng vnder his hande, because Jehozā had forsaken y Lorde God of his fathers. Moreover, he made hyl-aunters in the cyties of Iuda, and caused the inhabitants of Ierusalem to cōmpt fornyca-cyon, and prouoked Iuda to Idolatrye.

And there came a writynge to him from Elia y prophete, sayng: Thus sayth y Lorde God of Dauid thy father: because y hast not walked in the wayes of Jehosaphat thy father, & in the wayes of Asa kynge of Iuda, but walkedst in the wayes of the kynges of Israel, & hast made Iuda & the dwellers of Ierusalem to go a whooring, lyke to y whoz-dome of the house of Ahab, & hast slayne thy brethren, euē thy fathers house, which were better then thou: beholde, & a grente plague wyl the Lorde smyte thy folke, thy chyldre, thy wyues, and thy goodes. And thou shalt suffre great payne: euē a dyscase of thy bow-elles, vntyll thy guttes fall out by reason of thy syknes, daye by daye.

24 And so the Lorde stered by agaynst Je-hozā the spete of the Philistines, & the Ara-bians y were besyde the blacke mores. And they came vp into Iuda, and wasted it, and carped a waye all the substance y was found in the kynges house, and hys sonnes, and his wyues: so that there was neuer a sonne lefte him saue Jehohabaz which was the yongest amōge hys sonnes. And after all thes thyn-ges, the Lorde smote him in his bowelles w an incurable dyscase. And it came to passe, y in pcesse of tyme, euē after y ende of two yeres, hys guttes fell out in his syknes: and so he dyed of verp euell diseases. And they made no burnynge for him lyke the bur-nyng of hys fathers. Whē he beganne to ray-gne, he was xxij. yere olde, and raygned in Ierusalē. viij. yere, & lyed wretchedly: how-beit they buried hym in the cite of Dauid: but not among y sepulchres of the kynges.

The xxij. Chapter.

Ahaziah raygneth in the reuolue of Jehozam. Je-hu kynge of Israel killeth Ahaziah. Athalia put-tyth to deeth all y kynges sponges, only Joas escapeth.

And * the inhabitants of Ierusalem made Ahaziah hys yonge sonne a kinge in hys steade. For the men of warre * that came with the host of the Arabians, had slayne all hys eldest sonnes. And so Ahaziah the sonne of Jehozam kynge of Iuda, was made kynge. & Two and fourty yere olde was he, whā he began to raygne, and he raygned one yere in Ieru-salem. hys mothers name was Athaliah y daughter of Amri. And he walked also in the wayes of the house of Ahab, for hys mother (by her counsell) emptyed him to do wycked-ly. wherfore he dyd that which was euell in the syght of the Lorde, as dyd they that we-re of y house of Ahab: for they were hys coun-celers after the deeth of his father, to his de-struction. And he walked after the coun-cell, and went with Jehozam sonne of Ahab king of Israel, to fight agaynst Hazael king of Siria at Ramoth in Gilead: and the Si-riās smote Joā. And he returned to be hea-led in Iezrel, of the woundes which were ge-nen him at Rama, when he fought w Hazael kynge of Siria. And Ahaziah the sōne of Jehozam kynge of Iuda went downe to se Jehozā the sonne of Ahab at Iezrel, because he was diseased. And it cam of God, y Aha-ziah shulde be despyled for hys cōmynge to Jehozā: for whā he was come, he wēt out with Jehozā agaynst Jehu the sonne of Ni-mshi, * whom the Lorde had anoynted to de-roye the house of Ahab.

And so it came to passe y whā Jehu was executynge iustice vpon the house of Ahab, & had fōunde the lordes of Iuda and the sonnes of the brethren of Ahaziah that wayted on Ahaziah, he slue the. * And he sought Aha-ziah, and they caught hym where he was hyd in Samaria, and brought him to Jehu. And when they had slayne hym, they buried hym: because (sayde they) he is the sonne of Jehosaphat, which sought the Lorde with all hys hert. And the house of Ahaziah had no power to kepe styll the kyngdome.

* But when Athaliah the mother of Ahaziah sawe y her sonne was deed, she arose and destroyed all the kynges seed in the kynred of y house of Iuda. And Jehosabeth the daughter of y kinge toke Joas the sonne of Ahaziah, & stole hym fro amonge y kyn-ges sonnes y were slayne, and putt hym and hys nource in a pryue chambze. And so Je-hosabeth the daughter of kinge Jehozā the wyfe of Jehoiada the prest, and the syster of Ahaziah hyd hym from Athaliah that he was not slayne. And so he was w them hyd in the house of God syre yere. And Athalia-hu raygned ouer the lande.

The

The xciii. Chapter.

Joas the sonne of Ahaziah is made kynge. Athaliah is put to deeth.

And * in the seuenth yere Jeho-iada beyng bolde, toke the cap-taynes of hundredes, Azariah the sonne of Jerobam, and Im-mael the sonne of Jehohanan, Azariah the sonne of Obed, Azariah the sonne of Abasiah, and Elisaphat the sonne of zichri, and made a bonde with them. And they went aboute in Iuda, and gathered the Leuites out of all the cyties of Iuda and the auntyent fathers of Israel: and they came to Ierusalem. And all the congregacyon made a bonde with the kynge in the house of God. And he sayd vnto them: beholde, the kynges sonne must raygne, * as the Lorde hath say-de of the chyldren of Dauid.

This is it therfore that ye shall do: The thyrde parte of you shall (on the Sabbath) come to the prestes, Leuites, and keepers of the porches. And another thyrde parte shalbe by y kynges house, and another thyrde par-te shalbe at the gate of the foundacyon, and all the people shalbe in the * courtes of the house of the Lorde. But ther shall none come into the house of the Lorde, saue the prestes & they that minstre vnto the Leuites. They shall go in, for they are holy: but all the peo-ple shall kepe the watch of the Lorde. And the Leuites shall cōpase the kynges rounde about and euery man shall haue hys wepon in hys hāde: and what other man soeuer doth come into the house of the Lorde, he shall be slayne: and let them be with the kynge, whan he cō-meth in, and whan he goeth out.

And the Leuites and all Iuda dyd accor-dynge to all thynge y Jehoiada the preaste had cōmaunded, & toke euery man hys men, y came in on the Sabbath, w the y went out on the Sabbath daye: nether did Jehoiada y prest let the cōpanies departe. And Jehoiada y prest deliuered to the captaynes of hū-dredes, speares, chyldeys, and bouclers, that had pertayned to kynge Dauid, and were in y house of God. And he set all the people eu-ry mā haupng his wepō in his hande, fro the ryght syde of the tēple, to the left syde of the temple, alonge by the aulter and the temple, rounde aboute the kynge. And they brought out the kynges sonne, and put vpon him the crowne, and y * the testimonie, & (and they gaue hym in hys hande, the same that was to be kepte) and made him kynge. And Jehoiada & his sonnes annoynted him, & sayde: God saue the kynge.

When Athaliah hearde the noyse of the people, runnyng & prayng the kynge, she came to y people into the house of the Lorde. And she looked, and beholde, the kynge stode in his place at the enterynge in, & the Lorde and the trompettes were by the kynge, & all

the people of the lande reioysed, blowinge w trompettes, & dyd playe with instrumentes of musycke, & taught to syng & prayse. But Athaliah rent her clothes, and sayed: trea-son, treason. And Jehoiada the preaste went out to the captaynes of hundredes that were gouerners of the hoste, & sayde vnto the: haue her out without the doze of the temple: and whoso foloweth her, let hym be slayne with the swerde. For y preaste sayde y they shulde not slep her in the house of y Lorde. And they layde handes on her, tyll she was come to the enterynge of the horsgate besyde the kynges house and there they slue her.

* And Jehoiada made a bonde betwene hym and all the people and the kynge, that they shulde be the Lorde people. And all the people wēt to the house of Baal, & destroyed it, and brake hys aulters and his ymages, & slue Mathan the preaste of Baal before the aulters. And Jehoiada put the offces for the house of the Lorde vnder the hāde of the prea-stes and Leuites, * as Dauid had distrybu-ed them in the house of the Lorde, to offer burnt offerynge vnto the Lorde, * as it is wyrtten in the lawe of Moyses, with reioy-synge and synnyng, as it was ordeyned by Dauid. And he set porters by y gates of the house of the Lorde, that none which was vn-cleane in any thyng shulde entre in.

And he toke the captaynes of hundredes & all the nobles, and the gouernours of the people, & all the folke of the lande, and caused the kynge to come downe out of the house of the Lorde, and they came thowowe the hye ga-te into the kynges house, and set the kynge vpon the seate of the kyngdome. And all the people of y lande reioysed, and the cytie was in trāquillite, after y they had slayne Atha-liahu with the swerde.

The xciii. Chapter.

Joas durynge the lyfe of Jehoiada, kepte the lawe, but after his deeth he regarded it not. He killeth Atha-ziah the prophete. Jehoas is killed of his awne crea-tures: and after hym raygneth Amaziah.

Joas was seuen yere olde when he beganne to raygne, & he raygned fourty yere in Ierusalem. hys mo-thers name also was zibia of Beer Seba. And Joas dyd that which was ryght in the syght of the Lorde all the dayes of Je-hoiada the preaste. And Jehoiada toke hym two wyues, and he begat sonnes and dau-ghters.

And it chaunced after this, that Joas was mynded, to renewe the house of the Lorde and he gathered together the prestes & y Leui-tes, and sayd to them: go out vnto the cyties of Iuda, & gather of all Israel money, to re-payre the house of youre God from yere to yere, and se that ye haue the thynge: howbeit the Leuites were slacke. And the kyng called Jehoiada that was the cheff and sayd vnto

And v hym

hym. Why requirest thou not of the Levites to bypunge, out of Juda & Jerusalem, * the collection of money accordynge to the commaundement of Moses the seruaunt of the Lorde and the congregation of Israel shulde offre it for the tabernacle of wyrtesse. For wycked Athaliah and her chyldre brake vp the house of God, and all the thynges that were dedicat for the house of the Lorde dyd they bestowe for Bealim.

* iii. re. c. 8. And at the kynges commaundement, * they made a chest, & set it without at the gate of y house of the Lorde, and made proclamacyon thowowe Juda and Jerusalem, to bypunge into the Lorde * the taracion of money, y Moses the seruaunt of God set vpon Israel in the wylder nesse. And the Lorde and all the people reioysed, and brought in, and cast into the chest, untill it was full. And it fortuned, that at the same tyme they brought in y chest (vnto them which were in the kynges busynesse) by the hande of the Levites. And when they sawe y there was moche money, the kynges scribes (and one appoynted by the hye preast) came, and emptied the chest, and toke it, and carped it to his place agayne: thus they dyd daye by daye, and gathered moche money.

* iiii. re. c. 8. And the kyng & Jehoiada gaue it to such as dyd the labour and worke in the house of the Lorde, and hyed masons and carpenters to repaire the house of the Lorde, and so dyd they artificers in yron and brasse, to mede the house of the Lorde. And so the workmen wrought, and the worke mended thowowe theyr hādes: and they made the house of God as it ought to be, and strenghtened it. And whē they had finished it, they brought y rest of the money before the kyng and Jehoiada, and thre with were made vessels for y house of the Lorde: euen vessels to minstre with all, and to serue for burnt offerynges: charygers and spones, vessels of golde and syluer. And they offered burnt offerynges in the house of the Lorde continuallye all the dayes of Jehoiada. But Jehoiada waxed olde, and dyed full of dayes. For an hundred & thyrtye yere olde was he when he dyed. And they buried hym in the cytie of David amonge the kynges, because he dealt well with Israel, and with God and with his house. And after the deeth of Jehoiada, came the Lordes of Juda, and made obeylaunce to the kyng. And the kyng hekened vnto them. And so they left the house of the Lorde God of theyr fathers, & serued groues and ydoles. And then came the wraoth of God vpon Juda and Jerusalem, for this theyr trespass sake. And he sent prophetes to them, to bypunge them agayne vnto the Lorde. And they testified vnto them: But they wolde not heare.

And the spyrite of God came vpon zacharia y sonne of Jehoiada the preast, which

stode by the people, & sayde vnto them: Thus sayth God: why transgresse ye the commaundementes of the Lorde, y ye cannot prosper? For because ye haue forsaken the Lorde, he also hath forsaken you. * And they conspyred agaynst him, and stoned him with stones at the commaundement of the kyng: euen in the courte of the house of the Lorde. And so Joas the kyng remembred not the kyndnes which Jehoiada hys father had done to him, but slue his sonne. And whē he dyed, he sayd: the Lorde loke vpon it, and requyre it.

And when the yere was out, it fortuned, that the host of Syria came vpagaynst him: and they came agaynst Juda & Jerusalem, and destroyed all y Lordes of the people fro amonge the people, & sent all the spoyle of the vnto the kyng to Damasco w a small cōpanye of men, & the Lord deliuered a very great hoste into their hāde, because they had forsake y Lord God of theyr fathers. And morouer they serued Joas accordyng to his dedes.

And whan they were departed from him, they left him in great diseases. * y hys a wone seruaunt conspyred agaynst him for y bloude of the chyldren of Jehoiada the preast, and slue hym on hys bed, and he dyed, & they buried him in the cytie of David: but not in the sepulchres of the kynges. And these are they that conspyred agaynst him: zebad the sonne of Simcath an Ammonite, and Jhoiabad the sonne of Simrith a Moabite. And hys sonnes, and the summe of the taxe that was rayled in hys tyme, and the repaynginge of the house of God, beholde, they are writen in y storie of the booke of the kynges. And Amaziah hys sonne raygned in hys steade.

The xxv. Chapter.

Amaziah ouercometh the Edomites. And Joas kyng of Israel ouercometh Amaziah.



Amaziah was. xxv. yere olde, when he began to raygne, and he raygned xxx. yere in * Jerusalem. hys mothers name was Jehoadan of Jerusalem. And he dyd that which is ryght in the syght of the Lorde: but not with a perfecte hert. And as sone as he was settled in the kyngdome, he slue hys seruaunt, that had kylled the kyng hys father. But he slue not their chyldren, because it is writen thus in the lawe & booke of Moses, where the Lorde commaunded, sayng: * the fathers shall not dye for the chyldren, nether shall the chyldren dye for the fathers, but euery man shall dye for hys awne synne. And Amaziah gathered Juda together, & made them captaynes ouer thousandes and ouer hundredes, accordyng to the houses of theyr fathers, thowowe out all Juda and Benjamin. And he nombred them from twety yere olde and aboue, and founde amonge them, thre hundred thousande chosen men, able to go to battell, and that coulde handle speare

speare and shyld. He hyed also an hundred thousande stronge fyghtynge men out of Israel, for an hundred talentes of syluer.

And there came a man of God to him, and sayde: O kyng, let not the armye of Israel come with the: for the Lorde is not with Israel, nether with all the house of Ephraim. But yf thou wilt nedes be fapthlesse, come on, and take the battell in hāde, and God shall make the fall before y enemy. For God hath power to helpe, & to cast downe. And Amaziah sayde to the mā of God: what shall we do then, for the hundred talentes, which I haue geuen for the hoste of Israel? The man of God answered: the Lorde is able to geue the moche more then they be.

And Amaziah sencered them to the armie that was come to him out of Ephraim, to go home agayne. Wherfore they were excedyng wroth with Juda, and returned home in grete angre.

And Amaziah toke hert and carped out hys people, and went to the salt valley, and smote of the chyldre of Seir ten thousande. And other ten thousande dyd the chyldren of Juda take alyue, and carped them vnto y toppes of a rocke, and cast them downe from the toppes of the rocke, that they all to burst: but the souldyers of the armie which Amaziah sent awaye, that they shulde not go w his people to battell, fell vpo the cyties of Juda, from Samaria vnto Bethhorō, & smote thre thousande of them, & toke moche spoyle.

And it chaunced, after y Amaziah was come from the slaughter of the Edomites, he brought the Gods of the chyldren of Seir, & set them vp to be hys Gods, and bowed hym selfe before the: and burned encense vnto the. Wherfore the Lorde was wroth with Amaziah and sent vnto hym a prophete, whych layd vnto hym: why hast y sought the Gods of the people, which were not able to deliuer theyr a wne people out of thynne hande? And it chaunced, that as the prophete talked with hym the kyng sayde vnto hym: haue men made the of the kynges counsell: cease, why wilt thou be beate? And the prophete craed and sayde: I am sure that God is mynded to destroye the, because thou hast done this, and agreest not vnto my counsell.

* Then Amaziah kyng of Juda toke aduise, and sent to Joas the sonne of Jehoahaz the sonne of Jehu kyng of Israel, & sayde come, that we maye se ether other. And Joas kyng of Israel sent to Amaziah kyng of Juda, sayng: a thystell that is in Libanon, sent to a Cedar tree of Libanō, sayng, * geue thy daughter to my sonne to wyfe. And there came a wylder beast of Libanō, & troad ff downe the thystell. Thou sayest y thou hast beaten y Edomites, and thynne hert maketh the proude, to glorify thy selfe. Nowet herfo-

re hyde at home: why dost thou prouoke vnto euell, that thou mayest perishe, both thou and Juda with the?

But Amaziah wolde not herke to him: for it came of God, euen to deliuer them into y hāde of theyr enemyes because they sought counsell at the Gods of Edom. And so Joas the kyng of Israel came vp: and they sawe ether other, both he and Amaziah kyng of Juda at Bethsames which is in Juda. And Juda was put to y worse before Israel, and they fled euery mā to his tent. And Joas the kyng of Israel toke Amaziah kyng of Juda the sonne of Joahas the sonne of Jehoahaz at Bethsames: and brought hym to Jerusalem, & tare the walle of Jerusalem: from the gate of Ephraim vnto the gate that was ouer agaynst it, four hundred cubytes. And he toke awaye also all the golde and syluer, and all the Jewelles that were founde in the house of God with Obed Edom, and y treasures of the kynges house, & the yonge wardes, and returned to Samaria.

And Amaziah the sonne of Joas kyng of Juda lyued after the deeth of Joas sonne of Jehoahaz kyng of Israel fiftene yere. The rest of the actes of Amaziah fyrst and last, are they not writen in the booke of the kynges of Juda and Israel: And after the tyme that Amaziah dyd turne awaye from the Lorde * they conspyred treason agaynst him in Jerusalem: and whan he was fled to Lachis, they sent to Lachis after hym, and slue hym there: and brought hym vp with horsse, and buried hym with hys fathers in y cytie of Juda.

The xxvi. Chapter.

After the deeth of Amaziah raygneth Uzziah (other wyse called Azariah) which is strengthen with the sepe, and Joatham raygneth in hys reigne.



Uzziah was. xxvi. yere olde, when he began to raygne, and he raygned lii. yere in Jerusalem. hys mothers name also was Jerholia of Jerusalem. And he did that which was ryght in the syght of the Lorde, accordyng to all, as dyd hys father Amaziah. And it came to passe, that he sought God * in the dayes of zacharia (which mayntened the feare of God) & as longe as he sought the Lorde, God made hym to prosper.

And he went to battell agaynst the Philistines, and brake downe the wall of Geth, & the wall of Jabne, and the wall of Asdod, & built cyties about Asdod & among the Philistines. And God holpe him against y Philistines, and agaynst the Arabians y dwelt in Gurbaal

Gurbaal and Hammehunim. And the Ammonites gave tribute to Uzia, and his name spread abroad unto the entering in of Egypt: for he played the man exceedingly. Moreover Uzia built towers in Jerusalem by the corner gate, & by the valeye gate, and at the turning of the wall, and made the stronge. And he built towers in the wilderness, and digged many welles: for he had moche cattell, in the valeys and playnes, plowmen and vinedressers in the mountaynes and in Charamel, for he loued busbandrye.

And Uzia had an host of fyghtryng men that went out to warre in the armie accordinge to the nombre of theyr office vnder the hande of Iziel the scribe & Maasiah the ruler, & vnder the hande of Hananiahu which was one of the kynges Lordes. And the hoile nombre of the auncient fathers, & of the men of myght were two thousande and fyre hundred: & vnder the hande of them was the armie of the men of warre, euen thre hundred and seuen thousande, & fyue hundred & made warre with the power of an armie, helppynge the kyng against his enemies. And Uzia provided them thorow out all the host, childers, speares, helmettes, haberginnes, bowes and spynges for to cast stones. And he made softe engynnes in Jerusalem, which he inuented & layed on the towres and corners, to shote arrows and greate stones with all. And his name spread farre abroad, because he was helped so excellently, so he became very myghty.

But in his strength, his heart arose to his destruction: for he transgressed agaynst the Lorde his God, & went into the temple of the Lorde, to burne incense vpon the altar of incense. And Asariahu the preaste went in after him, and with him foure scoze preastes of the Lorde that were valeant men. And they stood by Uzia the kyng, and sayde vnto hym: ** It perhapeneth not to the Lorde to burne incense vnto the Lorde, but to the preastes the chyldren of Aaron, that are consecrate for to offere incense. Come therefore out of the sanctuarye for thou hast trespassed, and it is no worthepp to the before the Lorde God.*

And Uzia was wroth, & had incense in his hande to burne it: & so whyle he had indignacion agaynst the preastes, ** the leprosie sprang in his forehead before the preastes in the house of the Lorde, eue besyde the incense aulter.* And Asariahu the chiefe preaste with all the other preastes looked vpon him: and beholde, he was become a leper in his forehead, & they vexed him thence. And he was sayne to go out, because the Lorde had smitten hym. And Uzia the kyng continued a leper vnto the daye of his deeth, and dwelt seuerall in an house beyng a leper and shutte out of the house of the Lorde. And Jotham his sonne had the gouernance of the kynges house,

and iudged the people of the lande:

The rest of the actes of Uzia fyrst & last, dyd Ihal prophet the sonne of Amos, wyte. And so Uzia slepte with his fathers, and they buried hym with his fathers in the felde of the buryall which was besyde the sepulchres of the kynges. For they sayde: he is a leper. And Jotham his sonne raygned in his steade.

The xxvii. Chapter.

Jotham raygned and ouer cometh the Ammonites. Abaz his sonne raygned after hym.



Jotham was fyue and twenty yere olde, when he beganne to raygne, and raygned fyrtene yere in Jerusalem. His mothers name also was Ierusa the daughter of zadoc. And he dyd that which was ryght in the syght of the Lorde in all popytes as dyd his father Uzia saue, that he came not into the temple of the Lorde, and the people dyd yet wyckedly. He built the hyc gate of the temple of the Lorde, and on the walle (where the house of ordinaunce was) he built moche. Moreover he built cyties in the mountaynes of Iuda, and in the wood countrey he built castelles and towres.

He fought with the kyng of the chyldren of Ammon, and preyayled agaynst the. And the chyldren of Ammon gaue hym the same yere an hundred talentes of syluer, and ten thousande quarters of wheate, & ten thousand of barlepe. So moche dyd the chyldren of Ammon geue hym the seconde yere and the thyrde also. So Jotham became myghtie, because he directed his waye before the Lorde his God.

The rest of the actes of Jotham & all his warres, & his counselacion, lo, they are written in the boke of the kynges of Israel and Iuda. He was xxv. yere olde when he beganne to raygne, & raygned fyrtene yere in Jerusalem. And Jotham slepte with his fathers, and they buried hym in the cytie of Dauid: & Abaz his sonne raygned in his steade.

The xxviii. Chapter.

The wickednesse of Abaz kyng of Iuda. After hym raygned Hezekia.



Abaz was twenty yere old when he beganne to raygne, & raygned fyrtene yere in Jerusalem, and he dyd not that which is ryght in the syght of the Lorde, as dyd his father Dauid: for he walked in the wayes of the kynges of Israel, & made molten ymagges for Baalim. He offered incense in the valeye of the sonne of hinnom, and burnt his chyldren in fyre after the abominacions of the heithen, whiche the Lorde call out before the chyldren of Israel. He offered also, and burnt incense in hilanters and on mountayns and vnder every grene tre.

Wherefore the Lorde his God deliuered hym into the hande of the kyng of the Syries: which

which bet him, & caried awaye a great multitude of hys captiue, and brought them to Samastion. And he was deliuered into the hande of the kyng of Israel, which smote him with a greate slaughter. For Pekah the sonne of Remallahu slue in Iuda an hundred & twentye thousande in one daye, which were all fyghtinge men: and that because they had forsake the Lorde God of theyr fathers. And zichi a myghty ma of Ephraim slue Maasiah the kynges sonne, & Asica the gouernour of the house, and Eleana was next to the kyng. And the chyldren of Israel toke prisoners of theyr brethren, two hundred thousande women, sonnes, & daughters, & caried awaye moche spoye of them, & brought the spoye to Samaria.

But there was a prophete of the Lordes (whose name was Obed) and he went out before the host that came to Samaria, & sayde vnto them. Beholde, because the Lorde God of youre fathers is wroth w Iuda, he hath deliuered them into youre hande. And ye haue slayne them with cruelnesse, & reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Iuda and Jerusalem, and to make them bondmen and bondwomen. And do ye not lade youre selues with synne in the syght of the Lorde your God. Nowe heare me therefore, and deliuer the captiues agayne which ye haue taken of youre brethren. For els shall the great wrath of God be vpon you.

Wherefore, certayne of the breddes of the chyldren of Ephraim, as Asaria the sonne of Jehohana, Serchiah the sonne of Mesillemoth, and Iehiziah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp agaynst them that came from the warre, and layde vnto them: bringe not in the captiues hyther. For where as we haue offended towarde God allreadye, ye enste to adde more to our synnes & trespace. For our trespace is great allready, and there is a scarce wrath agaynst Israel. And vpon that, the men of armes lefte the captiues and the spoye before the Lordes and all the congregacion.

And the men that were nowe rehearsed by name, rose vp, and toke the prisoners, & with the spoye clothed all were naked amonge them, and arayed them, & shod them, & gaue them to cate and to drinke, & anoynted them, and caried all that were feble of them vpon asses, & brought them to Jericho (the cytie of Paulme trees) to theyr brethren: & then they returned to Samaria agayne.

At that same tyme dyd kyng Abaz send vnto the kynges of Assur, to haue helpe of the. And the Edomites came agayne, and slue some of Iuda, and caried awaye captiues. And the Philistines inuaded the cities in the lowe countrey, and towarde the south of Iuda: & toke Bethsames, & Alalon, and Gede-

roth, and Socho with the towne longynge therto, and Chimna with the towne of the same: Simlo, and the towne thereof, and dwelt there. For the Lorde brought Iuda lowe, because of Abaz kyng of Iuda, which made Iuda naked, & trasgressed sore agaynst the Lorde. And Tilgath pilneser kyng of Assyrians came vpon him, and troubled him rather then strenghted hym. For Abaz toke awaye a porcion out of the house of the Lorde, and out of the kynges house, & out of the Lordes houses, & gaue vnto the kyng of the Assyrians: and yet it helped him not. And in the very tyme of hys tribulacion dyd kyng Abaz trespace yet moare agaynst the Lorde. For he offered vnto the Gods of them of Samastion, which bette hym, & he sayd: because the Gods of the kynges of Syria healte the, therefore wyll I offer to the, that they maye helpe me also. But they were his destruction, and the destruction of all Israel. And Abaz gathered together the vessels of the house of God, and brake them, and shut vp the doores of the house of the Lorde, and made him & aulter in euery corner of Jerusalem. And in all the cities of Iuda he made hillanters, to burne incense vnto other Gods, & angered the Lorde God of his fathers. The rest of hys actes and hys workes fyrst and last: beholde, they are written in the boke of the kynges of Iuda & Israel. And Abaz slepte with his fathers, & they buried hym in the cytie of Jerusalem: but brought hym not vnto the sepulchres of the kynges of Israel. And Hezekia his sonne raygned in his steade.

The xxix. Chapter.

Hezekia (otherwyse called Ezechias, or Ezechias) reioyced vnto the temple of the Lorde all the thynge that had not bene regarded of hys predecessours.



Hezekia beganne to raygne, when he was fyue & twenty yere olde, & raygned nyne & twenty yere in Jerusalem. And his mothers name was Abia daughter of zachariahu. And he dyd that which was ryght in the syght of the Lorde, in all popytes as dyd Dauid his father. He opened the doores of the house of the Lorde (in the fyrst yere and fyrst moneth of hys raygne) and repayzed them. And he brought in the preastes and Levites, and gathered them together in to the rest strete: and sayde vnto them.

Heare me ye Levites, & now be sanctified and halowe the house of the Lorde God of youre fathers, byngye fylthynesse out of the holy place. For oure fathers haue trespassed, and done euell in the eyes of the Lorde oure God: and haue forsake him, & turned awaye theyr faces from the habitacio of the Lorde, and turned theyr backs on it. And besyde they haue shut vp the doores of the porche and quenched the lampes, & haue nether burnt incense,

cenſe, nor offered burnt offerings in the holy place vnto the God of Iſrael.

Wherefore the wrath of the Lorde fell on Iuda and Ieruſalem: & he hath brought theſe troubles on, to be wondred on, and to be hiſſed at, euſ as ye ſe with your eyes. For, lo, our fathers were overthrowen with the ſworde, and our ſonnes, our daughters & our wyues were caried awaye captiue for the ſame cauſe. And now it is in my heart, to make a covenant with the Lorde God of Iſrael: & he maye turne awaye his heuie indignacyon from vs. Nowe therefore my ſonnes, be not ſlacke: for the Lorde & hath choſen you to ſtāde before him, and for to miniſtre and ſerue hym, and to burne incenſe.

* 2u. xviii. a

Then the Leuites aroſe: & Maſai & Joel the ſonne of Maſai of the chyldren of the Cahathites. And of the ſonnes of Merari, Kiſi the ſonne of Abdi, and Maſai the ſonne of Iſchalel. And of the ſonnes of the Gerſonites, Joah the ſonne of Summa, and Eden the ſonne of Joah. And of the ſonnes of Eliſaphan, Simri & Iſchiel. And of the ſonnes of Aſaph, Zechariah and Maſai. And of the ſonnes of Iſchiel, Iſchiel & Maſai. And of the ſonnes of Iſchiel, Iſchiel & Maſai. And of the ſonnes of Iſchiel, Iſchiel & Maſai. And they gathered their brethren, & purifyed them ſelues, & came accordyng to the commaundement of the kynge and the wordes of the Lorde, for to cleaſe the houſe of the Lorde. And the preſtes went into the inner partes of the houſe of the Lorde to cleaſe it, and brought out all the vncleaneſſe that they founde in the temple of the Lorde into the court of the houſe of the Lorde. And the Leuites toke it, to carpe it out into the broke Cedron. They beganne the fyrſt daye of the fyrſt moneth to purifye, and the eyngh daye of the moneth came they to the porche of the Lorde: and purged the houſe of the Lorde in eyngh dayes, and in the lxxviii daye of the fyrſt moneth they made an ende.

And they went into Hezekia the kynge, & ſayde: we haue cleaſed all the houſe of the Lorde, the altar of burnt offerings, with all his veſſels, & the table with all his appa- rell: and all the veſſels which kynge Aſa did caſt a ſyde when he raygned & tranſgreſſed, them we haue prepared and ſanctified: and behold, they are before the altar of the Lorde. And Hezekia the kynge roſe earlye, & gathered the Lorde of the cytie and went vp to the houſe of the Lorde. And they brought ſeven oxen, ſeven rāmes, ſeven ſhepe, and ſeven hegoates, to be a ſynne offering for the kynge- dome, for the ſanctuarie, & for Iuda. And he commaunded the preſtes the ſonnes of Aaron, to offer them on the altar of the Lorde.

And they ſlue the oxen, & the preſtes receaued the bloude, & ſprinkled it on the altar: lyke wyſe, whan they had ſlayne the rāmes,

they ſprinkled the bloude vpon the altar: they ſlue alſo the ſhepe, & they ſprinkled the bloude vpon the altar. And then they brought forth the hegoates for the ſynne offering before the kynge and the congregacyon, & put theyr handes vpon them. And the preſtes ſlue them, and with the bloude of them they cleaſed the altar, to make ſatiffaction for all Iſrael: for the kynge commaunded, & the burnt offering and the ſynne offering ſhulde be made for all Iſrael. And ſet the Leuites in the houſe of the Lorde with tymbales, pſalteries and harpes: accordyng to the commaundement of Dauid and of Gad the kyngeſ ſear, and Naſi the prophete. For ſo was the commaundment of the Lorde thowoe the hāde of his prophetes. And the Leuites ſode, hauynge theſe instrumentes of Dauid, and the preſtes helde the trompettes. And Hezekia commaunded to offer the burnt offering vpon the altar. And when the burnt offering beganne, the ſonge of the Lorde beganne alſo, & the trompettes with the instrumentes that were ordeyned by the hande of Dauid kynge of Iſrael. And all the congregacion worſhypped, ſynginge a ſong, and blowinge with the trompettes, & all theſe continued, vntill the burnt offering was ſyniſhed.

And when they had made an ende of offering, the kynge and all that were preſent with hym, bowed them ſelues, & worſhypped. And Hezekia the kynge & the Lorde ſpake to the Leuites to praye the Lorde with the wordes of Dauid, & of Aſaph the ſear. And the Leuites ſange prayes with gladneſſe, and they other bowed them ſelues, and worſhypped.

And Hezekia answered, & ſayde: nowe ye haue conſecrate your handes to the Lorde: go to therfore, & bringe in the ſacrifices & thank-offerings into the houſe of the Lorde. And the congregacyon brought in the ſacrifices & thank-offerings & burnt offerings, as many as were of a free liberall hart. And the nombre of the burnt offerings which the congregacion brought, was lxx. oxen, an hundred rāmes, & two hundred ſhepe: which were, all for the burnt offering of the Lorde. And there were dedicated ſyre hundred oxen, and thre thouſande ſhepe.

And the preſtes were to ſewe, to ſleye all the burnt offerings: but their brethren the Leuites dyd helpe them, till they had ended the worke, and vntill the preſtes were ſanctified. For the Leuites were purer herted to be ſanctified, then the preſtes. And therto the burnt offerings were many with the fatte of the peate offerings & the drinke offerings: & he longe to the burnt offering. And ſo the ſeruite pertayninge to the houſe of the Lorde was ſyniſhed. And Hezekia reioyced & all the people, that God had made the folke ſo ready: and that the thyng was ſo ſoone done.

The

The. xx. Chapter.

Hezekia reuileth the feaſt of paſſouer.

And Hezekia ſent to all Iſrael and Iuda, and wrote letters to Eſay & Maſai, that they ſhulde come to the houſe of the Lorde at Ieruſalem, and offer Paſſouer vnto the Lorde God of Iſrael. And the kynge helde a counsell with his Lordeſ and all the congregacion of Ieruſalem: to kepe the feaſt of Paſſouer in the ſeconde moneth. For they coulde not kepe it at that tyme: becauſe the preſtes were not ſanctified ſufficiently, neither was the people gathered together to Ieruſalem. And the thyng pleased the kynge and all the congregacion. And they decreed that it ſhulde be proclaymed thowoe out all Iſrael fro Beſſabe to Dan, & they ſhulde come, & holde the feaſt of Paſſouer vnto the Lorde God of Iſrael at Ieruſalem: for they had not done it of a grea- te ſeaſon as they ſhuld haue done by the lawe.

So the poſtes wente with letters of the hande of the kynge, & of his Lordeſ thowoe out all Iſrael and Iuda: & at the commaundement of the kynge they ſayd: Ye chyldre of Iſrael, turne agayne vnto the Lorde God of Abraham, Iſaac & Iſrael, & let euery one returne to the remnant that are ſcaped you out of the hāde of the kyngeſ of Aſſur. And be not ye lyke your fathers, & your brethren which treſpased agaynſt the Lorde God of theyr fathers, which gaue them vp to be deſtroyed, as ye ſe. And nowe be not ye ſtiffe-necked, lyke as were your fathers, but yelde your ſelues vnto the Lorde, & entre into his holy place, which he hath ſanctified for euer and ſerue the Lorde your God, & the ſearce- neſſe of his wrath ſhal turne awaye fro you. For yf ye turne agayne vnto the Lorde, then ſhall your brethren and your chyldren fynde compaſſion in the preſence of them that toke the captiue, and they ſhall come agayne vnto this lād: for the Lorde your God is gracious & merciful and wil not turne awaye his face from you, yf ye conuerſe vnto hym.

And ſo the poſtes went from cytie to cytie in the lande of Eſay & Maſai, euē vnto Zabulō. But they laughed theſe to ſcorne & mocked theſe. Neuertheleſſe, yet dyuerſe of Aſſer, Maſai and of Zabulō ſubmytted them ſelues, & came to Ieruſalem. And the hande of God was in Iuda, ſo that he gaue them one hert, to do the commaundement of the kynge and of the rulers, accordyng to the wordes of the Lorde. And there aſſembled to Ieruſalem moche people, and there was preſent a myghty great congregacion, to holde the feaſt of ſweete bread in the ſeconde moneth.

And they aroſe, & remoued the alters that were in Ieruſalem. And all the veſſels of incenſe dyd they awaye, and caſt them in-

to the broke Cedron. And they ſlue Paſſouer the fourteenth daye of the ſeconde moneth. And the preſtes and Leuites, which were aſſembled, ſanctified them ſelues, & brought in the burnt offerings into the houſe of the Lorde. And they ſode in theyr offyce after theyr maner, and accordyng to the lawe of Moſes the man of God. And the preſtes ſprinkled the bloude, which they receaued of the hāde of the Leuites. For there were many in the congregacion, & were not ſanctified: & the Leuites dyd ſlepe Paſſouer for al they were not cleane, & that myght not execute the holy worke of the Lorde. For many of the people, and very many: out of Eſay, Maſai, Aſſer and Zabulō were not cleaſed, & yet dyd eate Paſſouer agaynſt the lawe apoynted. Wherefore Hezekia prayed for theſe, and ſayd: the good Lorde be merciful vnto theſe. For he ſet hymſelf whole hert, to ſeke the Lorde God euen the God of his fathers: but all the other dyd not ſo accordyng to vnfayned holyneſſe. And the Lorde hearde Hezekia, and healed the people. And the chyldre of Iſrael that were preſent at Ieruſalem, helde the feaſt of ſweete bread ſeven dayes with great gladneſſe, and the Leuites and the preſtes prayed, and magnified the power of the Lorde daye by daye, vpon instrumentes.

And Hezekia ſpake hertely vnto all the Leuites that had vnderſtādyng and were of a good mynde toward the Lorde. And they dyd eate thowoe out that feaſt, ſeuē dayes longe, & offered peace-offerings, & thanked the Lorde God of theyr fathers. And they aſſembled toke counsell, to do ſo other ſeuē dayes, and they helde thoſe ſeuē dayes with gladneſſe. For Hezekia kynge of Iuda toke out (from amonge his ratel) for the congregacion, a thouſande yōge oxen, and ſeuē thouſande ſhepe. And the Lordeſ gaue out to the congregacion a thouſande yōnge oxen, and ten thouſande ſhepe. And a grea- te nombre of the preſtes were ſanctified.

And all the congregacion of Iuda with the preſtes & Leuites, & al the congregacion that came out of Iſrael, and the ſtraungers that came out of the lande of Iſrael, & that dwelt in Iuda, reioyced: & there was great gladneſſe in Ieruſalō. For ſence the tyme of Salomon the ſonne of Dauid kynge of Iſrael there was no ſuche ioye in Ieruſalem. And the preſtes and the Leuites aroſe, & bleſſed the people, and theyr voyce was heard of the Lorde, and theyr prayer came vp vnto heauen, his holy dwellynge place.

The. xxi. Chapter.

After that Hezekia had called agayne the people vnto the waye of the Lorde, he ordeyned the viſitation vnto whom he commaunded to geue ſpyes.

And when all theſe thynges were ſyniſhed, all they of Iſrael that were preſent in the cyties of Iuda, went out &

*ii. pa. viii. a out and brake the ymagis, and cut downe the Idoles grones, & al to brake the hye places, and aulters, thozow out all Juda and Beniamin, in Ephraim also and Manasse, vntill they had vterly destroyed them al. And all the childre of Israel returned euery mā to his possessions & to their awne cryptes.

And hezekia appoynted sondrye compaynes of the preastes ad Leuites after the dyuersyte of their ministracions, euery mā accordyng to his office: both preastes and Leuites, for the burnt offeringe & peace offeringes, to minstre, & to geue thankes & praye in the gates of the host of the Lord. And the kynges porcion of his substance he gaue, were dayly burnt offeringes in the morning and euenyng, & burnt offeringes for the Saboth dayes, newmones, & solempne feastes, accordyng as it is written in the lawe of the Lord. And he had people that dwelt in Jerusalem, geue the parte to the preastes & Leuites, that they might substantiually applye the selues to the lawe of the Lord. And as lone as the kynges comaundement came abrood, the childre of Israel brought aboundance of first frutes, of cozne, wyne, oyle, honye, & of all maner of frutes of the felde, & the tythes of all maner of thynges brought they in plentiously. And schylde of Israel and Juda that dwelt in the cryptes of Juda, they also brought in the tythes of oxen and shepe, and other holy tythes which were consecrate vnto the Lord, they God, they dyd offere, and brought the all by heapes. In the thyrty moneth they beganne to laye the heapes (in maner of a foundacion) and finished them in the senenth moneth.

And when hezekia and the Lordes came and sawe the heapes, they blessed the Lord & his people Israel. And hezekia questioned with the preastes & the Leuites concernyng the heapes. And Azaria the chiefe preaste of the house of zadock, answered him, & sayde: senle the people beganne to byng the heave offeringes into the house of the Lord, we al to haue had ynough to eate, there remayned so moch: for the Lord hath blessed his people and this heape is left. And hezekia had prepare the chambres in the house of the Lord. And they dyd prepare them, & carped in the first frutes, the tythes, and the dedicat thynges, saythfully.

ouer which Chonaniahu the Leuite had the rule, ad Semei his brother next to him. And Jehiel, Azariahu, Nabath, Asael, Jerimoth, Josabad, Eliel, Ismachiahu, Mahath & Banaiahu were ouer sears ordeyned by Chonaniahu, & Semei his brother was an offcyer of hezekia the kyng, and Azaria was the ruler of the house of God. (vnto whō all these thynges belonged.) And Chozai the sōne of Anna the Leuite and porter of the East doze,

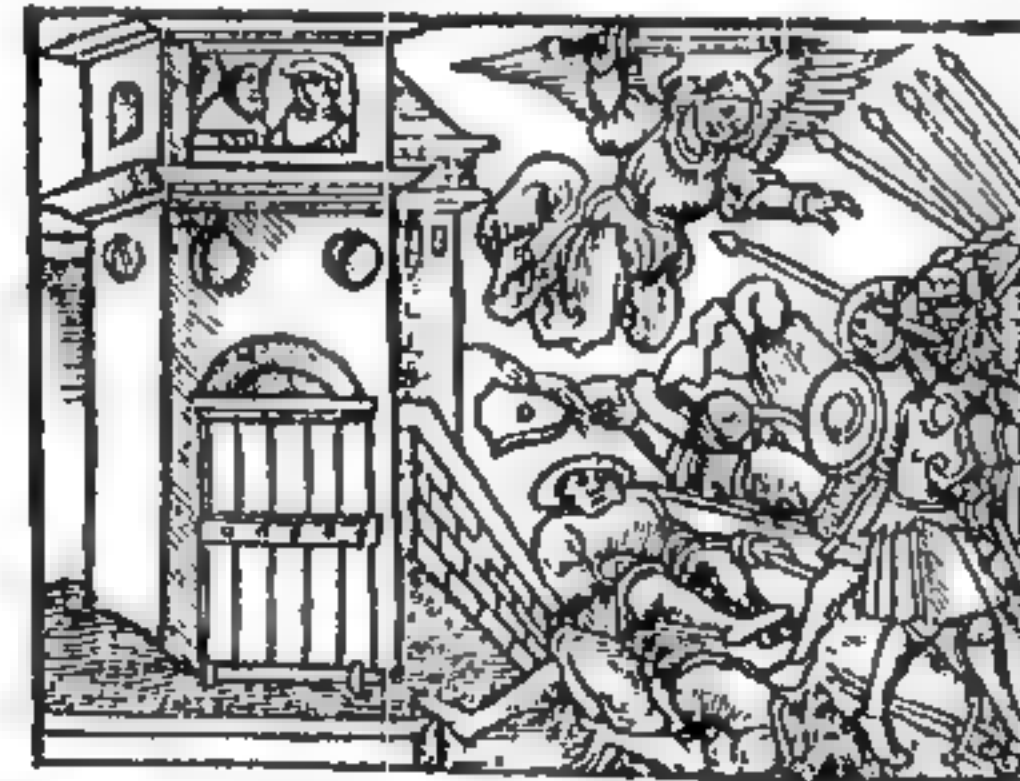
had the ouersyght of the thinges that were offered of a frewill vnto God (and were geue in maner seuerally vnto the Lord) ad ouer the thynges most holy. And vnder his hand were Eden, Miniamin, Jesua, Semeiahu, Amariahu, and Sechaniahu in the cities of the preastes appoynted of the schylde to geue to their brethern they porciōs, as wel to the small as to the greates.

Except that to the males that were reckened from thre pere & aboue (amonge al that went into the house of the Lord) they schuld geue daye by daye, for they ministracion, & for they geuyng attēdauce, & for their diuerse waytynges by cours. And to the preastes & Leuites thozowe out the houtholde of they fathers, from twēty pere & aboue to wayte when their courses came. And to the families of all their babes, wyues, sonnes & daughters thozowe all the cōgregaciō. For vpon the schylde of them were the holy thynges bestowed. And to the schylde of Aaron, the preastes, whych were in the feldes & suburbs of their cryptes, crypte by crypte the mē (whose names were expresse afoze) schulde geue porciōs, euen to all the males amonge the preastes, and to all the Leuites accordyng to they nombre.

And of this maner dyd hezekia thozowe out all Juda, & wrought it that is good, and ryght and true, before the Lord his God. And in all the wozynges he beganne for the seruite of the house of God, for the lawe, and for the comaundementes, he sought his God, & that dyd he with all his hert, & prospered.

The xxxii. Chapter.

Sennacherib (or Sancherib) besegynge Jerusalem is speken of the Angell. Hezekia dyeth, after whom succedeth Manasse.



After these dedes were saythfully done, Sennacherib kyng of Assur came, & entred into Juda, & compassed the stronge cryptes, and thought to winne them for him selfe. And so whē hezekia sawe the Sennacherib was come, & that he was purposed to fyght agaynst Jerusalem, he toke counsil with his Lordes, and men of myght to stop the water of the fountaynes without the crypte: & they dyd helpe him. For they gathered many of the people together, & stoppe al the welles

welles, and the broke that ranne thozow the myddes of the lande, sayenge: why shall the kynges of Assur come, and fynde moch water? And hezekia went to iustelye, and built vp all the wal where it was broken, & made ordinaunce vpon the towres and to the other wall without, and repayzed Myllo in the crypte of Dauid, and made many bartes and wyldes.

And he sett captaynes of warre ouer the people, and gathered them together to hym in the large strete of the gate of the crypte, and spake sently to them, sayng: Plucke vp your hertes, and be strong: we not afrayed nor discouraged for the kyng of Assur, and for all the multitude that he hath with him: for there be moo with vs then with him. With him is an arme of flesh. But with vs is the Lord our God, for to helpe vs, and to fyght oure batayles. And the people toke a courage thozow the wordes of hezekia kyng of Juda.

After this dyd Sennacherib kyng of Assur send of his seruantes to Jerusalem, (but he hym selfe remayned besyde Lachis: hauyng all his power with him) vnto hezekia kyng of Juda and vnto all Juda that were at Jerusalem, sayenge: Thus sayeth Sennacherib kyng of Assur: wher do ye trust, O ye that dwell in Jerusalem which is beseged? Moth not hezekia entyce you to geue ouer your selues vnto deeth, hongre, and thirst, sayeng: the Lord our God shall ridd vs oute of the hande of the kyng of Assur? hath not the same hezekia put downe his hye places and his aulters, and commaunded Juda and Jerusalem, sayenge: Ye shall worshyppe before one aulter, and burne incense vpon the same?

Know ye not, what I and my fathers haue done vnto the people of all landes: were the Gods of the people of other landes able or mighty to saue their lādes out of my hand? which of all the Gods of those naciōs (my fathers destroyed) coulde deliuer his people out of myne hand? And shall the Lord be able to deliuer you out of myne hand? wherfore, now let not hezekia deceaue you, nor persuade you of this facion, nor yet beleue him. For as no God among all naciōs and kingdomes, was able to rydde his people out of my hande and out the hande of my fathers: how moch lesse shall your goddes be able to kepe you out of myne hand? And yet mothynges dyd his seruantes speake agaynst the Lord God, and agaynst his seruaut hezekia. And (Sennacherib) also wrote a letter, to rayle on the Lord God of Israel, & spake agaynst him, sayenge: as the Gods of the naciōs of other landes haue not bene able to deliuer their people out of myne hande. Euen so shal not the God of hezekia deliuer his people out of myne hand. And they cryed with a loude

voyce in the Jewes speach vnto the people of Jerusalem: we were on the wall, to fcare them and to make them saynt harted, & that they might take the crypte. And they spake agaynst the God of Jerusalem, as agaynst the Gods of the naciōs of the earth, which were the wozynges of the handes of men.

But hezekia the kyng, and the prophet Isai the sonne of Amoz prayed agaynst that blasphemy, and cryed vp to heauen. And the Lord sent an angell, which destroyed all the men of warre and the Lordes and captaynes of the host of the kyng of Assur, & he turned his face agayne to come toward his awne land. And when he was come into the house of his God, they that came of his awne body, sūe hym there with the sword. And so the Lord saued hezekia and the inhabitants of Jerusalem out of the hand of Sennacherib kyng of Assur, and from the hand of all other, and mayntened them on euery syde. And many brought offeringes vnto the Lord to Jerusalem, and presentes to hezekia kyng of Juda: so that he was magnified in the syght of all naciōs from thence forth.

In those dayes hezekia was sycke vnto the death, & prayed vnto the Lord, which answered him, & shewed hym a wonderfull miracle. But hezekia dyd not agayne vnto God according to it: he had shewed hym, for his hert arose: & there came wrath vpon him and vpon Juda & Jerusalem. Notwithstandyng hezekia submitted hym selfe (after that his hert was rylen vp) he, & the inhabitants of Jerusalem: and the wrath of the Lord came not vpon them in the dayes of hezekia.

And hezekia had excedyng moche ryches and honour. And he gat hym treasures of syluer and golde, precious stones, and spices, wyldes, and of all maner pleasaunt iuelles: and made store houses for the frutes of cozne, for wyne and oyle: and stalles for all maner of bestes, and foldes for shepe. And he made him cryptes, and had of shepe and ote great aboundance. For God had geuen him substance excedyng moch. This same hezekia stoppe the upper water springes of Sicho, and brought them downe to the well syde of the crypte of Dauid. And hezekia prospered in all his wozynges. And when the prynces of Babylon sent vnto him Ambassadors, to enquire of the wondre & chaunced in the lande, God left hym to trye hym, and that all that was in his hert, myght be knowne.

The rest of the dedes of hezekia, and his goodnes, behold, they are wyrtē in the vytyon of Isai the prophete the sonne of Amoz in the boke of the kynges of Juda and Israel. And hezekia slepte with his fathers, & they buryed hym in the most worthy place of the sepulchres of the sonnes of Dauid: and all

Juda and the inhabitants of Jerusalem dyd hym worshyppe at his death. And Manasse hys sonne raygned in his steade.

The xxxij. Chapter.

Manasse is taken prisoner, and after that he cometh out, he destroyeth the Idoles. He dyeth, and after hym succedeth Amon, whych is helien of hys awne people, and Josias hys sonne raygneth in hys steade.

Manasse was xij. yere olde * when he beganne to raygne, & he raygned. lvi. yere in Jerusalem: But dyd euell in the syght of the Lord, lyke vnto the abhominacions of y^e heathen, who the Lorde cast out before the chyldren of Israel. For he went to, and buylt the hylaulter, * which hezekia hys father had broken downe. And he reared vp alters for Baalim, and made groues, and worshyped all the hoost of heauen, and serued them. And he buylt alters in y^e house of the Lord: where as the Lorde yet had sayd: * in Jerusalem shall my name be for euer. And he buylded alters for all the hoost of heauen, in the two courtis of the house of the Lorde. And he burnt hys chyldren in fyre, in the valey of the sonne of himmō. He was a forcerer, he regarded the cypenge of byrdes, vsed inchauntementes, and mayntened workes w^{ch} syretes, and sears of fortunes: ad wrought moch euell in the syght of the Lorde, to angre him with all.

23 And he put the kerued ymages & an Idole which he had made, in the house of God. Of which house God had sayd to Dauid and to Salomon his sonne: in this house and in Jerusalem whych I haue chosen afore all the trybes of Israel, * wyl I put my name for euer, and will nomore byng the seate of Israel from of the lande whych I haue ordeyned for your fathers. If so be that they wyl be diligent and do all that I haue commaunded them in al the lawe, and statutes, and ordinaunces by the hande of Moyses. And so Manasse made Juda and the inhabitants of Jerusalem to erre, and to do worse then the heathen, whom the Lorde destroyed before the chyldren of Israel. And the Lorde spake to Manasse & to hys people, but they wolde not regarde.

Wherfore, the Lorde brought vpo the the captaynes of the host of the kyng of the Assyrians, whych toke Manasse in holde, and bounde hym with chaynes, and caryed hym to Babylon. And when he was in tribulacion, he besought the Lord hys God, & humbled hym selfe excedyngly before the God of his fathers, and made intercession to hym and God was entreated of hym, and hearde his prayer, and brought hym agayne to Jerusalem into his kyngdome. And then Manasse knewe, that the Lorde was God.

After this he built a wal without the cytie of Dauid on the west syde of Gihō in the valley as they come to the fish gate, & round about Ophel, and brought it vp of a very great heygth, ad put captaynes of warre in all the strong cyties of Juda. And he toke awaye straunge Gods & ymages out of the house of God, and * all the alters that he had buylt in the mount of the house of God, and in Jerusalem, and cast them oute of the cytie. And he prepared the altar of y^e Lord, and sacrificed thereon peace offerynges, and thankofferynges, and charged Juda, to serue the Lord God of Israel. Neuertheles, y^e people dyd offer styll in the hylaulters, howbeit vnto the Lorde their God onely.

The rest of the actes of Manasse, and his prayer vnto his God, and the wordes of the sears and of them that spake to hym in the name of the Lorde God of Israel, beholde, they are writen in the sayenges of the kynges of Israel. And his prayer, and howe that he was hearde, and all his synnes, and his trespasses, and the places where he made hylaulters, and set vp groues, and ymages (before he was mekened) beholde, they are wyrtten among the sayenges of the sears. And Manasse slepte with hys fathers, and they buried hym in hys awne house: and Amon his sonne raygned in his rowme. Amon was two and twenty yere olde, when he beganne to raygne, and raygned two yere in Jerusalem. But he did euell in the syght of the Lord, lyke as dyd Manasse his father, for Amon sacrificed to all y^e kerued ymages which Manasse hys father had made, and serued them, and submitted not him selfe before the Lord as Manasse hys father had mekened hym selfe. But Amon trespassed greatly. And his awne seruantes conspired agaynst him, ad slue hym in hys awne house. But the people of the lande slue all them that had conspyred agaynst kyng Amon. And the same people of the lande made Josia hys sonne kyng in hys rowme.

The xxxiiij. Chapter.

Josia destroyeth the Idoles, and restoreth the temple, in which is founde the boke of the lawe. He sendeth to Hulda the prophetesse for counsell.

Josia was eyght yere olde whan he began to raygne, * and he raygned in Jerusalem thyrtye and one yere. And he dyd that which was eyght in the syght of the Lorde, and walked in the wayes of Dauid his father, ad bowed nether to y^e ryghte had ner to y^e left. In y^e viij. yere of hys raygne (whē he was yet a childe) he beganne to like after the God of Dauid hys father. And in the tweluth yere he beganne to pource Juda and Jerusalem from hylaulters, groues, kerued ymages, and ymages of metall, and they brake downe the alters

alters of Baalim euen in hys presence: and other ymages that were in greater honoure then they, he caused to be destroyed. And the groues, kerued ymages, and ymages of metall he brake and made dust of them, and strawed it vpo the granes of them that had offered to them. And he burnt the bones of the preastes vpo the altres of them, and clenched Juda and Jerusalem. And euen so dyd he in the cyties of Manasse, Ephraim, Simeon vnto Nephthali. And in the wyl-dernesses of them rounde about, he plucked a sondre the alters and the groues, and dyd beate them and stampete them to powdze, & beate downe all the ymages thowout all the lande of Israel: and returned to Jerusalem agayne.

In the eyghtene yere of his raygne when he had purged the lande and the temple * he sent Saphan the sonne of Amaziahu, and Maasiah the gouernoure of the cytie & Joah the sonne of Joahaz the recorder, to repayze the house of the Lorde hys God. And when they came to helkiah the hie preast, they deliuered them the money that was brought into the house of God, whych the Leuites that kepte the entres had gathered of the hande of Manasse and Ephraim, and of all that yet remayned in Israel, and of all Juda and Ben Jamin, and of the inhabitants of Jerusalem. And they put in the handes of the workemen, that had the ouersyght of the house of the Lorde: and they gaue it to the labourers that wrought in the house of the Lorde, to repayze and mende the house. Euen to masons and carpenters gaue they it, to get stone and tymber, for couples and for beames of the houses, which the kynges of Juda had destroyed: And the men dyd the worke saythfully.

And the ouersers of them to courage the forward, were Jahath and Obadiah Leuites of the chyldren of Merari: & Secharia & Mesullam, of the chyldre of the Cahathites, and other of the Leuites whych all coude skille of instrumentes of Musicke. And ouer the bearers of burthes and ouer all y^e wrought, in whatsoeuer workemanshype it were, were there Serpybes, officers and porters of the Leuites.

And whan they brought out the money that was brought into the house of the lord, helkiah the preast * founde the boke of the lawe of the Lord geuē by Moyses. And helkiah answered and sayde to Saphan the scribe: I haue founde the boke of the law, in the house of the Lorde, and helkiah gaue the boke to Saphan. And Saphan caryed the boke to the kyng, and brought the kyng worde agayne, sayenge: all that was comytted to thy seruantes, that do they. And they haue gathered together the money that was

found in the house of the Lord, and haue deliuered it in to the handes of the ouersers of the worke, and to the handes of the workemen. And then Sapha the scribe shewed the kyng, sayng: helkiah the preast hath geuen me a boke, & Sapha redd in it before y^e kyng.

And it fortuned, that when the kyng had heard the wordes of the lawe, he tare his clothes: and the kyng commaunded helkiah and Ahikam the sonne of Saphan, and Abidon the sonne of Micah, and Saphan the scribe, and Aiaia a seruant of the kynges, sayng: go & enquire of the Lorde for me and for the yare left in Israel and Juda, concerning the wordes of the boke that is found. For great is the wraoth of the Lorde that is fallen vpo vs, because oure fathers haue not kepte the worde of y^e Lord, to do after all that is wyrtten in this boke.

And helkiah and they that the kyng had appoynted, went to hulda a prophetesse the wyfe of Shallum the sonne of Tobiah the sonne of haia keeper of y^e wardrobe (for he dwelt in Jerusalem with in the secōd wall) and so they comined with her. She answered them: thus sayth y^e Lorde God of Israel: tell ye y^e man that sent you to me. Ene thus sayth the Lorde: Behold, I wyl byng euell vpon this place, & vpon the inhabitants thereof: euen all the curses that are wyrtte in the boke which they haue reade before the kyng of Juda) because they haue forsaken me, and haue offered vnto other Gods, to angre me in all maner workes of theyr handes, therefore is my wraoth set on fyre agaynst this place and shall not be quenched.

And as for the kyng of Juda whych sent you to enquire of the Lorde, so shill ye saue vnto him: thus sayth the Lorde God of Israel concerning the wordes whych y^e haue heard. Because thyn hart dyd melt, & thou dydest meke thy selfe before God, whē thou heardest his wordes agaynst this place & agaynst the inhabitants thereof: & humbledst thy selfe before me, and tarest thy clothes, and wepest before me, that haue I hearde also sayth the Lorde. Behold, I wyl take y^e to thy fathers, and thou shalt be put in thy graue in peace, and thyn eyes shall not see all the myschefe that I wyl byng vpon this place, & vpon the inhabytors of y^e same. And they brought the kyng worde agayne. * Then the kyng sent, and gathered to gether all the elders of Juda and Jerusalem. And the kyng went vp into the house of the Lorde, and all the men of Juda, and the inhabitants of Jerusalem, & the preastes & Leuites and all the people great ad smalle: & the kyng dyd reade all the wordes of y^e boke of the couenaunt that was found in the house of the Lorde. And y^e kyng stode at hys standyng, & made a couenaunt before the Lorde, to folowe the Lorde, A ij and to

and to kepe his commaundementes, his wytnesses, and his statutes, wythall his here & wythall his soule, & to fulfyll the wordes of the appoyntment wyrtten in the booke. And he set in theyr rowme all them that were founde in Jerusalem and Ben Jamin, and the enhabiters of Jerusalem dyd accordyng to the couenaunt of the Lorde God of theyr fathers. And Josia put awaye all manner of abhominacions out of all landes that pertayned to the chyldren of Israel, and brought in all that were found in Israel, to worshipp, and to serue the Lorde theyr God. And they turned not a syde from after the Lorde God of theyr fathers, as longe as he lyued.

The xxxv. Chapter.

¶ Josia holdeth passeouer. He fighteth agaynst the kynge of Egypt, and dyeth. The people bewaile hym.

And Josia helde the *feast of passeouer vnto the Lorde in Jerusalem, & they slue passeouer in the fourtene daye of first moneth. And he set the preastes in theyr offices, and ayded them in the seruice of the house of the Lorde. And he sayde vnto the Leuites (that taught all Israel, and were sanctified vnto the Lorde) put the holy arcke in the house whych Salomon the sonne of Dauid kyng of Israel, dyd buyld, there shall no other burthen be layd vpon youre shoulders: But now serue the Lorde youre God and his people Israel. And prepare yourselues by youre auncient householdes and companies, accordyng to the wyrtynge of Dauid kyng of Israel, and the wyrtynge of Salomon his sonne. And stande in the holy place accordyng to the deuision of the auncient householdes of youre brethren the chyldren of the people, & after the deuision of the auncient householdes of the Leuites, kyll passeouer, & sanctifye and prepare youre brethren, that they may do accordyng to the word of the Lorde by the bande of Moses.

¶ And Josia gaue to the people flockes of shepe and kyddes, all for passeouer and for all that were present, thyrty thousand by tale, and thre thousande oxen, and these were euen of the kynges substance. And his Lordes gaue willynglye both vnto the people & to the preastes, & vnto the Leuites. Helkiah also, zacharia and Ichiel, rulers of the house of God, gaue vnto the preastes for passeouer offerpnynges two thousand and syxe hundred shepe, and thre hundred oxen. Conaniah & Semeiah and Netanel his brethren, and Jashabiah and Jaiclad Josabab, rulers of the Leuites, gaue vnto the Leuites passeouer offerpnynges, euen fyue thousand shepe, & fyue hundred oxen.

And so the seruice was prepared, and the

preastes stode in theyr places, and the Leuites in theyr distincte copanies at the kynges commaundment. And they slue Passeouer, and the preastes sprinkled the bloude with theyr hande, & the Leuites pulled of the saynes of the beastes. And they fett awaye the burntofferings, to geue them vnto the people that were denyed by auncient houses, & that they shulde offer vnto the Lorde, lyke as it is wyrtten in the booke of Moses. And so dyd they wyth the oxen also. And they dressed the Passeouer wyth fyre as the maner was. And the other dedycat beastes: sodde they in pottes, caulderns & paines, and denyed the amog all the people. And afterwarde, they made readye for them selues & for the preastes: for the chyldren of Aaron were busyed in offeryng of burntofferpnynges and the fatt vntyll nyght: therfore the Leuites prepared for them selues and for the preastes the sonnes of Aaron.

¶ And the syngers, the chyldren of Asaph stode in theyr standyng: & accordyng to the commaundment of Dauid and Asaph, hymen Jeduthun the kynges sear: and the porters wyped at euery gate, and myght not departe from theyr seruice: for theyr brethren the Leuites prepared for them. And so all the seruice of the Lorde was prepared the same daye, to offer passeouer, and to offer burntofferpnynges vpon the auter of the Lorde accordyng to the commaundment of kyng Josia.

¶ And so the chyldren of Israel that were present, offered passeouer the same tyme, & kepte the feast of swete breade seven dayes. And ther was no passeouer lyke to this kepte in Israel fro the dayes of Samuel the pphete: nether dyd all the kynges of Israel hold soch a passeouer feast as dyd Josia and the preastes and Leuites and all Juda, and Israel were present, and the enhabiters of Jerusalem. This passeouer was holde in the eyghthene yere of the raygne of Josia.

¶ After all this, when Josia had prepared the temple, Necho kyng of Egypt came vp to fyght agaynst Caranis besyde Euphrates, and Josia went out agaynst hym: whych sent messengers to hym, & sayd: what haue I to do wyth the thou kyng of Juda? Be not thou agaynst thy self this daye: For my warre is agaynst another house, & God bade me make halt. Leue of therfore & medle not with God whych is wyth me, lest he destroye the. Neuerthelesse, Josia wolde not turne his face from hym, but rather toke aduys to fyght with him, and hekened not vnto the wordes of Necho out of the mouth of God, and came to fyght in the vale of Megiddo, & the shoters shot darteres at kyng Josia. And the kyng sayd to his seruauntes: carpe me awaye, for I am soze wounded. His seruauntes

seruauntes therfore had him out of that charret, and put him on (as a hyng) in another charret & they had. And when they had brought him to Jerusalem, he dyed, and was buryed in the sepulchre of his fathers. And all Juda and Jerusalem mourned for Josia. And Jeremia lamented Josia, and all syngynge men and synginge women mourned for Josia in their lamentacions, to this daye, and made the same lamentacions an ordinaunce in Israel, & behold, they be wyrtten in the lamentacions. The rest of the actes of Josia & his goodnes which he dyd in folowynge the wyrtynge in the lawe, and his sayenges, first and last: behold, they are wyrtten in the booke of the kynges of Israel and Juda.

The xxxvi. Chapter.

¶ After Josia raygneth Jehoahaz, after Jehoahaz Jehoahaz, after Jehoahaz Jehoahaz, in whose tyme all the people were carryd awaye to Babylon & were brought a rayne the threty yere after, by kyng Cyrus, otherwise called Choires.

And the people of the land toke Jehoahaz the sonne of Josia, and made him kyng in his fathers steade in Jerusalem. And Jehoahaz was thre and twenty yere olde, when he beganne to raygne, and he raygned thre monethes in Jerusalem. And the kyng of Egypt put him downe at Jerusalem, and merced the lande in an hundred talentes of syluer, and a talent of gold. And the kyng of Egypt made Eliakim his brother kyng vpon Juda and Jerusalem, & turned his name vnto Jehoakim: and Necho toke Jehoahaz his brother, and carryed hym to Egypt. Jehoakim was fyue and twenty yere olde, when he began to raygne, and he raygned eleuen yere in Jerusalem: and he dyd euill in the sight of the Lorde his God. Agaynst him then came vp Nabuchodonosor kyng of Babylon, and bounde hym with two chaynes, to carpe him to Babylon. The king Nabuchodonosor also carryed of vessels of the house of the Lorde to Babylon, & and put them in his temple at Babylon. The rest of the actes of Jehoakim, and his abhominacions which he did, and carryed ymages that were layde to his charge, beholde, they are wyrtten in the booke of the kynges of Israel: and Jehoacin his sonne raygned in his steade. Jehoacin was eyght yere olde when he beganne to raygne, and he raygned thre monethes and ten dayes in Jerusalem: and dyd euill in the sight of the Lorde. And when the yere was out, kyng Nabuchodonosor sent, and fet him to Babilon with the goodly vessels of the house of the Lorde, and made zedekiah (his fathers brother) kyng ouer Juda and Jerusalem.

¶ Zedekiah was one and twenty yere olde, when he beganne to raygne, & raygned eleue yere in Jerusalem. And he dyd euill in the

syght of the Lorde his God, and humbled not him selfe before Jeremia the prophete at the mouth of the Lorde. And he rebelled agaynst Nabuchodonosor, which had receaued an oth of hym by God. But he was stiffnecked, and to harde herted to turne vnto the Lorde God of Israel. Moreover, all the rulers, the prestes, & the people trespassed more synnyng after all maner of abhominacions of the heathen, and polluted the house of the Lorde, which he had halowed in Jerusalem.

¶ And the Lorde God of their fathers sent to them, by his messengers, risynge vp by tymes and sendynge: for he had compassyon on his people, and on his dwellynge place. But they mocked the messengers of God, & despised his wordes, and mylde vsed his prophetes, vntyll the wrath of the Lorde arose agaynst his people, and tyll there was no remedy. And so he brought vpon them the kyng of Caldeye, which slue their yong men with the swerde in their holy temple, and spared nether yong man, mayden, olde man, nether hym that stowped for age. He gaue them all into his hande.

¶ And all the vessels of the house of God, (both great and small) and the treasures of the house of the Lorde, and the treasures of the kyng, and of his Lordes: all these carryed he to Babilon. And they burnt the house of God and brake downe the wall of Jerusalem, & burnt all the places therof with fyre, and destroyed all the goodly Jewes therof. And the rest that had escaped the swerde, carryed he to Babylon, where they were bound to him and his chyldren, vntyll the tyme that Persia had the empire. To fulfyll the word of the Lorde by the mouth of Jeremia, vntyll the lande had her pleasure of her Sabbothes: for as longe as she laye desolate, she kept Saboth, vntyll seventy yeres were fulfilled.

¶ And the first yere of Cyrus kyng of Persia (when the worde of the Lorde was spoken by the mouth of Jeremia, was fulfilled) the Lorde stered vp the sperte of Cyrus kyng of Persia, that he made a proclamation thowrow out all his kyngdome, and that by wyrtynge, sayeng: Thus sayeth Cyrus kyng of Persia: all the kyngdomes of the earth hath the Lorde God of heauen geuen me, and hath charged me to buylde him an house in Jerusalem, that is in Juda. Wherefore, whosocuer is amonge you of all his people, the Lorde his God be with hym, and lett hym go vp.

The ende of the second booke of the Chronycles.

The fyrst booke of Edoas.

The fyrst Chapter.

¶ Cyrus sendeth agayne the people that was in captiuitie, and restored them theyr holy vessels. And commaunded them to buyde agayne the temple.



chargers of syluer. xxx. knyues. xxx. basens of gold and of other syluer basens. iiii. C. & x. of other vessels. ¶ All the vessels of gold and syluer, were. v. C. and. iiii. C. All these dyd Selsazar carpe awaye with them that came vp oute of the captiuite of Babylon vnto Ierusalem.

The ii. Chapter.

¶ The nombre of them that returned from the captiuite.

I Hese are the chyldren of the lande that went vp oute of the captiuite (whom Nabuchodonosor the king of Babylon had carped awaye vnto Babylon) and came agayne vnto Ierusalem, and into Iuda, euerie one vnto hys cytie. They that came with zojobabell are these. Iesua, * Nehemiah, Saraia, Raclaiia * Haradochai, Wilsan, Mispar, Bignai, Rehum, Baana. ¶ Hys is the nombre of the me of the people of Israel. The chyldren of Phares, two thousand, an hundred, and two and seuentie: the chyldren of Saphatia, thre hundred, and two and seuentie: the chyldren of Arath, seuen hundred, and fyue and seenty: the chyldren of the captayne of Joab among the chyldren of Iesua and Joab, two thousande, eyght hundred and twelue: the chyldren of Elam, a thousande, two hundred, and four and fyfty: the chyldren of Zathu, nyne hundred, and fyue and fourty: the chyldren of Zaccari, seuen hundred, and thre score: the chyldren of Bani, fyre hundred, and two and fourty: the chyldren of Bebai, fyre hundred and thre and twenty: the chyldren of Beggad, a thousand, two hundred, and two and twenty: the chyldren of Adoniam, fyre hundred, and fyre and xxy: the chyldren of Beguai, two thousande, and fyre and fyfty: the chyldren of Adin, four hundred and four & fyfty: the chyldren of Ater of hezekia, eyght and nynty: the chyldren of Bezai, thre hundred, and thre and twenty: the chyldren of Joza, an hundred and twelue: the chyldren of Hasum, two hundred, and thre and twenty: the chyldren of Gebar, fyue and nynty: the chyldren of Bethlehem, an hundred and thre and twenty: the men of Netopha, fyre and fyfty: the men of Anathoth, an hundred, and eyght and twenty: the chyldren of Asnaueh, two and fourty: the chyldren of Kyziaih Farim, euen the chyldren of Cephira and Beerath, seuen hundred and thre and fourty: the chyldren of Harama and Geba, fyre hundred, and one and twenty: the men of Michmas, an hundred, and two and twenty: the men of Bethell and Hai, two hundred, and thre and twenty: the chyldren of Rebo, two and fyfty: the chyldren of Hagbis, an hundred, and fyre and fyfty: the chyldren of the other Elam, a thousande, & two hundred, and four and fyfty: the chyldren of Harim,

Harim, the hundred and twenty: the chyldren of Lodhadid and Ono, seuen hundred, and fyue and twenty: the chyldren of Jericho, thre hundred, and fyue and fourty: the chyldren of Senaa, thre thousand, fyre hundred and thryty.

The prestes of the chyldren of Iedaia of the house of Iesua, nyne hundred, and thre & seenty: the chyldren of Immer, a thousand and two and fyfty: the chyldren of Phasbur, a thousande, two hundred, and seuen and fourty: the chyldren of Harim, a thousande, and seuentene.

The leuites. The chyldren of Iesua, and Cadmiel of the chyldren of Hodauia, four & seenty. The syngers, the chyldren of Asaph, an hundred, and eyght & twenty. The chyldren of the doze keeper. The chyldren of Salum, the chyldren of Ater, the chyldren of Elamon, the chyldren of Akub, the chyldren of Hattita, the chyldren of Sobai: all togather an hundred, and nyne and thryty.

The Nethinims, the chyldren of Ziba, the chyldren of Hasapha, & chyldren of Tabaoth, the chyldren of Ceros, the chyldren of Sieha, the chyldren of Hadon, the chyldren of Lebanaa, the chyldren of Hagab, the chyldren of Akub, the chyldren of Hagab, the chyldren of Samlail, the chyldren of Hanan, the chyldren of Giddel, the chyldren of Sahar, the chyldren of Reaia, the chyldren of Razin, the chyldren of Recoda, the chyldren of Salam, the chyldren of Tisa, the chyldren of Basseah: the chyldren of Bessai, the chyldren of Asina, the chyldren of Nehumim, the chyldren of Nephussim, the chyldren of Barbac, the chyldren of Hacuba, the chyldren of Harhur, the chyldren of Bazluth, the chyldren of Nehira, the chyldren of Harla, the chyldren of Barrem, the chyldren of Silara, the chyldren of Chamah, the chyldren of Reziab, & chyldren of Hatipha.

The chyldren of Salomons seruautes, the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Peruda, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Sephatiah, the chyldren of Hattil, the chyldren of Dochereth Hazbaim, the chyldren of Ami. All the Nethinims and the chyldren of Salomons seruautes, were all togather, thre hundred and two and nynty.

And these went vp from, Thelmelah, ad from Thelharla, Cherub, Adon and Immer. But they coulde not diserne theyr fathers house and theyr sede, whether they were of Israel. The chyldren of Delaia, the chyldren of Tobia, the chyldren of Recoda, fyre hundred and two and fyfty. And of the chyldren of the prestes. The chyldren of Hebaia, the chyldren of Hakoz, the chyldren of Berzilai, which toke one of the daughters

of Berzilai & Silendite to wyfe, and was called after theyr name: these sought theyr euidence amonge them that had the register of byrth, and were not founde therin, therfore were they put fro the presthod. And Silenditha sayd vnto the, that they shuld not eate of y most holy, till ther rose vp a prest to weare Arim and Thunim.

The whole congregacion togather, was xlii. thousand, thre hundred and thre score: besyde their seruautes and maydens, of who there were seuen thousand, thre hundred, and seuen and thryty. And there were amonge them two hundred synginge men and wome. Their horses were seuen hundred and fyre & thirty. Their mules, two hundred, and fyue and fourty: and their camels, four hundred and fyue and thirty. Theyr askes, fyre thousande, seuen hundred and twenty. And certayne of the chiefe fathers, when they came because of the house of the Lorde at Ierusalem, they offered the selues wyllynge for the house of God, to sett in hys place, and gaue gold after their habilitie vnto the treasure of the worke, eue one and thre score thousande peccs, and fyue thousande pounce of syluer, and an hundred prestes garmentes. So the prestes and the leuites, and a certayne of the people and the syngers, and the porters, and the Nethinims dwelt in their cyties, and all Israel in theyr cyties.

The iii. Chapter.

¶ After the foundation of the temple once reued: they sacrifice vnto the Lorde.

And when the seuenth moneth came, and the chyldren of Israel were now in theyr cyties, the people came togather (euen as one man) vnto Ierusalem. And there stode vp Iesua & sonne of Josede and his brethre the prestes, and zojobabel the sonne of Salathiel & hys brethzen, and buylde the aultar of the God of Israel, to offre burnt offrynges theron, as it is writen in the lawe of Moses pma of God and the aultar set they vp by socketes (for ther was a fearfulness amonge the because of the nations and landes) therfore they offered burnt offrynges theron vnto the Lorde in the morning & at euen. And they helde the feaste of tabernacles as it is writen, & offered burnt sacrifices dayly, acording to y nobre & custome, daye by daye. Afterwarde they offred dayly burnt offrynges also, & in y new mones and in all the feast dayes that were coscrate vnto the Lorde, and for all them whych dyd (of their awne fre wyl) offre vnto the Lorde.

From the first daye of the seuenth moneth beganne they to offre burnt sacrifices vnto the Lorde: euen whan the foundation of the temple of the Lorde was not yet layed. They gaue money also vnto y masons and carpen ters, and meate and dryncke and oyle vnto them.

¶ The first yere of Cyrus kynge of Persia (y the word of the Lorde spoken by y mouth of Ieremy might be fulfilled) the Lorde stered by y spret of Cyrus kynge of Persia, that he caused to be proclaymed thowow out all hys empire, & to be wypten, saying: Thus sayth Cyrus the kynge of Persia: The Lorde God of heauen hath geue me all the kyngdomes of y earth,

¶ and hath commaunded me to buyde hym an house at Ierusalem which is in Iuda. Who soeuer now among you is of his people, the Lorde his God be with hym, and let him go vp to Ierusalem in Iuda, & builde the house of the Lorde God of Israel. He is the God y is at Ierusalem. And whosoeuer remayneth yet in eny manner of place (where he is a stranger) let the men of that place helpe hym w syluer and golde, with good & catell, besyde that which they wyllyngly offer, for y house of God that is at Ierusalem.

¶ Then gat vp the principal fathers of Iuda and Beniamin, & the prestes & leuites, ad all theyr whole sprete God had rayled to go vp, & to buyde the house of the Lorde, which is at Ierusalem. And al they y were about the strenghted their hand, w vessels of syluer, & golde, with good and catell, & Jewels: in so moch y euerie one shewed hym selfe liberrall. And kynge Cyrus brought forth the vessels of the house of the Lorde, which Nabuchodonosor had take out of Ierusalem, and had put in the house of his God. Those dyd Cyrus the kynge of Persia bring forth by y hande of Mithridates the treasurer, and nombred the vnto Selsazar the prince of Iuda. And this is the nobre of the xxx. chargers of gold.

them of zidon and of T're, to buyge the temple tymber fro Liban⁹ by see vnto Top-pa, accordyng to the graunt that they had of Cyrus the kynge of Persia.

In the seconde yere of their coming vnto the place of y^e house of God at Jerusalem in the second moneth, begaune zorobabel the sonne of Salathiel, & Iesua the sonne of Josedece, and the remnant of they^r brethren the prestes and leuites, and all they that were come out of the captiuite vnto Jerusalem, & appoynted the leuites from twentye yere olde and aboue, to se, that the worke of the house of the Lorde went forwarde. And Iesua stode with his sonnes and brethren, and Cadmiell with his sonnes, and the chyldre of Juda, to forther the workemen of the house of God, euen the chyldre of benadab, with their chyldren and their brethren the leuites.

And whan the builders layd the foundacyon of the temple of the Lorde, the prestes stode in they^r array, with troyces. And the leuites the chyldren of Asaph with cymbales, to prayse the Lorde * after the maner of Dauid kynge of Israel. And they sang together, whan they gaue prayse & thanks vnto the Lord, because he is gracious, and because his mercy endureth for euer vpon Israel. And all y^e people shouted loude in praysynge the Lord, because the foundacion of the house of the Lorde was layde. Many also of the prestes and leuites and auncient fathers, which had sene the first house (wher the foundacion of thys house was layde before they^r eyes) wepte with a loude voyce. And many shouted with ioye, so that the noyse gaue a greate sounde, in so moch y^e the people coude not discerne the ioyful sounde and gladnes, from the noyse of the wepyng amonge the people: for the people shouted wyth a loude cry, and the noyse was herde farre of.

The. iij. Chapter.

The buyldyng of the temple is hyndered, and let.

But * the aduersaries of Juda and Benjamin hearde, that the chyldren of the captiuite buylded the temple vnto the Lord God of Israel. And they came to zorobabel and to the principall fathers, and sayde vnto the: We will bulde with you: for we seke the Lorde youre God lyke as ye do. And we haue done sacrifice vnto hym, sence the tyme of Asor hadon the kynge of Assur * which brought vs by hyther. And zorobabel ad Iesua and the other auncient fathers of Israel sayde vnto them: It canot be, that you and we together shuld buylde the house vnto our God: for we our selues wyll buylde alone vnto the Lord our God of Israel, * as Cyrus the king of Persia hath commaunded vs.

And it came to passe, that the folke of the

land hyndered the people of Juda, and troubled them as they were buyldyng, and hyred counsellors against them, to hynder their deuyce, as longe as Cyrus the kynge of Persia lyued, vntill the raygne of Darius king of Persia. And in the raygne of Darius, (euen in y^e begynnynge of his raygne) wrote they vnto him a complaynte agaynst the inhabitours of Juda and Jerusalem.

And in the dayes of Artaxerxes, wrote Mithridath Tabeel and the other of hys counsell, vnto Artaxerxes the king of Persia with saye wordes. And the scripture of the letter was writen in the Sirians speech, au interpreted in the language of the Sirians. Rehum the recorder and Samtai the scribe wrote a letter from Jerusalem to Artaxerxes the kynge, as it foloweth.

Then Rehum the recorder, & Samtai the scribe, and other of their compaigne of Dina, of Arphalath, of Carpla, of Persia, of Arach, of Babylon, of Suslan, of Meba, of Elan, & other of the people * who the greates & noble Anapar brought ouer, and sett in the cytes of Samaria, & other, that are now on this syde the water. Thys is the coppe of the letter that they sent vnto kynge Artaxerxes.

Thy seruantes, & the men that are now on thys syde the water. Be it knowne vnto the king, that the Jewes which came vnto the to vs, are come vnto Jerusalem (a cytie scdyous and frowarde) and buylde the same, and sett vp the walles therof, and laye the foundacions. Be it knowne now also vnto the kynge, that yf this cytie be buylded, and the walles therof made vp agayne, then shall not they geue, tolle, tribute, and custome, and the kynges profyte shall incurre damage. And now in the meane season we haue destroyed the temple, and wolde no longer se the kynges dishonour: Therefore sent we out also, and certifyed the kynge: that it maye be sought in the booke of y^e Chronycles of thy progenitours, and so shalt thou fynde in the booke of the Chronycles, and perceaue that this cytie is scdyous and noysome vnto kynges and landes, and that they cause other also amonge them to rebell of olde, & for the same cause was thys cytie destroyed. Therefore do we certifie the kynge that yf this cyte be buylded agayne, and the walles therof made vp, thou shalt hereafter haue no porcion on this syde the water.

Then sent the kynge answere vnto Rehum the recorder, & Samtai the scribe, and to the other of they^r compaignes that dwelt in Samaria, & vnto the other y^e were beyonde the water, in Sela and Chebeth. The letter which ye sent vnto vs, hath bene openly redde before me, and I haue commaunded to make search: & it is founde, y^e this cytie of olde hath made insurrection agaynst kynges, and that rebellion

rebellion and sedicion hath bene commytted therein. There haue bene myghtie kynges also at Jerusalem, which haue raygned ouer all countrees beyonde the water: and tolle, tribute, & custome was geuen vnto the: Gene ye now therfore commaundement, that the same men be forbydden, and that the cytie be not buylded agayne, tyll I haue geuen another commaundement. Take hede now that ye be not negligent to do this: for why shulde y^e kynge haue harme there thorowe?

Now when the coppe of kynge Artaxerxes letter was red before Rehum and Samtai the scribe and their compaignes, they went vp in all the haste to Jerusalem vnto the Jewes, and forbad them with violence and power. Then ceased the worke of the house of God at Jerusalem, and continued so vnto the seconde yere of Darius kynge of Persia.

The. v. Chapter.

By the reuocacion of Aggeus and zachary is the temple buylded agayne.

The prophetes, Aggeus and zachary the sonne of Iddo, prophesied vnto the Jewes that were in Juda and Jerusalem, in the name of the God of Israel. * Then gat vp zorobabel the sonne of Salathiel, and Iesua the sonne of Josedece, and begaune to buylde the house of God at Jerusalem, and with them were the prophetes of God, which helped them. At the same tyme came to the Tathnai which was captayne on thys syde the water, and Starbaznai, and their compaignes, and sayde thus vnto them. Who hath commaunded you to buylde thys house, and to make vp these walles? Then tolde we them the names of the men, that made thys buyldyng. But the eye of their God was vpon the elders of the Jewes, that they coude not cause them to cease, tyll the matter was brought to Darius, and then they answered by letters ther vnto.

This is y^e coppe of y^e letter, that Tathnai (which was captayne on thys syde the water) and Starbaznai, and the counsellors of Apharlah (which were on this syde the water) sent vnto kynge Darius. And the matter that they sent vnto him, was writen thus within the lettre: Vnto Darius the kynge, all peace. Be it knowne vnto the kynge, that we went into the lande of Jewry to y^e house of y^e great God, which is buylded wth mighty greates stones, and beames are layed in the walles, and the worke goeth fast forth, and prospereth in their handes. Then asked we the Elders, & sayde vnto the as it foloweth: Who commaunded you to buylde this house, & to make vp the walles therof? We asked their names also, that we might certifie the,

and wyte the names of the men that were they^r rulers.

But they answered vs with these wordes, and sayde. We are the seruantes of him that is God of heauen and earth, and buylde the house that was buylded many yeres ago * which a greates kynge of Israel buylded, and set vp. But after y^e our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hande of Nabuchodonozor the king of Babylon, & of the Caldees, which brake downe this house, and caried y^e people a waye captiue vnto Babilo.

* But in the fyrst yere of Cyrus the kynge of Babylon, the same kynge Cyrus gaue commaundement concernynge thys house of God, that it shulde be builded agayne. And y^e vessels of golde & syluer of the house of God, which Nabuchodonozor toke out of the temple that was at Jerusalem, & brought them into the temple at Babylon, those dyd Cyrus the kynge take out of the temple at Babylon, * and they were deliuered vnto one Sabazar by name, who he made captayne, and sayde vnto him. Take these vessels, and go thy waye, and sett them in the temple that is at Jerusalem, and lett the house of God be buylded in hys place. Then came the same Sabazar, and layde the foundacyon of the house of God which is at Jerusalem. Sence y^e tyme also vntill now hath it bene in buyldyng, and yet is it not fynished. Yf it please the kynge now therfore, lett there be searche made in the kynges librarye which is there at Babilo, whether it haue bene kynge Cyrus commaundement, that thys temple of God at Jerusalem shulde be buylded and lett hym sende vs the kynges mynde concernynge the same matter.

The. vi. Chapter.

At the commaundement of Darius kynge of Persia, after the temple was buylded and dedicate, the chyldren of Israel hepe the feast of vnleuened breade.

When commaunded kynge Darius, and they made search in the librarye, euen in the place where they layde the treasure at Babylon. * And there was founde in a coffre (in the place that is in the lande of the Medes) a volume: and therin was it thus wyrtten, and soche a memoriall: In the fyrst yere of kynge Cyrus, gaue the same kynge Cyrus commaundement concernynge the house of God at Jerusalem, that the same house shulde be buylded in y^e place where they offere the sacrifices, * and to ioyne the walles together of thre skore cubytes heygth, and thre skore cubytes bredth. The rowes of rough stones, and one rowe of tymber, and the expences shalbe geue of the kynges house. And let the golde and syluer vessel of the house of God (which Nabuchodonozor toke out of the temple) be put in the temple.

ple at Jerusalem, and brought vnto Babylon) be restored, and brought agayne vnto the temple at Jerusalem to their place in the house of God.

Set you farre from them therfore, thou Chabnai captayne beyonde the water, and Scharbuzanai, and poure councelers: Aphersechi, which are beyonde the water, get ye a waye from the. Let the worke of y^e house of this God alone, that the captayne of the Jewes and their Elders maye buylde y^e house of God in his place. I haue commaunded what shalbe done to the Elders of Iuda for the buylding of the house of God, that there shalbe diligent hede take of the kynges goodes, euen of the rentes beyonde the water, ad geue vnto the men, that they be not hyndred. And yf they haue neede of calues, rammes & lambes, for the burnt offeringe of the God of heauen, wheate, salt, wyne and oyle, after the custome of the prestes at Ierusalem, let the same be geuen them daylie with out anye delaye, that they maye offer swete sauiours vnto the God of heauen, and praye for the kynges lyfe, and for his chyldre. And soch a commaundement haue I geuen that what man soeuer he be that altereth this worde, there shal a beame be taken fro his house, and set vp, and he shalbe hanged thereon, and his house shalbe made a doughty hill for the same thyng.

And the God that set his name there, destroye all kynges, & people, that put to their hande to altere to breake downe y^e house of God which is at Ierusalem. I Darius haue commaunded, that this be done with speede.

Then Chabnai the captayne of the countrey beyonde the water, and Scharbuzanai with theyr councelers (to whom kynge Darius had sent) did their diligence: And y^e Elders of the Jewes builded, and they prospered thowow the prophecyng of Aggeus the prophet and zachary the sonne of Iddo: and they builded, and layed vp the foundation, according to the comaundement of the God of Israel, and after the commaundement of Cyrus, and Darius & Artaxerxes kynges of Persia. And the house was fynished the thyrde dape of the moneth Adar, euen in the fyrte yere of the raygne of kynge Darius.

* (i. Par. vii. b)

And the children of Israel, y^e prestes, the Leuites, and the other children of the captiuite helde the dedicacion of this house of God with ioye, and offered at the dedicacion of this house of God, and hundred oxen, two hundred rammes, foure hundred goates: ad for the reconcilinge of all Israel twelue he goates, accordyng to the nombre of the tribes of Israel, & set the prestes in their sondy courses, & the Leuites in their diuerse offices to minister vnto God at Ierusalem, as it is written in the boke of Moyses.

And the children of the captiuite helde Passouer vpon the fourteenth dape of y^e fyrst moneth: for the prestes and Leuites were purified, so that they were all cleane together, and kyled Passouer for all the childre of the captiuite, and for their brethre y^e prestes, and for them selues. And the children of Israel which were come agayne out of captiuite, and all soche as had separated them selues vnto them from the fylthynesse of the hyethen of the lande: to seke the Lorde God of Israel, did eate, and helde the feast of vniuened bread seuen dayes with ioye: for the Lorde had made them glad, and turned the hert of y^e kynge of Assur vnto them, to strengthen their handes in the worke of the house of God, euen the God of Israel.

The vii. Chapter.

By the commaundement of Artaxerxes, Edoas taketh his companions the chyldren of Israel, and returneth to Ierusalem.



After these actes, there was in y^e raygne of Artaxerxes kynge of Persia, one Edoas the sonne of Saraiab, the sonne of Iasaria, the sonne of Helkia, the sonne of Sallum, the sonne of Zadoc, the sonne of Ahitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the sonne of Zeraia, the sonne of Elzi, the sonne of Buchi, y^e sonne of Abisua, the sonne of Whinehes, the sonne of Eleazar, the sonne of Aaron y^e chefe prest. Thus Edoas also went vp from Babylon, and was a perfite scribe in the lawe of Moyses, which the Lord God of Israel did geue. And the kynge gaue him all that he requyred, because the hande of the Lorde was vpon him. And there went vncertayne of the children of Israel, of the prestes, Leuites, syngers, porters, ad of the Aethynims vnto Ierusalem, in the seuenth yere of kynge Artaxerxes. And he came to Ierusalem in the fyfth moneth, euen in the seuenth yere of the kynge. For vpon the fyrst dape of the fyrst moneth, beganne he to go vp from Babylon: & on the fyrst dape of the fyfth moneth came he to Ierusalem, because the good hande of God was vpon him. For Edoas prepared his hert to seke the lawe of the Lorde, and to do it, and to teach the precept and iudgement in Israel.

And this is the coppe of the letter, y^e kynge Artaxerxes gaue vnto Edoas the prest & scribe, which was a wyrtter of the wordes and commaundementes of the Lorde and of his statutes ouer Israel. Artaxerxes a king of kynges, vnto Edoas the prest & scribe of the lawe of the God of heauen, peace and saluacion. I haue comaunded, that all they of the people of Israel, and of the prestes and Leuites in my realme (which are mynded of their awne good wyll to go vp to Ierusalem)

Jerusalem) go with the: and therfore art thou sent of the kynge and of his seuen councelers, to vylet Iuda and Jerusalem, accordyng to the lawe of thy God, which is in thy hande: And that thou shuldest take with the syluer and golde, which the kynge and his councelers offere of their awne good wyll vnto the God of Israel (whose habitacyon is at Jerusalem) and all the syluer and golde y^e thou canst fynde in all the countrey of Babylon, w^{it} that the people offere of theyr awne good wyll and the prestes geue for the house of thy God which is at Jerusalem.

Take thou the same, and bye diligently with the same money, oxen rammes, and lambes, with their meate offerings and drinck offerings, and thou shalt offer them vpon the altare of the house of youre God which is at Jerusalem. And loke what it lyketh the and thy brethren to do with the remnant of the money, that do after the wyll of youre God. And the vessels that are geuen the for the ministracion in the house of thy God, those deliuer thou before God at Jerusalem.

And whatsoeuer thyng moze shall be needfull for the house of thy God, which is necessary for the to spende, thou shalt receaue the charges out of y^e kynges treasure house. I kynge Artaxerxes haue commaunded all the treasures beyonde the water, that loke whatsoeuer Edoas the prest and scribe in the lawe of the God of heauen, requireth of you, that ye fulfyll the same speedely, vntyll an hundred talentes of syluer, vntyll an hundred quarters of wheate, and tyll an hundred batthes of wyne, & tyll an hundred batthes of oyle, & salt without measure. Whatsoeuer also belongeth to the lawe of the God of heauē, let the same be done without anye delaye for the house of the God of heauē, that he be not wroth agaynst y^e realme, & agaynst the kynge, and his chyldren.

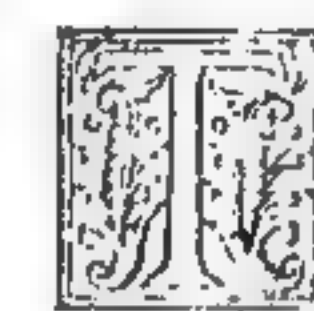
And we certifie you, that ye haue no auctorite to requyre taxinge and custome, and yearly rentes vpon any of the prestes, Leuites, syngers, porters, Aethynims ad ministers in the house of his God. And thou Edoas (after the wysdome of thy God, that is in thy hande) sett iudges and arbiters (by my auctorite) to iudge all the people that is beyonde the water, euen all soch as knowe y^e lawe of thy God: ad the that knowe it not, those se that ye teach. And whosoever wyll not fulfyll the lawe of thy God, ad the kynges lawe, let him haue his iudgement without delaye, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in prison.

Blessed be the Lorde God of oure fathers, which so hath inspired y^e kynges hert, to garnysh the house of the Lorde, that is at Jerusalem: and hath enclyned his mercy vnto

me in the presence of the kynge, & his councelers, and before all the kynges hye estates. And I was comforted (euen as the hande of the Lorde my God was vpon me) & so gathered I the heades of Israel together, that they myght go vp with me.

The viij. Chapter.

The nombre of them that returned to Ierusalem with Edoas.



These are the principall fathers of Iuda, and this is their register that wente vp with me from Babilon, what tyme as kynge Artaxerxes raygned. Of the chyldren of Whinehes, Serlom: of the chyldren of Ithamar, Daniel: of the chyldren of David, Batus: of the chyldre of zecania amonge the childre of pharos, zachary, and with him were nobred an hundred and fyfte men. Of the chyldren of the captayne of Moab, Eltoenai the sonne of zerahia, and with him two hundred men. Of the chyldren of zecania the sonne of Jahasiel, and with him thre hundred men. Of the chyldren of Adin, Abed the sonne of Jonathan, and with him fyfte men. Of the chyldre of Elam, Isai the sonne of Athalia, and with him seuentie men. Of the chyldre of Saphatia, zebadia the sonne of Michael, and with hym foure score men.

Of the chyldre of Ioab, Obadia the sonne of Jehiel, and with hym two hundred and thre score men. Of the chyldren of Selonuth the sonne of Iosephia, and with him an hundred and thre score men.

Of the chyldren of Brbai, zachary the sonne of Sebai, and with him cyght and twentie men. Of the chyldren of Agab, Iohanan, the sonne of Hakatan, and with him an hundred and ten men. Of the chyldren of Adoniam, that were the last, whose names were these: Eliphelet, Jehiel and Samanah, and with them thre score men. Of the chyldren of Bignai, Athai, and zabud, and with the seuentie men. And I gathered them together by the water that renneth towarde Ahava, and there abode we thre dayes. And I looked amonge the people and the prestes & founde there none of the children of Leui. Then sent I to Eliezer, to Aziel, Semcia, Elnathan, Farib, Elnathan, Nathan, zachary and to Besullam the rulers, and to Joarib ad Elnathan which were men of vnderstandyng, and to those gaue I commaundement vnto Iddo the cheffest at Casphia, that they shulde fetch vs ministers for y^e house of oure God, and I tolde them what they shulde saye vnto Iddo, and to his brethren the Aethynims at Casphia.

And (thowow the good hāde of oure God vpon vs) they broughte vs a wyse man fro amonge the children of Moab the sonne of Leui, the sonne of Israel, and Sarabia with

viii. Edoas. viii. c.

hys sonnes and his brethren, euen cyghrene. And Hasabiah, and with him Isai of the chyl-
dren of Merari, with his brethren and they
sonnes, twentie. And of the Reubynims, who
Dauid & the Princes gaue to mynister vnto
the Leuites, two hundred & twentye of Re-
ubynims, which all were named by name.

And euen there at the water, besyde Aha-
ua, I proclaimed a fast, that we myghte hu-
ble oure selues before oure God, and seke of
him a ryghte waye for vs, and for oure chil-
dren and for all oure substance. For I was
a named to requyre of the kynge, soubpys
& hysin, to helpe vs agaynst the enemy in
the waye: but we sayd vnto the kynge: The ha-
nde of oure God is vpon all the that seke hym
in goodnes, and (hys compassyon) hys violence
and wrath is agaynst all them that forsake
him. So we fasted, and be soughte oure God
for this, and he hearde vs.

And I toke out twelue of the chiefe prea-
stes, Sarabia and Hasabiah, and ten of their
brethren with them, and weyed them y syl-
uer and golde, & vessels that were appoynted
for the house of oure God, which the kynge
and his counsellors and his Lordes, and all
Israel that were there at hande, had geuen
together. And I weyed vnto their hande sixe
hundred & syfte talentes of syluer, & in syluer
vessel an hundred talentes, & in golde an hundred
talentes: twentie basens of golde of a thou-
sande peces, and two costly ornaments of
good brasse, as cleare as golde: and I sayde
vnto them: Ye are consecrate vnto the Lorde,
lyke as y vessels are holy also, and the golde
and syluer are geue of a good wyll vnto the
Lorde God of youre fathers. Watch ye, and
kepe it: for ye shall weye it downe before the
chiefe prestes and Leuites, and auncient fa-
thers of Israel at Ierusalem in the treasures
of the house of the Lorde. Then toke y prea-
stes and Leuites that weyed syluer & golde
and vessel, to bringe it to Ierusalem, vnto y
house of oure God. And we brake vp, from
the water of Ahaia on the tweluenth daye of
the fyrst moneth, to go vnto Ierusalem: and
the hande of oure God was vpon vs, & de-
liuered vs from the hande of the enemy, & ad-
of soch as layde wayte for vs by the waye.
And we came to Ierusalem, and abode there
thre dayes. But on the fourth daye was the
syluer & golde and vessel weyed in the hou-
se of oure God, by the hande of Meremoth
the sonne of Uzia the preste, and with hym
was Eleazar the sonne of Phineches, & with
them was Josabab the sonne of Iesua, and
Noahia the sonne of Benoi the Leuites.
According to the nombze and weyght of eu-
ery one, was the weyght all wyrtten vp at
the same tyme.

And the children of the captiuite, which
were come out of prison, offered burnt offe-

rynges vnto the God of Israel: twelue bul-
lockes for all Israel, syxe and nyntye ram-
mes, seuen and seuentie lambes, twelue he-
goates for a synofferynge, all to the burnt-
offerynge of the Lorde. And they deliuered
the kynges commission vnto the kynges of-
ficers, & to the capitaynes that were on thys
syde the water. And they promoted the peo-
ple and the house of God.

The ix. Chapter.

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of Palseah, and Mesulam the sonne of Beso-
dia, they layde the beames therof, and set on
the dozes, lockes and barres of it. Nexte un-
to them, buylded Malattah of Gibeon, and
Jadon of Merano, men of Gibeon, and of
Hilpa, where he that was captayne of this
syde the water had a mansion. Nexte unto
him buylded Asiel the sonne of Harhahab &
goldsmith. Nexte unto him also buylded ha-
naniah the sonne of Harakabim, and they re-
payred Ierusalem vnto the brode wall. Nexte
unto them buylded Rappahiah the sonne of
hur, the ruler of the halfe parte of Ierusa-
lem. Nexte vnto hym buylded Jedai the son-
ne of Harumaph ouer agaynst his house: ad
nexte vnto him buylded Hatus the sonne of
Hasabnia. But Melchiah the sonne of Harim
and Hasub & sonne of the captayne of Moab
buylded the other pece, and the tower belyde
the foznaces. Nexte vnto him buylded Sal-
lum a syngers sonne, the ruler of & halfe par-
te of Jerusalem, he and his daughters.

The valley gate buylded Hamun, & the
cytelyns of zanoa. They buylded it, and set
on the dozes, lockes and barres therof, and a
thousande cubites on the wall, vnto & Don-
ge porte. But the Donge porte buylded Mel-
chiah the sonne of Rechab, the ruler of the
fourth parte of Bethchar: he repayed it, ad
set on the dozes, lockes and barres therof.
But the wellgate repayed Shallu the son-
ne of Chohobah, the ruler of the fourth parte
of Hilpa. He buylded it, and layed the bea-
mes, and set on the dozes, lockes, and barres
therof, and the wall vnto the pole of Siloah
by the kynges garden, and vnto the steppes
that go downe from the cytelle of Dauid. Af-
ter him buylded Achemiah the sonne of Af-
bok, the ruler of the halfe parte of Bethzur,
vntyll the other syde ouer agaynst the sepul-
chres of Dauid, and to the pole that was re-
payred, and vnto the house of the myghtie.

After him buylded the Leuites, Achum
the sonne of Bani: and nexte vnto him buyl-
ded Hasabia the ruler of the halfe parte of
Reilah in hys quarter. After hym buylded
they brethren. Banai the sonne of Henadad
the ruler of the halfe parte of Reilah: and af-
ter hym buylded Ezer the sonne of Iesua the
ruler of Hilpa the other pece, harde ouer a-
gaynst the goynge vp to the house of ordi-
nauce that was in the corner. Agayne, af-
ter hym brake forth Baruch the sonne of za-
chal of indignacyon, and repayed the other
pece from the turnyng corner vnto the doze
of the house of Eliasib the hye prest. After
hym also buylded Meremoth the sonne of
Aria the sonne of Hacos the other pece, from
the doze of the house of Eliasib, euen as
longe as the house of Eliasib extended. Af-
ter hym buylded the prestes, the men of the
playne. After hym buylded Beniamin and

Hasub ouer agaynst theyr house: and after
hym wrought Aaria the sonne of Maasia
the sonne of Anania nexte vnto hys house.
After hym also buylded Benut the sonne of
Hanadad the other pece, from the house of
Aaria vnto the turnyng of the wall, and
vnto the corner.

After hym buylded Pala & sonne of Asai
ouer agaynst the corner and the hye tower,
which lyeth out ouer from the kynges hou-
se, that was belyde the courte of the prelon.
After hym buylded Phedai the sonne of Pharthos
(as for & Bethinims they dwelt in the strōg
holde vnto the watergate, towarde the east,
and to the tower that lyeth out.) After hym
buylded they of Chelua the other pece ouer
agaynst the greete tower, that lyeth out
warde, vnto the wall of the strōge holde.

But from aboue the hozigate forth, buyl-
ded the prestes, euerie one ouer agaynst his
house. And after the buylded zadok the son-
ne of Immer ouer agaynst his house. After
hym buylded also Semeia the sonne of Se-
chania the keper of the Eastgate. After him
buylded Hanania the sonne of Selemia, and
Hamun the sonne of zalaph the syxte, the
other pece. And after him buylded Mesula
the sonne of Warachia ouer agaynst his sto-
re house. After him buylded Malachia the
goldsmithes sonne, vntyll & house of Bethi-
nims, and of the merchauntes ouer agaynst
the gate of Bethphad, and to the parlor in the
corner. And betwene the parlour of the cor-
ner vnto the Shepegate buylded the gold-
smithes and the merchauntes.

The iij. Chapter.

The buyldynge of Jerusalem is hyndred and let,
but the Jewes buylded it, bringe readye harnesse,
let theyr enemyes wulde make them.

But when Sanabalat heard
that we buylded the wall, he
was wroth in hym selfe, and
toke greete indignacyon, & mo-
cked & Jewes, and sayde be-
fore his brethren & the soul-
dyers of Samaria: what do
these impotēt Jewes? wyll the bethen suffre
them? Shall they offre? Shall they perfonme
it in one daye? Shall they make & stones whole
agayne that are brought to dust, and brent?
And Tobiah & Ammonite was belyde him,
ad sayde: Though they buylde, yet yf a fore
go vp, he shall breake downe theyr stonye
wall. Heare (O thou oure God) for we are
despyled, turne their shame vpon their awne
heade, & geue the ouer into despyng in the
lande of their captiuite. Couer not their wic-
kednesse, & let not their synne be put out i thy
presence: for they haue prouoked & buylders.
And so buylded we the wall, & it was ioy-
ned whole together, vnto & half heygth ther
of. And the people were mynded to labour.

And

And it fortuneth, & when Sanabalat, and
Tobiah, & the Arabians, Ammonites, & Mo-
odites heard, & the walles of Ierusalem were
mad vp, and & the gappes begane to be stop-
ped, they were very wroth, & cōspired all to-
gether to come, & fyght agaynst Ierusalem, ad
to make the people an hynderaunce therein.
Nethertheless, we made our prayer vnto our
God, & set watchmen by the, which buylded
daye & nyght ouer agaynst them. And Iuda
sayd: the strength of the bearcers is to feble, &
there is yet moch moze moxter, & we are not
able to buyld on the wall. And our aduersa-
ries sayd: they shall not knowe nether se, tyll
we come in the middes amōge the, and slaye
the, and hinder the worke. But it fortuneth
& when the Jewes (which dwelt belyde the)
came, they tolde vs as good as ten tymes, &
in all places where ye go vnto, they are ap-
pointed to fal vpo vs. Therefore let & & peo-
ple after their kyrces in their swordes, spea-
res & bowes bench in & lowe places behynd
the wal, & I looked, & gat me vp, & sayd vnto
the chefe me, to & rulers, & to & other people,
be not ye afrayed of the, * but thincke rather
vpo the greete Lord, whych ought to be fea-
red, & fight for your brethren, your sones, yd
daughters, your wyues, & your houses. Ne-
uertheless, it chaūced that when our enemyes
hearde, that we had gotten worde of it. God
brought their coucel to naught, & we turned
all agayne to & wal, euerie one vnto his labd.
And fro that tyme forth it came to passe & the
half parte of the yong men did the labour, &
the other half parte of the helde the speares,
shyldes, bowes, and best plates: & the rulers
stode behynde all the house of Iuda, which
buylded on the wall, and bare burthens fro
those & laded the. With one hande dyd euerie
one worke, & w the other helde he hys wea-
pe. And euerie one & buylded, had his sword,
gyde by hys thygh, ad so buylded they. And
the trompet blew belyde me.

And I sayd vnto the principal men, to the
rulers, and to the other people: the worke is
great and large, & we are separated vpon the
wall one farre from another. Loke in what
place therfore ye heare the noyse of the trom-
pet, reioyce ye thither vnto vs, * & our God
shal fight for vs, & we will be labouryng in
the worke. And the halfe part of the helde &
speares fro & mozynng spyng, tyll the star-
res came forth. And at the same tyme said I
vnto the people: euerie one abyde with hys
seruaunt at Ierusalem, that in the night seaso
we maye watch, and labour on the daye ty-
me. As for me and my brethren, my seruau-
tes, and the me of the watch (which were be-
hynde me) we put neuer of oure clothes, no-
moze then the other dyd theyr harnesse, saue
onely because of the water.

The v. Chapter.

The people are vexed with hongre. The re-
quyeth not the buyng of a captayne.

Ad there arose a great cōplaynte of &
people, and of theyr wyues agaynst
their brethren the Jewes. For there
were some that sayd: oure sonnes and daugh-
ters and we are to many, therfore wyll we
take corne for the, & we maye eate, and lyue.
Some also there were that sayde: let vs lett
oure landes, vyneyardes and houses to pled-
ge, and take vp corne in the darth. But som
there were that sayd: let vs borowe money
for the kynges trybute & that vpon our lan-
des and vyneyardes. Behold, oure bodies as
the bodies of oure brethren, and oure chy-
dren as theyr chyldren: elles shulde we sub-
due oure sonnes and daughters vnto bonda-
ge, and some of oure daughters are subdued
vnto bondage all ready, & no strength is there
in houre hādes, and other men haue our lan-
des and vyneyardes.

And when I heard their cōplaynte and
soch wordes, it displeased me sore, ad I ad-
uised so in my mynde, & I rebuked the coun-
cellers, and the rulers, and sayde vnto them:
Euerie one of you is to chargeable vnto hys
brother. And I brought a greete congrega-
cyon agaynst them, and sayd vnto them: we
(after oure abilitie) haue bought oure brethren
the Jewes, which were solde vnto & heathē.
And wyll ye sell your brethren agayne vnto
the heathen, after that they haue bene selde
vnto vs? Then helde they theyr peace, and
coude fynde nohyng to answer.

And Achemiah sayde: It is not good that
ye do. Dought ye not to walke in the feare of
God, because of the rebuke of the heathen &
are our enemyes? I and my brethren, and my
seruauntes do lend them money & corne: but
as for vsurpe, let vs leaue it. Therefore, this
same daye I pray you se that ye restore them
theyr landes agayne, theyr vyneyardes, oyle
gardes, and their houses, and remytte the
hyndred part of the money, of the corne, wyne
and oyle that ye haue wonne of them. Then
sayd they: we will restore the agayne, & wyll
requeyre nothing of the, and will do as & hast
spoken. And I called & prestes, & toke an oth
of them, & they shuld do so. And I shoke my
lappe, & sayde: God shalke out euerie mā after
the same maner from hys house & labour, &
maynteyneth not this woꝝd: euen thus be he
shaken out, and voyde. And all the congre-
gacyon sayde: Amen, and prayled the Lord.
And the people dyd so.

And fro the tyme forth & (the lyng) com-
mitted vnto me to be a captayne of the that
were in the land of Iuda, euen fro the .xx. ye-
re vnto the .xxii. yere of kyng Arthater-
ses (that is .xii. yere) I w my brethren lyued
not of loch sustenance as was genē to a cap-
tayne. For & olde captaynes & were before
me,

me, had bene chargeable vnto the people, ad had taken of them bread and wyne, and xl. cycles of syluer: yee, and their seruantes had oppressed the people. But so dyd not I, and that because of the feare of God. But I laboured also in the worcke vpon the wal, and bought no lande. And all my seruantes came thither together vnto the worcke. Howe ouer, there were at my table an. C. and. l. of the Jewes and rulers, which came vnto me from among the heathen, that are about vs. And ther was prepared for me dailly an oxe and. vi. chosen they, and byrdes, & cuer once in. x. dayes a greate summe of wyne. Yet requyred not I the lypunge of a captayne, for the bondage was greuous vnto the people. *Thinke vpon me my God vnto y best, according to all y I haue done for thys people.

4. 11. 10. 11. 12. and 13. 14.

The. vi. Chapter.

The burying is yet agayne bynded and left.

And whē Sanabalat, Tobiah, & Geselem the Arabian, and the other of our enemyes heard that I had buylded y wall: and that ther were no mo gappes ther in: howbeit at the same tyme had I not hangd the dozes vpon the gates. Sanabalat & Geselem sent vnto me, sayenge: that we maye mete and take counsell together in the villages that are in the playne of the cytie. Dno. Neuerthelesse, they thought to do me euell. And I sent messengers vnto them, sayenge: I haue a great busynes to do, and I cannot come downe. The worcke shulde stande stil, yf I were meygēt, and came downe to you. Howbeit, they sent vnto me as good as foure times after the same maner. And I gaue the the same answer. Then sēt Sanabalat hys seruant agayne vnto me the fift tyme, w an open letter in hys hand, wherein was written: it is tolde the heathen, and Geselem hath sayde it, that thou and the Jewes thinke to rebell: for the which cause thou buyldest the wall, that thou mayest be their kyng in these matters, and hast ordeyned the prophetes to preach of the at Ierusalem, and to saye: he is kyng of Iuda.

23 And now shall thys come to the kynges eares: come now therfore, ad let vs take our counsell together. And I sent vnto hym, sayinge: there is no such thynges done as thou sayst: for thou saynest the out of thynne a wone herte. ffor they were all mynded to make vs afrayed, sayenge: they shall withdrawe their handes from the worcke, that it shall not be fynished. Howbeit, I strenghted my hande the more. And I came vnto the house of Seinaia the sonne of Delaia the sonne of Shebabeel, and he had shut hym self wihū, and sayde: let vs come together into the house of God, euen vnto the myddes of the tēple, and shutte the dozes of the temple: for they wyll come to slaye the, yee, euen in the nyght wyll

they come to put the to death. And I sayde: C shulde any soch man as I lye? Who is that, beynge as I am, that wil go into the temple, to saue his lyfe? I wyll not go in.

And I perceaued, that God had not sent hym. Yet spake he prophecy vpon me, neuerthelesse, Tobiah and Sanabalat had byred him for money. Therfore toke he the money that throught feare I shulde so do, and synne: that they might haue an euell reporte of me, to blasphemie me. My God, thinke thou vpon Tobiah and Sanabalat accordynge vnto these theyr wordes, and of the prophet Noadiah, and of the other prophetes, that wolde haue put me in feare.

And the wall was fynished on the fyue and twētye daye of the moneth Elul, in two and fiftie dayes. And when all our enemyes hearde ther of, all the heathē that were about vs, were afrayed, and theyr courage fayled them. And they perceaued, that thys worcke came of our God. And at the same tyme were ther many of the chiefe of Iuda, whose letters wente vnto Tobiah, and agayne from Tobiah vnto them (for there were many in Iuda, that were twozne vnto hi: for he was the sonne in lawe of Sechania, the sonne of Arab, & his sonne Jehonathā had the daughter of Mesullam, the sonne of Barachia. ad they spake good of hym before me, and tolde hym my wordes) and Tobiah sent letters, to put me in feare.

The. vii. Chapter.

After the wall once buylded, ys the watch appointed. They that returned from the captiuitie are nombred.

Now when the wall was buylded, I charged on the dozes also, and the porters, syngers & leuites were appoynted. And I commaunded my brother Hanania, and Hanania the ruler of the castel at Ierusalem: for he was a faithfull mā, and feared God more then dyd many other, and I sayde vnto the: let not the gates of Ierusalem be opened, vntill the sonne be whote. And whyle they were stādinge in the watch, they shutt the dozes and barred the. And we appoynted certayne cytelins of Ierusalem, appoynted to be watchmen, euery one to kepe hys watch, and euery one to be ouer against hys house. As for y cite, it was large of rowme, and great, but the people were fewe ther in, and the houses were not buylded.

And my God gaue me in my hert, that I gathered together the principall men, & the officers, and the people, to nombze them, ad I fōude a register of the nōbze of the * which came vp before out of the captiuitie: & fōunde wyrtē therin: these are the sonnes of y land that wente vp from the captiuitie of the carynge awaye (whom Nabuchodonosor the king of Babylon had brought awaye) & came agayne to Ierusalem & Iuda, euery one vnto

vnto his cytie. They which came w zorobabel are these: Iesua, Nehemia, Asariah, Rahamania, Rahamani, Haradocher, Belsā, Mesprath, Beguai, Rahum and Baanah.

This is the nombze of the men of the people of Israel. The chyldren of Pharoos were two thousand, an hundred & two & seuentye: the chyldre of Saphatiah, thre hundred and two & seuentye: the chyldre of Arab, fyre hundred and two and fiftie: the chyldren of the captayne of Moab amonge the chyldre of Iesua & Joab, two thousande, eyght hundred, and eyghtene: the chyldren of Elam, a thousande, two hundred and foure and fiftie: the chyldren of Zathua, eyght hundred and fyue & fortie, the chyldren of Zachai seuen hundred and thre skore: the chyldre of Banui fyre hundred & eyght & fortie: the chyldren of Zebai, fyre hundred & eyght & twentye: the chyldre of Asgad, two thousande, thre hundred and two and twentye: the chyldren of Adonica, fyre hundred thre skore and seuen: the chyldren of Begoai, two thousande, thre skore & seuen: the chyldren of Adin, fyre hundred ad fyue an fytie: the chyldren of Ater of Hezekia, eyght and nyntye.

The chyldren of Hasom, thre hundred and eyght & twentye: the chyldren of Bezai, thre hundred and foure and twentye: the chyldren of Hariph, an hundred & twelue: the chyldren of Gibon, nyntye & fyue: the men of Bethlehem & Bethphah, an hundred foure skore and eyght: the men of Anathoth, an hundred & eyght & twētye: y men of Beth Asmaneth, two and fourtye: the mē of Iariath Tarim, Cephirah & Beeroth, seuen hundred & thre & fortie: the mē of Ramah and Seba, fyre hundred & one & twentye: the men of Michmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Nebo, an hundred and two and fytie: the chyldren of the other Eli, a thousande, two hundred and foure and fytie: the chyldren of Harim: thre hundred and twētye: the chyldre of Jericho: thre hundred & fyue and fortie: the chyldren of Lodhadid & Dno, seuen hundred and one and twentye: y chyldren of Sanaa, thre thousande, nyne hundred and thyrtye.

The preastes. The chyldre of Jedaiiah of the house of Iesua, nyne hundred and thre ad seuentye: the chyldre of Immer, a thousande and two & fytie: the chyldren of Phasbur, a thousand, two hundred & seuen & fortie: the chyldren of Harim, a thousande & seuentene.

The Leuytes. The chyldren of Iesua of Cadmiel and of the chyldren of Hodnah, foure & seuentye. The syngers. The chyldren of Asaph, an hundred and eyght and fortie. The porters. The chyldren of Shallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the chyldre of Hatita,

the chyldren of Sobai, all together an hundred and eyght and thyrtye.

The Nethinims. The chyldren of Ziba, the chyldren of Hasupha, the chyldre of Tebahoth, the chyldren of Eeros, the chyldren of Sia, the chyldren of Phadon, the chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai, the chyldren of Hanan, the chyldren of Gidel, the chyldren of Saher, the chyldren of Reaia, the chyldren of Rezin, y chyldren of Recoda, the chyldren of Safam, the chyldren of Ula, the chyldren of Phaseah, the chyldren of Zesai, the chyldren of Meunim, the chyldren of Nephtsim, the chyldren of Bachuc, the chyldren of Hacupha, the chyldren of Harhur, the chyldren of Bazlith, the chyldren of Hehida, the chyldren of Harfa, the chyldren of Barcos, the chyldren of Sissera, the chyldren of Chamah, the chyldre of Neziab, y chyldren of Hatipha.

The chyldren of Salomons seruantes: the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Siddel, the chyldren of Saphatiah, the chyldren of Hatil, the chyldren of Dochereth of zabaini, the chyldre of Amon. All these Nethinims and the chyldren of Salomons seruantes, were thre hundred & nyntie and two.

And these wente vp also of Thel Mela, y Thel Harfa, Cherub, Adon and Immer: but they coude not shewe theyr fathers house nor theyr sede, and that they were of Israel. The chyldren of Dalaiah, the chyldren of Tobia and the chyldren of Recoda, fyre hundred and two and fortie. And of the preastes, the chyldren of Habaiab: the chyldren of Hacos, the chyldren of Bersilai, whych toke one of the daughters of Bersilai the Silcadite to wyfe, and was named after their name. These soughte theyr wytyng in y register of theyr generation, but they were not fōunde, therfore they were put from the presthode. And Hathirsata sayd vnto them, that they shulde not eate of the moost holy, tyll there came vpon a Dreaste whych shulde were Arim and Thumin.

And so y whole cōgregacyō together was two & fortie thousande, thre hundred, & thre skore: besyde their seruantes and maydens, of whom there were seuen thousande, thre hundred and seue and thyrtye. And they had two hundred and seue and fortie syngynge men and women. Their hozes, seue hundred and fyre & thyrtye, & their Mules: two hundred & fyue & fortie. The camels, foure hundred & fyue & thyrtye: fyre thousande, seuen hundred and twentye Mles.

And certayne of the annycēl fathers gaue vnto y worcke. Hathirsata gaue to the treasure

D i j treasure

treasure a thousand peces of gold, fyfte hundred & thyrty prestes garnytes. And some of the chefe fathers gaue vnto the treasure of the worke, twentie thousande peces of gold & two thousande & two hundred pounde of syluer. And the other people gaue twentye thousande peces of golde, and two thousande pounde of syluer ad thre skore and seuen preastes garments. And p prestes & Leuites, the Porter, and the syn-gers, & the other of the people, ad the Acthi-mims, & all Israel, dwelt in their cyties. And the seuenth moneth came, and the chylde of Israel were in theyr cyties.

The viij. Chapter.

Eldras geathereth together the people and readeth to them the lawe. They hepe the feast of tabernacles of bothes.

And all the people geathered them selues together as one man in the strete that was before the watergate, and they sayde vnto Eldras the scribe, that he shulde fetch the boke of the lawe of Moses, whych the Lorde comaunded to Israel. And Eldras the preast brought p lawe before p congregacion both of men and women, ad all p coude vnderstande dyd herken vnto it, vpon the fyrst dape of the seuenth moneth, and hered therein in the strete p was before the watergate (from the moynunge vntyll the noone dape) before men and women that dyd herken to it: and the eares of all the people were inclyned vnto the booke of the lawe. And Eldras the scribe stode vpon an hye pulpit of wood, whych they had made for the preachinge, & bespde hym stode Mathathia, Sema, Anania, Uriah, Helkia, and Maaleia, on hys ryghte hande: and on hys lefte hande stode Pedala, Misael, Malchia, Halum, Haschadana, Zachary, and Mesulam.

And Eldras opened the boke before all the people, for he stode aboue all the people. And when he opened it, all the people stode vp. And Eldras praysed p Lorde the greate God. And all the people answered Amen, Amen, with their handes vp, & bowed them selues, and worshipped the Lorde, fallynge downe vpon their faces to the grounde. And Jesua, Baam, Serabiah, Jami, Acub, Sebatbai, Hadaia, Maasia, Celita, Azaria, Zabab, Hanā, Delaia: and the Leuites caused the people to geue hede vnto the lawe, & the people stode in their place. And they red in p boke of the lawe of God distinctly & playnly, so p men vnderstode the thinge that was red. And Nehemiah (whiche is Hathirsatha) & Eldras the preast & scribe, and the Leuites that caused the people to take hede, sayd vnto all the people: thys dape is holy vnto the Lorde poure God: be not ye soyr, and wepe

not. For all the people wepte, when they herde the wordes of the lawe.

And he sayd vnto them: go poure waye, and eate the fat, & drinke the swete, & sende parte vnto them also that haue not prepared them selues: for thys dape is holy vnto oure Lorde, be not ye soyr therfore: for the ioye of the Lorde is poure strength. And the Leuites styld all the people, and sayd: holde poure peace, for the dape is holy, were not ye poure selues. And all p people wete theyr waye to eate and drinke, and to sende parte vnto other, and to make greate myth, because they had vnderstand the wordes that were declared vnto them.

And on p nexte dape were geathered together the chefe fathers amonge all the people and the prestes and Leuites, vnto Eldras the scribe, that they myght vnderstand the wordes of p lawe. And they solde wyrtten in the lawe (whiche the Lorde had comaunded by Moses) that the children of Israel shulde dwell in bothes in the feast of the seuenth moneth: & p they shulde cause it to be declared and proclaimed in all theyr cyties, & thow out Jerusalem, saye: go forth vnto the mount, and fetch Olyue braunches, Wyne braunches, Myrtbraunches, Palmebraunches, and braunches of thicke trees, to make bothes, as it is wyrtten.

And so the people wete forth, and fette the, and made the bothes, euery one vpon p rofe of his house, & in theyr courtes, & in the courtes of the house of God, and in the strete by the watergate, and in the strete by porte Ephraim. And all the congregacion of them that were come agayne out of the captiuite, made bothes, & sat vnder p bothes: for lence the tyme of Josua p sonne of Nun vnto this dape, had not the chyldezen of Israel done so, and ther was very greate gladnesse. And euery dape from the fyrst dape vnto the last, red Eldras in the boke of the lawe of God. And seuen dayes helde they the feast, and on the cyght dape, they geathered together, accordyng vnto the maner.

The ix. Chapter.

The people repent, & forsake theyr straunge wyues, Eldras receiveth the benyfytes of God, and the synners of the people.

In the foure & twety dape of this moneth came the chylde of Israel together agayne, wyth fastinge and sack clothes, and erth vpon them, and they that were of the seide of Israel were separated from all the straunge chylde, & stode & knowleged theyr synnes, & the wyckednesses of theyr fathers, & stode vpon in theyr place, & red in the boke of p lawe of the Lord their God foure tymes on p dape, and they knowleged, & worshipped p Lord their God foure tymes on the dape. And p Leuites stode on hye, namely Jesua, Baam, Cadmiel,

Miel, Sabanah, Bani, Serebiah, Bani, & Chanani, & cryed loude vnto the Lord theyr God. And the Leuites, Jesua and Cadmiel Bani and Halabnia, Serebia & Iodiah, Sebania, and Bhatthahia, sayde: stande vp, and prayse the Lord p God for euer: & let thankes be geuen vnto the name of thy glorie, which excelleth all thakelguyng & prayse. Thou art Lord alone. Thou hast made heauen, & the heauen of all heaues, with all theyr host, the earth & all thinges p are therein, the see & all p is therein: & thou pseruest the all, and the host of heauen worshippeth p. Thou art the Lord God, that hast chosen Abram, & broughtest hym out of * Ur in Chaldea, & calledst him Abrahā, and foundest hys bert faythfull before the * and made a covenant wyth him, to geue vnto hys seide the lande of the Cananites, Hethites, Amorites, Phereites, Jebusites and Gerisites, and hast made good thy wordes: for p art ryghteous: & hast consydered the mystry of oure fathers in Egypte, and hearde their complaynte by the reed see, and shewed tokens & wonders vpon Pharaon, and on all hys seruantes, and on all the people of hys lande: for thou knewest, that they were presumptuous and cruell agaynst the, and so made thou the a name, as it is thys dape. And the reed see dydest thou deuyde in sunder before them, so that they went thow the myddes of the see dape shode: and theyr persecuters threwest thou into the depe (as a stone) in p myghtie waters, & leddest them on the dape tyme in a cloudy pyller, & on the nyghte season in a pyller of fyre, to shewe the lyghte in the waye that they wente.

Thou camest downe also vpon mount Sinai, & spakest vnto them from heauen, and gauest them right iudgements, true lawes good comaundementes and statutes, and declaredst vnto them thy holy Saboth, and comaundest them preceptes, ordinaunces, and lawes, by the hand of Moses thy seruant: and * gauest them bred from heauen when they were hongry, & broughtest forth water for them out of the rock when they were thyrstye: and promysedst them, that they shuld go in, and take possession of the land, ouer whych thou haddest lyfte vp thynne had for to geue them.

But they & oure fathers were proude and hardnecked, so p they folowed not p comaundementes, and wolde not obepe, neither were mynde full of the wonders that thou dydest for them: but became obstynate and heady, in so moche, that they turned backe to theyr bondage for theyr disobedience. And thou my God forgauest, and wast gracious, mercifull, pacient, and of greate goodnesse, and forsokest them not. And though they made a moultē calfe (& sayde: Thys is thy goddess

that brought the out of the land of Egypte) and dyd greate blasphemys, yet forsokest thou them not in the wyldernes, accordyng to thy greate mercy. And the cloudy pyller departed not from them on the dape tyme to leade them the waye, neither p pyller of fyre in the nyght season, to shewe them lyghte in the waye that they wente.

And thou gauest them thy good sprete, to enfourme them, & ad withheldest not thy Anna from theyr month, & and gauest the water whē they were thyrstye. For thy pears lōge made thou prouisyon for them in the wyldernes, so p they lacked nothyng, & their clothes waxed not olde, ad their fete swelled not. And thou gauest them kynge domes and nacpons, & partedst them accordyng to their portions, so p they p-ressed the lande of Schon kyng of helesboi, and the lande of Og the kyng of Basan. And their chyldezen multipliedst thou as the starrs of heauen, and broughtest them into the lande, wherof p haddest spoken vnto theyr fathers, that they shulde go into it, and haue it in possession.

And the chyldezen went in, and possessed the land, & and thou subduedst before them the inhabyter of the lande, euen the Cananites, and gauest them into theyr hāde, with their kynge and the people of the lāde, that they might do with them what they wolde. And they wanne theyr stronge cyties, and a fat lande, and toke possession of houses that were full of all maner of goodes, welles digged out, vineyardes, oylegardes, and many frute full trees: and they dyd eate, & were fylled, and became fat, and lyued in welth thow thy greate goodnes. Neuertheles they were disobedient, & rebelled agaynst the, and cast thy lawe behynde their backes, and * lewe thy prophetes (whiche exhorted them earnestly, that they myght bring them agayne vnto the) & dyd greate blasphemys. Therfore, p gauest them ouer into the hād of their enemyes, that vexed them.

And in p tyme of their trouble whan they cryed vnto the, p hardest them from heauen: & thow thy greate mercy thou gauest the sauitours, whych helped them out of the hande of their enemyes. But whē they came to rest, they turned back agayne, to do euill before the: therfore leftest thou them in the hande of theyr enemyes, so that they had the dominyon ouer them. And whā they cōuerted, and cryed vnto the, thou herd est them from heauen, & many tymes hast thou deliuered them accordyng to thy greate mercy, & testyfiedst vnto them, that thou myghtest bring them agayne vnto thy lawe.

Not withstandyng, they were proude, & herkened not vnto thy comaundementes, but synned in thy lawes (whych yf a man do

he shall lyue in them, and turned the shoul-
der away, and were styffnecked, and wolde
not heare. And many peeres dydest thou
forbearc them, & testyfydest vnto the thowow
thy sperte, euen by the hande of thy prophe-
tes, and yet wolde they not heare. Therefore
gauest thou them into the hāde of the naciōs
in the lādes. And for thy great mercyes sake
thou hast not vterly consumed them, nether
forlaken them: for thou art a gracious and
mercypfull God.

* ii. Eld. i. b
Ero. r. a.
and. r. r. iii. a.

* Now therfore oure God, thou greate
God, myghtye and terrible, thou that kepest
cōuenant & mercy, regarde not a lytle all the
trauaple that hath happened vnto vs, and
oure kynges, oure prynces, oure preastes, oure
prophetes, & our fathers, and all thy people,
sence the tyme of the kynges of Assur vnto
thys daye. And truly, thou art iust in all
thou hast broughte vpon vs: for thou hast
done ryght. As for vs, we haue bene vngod-
ly, & oure kynges, & oure prynces, oure prea-
stes, & oure fathers haue not done after thy
lawe, nor regarded thy commaundementes, &
thy earnest exhortacyons, wherwith þu hast
exhorted them, & they haue not scrued the in
their kyngdome, & in thy greate goodes that
thou gauest them, and in the large and plen-
teous lande which thou gauest before the, &
haue not conuerted frō their wycked wor-
kes. Beholde, we are in bondage this daye:
& so is the lande that þu gauest vnto oure fa-
thers, to enioye the frutes & goodes therof,
beholde, there are we bondmen. And greate
is the increase of it vnto the kynges, whom
þu hast set ouer vs, because of oure synnes, &
they haue domynion ouer oure bodies and
catell (eue as they will them selues,) and we
are in great trouble. And all this make we
a sure cōuenant, & wyte it, and oure prin-
ces, Leuites & preastes seale vnto it,

¶ The .x. Chapter.

¶ The names of them that sealed the cōuenant be-
twene God and the people.

The sealers were: Nehemiah (þ
is) Hathiratha þ sonne of ha-
chaliah and zedekia, Saraia,
Asariah, ad Jeremy, Phasur,
Amaria, Malchia, hatas, He-
bannah, Walluch, harim, Merimoth, and
Obadia, Daniel, Jenthon, & Baruch, He-
sulam, Abia, and Hiamin, Maasia, Belgai
and Simeia, these were preastes. The Le-
uytes were: Jesua the sonne of Azania, Be-
nui amonge the chyldren of Henadab and
Cadmiel. And their brethren: Sechania, Ho-
dia, Elita, Belaia, hanan, Micha, Rehob,
and Hasabiah, Sachur, Serobia, Saba-
nia, Hodia, Sami & Beninu. The heades of
the people were: Phares, the captayne of
Moab, Elam, zathu, and Bani, Boni, Af-
gad, Bebai, Adonia, Regoi, Adin, Ater,

hezekia, Asur, Hodia, hatum, Bezai, ha-
rip, Anathoth, & Bebai, Magphias, Hesu-
lam, Heli, Hecelabel, zador, Jaddua, Pha-
latta, hanan, Anata, holca, hanania, ha-
sub, halobes, Phaleha, Sobek, Rehu, ha-
sebna, Maasia, Abia, hanan, & Ana, Mal-
luch, harim & Baana.

And þ other people, the preastes, Leuites, &
porters, syngers, Aethinims, & all they that
had separated the selues frō þ people in þ lā-
des vnto þ lawe of God, w their wyues, their
sonnes, and their daughters, ad as many as
coude vnderstonde, & they lordes that had
rule of them, receaued it for they brethren.

* And they came to sweare, and to bynde
them selues with an ooth to walke in Gods
lawe, whych was geuen by Moyses the ser-
uaunt of God, ad that they wolde obserue &
do accordyng vnto all the commaundeme-
tes, indgementes & statutes of the Lord oure
God: * and that we wolde not geue oure
daughters vnto the people in the londe, ne-
ther to take their daughters for our sonnes.

* And þ the people of the lande broughte
ware on the saboth, & all maner of vitayles
to sell, that we wolde not take it of them on
the saboth & on the holy dayes. * ad that we
wolde let þ seuenthy peare be fre, concernyng
all maner of charge.

¶ And we decreed a statute vpon oure sel-
ues to geue yearly the thyrde parte of a lytle
to the mynistracion in þ house of oure God,
to the shewbyrd, to þ daylye meatofferynge,
to the daylye burntofferynge of the sabo-
thes, of the newe mones, and feast dayes, &
to the thynges that were sanctified, & to the
offerynges of attonement, to reconple Is-
rael wyth all, and to all the busynes in the
house of oure God.

¶ And we cast the lot amonge the preastes,
Leuites and the people, for offerynge of the
wood to be brought vnto þ house of God
from peare to peare, after the houses of oure
fathers that it myght be bynt at tymes ap-
poynted, vpon the altare of þ Lord God,
as it is wyttē in the lawe: and to byng the
fyrstlynges of oure land, & the fyrstlynges of
oure frutes of all trees, peare by peare, vnto
the house of the Lord: and the fyrstlynges of
oure sonnes, and of oure catell, as it is wyttē
in the lawe: and the fyrstlynges of oure
oxen & of oure shepe, whych we shulde bring
to the house of oure God, vnto the preastes
that mynister in the house of oure God: and
that we shuld byng the fyrstlynges of oure
dowgh, and of oure beueofferynges, and the
frutes of all maner of trees, of wyne also
and of oyle, vnto the preastes to the chestes
of the house of oure God. And the tythes of
our lande vnto the Leuites, that the Leuy-
tes myght haue the tythes in all the cyties of
oure mynistracion.

And

And the preast the sonne of Aaron shall
wyth the Leuites haue also of the tythes of þ
Leuites, so that the Leuites shall byng vnto
the tythes of they tythes vnto the house of
oure God, to the store houses and to the trea-
sure houses. For the chyldren of Israel & the
chyldren of Leui shall byng vnto the beueof-
ferynge of the corne, wyne and oyle vnto þ
store houses, there as are the vessels of þ san-
ctuary, and the preastes that minister, & the
porters and syngers, that we forlake not þ
house of oure God.

¶ The .xj. Chapter.

¶ Who dwelled in Jerusalem after it was buylded and
who in the cyties of Iuda.

And the rulers of the people dwelt
at Jerusalem. The other people
also cast lottes, that amonge ten,
one parte shulde go to Jerusalem
into the holy cytie to dwell, and nyne partes
to be in the cyties. And the people thanked
all the men, that were wyllynge to dwell at
Jerusalem.

¶ These are the heades of the lande, that
dwelt in Jerusalem and in the cyties of Ju-
da, euey one in hys possessyon, and in they
cyties: they of Israel, the preastes, Leuy-
tes, the Aethinims, and the chyldren of Sa-
lomons seruautes. And at Jerusalem dwelt
certayne of the chyldren of Iuda and of Be-
niamin.

¶ Of the chyldren of Iuda: Athaia the son-
ne of Asa, the sonne of zachary, the sonne of
Amaria, the sonne of Saphatia, the sonne
of Habalaicell, of þ chyldre of Phares. And
Maasia the sonne of Baruch, the sonne of
Chal hofe, the sonne of Hasaia, the sonne of
Adaia, the sonne of Joiarib, the sonne of za-
chary, the sonne of Siloni. All these were
the chyldren of Phares that dwelt at Jeru-
salem: euen foure C. thre score and cyght va-
leant men.

¶ These are the chyldre of Be-
niamin: Salu the sonne of Hecullam, þ sonne of Joed,
the sonne of Bedaia, the sonne of Calatia, the
sonne of Masia, the sonne of Jthiel, the son-
ne of Isai. And after hym Sabai, Selai ny-
ne hundred and cyght & twentye. And Joel
the sonne of zichri had the ouersyght of the:
ad Iuda the sonne of Senua was next ouer
the cytie.

* ii. Eld. i. b.

* Of the preastes: Jedatah þ sonne of Jo-
iarib, Jachin. Saraiah the sonne of Heliua
the sonne of Hecullam, the sonne of zador, þ
sonne of Hecaioth, þ sonne of Abitob, was
pryncer in the house of God: and hys brethren
þ perfourmed the worke in the temple. viij.
C. and .xxij. And Adaia the sonne of Jero-
ham, the sonne of Blalatiel, þ sonne of Amzi,
the sonne of zachary, the sonne of Phasur
the sonne of Phaleha and his brethren chefe
amonge the fathers: two hundred and two

and fortye. And Amasai the sonne of Israel
the sonne of Abasai, þ sonne of Hecelmoth,
the sonne of Immer: and hys brethren were
valiant men, an hundred and cyght & twen-
tye. And they ouerscar was zabbai a sonne
of one of the great men.

* Of the Leuytes: Semeia the sonne of
Hasub the sonne of Aserikam, the sonne of
Hasabia the sonne of Buni: and Sabbathai
and Josabab of the chefe of the Leuites, had
the ouersight of the outwarde busynes of þ
house of God. And Mathama the sonne of
Micha, þ sonne of zabdi, þ sonne of Asaph,
was the principall to begynne the thankel-
geyng and prayre. And bakbukia the se-
conde amonge hys brethren, and Abda the
sonne of Saminua, the sonne of Galai, the
sonne of Jeduthun. All þ Leuites in the ho-
ly cytie were two hundred foure score and
foure. * And the porters Acub and Calmō,
& they brethren that kepte the portes, were
an hundred and two and seientye. As for
the resydue of Israel, the preastes and Leui-
tes, they were in all the cyties of Iuda, eue-
ry one in hys inheritaunce.

¶ And the Aethinims dwelt in Ophel: and
ziba and Gipsa was set ouer þ Aethinims.
The ouerscar of the Leuites at Jerusalem,
was Asai the sonne of Baani, the sonne of
Hasabia, the sonne of Mathania, the sonne
of Micha.

¶ Of the chyldren of Asaph there were syn-
gers aboute the busynes in þ house of God:
for it was the kynges commaundement con-
cernyng them, that the syngers shulde deale
faythfully euey daye as was accordyng.

¶ And Mathata the sonne of Hecelabel
of the chyldren of zerah the sonne of Iuda
nexte the kyng in all matters concernyng
the people, and they villages, and lan-
des: And some of the chyldren of Iuda that
were wythout in the townes of they lande
dwelt at Bariath Arbe, and in the villa-
ges therof, at Didon, and in the villa-
ges therof: and at Jecabzeel, and in the vil-
lages therof: at Isua, Moladah, Beth-
phalet in the towne of Sual: Bersheba,
and in they villages, at Sikelag and Ho-
conah, and in they villages: And at Enre-
mon, zarah, Jerimuth, zonoa, Ddolan and
in they villages: At Lachis, and in the fel-
des therof: At Ascha, & in the villages ther-
of: and they dwelt from Bersheba vnto the
valley of Binnon.

¶ The chyldren also of Beniamin of Ge-
ba, dwelt a Machmas, Aia, Bethel and
in they villages. And at Anathoth, Rob,
Ananiah, Hazor, Ramah, Gethaim, ha-
did, zeboim, Rabalath, Lod, and Ono,
the carpenters valley. And the Leuytes
had possessyon both in Iuda and in Ben-
iamin.

¶ The .xij. Chapter.

The prestes and Leuites whiche cam with zoro- babel to Ierusalem are added, & the wall is dedycate.

These are the prestes and Leuites that wente up with zoro babel the sonne of Salathiel & with Iesua: Sararia, Jeremi, & Eldras, Amaria, Maluch, Hatus, Serchimia, Rehum, Merimoth, Iddo, Genthoi, Abia, Wiamin, Maaria, Belga, Semia, Joiarib, Jadaia, Salu, Amok, Helcia, and Jadaia. These were the heades among the prestes, and they brethren, in the dayes of Iesua. The Leuites were these: Iesua, Beniamin, Cadmil, Sarabia, Juda and Nathania which was ouer the office of thankesgeuyng, he and hys brethren: Bacbukia and Himmi and they brethren, were aboute them in the watches.

Iesua begat Joakim. Joakim also begat Eliasib, & Eliasib begat Joiada. Joiada begat Jonathan, and Jonathan begat Jadaia. In the dayes of Joakim were these the chefe fathers among the prestes: vnder Sararia, & Sararia: vnder Jeremi, Hanania: vnder Eldras, Melullam: vnder Amaria, Ichoan: vnder Hilico, Jonathan: vnder Sebania, Ioseph: vnder Harim Adna: vnder Marathoth, Helea: vnder Iddo, zachary: vnder Genthoi, Melullam: vnder Abia, zichar: vnder Wiamin and Moadia, Piltai: vnder Belga, Samua: vnder Semia, Iehonathan: vnder Joiarib, Mathenai, vnder Jadaia, Ali: vnder Helai, Ielai: vnder Amok, Eber: vnder Helchia, Halabia: vnder Jadaia, Nathanael.

And in the tyme of Eliasib: Joiada, Jonathan & Jadaia, were these fathers among the Leuites and the prestes, witten vnder the raygne of Darius the Persian. The chylde of Leui, & principall fathers were witten in the Chronicles, vntill the tyme of Jonathan the sonne of Eliasib. And these were the chefe among the Leuites, Halabia, Seberia and Iesua the sonne of Cadmil, and they brethren in their presence, to geue prayse & thankes, accordyng as Dauid the ma of God had ordeyned it, one watch ouer agaynst another. Nathania, Bacbukia, Obadia, Melullam, Calmon and Abub were porters in the watch at the thresholds of the gates. These were in the dayes of Joakim the sonne of Iesua the sonne of Ioseph, and in the dayes of Nehemia the captayne, and of the preste Eldras the scribe.

And in the dedycacyon of the wall at Ierusalem, they sought the Leuites out of all they places, that they myghte be brought to Ierusalem, to kepe the dedycacion & gladnesse, with thankesgeuynges, and singinge with Cymbales, Psalteries, and harpes. And the chylde of the syngers geathered

them selues together from every syde out of the playne countree aboute Ierusalem, and from the byllages of Betho phathi, from the house of Gilgal, and out of the countrees of Seba and Ainaucth: for the syngers had bylbed them byllages rounde aboute Ierusalem. And the prestes and Leuites were purifed, and clenched the people, and the gates and the wall.

And I brought the princes of Iuda by vpon the wall, and appoynted two greete queers of men to geue thankes, whych were on the ryghte hande of the wall toward the Donggate, and after them wente Holsai, and halfe of the princes of Iuda, and Abaria, Eldras, and Melullam, Juda, Beniamin, Semia and Jeremi: and certayne of the prestes chylde with trompettes, namely zachary the sonne of Jonathan, the sonne of Semia, the sonne of Nathania, & sonne of Michai, the sonne of zacur, the sonne of Alaph, and hys brethren Semia, Alaracel, Melalai, Gilalai, Maai, Nathanael & Juda and Hanani, with the muscalle instrumentes of Dauid the man of God.

And Eldras the scribe went before the, and besyde the wellgate, they wente vpon our agaynst them vpon the steppes of the ctyte of Dauid at the goynge up of the wall beyonde the house of Dauid, vnto the Watergate Eastwarde.

The other queer of them that gaue thankes, went ouer agaynst them, and I after them, and the halfe parte of the people vpon the wall, beyonde the fornacgate, vntill the bzode wall, and beyonde the porte of Ephraim, & beyonde the Oldgate, beyonde the sythgate, and the tower of Hananeel, and the tower of Hea, vntill the Sheppegate. And they stode still in the presongate, and so stode the two queers (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me, and the Prestes, namely Eliasib, Maasia, Wiamin, Michai, Elioenai, zachary and Hanania, with trompettes, and Maasia, Semeliah, Eleasar, Arsi, Iehohanan, Melchiah, Elam and Ser. And the syngers sange loude, haupnge Iestabiah for they ouersee.

And the same daye, they offred greete sacryfices and reioysed: for God had geuen the greete gladnesse, so that both the wyues & chylde were ioyfull, and the myrth of Ierusalem was herde farre of.

At the same tyme were there men appoynted ouer the treasure houses (wherin were the heue offerpuges, the fyrtynge & the tythes) that they shulde geather them out of the felde aboute the ctytes, to distribute them vnto the prestes & Leuites accordyng to the lawe: for Iuda was glad of the prestes

prestes, & Leuites, that they stode & wayped vpon the office of their God, which is a pure office. And the syngers & porters stode after the commaundment of Dauid & of Salomo his sonne: for in the tyme of Dauid & Alaph, were the chefe syngers stode, & the synges of prayse & thankesgeuyng vnto God. In the tyme of zoro babel & Nehemia, dyd all they of Israel, geue porcions vnto the syngers & porters, euery daye hys porcion, and they gaue tythes vnto the Leuites: and the Leuites gaue tythes agayne, vnto the chylde of Aaron.

The. xij. Chapter.

The lawe is read, & when they haue heard it, they separate from them all strangers.

And the daye dyd they reade in the booke of Moyses, & the people hearkened thereto, & there was found witten therein, & the Ammonites & Moabites shulde neuer come into the congregacion of God, because they mett not the chylde of Israel w bread & water, & but byzed Balaam agaynst them, & he shuld curse them: and oure God turned the curse into a blessing. Now when they herde the lawe, it fortuneth, & they separated from Israel euery one that had myrte hym selfe therein. And before this had the preste Eliasib & ouer syght of the treasury of the house of oure God, & he was kynsman vnto Tobia: & had made him a great chambze, & there had they afore tyme layed the offeringes, frankensse, vessell, & the tythes of corne, and wyne and oyle (accordyng to the comaundement geue to the Leuites, syngers and porters) and the heue offerpuges of the prestes.

But in all this tyme was not Iat Ierusalem: for in the two & thyrtye yere of Artaxerxes kyng of Babilon, came I vnto the kyng, and after certayne dayes optayned I lycence of the kyng to come to Ierusalem. And I gat knowlege of the euell that Eliasib dyd vnto Tobia, in the he had made him a chambze in the court of the house of God, and it greued me sore, & I cast forth all the vessells of the house of Tobia out of the chambze, and commaunded them to clye the chambzes. And thither brought I agayne the vessells of the house of God, with the meate offering, and the incense.

And I perceaued, that the porcions of the Leuites were not geue them, and that euery one fled to his land, enen the Leuites and syngers & porters & worke. The reproved I the rulers, & sayd: why is the house of God forsaken? And I gathered the together, & set the in their place. Then brought all Iuda the tythes of corne, & wyne and oyle vnto the treasure. And I made treasurers ouer the treasure, enen Semeliah the preste, & zadoc the scribe, and of the Leuites, Phadaia, & vnder their hand was Hanan the sonne of zacur the sonne of Nathania: for they were counted faythfull,

and their office was to distribute the porcions vnto their brethren. * Thynke vpon me O my God here in, and wipe not out my mercy that I haue shewed on the house of my God, and on the offices therof.

At the same tyme sawe I some tredynge wyne prestes on the Saboth, & byngyng in the felde, & alled laden w wyne, grapes, figges & byngyng all maner of burthens vnto Ierusalem, vpon the Saboth daye. And I rebuked the earnestly the same daye that they sold the vitayles. There dwelt me of Tyre also therein, which brought fysh and all maner of ware, & sold on the Saboth vnto the chylde of Iuda in Ierusalem. Then reproved I the rulers in Iuda, & sayde vnto the: what euell thyng is this ye do, & breake the Saboth daye: dyd not your fathers en thus, & our God brought all this plage vpon vs & vpon this ctyte: And ye make the wrath more yet vpon Israel, in that ye breake the Saboth.

And it fortuneth, & the portes of Ierusalem beganne to be darke in the euenyng before the Saboth, I commaunded to shut the gates, & charged, that they shuld not be opened tyll after the Saboth: & some of my seruantes let I at the gates, & there shulde no burthe be brought in on the Saboth daye. Then remayned the chapmen & marchautes once or twyce ouer nyght without Ierusalem with all maner of wares. Then reproved I them sore, and sayde vnto the: why tary ye all nyght about the wall? If ye do it once agayne, I wyll laye handes vpon you. From the tyme forth came they nomore on the Saboth. And I sayde vnto the Leuites & they shulde clenche the selues, and that they shulde come and kepe the gates, to halowe the Saboth daye. Thynke vpon me (O my God) concernyng this also, & spare me, accordyng to thy great mercy.

And at the same tyme sawe I Jewes, that married wyues of Afood, of Ammon and of Moab, & their chylde spake halfe in the speach of Afood, & coude not speake in the Jewes language, but by the song myght a man perceane euery people. Then I reproved them, & cycled them, & smote certayne men of the, & made the bare, and toke an oath of the by God: Ye shal not geue your daughters vnto their sones, nether shall ye take their daughters vnto your sones, or for your selues. Dyd not Salomo the kyng of Israel synne for soch: and yet among many hepythen was there no kyng lyke him, whych was deare vnto his God, & God made him kyng ouer all Israel, & yet neuer theles, outlandish women caused hi to synne: Shall we then obeye vnto you, to do all this great euell, & to trasgresse agaynst oure God, and make strange wyues?

And one of the chylde of Iehoiada the sonne

sonne of Eliash the hye preast, had made a cōtracte with Sanabalat the Mozonite: but I chased him from me. (O my God) thynke thou vpon them that despyle the presthode, & the cōuenant of the presthode & of the Leuites. Thus clensted I the from all such as were outlandish, and appoynted the courses of p̄preastes & Leuites, euery one in his office, & to offre the wod at tymes appoynted, and the fyrst feutes. Thinke thou vpon me (O my God) for the best. (Amen)

The ende of the seconde boke of Esdras, otherwyle called the boke of Nehemia.

The boke of Esther

The fyrst Chapter.

(The kyng Ahasuerus maketh a copall feast, wherunto the quene Vasthi wyl not come, for wherby cause she is deposed.)



In the dayes of Ahasuerus whych raygned from India vnto Ethiopia (ouer an hundreth and seuen and twenty landes) enen in those dayes whan the kyng Ahasuerus sat on his seate royall, which was in Susan p̄ chefe cytie, in p̄ thirde peare of his raygne, he made a feast vnto all his princes & seruautes. And the myghtye men of Persia & Media, the capitaynes also & rulers of his countrees were before him, & he shewed the riches and glozpe of his kyngdome, & the glorious worshippe of his greatnesse, many dayes longe, enen an hundreth and foure core dayes.

And when these dayes were expyred, the kyng made a feast vnto all p̄ people, p̄ were in Susan the chefe cytie, both vnto great & small, seuen dayes long in the court of p̄ garden by the kynges palace: where there haged white, grene & palow clothes, fastened with coarbes of fyne sylke & purple in syluer rynge, vpon pylers of Marble ston.

The benches also were of golde & syluer made vpon a pavement of grene, white, palow and black Marble. And they drank in vessels of golde, & chaūged vessel after vessel. And the kynges wyne was moch, accordyng to the power of the kyng. And p̄ drinke was so apoynted p̄ none shulde compell anye man, for so the kyng had cōmaunded by the officers of his house, p̄ euery one shuld do as it liked him. And p̄ quene Vasthi made a feast also for the women in the palace of Ahasuerus. And on the seuenth daye when the kyng was mery after p̄ wyne, he cōmaunded Memucan, Biztha, Harbona, Bigtha, Abagthan, Zethar & Carchas, the seuen chamberlaynes (p̄ dyd serue in the presence of kyng Ahasuerus) to fetch the quene Vasthi with p̄ crowne regal into the kynges presence that he myght shewe the people and princes her fairnesse, for she was bewtifull. But p̄ quene Vasthi wolde not come at p̄ kynges word by his chamberlaynes. Then was p̄ kyng very wroth, & his indignacion kyndled in him.

And the kyng spake to the wyle men, that had vnderstanding in the ordinaunces of the land, for the kynges matters must be hadied before all such as haue knowlege of the lawe and iudgement: and the (cheke and) next vnto hi were, Carsena, Sethar, Admata, Chariss, Mares, Marlena, & Hamucan, the seuen princes of Persia, and Media, whych sawe the kynges face, & sat aboue in the kyngdom. What lawe (saith p̄ kyng) shuld be executed vpon the quene Vasthi, because she dyd not accordyng to the worde of the kyng Ahasuerus, whych he cōmaunded by his chamberlaynes? And Memucan answered before the kyng and the princes: the quene Vasthi hath not onely done euell agaynst the kyng, but also agaynst all the princes and agaynst all the people p̄ are in all p̄ landes of kyng Ahasuerus: for this dede of the quene shall come abrode vnto all wemē, so p̄ they shall despyse their husbands before their eyes, and shal saie: the kyng Ahasuerus cōmaunded Vasthi p̄ quene to be brought in before hym, but she wold not come. And so shall the princelless in Persia & Media saie likewise vnto all the kynges princes, whē they heare of this dede of the quene, thus shall there aple to moch despytefulness & wroth. If it please the kyng therfore, let there go a commaundmēt from him, & let it be writte accordyng to the lawes of the Persians and Medians (and not to be transgressed) p̄ Vasthi come nomore before kyng Ahasuerus, & let p̄ kyng geue her kyngdome vnto another, that is better then she.

And when this commaundment of the kyng (which shalbe made) is published thorow out all his empire (whych is greate) all wemen shall hold their husbands in honoure both among great and small.

Thys

This pleased the kyng & the p̄ynces: and the kyng dyd accordyng to the word of Memucan. For he sent letters forth in to all the kynges lades, in to euery land, accordyng to the wytyng therof, & to euery people after their language, p̄ euery man shulde be lord in his awne house. And this caused he to be spoken after the language of his people.

The ii. Chapter.

(After the quene is put awaye, certen goodly young damoselles are searched out, & with ootherwyle called Esther, pleased the kyng, & is made quene. Harbona openeth vnto the kyng those that wolde be traye hym.)

After these actes, whē the displeasure of kyng Ahasuerus was now layed, he thought vpon Vasthi, & what she had done, & what was concluded agaynst her. Then sayd the kynges seruautes that ministred vnto him: Let there be saye young virgins sought for the kyng, and the kyng appointed certayne men in all the landes of his empyre, whō he charged p̄ they shuld byng together all the saye young virgins vnto Susan the head cite, to the wemēs buylding, vnder the hand of Hagei the kynges chamberlayne, that kepte the wemen, to geue them their apparell (other kynges necessary to be had.) And that the damsell whych pleased the kyng shuld be quene in Vasthis steade. And this pleased the kyng, and he dyd so.

In the cyte of Susan there was a Jewe, whose name was Hardocheus, the sonne of Jair, the sonne of Simeci, the sonne of Cisai mā of Temini, which was caried awaye fro Jerusalem, & whā Ichonia the kyng of Iuda was led awaye, (whom Nabuchodonosor the kyng of Babilon caried thence) & he nozibed hadassa (that is Esther) his vncles daughter: for she had nether father nor mother, and she was a saye & beutyfull dāsell: whō Hardocheus (whē her father & mother was deed) receaued for his awne daughter.

So it fortunēd that when the kynges commaundmēt & cōmission was published, and many damosels were brought together in the cite of Susan vnder the hande of Hagei. Esther was brought also vnto the kynges house vnder the hand of Hagei the keeper of the wemen, & the damsell pleased him, and she founde fauoure in his syght. And he caused ornamente to be geuen her & such thynges as belonged to her, and appoynted her seuen colye damsels out of the kynges house, & fauoured both her and her gentyl wemen singularly in the house of the wemen. But Esther shewed not her people & her kyndred: for Hardocheus had charged her, that she shuld not tellit. And Hardocheus walked euery daye before the court of the wemens house, that he myght knowe howe Esther dyd, and what shulde become of her.

And when the appoynted tyme of euery damsell came, that she shuld go into p̄ kyng Ahasuerus, after that she had bene twelue monethes in the deckyng of the wemen (for their deckyng must haue so moch tyme, namely syxe monethes with Salme & Myrr, & syxe monethes with good spices, so were the wemen beutyfyed) then went there one damosell vnto the kyng, & ad whatsoener she requyred, & so that it were comely, that must be geuen her to go wyth her out of the wemens buylding vnto p̄ kynges palace. In the deckyng she went, and in the morow agayne into the seconde house of the wemen abyding vnder the hand of Saasgas the kynges chamberlayne, whych kepte the concubines. And she came in vnto the kyng nomore, excepte it pleased the kyng to haue her, and that he called her by name.

Now when the tyme came of Esther the daughter of Abihai the vncle of Hardocheus (whych had receaued her as hys awne daughter) that she shuld come into p̄ kyng, she despyed nothyng, but what Hagei the kynges chamberlayne the keeper of the wemen, sayde.

And Esther found fauoure in the syght of all them p̄ looked vpon her. And Esther was taken vnto kyng Ahasuerus into his house royall, in p̄ tenth moneth which is p̄ moneth Tebeth, in p̄ seuenthyeare of his raygne.

And the kyng loued Esther aboue all the wemen, & she found grace and fauoure in his syght before all the virgins: so that he set the crowne of the kyngdome vpon her head, and made her quene in steade of Vasthi. And the kyng made a great feast vnto all his princes and seruautes, which feast was because of Esther) & caused p̄ landes to be in quyernes, & gaue giftes, as became p̄ royaltie of a kig.

And when the virgins were gathered together the seconde tyme, Hardocheus sat in the kynges gate. And as yet had not Esther shewed her kyndred and her people, accordyng as Hardocheus had bydden her: for Esther dyd after the worde of Hardocheus, lyke as yf she had bene yet vnder hys gouernance. At the same tyme, whyle Hardocheus sat in the kynges gate, two of the kynges chamberlaynes Bizthan and Theres which kepte the doze, were wroth, & sought to laye their handes on p̄ kyng Ahasuerus: wherof also Hardocheus gat knowledge, & and tolde it vnto quene Esther, & Esther certified the kyng therof in Hardocheus name. And when inquisition was made, it was founde so. And they were both hanged on tre: and it was written in the Chronycles before the kyng.

The iii. Chapter.

(Haman the sonne of Haman, after he was created obayned of the kyng that all the Jewes shuld be put to death, & cause Hardocheus had not done hym wrong, as other had.)

After these actes dyd y^e kyng Ahasuerus promote Haman the sonne of Amadatha y^e Agagite, & set him hye, & set hys seat about all y^e princes that he had with him. And all the kynges seruautes that were in the kynges gate, bowed their knees, and worshipped Haman: for the kyng had so commaunded concerning him. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruautes whych were in the kynges gate, sayde vnto Mardocheus: why transgresses thou the kynges commaundment? And whē they spake thus dayly vnto him, he folowed them not, and they tolde Haman, that they myght se how Mardocheus matters wolde endure: for he had told them, that he was a Jewe. And when Haman sawe, that Mardocheus bowed not the knee vnto him, nor worshipped him, he was full of indignacion, and thought it to lptell to laye handes only on Mardocheus: for they had shewed him y^e naciō of Mardocheus, wherfore he sought to destroye all the Jewes, that were thozow out the whole empyre of Ahasuerus, and that were of the nation of Mardocheus.

In the fyrst moneth (that is the moneth Nisan) in the twelue the yere of kyng Ahasuerus they cast whur (that is a loit) before Haman from daye to daye, and from moneth to moneth, to the twelue the moneth that is the moneth Adar. And Haman sayde vnto kyng Ahasuerus: There is here a people scattered abroad and dispersed among all people in all the landes of thyne empyre, & they haue their lawes contrary from all people, & do not after the kynges lawes, nether is it the kynges profet to suffre them after thyne maner. If it please the kyng, let it be wyrtten, that they maye be destroyed, & so wyll I weye downe ten thousand talentes of syluer, by the handes of y^e workmen, to be brought into the kynges treasure. And the kyng toke his rynge from his hand, & gaue it vnto Haman the sonne of Amadatha th^e Agagite the Jewes enemye. And the kyng sayde vnto Haman: Let the syluer be geuen the, and do with that people as it pleaseth the.

Then were the kynges scribes called on y^e thirtieth daye of y^e fyrst moneth (that is Nisan) and there was wyrtten (according as Haman commaunded) vnto all the kynges officers & to the captaynes that were in all the landes, and to the rulers of euery people in the countreyes on euery syde, accordyng to the wyrtting of euery naciō, and after their language, in the name of kyng Ahasuerus was it wyrtten and sealed with the kynges rynge. And the wyrttynges were sent by postes into all the kynges landes, to rote out, to kyll, and to destroye all Jewes, both yong & olde, chyldren & women in one daye (name-

ly vpon the thirtieth daye of the twelue the moneth, whych is the moneth Adar) & to spoyle their goodes.

This was the summe of the wyrttyng, & there shulde be a commaundment geuen in all landes, and published vnto all people, that they shulde be ready agaynst the same daye. And the postes went in all y^e hast, accordyng to the kynges commaundment. And in Susan the chefe cytie was the commaundment deuised. And y^e kyng & Haman sate & dracke: whan in the meane tyme the cytie of Susan was disquieted.

The. iij. Chapter.

Mardocheus geueth the quene knowledge of the cruell decree of the kyng agaynst the Jewes.



When Mardocheus perceaued all y^e was done, he rente his clothes and put on sack cloth, with ashes, and wet out into the myddes of the cytie, and cryed loud and lamentably, & came before the kynges gate: but he myght not entre within y^e kynges gate, because he had sack cloth on. And in all lades, countrees, & places, as farre as the kynges worde and commaundment extended, there was greete lamentacion among the Jewes, fasting, weping, and mourning, and many laye in sack clothes & in ashes. So Esthers damosels and her chamberlaynes, came & told it her. Then was the quene exceedingly astonied. And she sent raymes, that Mardocheus shulde put on, & laye the sack cloth from him. But Mardocheus wold not take them. Then called Esther hathath one of the kynges chamberlaynes (whych stode before her) and gaue him a commaundment vnto Mardocheus, y^e he might knowe what it were, wherfore he dyd so. So hathath wet forth to Mardocheus vnto the strete of y^e cytie, whych was before the kynges gate.

And Mardocheus tolde him of all y^e had happened vnto him, & of the summe of syluer y^e Haman had promised to weye downe into y^e kynges treasury, because of y^e Jewes y^e he wolde destroye the (& he gaue hym the coppe of the kynges commaundment, that was deuised at Susan, to destroye the, that he might shewe it vnto Esther) & to speake to her, and charge her, that she shuld go in to the kyng, and make her prayer and supplicacion vnto him for her people.

And whē hathath came in, he told Esther the wordes of Mardocheus. And agayne, Esther spake vnto hathath, & commaunded him to saye vnto Mardocheus: all the kynges seruautes, & the people in the landes of the kyng, knowe that whosoever commeth within the court vnto the kyng, whether it be man or woman, whych is not called, y^e commaundment is, y^e the same shall dye, excepte th^e

the kyng holde out the golden scepter vnto him (in token of graciouslynes) for then he shall lyue. As for me, I haue not bene called to come into the kyng now this thyrtye dayes.

And they certified Mardocheus of Esthers wordes, & Mardocheus had saye agayne vnto Esther, thynke not to save thyne awne lyfe, while thou art in y^e kynges house, before all Jewes: for yf y^e holdest thy peace at this tyme, the shall the Jewes haue helpe and deliuerance out of another place, & thou & thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdom, for this causes sake? Esther had the gene Mardocheus this answer: So thou thy waye, & gether together all the Jewes that are found at Susan, and fast ye for me, that ye eat not and drynke not in thre dayes, nether daye nor nyght. I and my damosels will fast lyke wise, and so will I go into the kyng, which thing yet, is contrary to the commaundment: and yf I perithe, I perithe. So Mardocheus went his waye, & dyd all that Esther had commaunded him.

The. v. Chapter.

Esther entreteth vnto the kyng and vnderth hym and Haman to a feast. Haman prepareth a gal- loue for Mardocheus.

Ad on the thyrtye daye it fortuned, that Esther put on her royall appa- rel, & stode in the court of the kynges palace within, ouer agaynst y^e kynges house. And the kyng sate vpon his royall seate in the kynges palace ouer agaynst the gate of the house. And when the kyng sawe Esther the quene standyng in the court, she found grace in hys syght. And the kyng helde out the golden scepter that was in his hande toward Esther. So Esther stepte forth, and touched the toppe of the scepter. Then sayde the kyng vnto her: What wilt thou quene Esther? and what requyrest thou? aske euen the halfe of the empyre, and it shall be geuen the. And Esther answered. If it please the kyng, let the kyng & Haman come this daye vnto the bancket, that I haue prepared for hym. And the kyng sayde: cause Haman to make hast, that he maye do as Esther hath sayde.

So the kyng & Haman came to the ban- ket y^e Esther had prepared, & the kyng sayde vnto Esther at the bancket of wyne: what is thy peticion that it maye be geuen the. And what requyrest thou? If it be euen the halfe of the empyre, it shall be done.

Then answered Esther, and sayd, my pe- ticion and desyre is, yf I haue founde grace in the syght of the kyng, and yf it please the kyng, to geue me my peticiō, & to fulfill my request, then let the kyng & Haman come to the bancket y^e I shall prepare for th^e m, and so will I do tomorrow, as the kyng hath sayde.

Then went Haman forth the same daye

ioyfull and mery in his mynde. And whē the same Haman sawe Mardocheus in y^e kynges gate, y^e he stode not by & kneeled before hym, he was full of indignacion at Mardocheus. Neuertheles, Haman refrayned him selfe: & whē he came home, he sent, and called for his frendes, & zares his wyfe, and Haman tolde them of the glozy of his ryches, and the mul- titude of his childezen, & all together howe y^e kyng had promoted him so greatly, & howe that he had set him aboue the princes & ser- uautes of the kyng. Haman sayd moreover: See & Esther y^e quene dyd let no man come in with the kyng vnto the bancket that she had prepared, excepte me, & tomorrow am I bid- den vnto her also with the kyng. But in all this am I not satisfied, as longe as I se Mar- docheus the Jewe lpyttinge at the kynges gate. Then sayd zares hys wyfe and all hys frendes vnto him: Let them make a galowse of fyfte cubites hye, and tomorrow scake thou vnto y^e kyng, that Mardocheus maye be hanged thereon, & go thou in meryly with the kyng vnto the bancket. And Haman was wel content with all, & caused the galow- ses to be made.

The. vi. Chapter.

The kyng turneth ouer the Chronicles & findeth the libere of Mardocheus, an then to the confu- sion of Haman, commaundeth Mardocheus to be had in honoure.

The same nyght could not the king slepe, and he commaunded to bring the Chronicles and storyes: whych when they were red before the kyng they happe- ned on the place where it was wyrtten, howe Mardocheus had told that Bigthana and Theres y^e kynges two chamberlaynes (whych kept the thre holdes) sought, to laye handes on kyng Ahasuerus. And the kyng sayd: what worshyppe & good haue we done to Mardocheus therfor? Then sayde the kynges seruautes that mynistred vnto hym: There is nothyng at all done for hym. And the kyng sayde: Who is in the court? (for Haman was gone into the court wythout before y^e kynges house, that he myght speake vnto the kyng to hange Mardocheus on y^e tre (that he had prepared for hym.)) And the kynges seruautes sayde vnto hym: beholde, Haman standeth without in the court. And y^e kyng sayd: let him come in. And when Haman came in, the kyng sayd vnto hym: what shall be done vnto the man, whom the y^e kynge volder sayne bringe vnto worshyp- per Haman thought in his heart: Whom desyreth the kyng to bring vnto worshyppe more then me? And Haman answered the kyng: Let the man who the kyng pleaseth to bring vnto worshyppe, be brought hyther, that he maye be arayed with the royall garmentes whych the kyng vseth to weare: & the horse y^e the kyng rydeth vpon, and that the crowne

royall maye be set vpon his heed. And let this rayment and horse be deliuered vnder the hand of one of the kynges princes, that they maye araye the man withall (whō the kyng is disposed to byng to honoure) & cary hym vpon the horse thowow the strete of the cytie, & do proclayme before him: thus shalt it be done to the man, whom the kyng please to byng to honoure.

And the kyng sayde: make hast, and take as thou hast sayde, the rayment & the horse: and do euē so vnto Mardocheus the Jewe. & syteth before the kynges gate, & let nothing fayle of all that thou hast spoken. Then toke Haman the rayment & the horse, and arayed Mardocheus, & brought him on horsebacke thowow the strete of the cytie, and proclaymed before him: Euen thus shall it be done vnto the man whō the kyng is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Haman gat hym home in all his hast mournynge bare headed, & tolde zares his wyfe and all his frendes, euery thing that had happened him. Then sayd his wyfe men and zares his wyfe vnto him: It ys be Mardocheus, of the seide of the Jewes, before whō thou hast begonne to fall, thou shalt not preuaile agaynst hym, but shalt surely fall before him. And whyle they were yet talkynge with him, came the kynges chamberlaynes, & caused Haman to make hast, to come vnto the banquet that Esther had prepared.

The viij. Chapter.

¶ The queene vnder the kynge Haman agayne, and prayeth for her selfe and her people. She ariseth Haman, & he ys hanged on the gallows, wherby he had prepared for Mardocheus.

And the kyng and Haman came in to the banquet that queene Esther had prepared, and the kyng sayd vnto Esther on the seconde daye at the banquet of wyne: what is thy petition (queene Esther) that it maye be geuen thee? And what requyrest thou? See, aske euē half of the empyre, & it shall be done. And Esther the queene answered, & sayd: If I haue found grace in thy syght (O kyng) and yf it please the kyng, then graunt me my lyfe at my desyre and my people, for my petitions sake: for we are solde, & to my people, to be destroyed, to be slayne & to perishe. And wold God we were solde to be bondmen and bond women, then wold I hold my tounge: for the enemye poudreth not the kynges harme. The kyng Mardocheus answered, and sayde vnto queene Esther: who is he? And where is he, & barre presume in his mynde, to do after his maner? And Esther sayd: the enemye and aduersary is this wicked Haman.

Haman, was exceedingly afrayed before the kyng and the queene. And the kyng arose from the banquet and from the wyne in his displeasure, & went into the palace garden.

And Haman stode by, & besought queene Esther for his lyfe: for he sawe, that there was a mischefe prepared for him of the kyng all ready.

And when the kyng came agayne out of the palace garden into the place where they dranke wyne, Haman had layed hym vpon his bed, & Esther sat vpon. Then sayd the kyng: wyl he force the queene also before me in the house? As sone as that worde went out of the kynges mouth, & they couered Hamans face. And Harbaila one of the chamberlaynes that stode before the kyng, sayde: Beholde, there standeth a galowes in Hamans house fyftie cubytes hie, wherby he had made for Mardocheus, that spake good for the kyng. The kyng sayde: hang him thereon. So they hanged Haman on the galowes, that he had made for Mardocheus. Then was the kynges wyath pacified.

The viij. Chapter.

¶ After the death of Haman to Mardocheus created, and then are there comfortable letters sent vnto the Jewes.

The same daye vpon kyng Ahasuerus geue the house of Haman the Jewes enemye, vnto queene Esther. And Mardocheus came before the kyng: for Esther tolde, howe that he belonged vnto her. And the kyng put of his spynge rynge, wherby he had taken fro Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer his house of Haman. And Esther spake yet more before the kyng: & fell downe at his fete wepyng, & besought him, that he wold put awaye the wickednes of Haman the Agagite, and his deuyce that he had ymagined agaynst the Jewes. And the kyng (accordynge to the maner) helde out his golden scepter toward Esther. (wherby was declared a token of gracifullnes.) Then rose Esther, and stode before the kyng, and sayd: yf it please the kyng, & yf I haue found grace in thy syght, and yf it be acceptable before the kyng, then let it be wyttē, that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite, maye be called agayne: wherby letters he wrote, to destroye the Jewes, which are in all the kynges landes. For how can I suffice and se the euell, that shall happen vnto my people? Or how can I loke vpon the destruction of my kynred?

And the kyng Ahasuerus sayd vnto queene Esther, & to Mardocheus the Jewe: Behold, I haue geuen Esther his house of Haman, whō they haue hanged vpon a tre, because he layed hand vpon the Jewes. Wyte ye also for the Jewes, as it lyketh you in the kynges name, & seale it with the kynges rynge (for the wytynges that were wyttē in the kynges name, and seale with the kynges rynge, durst no man dylatull.) Then were the kynges scribes called at the same tyme, euē in the thirde moneth

moneth, that is the moneth * Sivan, on the thye and twentye dape.

And it was wyttē (accordynge to all as Mardocheus commaunded) vnto the Jewes, and to the princes, to the debites and captaynes in the landes which are fro India vntill Ethiopia, namely an hundred and seuen and twentye landes, vnto euery one accordynge to the wyting therof, & vnto euery people after theyr speche, & to the Jewes accordynge to theyr wytyng and language.

And he wrote in the kynges name, and sealed it with the kynges ringe. And by postes that rode vpon horses, and swyfte pong Mules, sent he the wytynges, wher in the kyng graunted the Jewes (in what cyties soeuer they were) to gather them selues together, and to stande for their lyfe, and for to rote out, to slaye, & to destroye all the power of the people and land that wold trouble the. with chyldren and wemen, and to spoyle their good vpon one daye in all the landes of kyng Ahasuerus, namely vpon the thyrtyeth dape of the twelue moneth, which is the moneth * Adar.

The some of the wytyng was, howe there shulde be a commaundment geuen in all landes and published among all people, and that the Jewes shulde be ready agaynst that daye, and to auenge them selues on their enemyes. And so the postes that rode vpon the swift horses and Mules, made hast with all speede, to execute the kynges worde: & the commaundment was deuised in Susan the cytie.

And Mardocheus went out (from the palace and) from the kyng, in royall apparell of yelow and whyte, and with a great crowne of golde, beynge arayed with a garmēt of sylke and purple, and the cytie of Susan reioysed and was glad: and vnto the Jewes there was come (a new) lyght and gladnesse, ioye and worshippe. In all landes & cyties, into what places soeuer the kynges worde & commaundment reached, there was ioye & myght, prosperite & good dayes among the Jewes: in somoch, that many of the people in the lande became of the Jewes belefe, and the feare of the Jewes came vpon them.

The ix. Chapter.

¶ At the commaundment of the kyng, the Jewes put their aduersaries to death. The sonnes of Haman are hanged. The Jewes kept a feast dape in remembrance of their deliuerance.

In the twelue moneth, that is the moneth Adar, vpon the thirteenth dape of the same, whan the kynges word and commaundment shulde be done, euen vpon the same daye that the enemyes shulde haue destroyed the Jewes to haue oppressed the, it turned contrary wyse, euen that the Jewes shulde slayne their enemyes. For then ga-

thered the Jewes together in their cyties wythin all the landes of kyng Ahasuerus, to laye hand on such as wolde do them euell, and no man coulde withstand them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes & debites, & officers of the kyng, promoted the Jewes, for the feare of Mardocheus came vpon the. For Mardocheus was greute in the kynges house, and the repute of him was noysed in all landes, how he increased and grewe.

Thus the Jewes smote all theyr enemyes with a sore slaughter, and slawe & destroyed, and vpon after their wyll vnto suche as were their aduersaries. And at Susan the cytie slew the Jewes, and destroyed fyue hundred men: & slawe Pharasandatta, Dalphon, Aspatha, Phozatha, Adalia, Aridatha, Pharmastha, Arilai, Aridai, & Clazatha, the ten sonnes of Haman the sonne of Hamadatha the enemye of the Jewes: but on his goodes they layed no handes. At the same tyme was the kyng certified of the nobre of those that were slayne in the cytie of Susan. And the kyng sayde vnto queene Esther. The Jewes haue slayne & destroyed fyue hundred men in the cytie of Susan, & the ten sonnes of Haman. What haue they done thynkest thou in the other landes of the kyng? And what is thy petition, that it maye be geuen thee or what requyrest thou more to be done? Esther answered: If it please the kyng, let him suffice the Jewes tomorrow also to do accordynge vnto this dayes commaundment, that they maye hang Hamans ten sonnes vpon the tre. And the kyng charged to do so, & the commaundment was deuised at Susan, & they hanged Hamans ten sonnes. For the Jewes that were in Susan gathered the felues together, vpon the fourteenth dape of the moneth Adar, & slew thre hundred men at Susan, but on their goodes they layed no handes.

As for the other Jewes that were in the kynges landes, they came together, & stode for their lyues, & they myght haue rest from their enemyes: & slew of their enemyes fyue and seuentye thousand, howbeit, they layed no handes on their goodes. This they dyd on the thirteenth dape of the moneth Adar, and on the fourteenth dape of the same moneth rested they, which dape they helde to feastinge & gladnesse. But the Jewes that were at Susan, came together both on the thirteenth dape and on the fourteenth, and on the fyfteenth dape with feastinge and gladnes. And therefore the Jewes that dwelt in villages and vnwalled townes, helde the fourteenth dape of the moneth Adar, with gladnes and feastinge, and kepte holy dape, and euery one sent gyftes vnto another.

And Mardocheus wrote these actes, and sent the

sent the writynges vnto all the Jewes that were in all the landes of kynge Abasuerus, both nye & farre that they shuld make a law among them selues & holde the fourtenth & fifteenth daye of the moneth Adar, as p dayes wherein the Jewes came to rest fro their enemyes, and as a moneth wherein their payne was turned to ioye, & their sorowe into a holy daye, & that in those dayes they shuld make feastes and gladnes, & one to lende gyftes vnto another, & to distribute vnto the poore.

And the Jewes were content with it & they had begonne to do, and p Bardocheus wrote vnto them: how that Haman the sonne of Hamadatha all the Jewes enemy, had deuised against p Jewes, how he might destroye the ad caused to cast Phur (that is a Lot) for to put them in feare, & to bringe the to naught: & how hester went, and spake to the kynge, & thow we letters his wicked denye (which he ymagined agaynst p Jewes) myght be turned vpo his awne heed, & how he & his sonnes were hanged on the tre. For the which cause they called this daye Phurim, because of the name of the lott, ad because of all the wordes of this writyng: & what they the felices had sene, & what had happened vnto the.

And the Jewes set it vp, and toke it vpo them and their seide, ad vpon all soch as toyne them selues vnto them, that they wolde not misse but obserue these two dayes yere-ly, accordyng as they were wyrtten and appoynted, how that these dayes are not to be forgotten, but to be kepte of childers childe among all kynredes in all lades and cyties. They are the dayes of Phurim, which are not to be ouerslypte among the Jewes, & the memoriall of them ought not to perishe fro their seide.

And quene Esther the daughter of Abihail and Bardocheus the Jew wrote w all auctorite (to confirme this seconde writyng of Phurim) and sent the letters vnto all the Jewes in the hundred & seuen and twenty landes of the empyre of Abasuerus, w freddy and faythfull wordes, to confirme these dayes of Phurim, in their tyme appoynted, accordyng as Bardocheus the Jew & Esther the quene had appoynted them. And they bound their soule and their seide to fasting, & prayer. And Esther stablished the wordes of these lottes, as it is written in the boke.

And the kynge Abasuerus layed tribute vpon the lande, and vpon the fles of the see. And all that he dyd by his power and auctorite, & the great worshippe of Bardocheus, which the kynge gaue him, be they not written in the Chronycles of the kynges of Media and Persia: For Bardocheus the Jewe was the seconde next vnto kynge Abasuerus and greate among the Jewes, and accepted among the multitude of his brethren, as one p

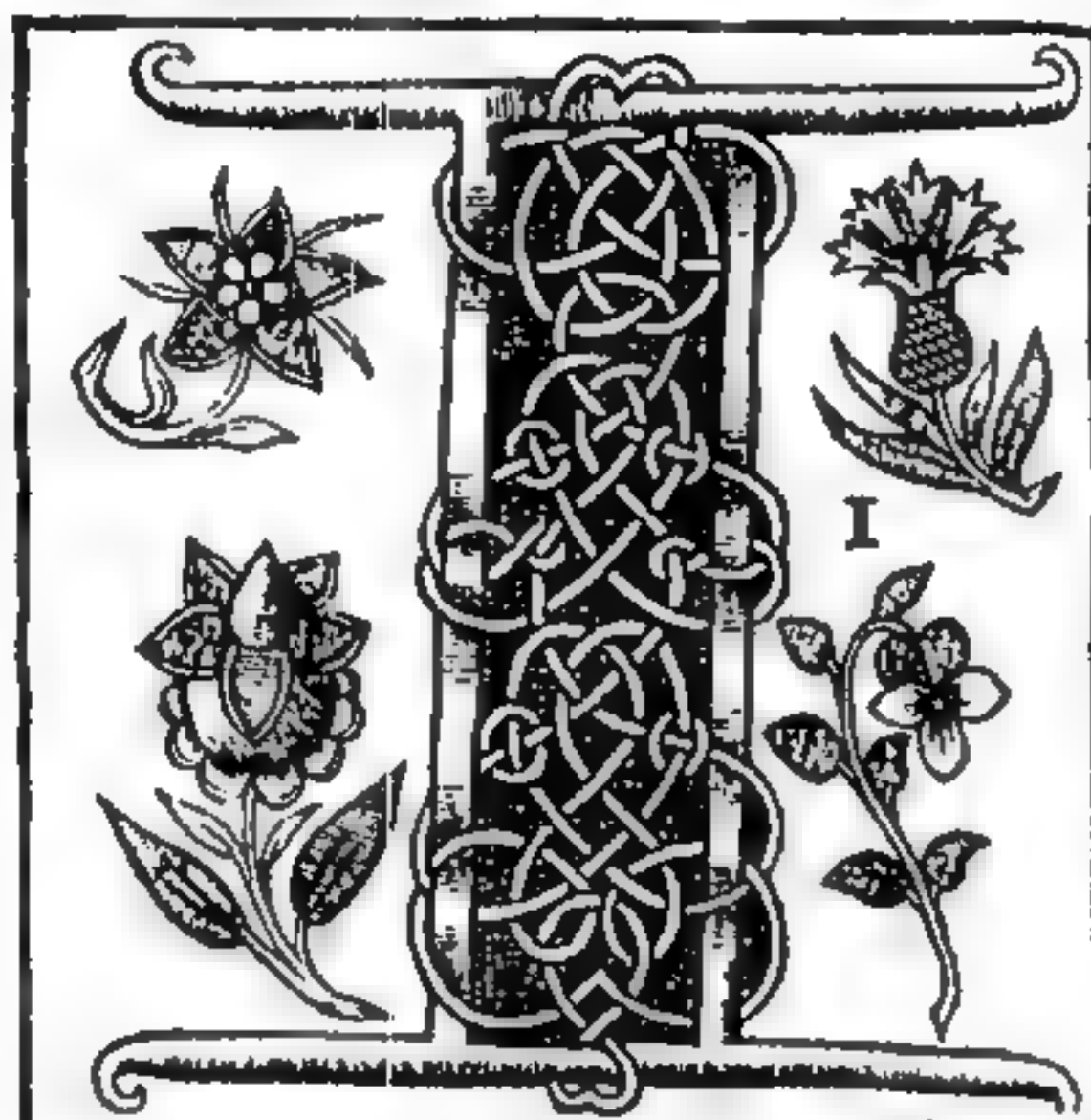
sekerth the welth of his people, and speaketh the best for all hys seide.

The ende of the boke of Esther.

The boke of Job.

The fyrst Chapter.

Job is plagued of God by the losse of hys goodes and chyldren.



In the lande of * thus there was a man whose name was Job: & the same was a perfect & iust mā, soch a one as feared God & eschued euell. And he had seue sonnes, & thre daughters * his substance also was seuen * shepe, & thre. * camels, v. C. pouck of oxen, & yue. C. the asses, and a very greate household: so that he was one of the most principall me amog all them of the east countre. And his sonnes wēt and made banquettes: one daye in one house, another daye in another, and sent for theyr thre sisters, to eat & drinke with the. And it fortunēd, that when they had passed ouer the tyme of their banquetting rounde aboute, Job sent for them, and sanctified them, and gat vp early, and offered for every one a byt offeringe. For Job sayde: lest peradventure my sonnes haue done some offence, & haue bene vnthankfull to God in their hertes. Thus did Job every daye. And vpon a daye * when the children of God cam & stode before the Lord, it fortunēd that Sathanca also among them. And the Lord sayde vnto Sathan. From whence comest thou? Sathan answered the Lord, and sayde: * I haue gone about the lande, and walcked thorow it.

And the Lord sayde vnto Sathan: hast p not considered my seruaunt Job, how p there is none lyke him in the land: a perfect & a iust man: soch a one as feareth God. Ad exchueh euell? Sathan answered, and sayde vnto the Lord. Woth Job feare God for naught? hast thou not preferred him, & his house, and all p he hath on euery syde? Thou hast blessed the worckes

worckes of hys handes, and hys possession is encreased in the lade. But laye thyne had now vpon hym * (a lytle) and touch all that he hath, and he shal curse the to thy face. And the Lord sayde vnto Satan: lo, all that he hath, he in thy power: onely vpon hym selfe se that thou laye not thyne hande. And Satan went forth fro the presence of the Lord.

And vpo a certayn daye it fortunēd, that his sonnes and daughters were eatyng and drincking wyne in their eldest brothers house, and there came a messenger vnto Job, ad sayde: Whye the oxen were a plowynge, and the asses goynge in the pasture besyde them, the Sabees came in vpolently, and toke the awaye: yee, they haue slayne thy seruantes with the edge of the sword, and I onely rā- nemy waye, to tell the.

Whyle he was yet speakyng, there came another, and sayde: The fyre of God is fallē from heauen, and hath bzēt vp all thy shepe and seruantes, and consumed them: & I onely ranne my waye, to tell the. And whyle he was yet speakinge, there came another, and sayde: The Caldees made thre armyes, and fell in vpo the camels, and haue carped them awaye, yee, and slayne thy seruantes with the swerde: and I onely am gotten awaye, to tell the. And whyle he was yet speakyng, there came another, and sayde: Thy sonnes and thy daughters were eatyng and drincking wyne in theyr eldest brothers house, and beholde, there came a myghtye greate wynde out of the south, and smote the four corners of the house: which fell vpo thy chyldren, and they are deed, and I am gotten a waye alone to tell the.

Then Job stode vp, and rent his clothes, and haued hys heade, fell downe vpon the ground, worshipped, and sayd: * Naked came I out of my mothers wombe, and naked shall I turne thyther agayne. The Lord gaue, and the Lord hath taken awaye: * such as it hath pleased the Lord, so is it come to passe: blessed be the name of the Lord. * In all these thynges dyd Job not offende, ner murmured foolishly agaynst God.

The.ij. Chapter.

Job ys plagued with sore byles, and afterward ys comforted of hys wyfe, hys frendes, & hys compassion of hym.

And the children of God came and stode before the Lord, and Satan came also amonge them, and stode before the Lord. And the Lord sayde vnto Satan: From whence comest thou? Satan answered the Lord, and sayde: I haue gone about the lād, and walcked thorow it.

And the Lord sayde vnto Satan: hast p not considered my seruaunt Job: for there

is none lyke him in the land. For he is a perfect and iust man, soch a one as feareth God, and exchueh euell, & contynueh styll in hys godlynesse. And thou mouedest me agaynst him, & I shulde punysh him for naught. And Satan answered the Lord, & sayde: Shyn for sayne: yee, a man wyll geue all that euer he hath, for his lyfe. But laye thyne had now vpon him, and touch once his bone and flesh, and he shal curse the to thy face. And p Lord sayde vnto Satan: lo, there hast thou hym in thy power, but spare hys lyfe.

So went Satan forth from the presence of the Lord, and smote Job with maruelous soze byles, from the sole of hys fote vnto hys crowne: so that he sat vpon the ground in the ashes, and scraped of the scyth of hys sozes with a potsherde.

Then sayde hys wyfe vnto hym: * Dost thou contynue yet in thy perfectnesse: curse God & dye. But Job sayde vnto her: Thou speakest lyke a folysh woman. Shal we receaue prosperite at the hand of God, and not receaue aduersite? * In all these thynges, dyd not Job synne with his lypyes.

Now when Jobs frendes heard of all the trouble, that happened vnto hym, there came thre of them, euery one from hys awne place: namely, Eliphaz the Themanite, Bil- dad the Shuhite, & Zophar the Naamathite.

And they were agreed together to come, to shewe their compassion vpon him, and to comforte hym. So when they lyfte vp theyr eyes a farre of, they knewe him not.

Then they cryed, and wepte: & euery one of them rēte his clothes, and sprynckled dust vpon theyr heades in the ayre. They sat the downe by hym also vpon the grounde seuen dayes and seuen nyghtes. Nether was there any of them that spake one worde vnto hym: for they sawe, that hys payne was very greate.

The.iiij. Chapter.

The wordes of Job, wherein he declareth that hys present lyfe ys miserable, and that the deeth of the cyghewes ys ioyous and to be sumable.



After this opened Job his mouth, and cursed hys daye. And Job answered, and sayde: lost be that daye, wheri I was borne, and the nyght, in the which it was sayde: there is a man chyldre conceiued. The same daye be turned to darkenes, and not regarded of God from aboue, nether lett hym wyne vpon it with lyght, but lett it be stayned with darknesse, and the shadowe of deeth. Let the dynne clout e fall vpon it, and lett it be lapped in with sorowe on the daye tyme. Let the darcke storne ouercome that nyght, and lett it not be ioynd vnto the

the dayes of the yere, ner counted in the monethes. Desolate be that night, and without gladnesse, lett them that curse the daye, and that be ready to rayse vp mourning, geue it also their curse. Let the starres of that night be dymme thozow darcknesse of it. Let it loke for lyght, but lett it se none, neither the ryfynge vp of the fayre moynynge: because it shyt not vp the wombe that bare me. For then shulde these sorowes haue bene hpd fro myne eyes.

* Jer. x. d.

Alas, * why dyed I not in þ byrth? Why dyd not I perishe, as sone as I came oute of my mothers wombe? Why let they me bpo their knees? Why gaue they me suck with theyr byrthes? Then shulde I now haue lyen styll, I shulde haue slepte, and bene at reste, lyke as the kynges and lordes of the earthe, which haue bypdyed them selues special places. Or as the princes that haue had greete substance of golde, and theyr houses full of syluer. Or why was I not hpd, as a chyng bozne out of tyme, ether as ponce chyldren, which neuer sawe the light? There must the wycked ceasse from theyr tyzanne, and ther soch as are ouerlaboured be at reste: ther are those lett out fre, which haue bene in prison, so that they heare nomoze the voyce of the opprelloure. There are small & great, and the seruaunt is fre from hys master.

Wherfore is the lyght geuen to hym that is in mysery: and lyfe vnto them, that haue heuy hertes? Whych longe for death (and though it come not) wolde dygg it oute of hys places which also wolde be excedyng glad and reioyce, yf they coulde fynde theyr graue any where. That shuld be tope to that man whose waye is hpd, and God kepeth it backe from him. For my syghes come before I eate, and my roaynges fall out like the water. For the thyng that I feared, is come vpon me: and the thyng that I was afrayed of, is happened vnto me. Was I not happy? Had I not quyetnesse? Was I not in rest? And now cometh soch mysery vpo me.

The. iij. Chapter.

Job is reprehended of impacience and vnlyfpe, and of the presumption of hys awne ryghtewesnes.

And Eliphas the Themanyte answered, and sayde: Yf we begynne to commen with the, wylt thou be discontent? but who can withhold him selfe from speakinge? Behold, thou hast bene a chastener of many, and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But now that the plage is come vpon the, þ art greued: now þ it hath touched thy selfe, thou art saynt harted. * Is not this thy

feare, thy stedfastnesse, thy pacience, and the perfectnesse of thy wayes? Cōsydye (I praye the) whoeuer persyshed beyng an innocent? Or, whē were the godly destroyed? For (as I haue proued by experience) they þ plowe iniquyte, & some wretchednesse, reape the same. With the blast of God they perishe, and with the bryth of hys nastrels are they consumed awaye. The roayng of the lyon, and the voyce of the lyon, & the teeth of the lyons whelpes are pulled out. The lyon perissheth for lacke of praye, and the lyons whelpes are scatered abrode.

And vnto me came the worde secretly, & myne eare hath receaued a lytell therof. In the thoughtes and visyōs of the night (whē slepe cometh on men) feare came vpon me, and drede, which made all my bones to shake. The wynde passed by, before my presence, and made the heares of my flesh to stande vp. He stode there, and I knew not hys face, an ymage ther was before myne eyes, and in the stylnesse hearde I a voyce. * Shall man be more iust than God? Or shall a man be purer than hys maker? Beholde, he founde no treuth in hys seruantes, and in hys aungels ther was foly. How moche more in them that dwell in houses of claye, and whose foundacyon is but dust: which shalbe consumed as it were with a moth? They shalbe smitten from the moynynge vnto the euenyng: yee, they shal perishe for euer, whē no man thynketh theron. Is not their royaltie gone awaye with the: they shal dye trulye, and not in wylsome.

The. v. Chapter.

The ende of a tale. The ryghtewesnes of God, the Lord chasteneth hys, and deliuereth them agayne.



Iye (I praye the) yf happye there be any that wylt answer the, and loke thou vpon eny of the holy men. As for the foolyshe man, displeasure kylleth hym, and anger slayeth the ignoraunt.

* I haue sene my selfe, when the folyshe was depe roted, and sobenly. I cursed hys habitacyon. Hys chyldren were without prosperite, and they were slayne in the gate, and there was no man to deliuer the. * Hys harvest was eaten vp of the hungry, & the weapened man spoyled it, and the thurstye drake he vp theyr labour. It is not the earth that byngeth forth iniquyte, neither cometh sorowe out of the ground: but man is bozne vnto labour, lyke as the sparkes flye vp out of the hote coles.

But I wyl aske counsell at the Lorde, & wyl talke with God: which doth thynges, that are vnsearchable, and maruels without nombre. * He geueth rayne vpon þ erth, and poureth water vpon the stretes, to set vp them that be of lowe degree, & that those which

which are in heynesse may come to prosperite. He destroyeth the deuyces of the sotyll, so that their handes are not able to perfozme any stedfast thyng. * He compaseth the wyse in their awne craftynesse, and ouerthroweth the counsell of the wycked. In somoche that they runne into darcknes by fayre daye, and * grope aboute them at the none daye, lyke as in the nyght.

He shal deliuer the poze fro the sword, and from the threatenynge of the vngodly, and from the violence of the myghty. He is the hope of the poore, and the mouth of the wicked shalbe stopped.

Beholde, * happye is the man, whom God punissheth: therfore, refuse not thou the chastenynge of the almyghty. For though he make a wounde, he geueth a playster: though he smyte, hys hande maketh whole agayne.

He shal deliuer the in fyre troubles, and in the seuenth there shal no euell come to the. In hōger he shal saue the from death: and when it is warre, from the power of the sword.

Thou shalt be kept from the euell tonge, and when trouble cometh, thou shalt not ned to feare. In destruction and derth thou shalt be mery, and * shalt not be afrayed of beastes of the earth. For þ stones of the lande shalbe confederate with the, & the beastes of the felde shal geue the peace.

And thou shalt knowe that thy dwellyng place shalbe in rest: and thou shalt go and beholde thy habitacyon, and shalt not synne. Thou shalt se also, yf thy seide shal encrease, and that thy posterite shalbe as the grashe vpon the earth. Thou shalt come also to thy graue in a fayre age, lyke as when they take vp a cozne these in due season. Lo, thys we oure selues haue proued by experience, and even thus it is. Werken thou to it also, that thou mayest take hede to thy selfe.

The. vi. Chapter.

Job answered, that hys payne is more greuous than hys faulte, yet notwithstandinge he deliureth thetyn.

I answered also, & sayde: That the displeasure which I haue were truly weped, and my punishment layed in the balauces together: for now is it heuier then the sande of the see. And thys is the cause, that my wordes are so sorowfull.

For the arrowes of the almyghty are roūd about me, whose indygnacyon hath drōncke vp my sprete, and the terrible feares of God are sett agaynst me. * With the wyde alle roare whē he hath grasse? Or cryeth the ore, when he hath foder ynough? What which is vnlaury, shal it be eaten without falte, or is there any taste in the whyte of an egge?

The thynges that some tyme I myght not awaye withall, are now my meate for very sorowe. * That I myght haue my desyre: and that God wolde graunte me the thyng that I longe for. * That God wold begynne and smyte me: that he wolde let hys hande go, and take me cleane awaye. Then shulde I haue some comforte: yee, I wolde desyre hym in my payne, that he shulde not spare, for I wyl not be agaynst the wordes of the holy one.

For what power haue I to endure? And what is myne ende, that my soule myght be pacient? Is my strength the strength of stones? Or, is my flesh made of brasse? Is it not so þ there is in me no helpe: and that my substance is taken from me. He that is in tribulacyon ought to be comforted of hys neyghbour: but the feare of the Lord is cleane awaye. Myne awne brythreu passe ouer by me as the water brooke, and as the ryure of water, do hastily go awaye. But they that feare the hore frost, the snowe shal fall vpon them.

When they tyme cometh, they shalbe destroyed and perishe: when they be sett on fyre, they shalbe remoued out of theyr place, for þ pathe that they go in, are croked: they haue after vayne thynges, and shal perishe. They turne them to the pathe of Cheman, and to the wayes of Saba, wherin they haue put their trust. Confounded are they that put eny confydence in them. For whan they come to obtayne the thynges that they loke for, they are brought to confusyon.

Even so are ye also come vnto me: but now that ye se my mysery, ye are afrayed. Wyd I desyre you, to byng vnto me, or to geue me eny of poure substance? To deliuer me from the enemyes hande, or to saue me from the hande of tyrauntes? Teache me, and I wyl holde my tonge: and whan I do recce, shewe me wherin. How stedfast are the wordes of treuth? And which of you can rebuke and reprove them? Do ye take deliberacyō to check mens sayynges, and iudge a poze worde spoken in vayne? Ye fall vpon the fatherles and go about to ouerthrowe your awne frende. And therfore be content, and loke now vpon me, and I wyl not lye before your face. Turne (I praye you) be indifferent iudges, turne agayne, and ye shal se myne vngyltynesse: whether there be eny vnryghteousnesse in my tonge, or vayne wordes in my mouth.

The. vii. Chapter.

Job sheweth that thys lyfe is but a bataylle of warre.



Ith man any certayn tyme bpo earthe? * Are not hys dayes also lyke þ dayes of an hyed seruaunt? For lyke as a bonde seruaunt despyeth the shadowe, and as an

* Job. cxiij. d.

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hyselpnge wolde fayne haue an ende of hys woꝝke. ^{Gen. xxiij. 8} Ene so haue I laboure d whole mo-
nerbes longe (but in vayne) and many a ca-
refull night haue I tolde. * When I laye me
downe to slepe, I saye: ^{Job. xxiij. 8} When shall I rise?
Agayne, I longe soze for the nyght. And in
the meane tyme am I full of soꝝwes vn-
till the twylyght. My flesch is clothed with
wormes and dust of the earth: my skynne is
withered, and become hoꝝeple, * my dayes
passe ouer moze spedely, then a weener can
weene out his webbe: and are gone oꝝ I am
aware. ^{Job. xxiij. 8} Remembre, that my lyfe is but a
wynde, and that myne eye shall nomoze se
pleasures therof, yee, & that none other mens
eye shall se me any moze. ^{Job. xxiij. 8} For yf thou fasten
thyne eye vpon me, I come to naught. The
cloude is consumed and vanysht awaye,
euen so he that goeth downe to the graue,
shall come nomoze vp, ner turne agayne
into hys house nether shall hys place knowe
hym any moze.

^{Job. xxiij. 8} Therefore, I will not spare my mouth, but
wyl speake in the trouble of my sprete, and
make in the bytternesse of my mynde. Am I
a see oꝝ a whalpy, that thou kepest me so in
pylon? When I saye: my bedd shall com-
foꝝte me. I shall haue some refrechynge by
talking to my selfe vpon my couche. * Then
troublest thou me with dreames, ad makest
me so afrayed thozow visions, that my sou-
le wissheth rather to perishe and dye, then my
bones to remayne.

^{Job. xxiij. 8} I can se no remedy, I shall lye nomoze:
O spare me then, for my dayes are but vayne.
What is man, that thou hast hym in soch
reputacyon, & settest somoch by hym? Thou
visytest hym early, and eury daye, sodenly
doest thou * tye hym.

^{Job. xxiij. 8} Why goest thou not from me, ner lettest me
alone, so longe tyll I maye swallow do-
wne my spete? I haue offended, and what
shall I do vnto the, O thou preseruer of me?
Why hast thou made me to stande in thy waie,
and am so heuy a burden vnto my selfe? Why
doest thou not forgie me my synne? Where-
foze takest thou not awaye my wyckednes?
Beholde, now must I slepe in the dust, ad yf
thou sekest me to moꝝow in the moꝝnyng, I
shall be gone.

The. viij Chapter.

^{Job. xxiij. 8} Job is reprehended and noted to haue deserued
hys payne. A description of poyntes.

^{Job. xxiij. 8} When answered Baldad the Shubite,
and sayde: how longe wilt thou
talke of soch thynges? how longe
shall thy mouth speake so proude
woꝝdes? Doth God peruerre the
thyng that is lauffull? O doth the almygh-
tye destroye the thyng that is ryght? For

seyng that thy sonnes synned agaynst hym,
dyd not he punyssh them for they wycked-
nesse? If thou woldest now refoꝝt vnto God
by tymes, and make thyne humble prayer
to the almyghty: yf thou woldest lye a pu-
re and a godly lyfe: shulde he not awake vpon
the immediatly, and geue the, the bew-
tye of ryghte wylles agayne? In so moche,
that where in science thou haddest lytle afo-
re, thou shuldest now haue greate aboun-
dauce. Enquere (I praye the) of them that
haue bene befoze the, * and search diligently
amonge they fathers. For we are but of
yesterdaye, and consydre not, * oure dayes
vpon earth are but a very shadowe. Shall
not they thewe the, and tell the, yee, ad glad-
ly confesse the same?

^{Job. xxiij. 8} Maye a rylthe be grene without moyst-
nesse? O maye the grasle growe without
water? No: but (oꝝ euer it be shot forth, & oꝝ
euer it be gathered) it withered, befoze any
other herbe. Euen so goeth it with all them,
that forget God: and euen thus also shall the
pocrites hope come to naught. Hys confy-
dence shall be destroyed, and hys trust shall be
aspiders webbe. He shall leane vpon his hou-
se, but it shall not stande: he shall holde hym
fast by it, yet shall it not endure. It is eue as
a grene tree befoze the sonne, & shotteth forth
the bꝛanches in hys garden. It taketh ma-
ny rotes by a well syde, in so moche that it is
lyke an house of stones.

^{Job. xxiij. 8} But yf it be taken out of hys place, eury
man denyet it, sayenge: I knowe the not.
Lo, thus is it with him, that reioysseth in hys
awne doynges: and as for other, they growe
out of the earth.

^{Job. xxiij. 8} Behold, God will not cast awaye a ver-
tuous man, nether wyl he helpe the vngod-
ly. Thy mouth shall be fylled with laughing,
and thy lippes with gladnesse. They also y
hate the, shall be confounded, and the dwel-
linge of the vngodly shall come to naught.

The. ix Chapter.

^{Job. xxiij. 8} Job declareth the benefytes of God, and that
manes ryghte wylles is nothyng.



^{Job. xxiij. 8} When answered, & sayde: I know
it is so of a treuthe: For how
maye a man (compared vnto
God) * be iustified? If he will
argue with him, he shall not be
able to answer hym vnto one
amonge a thousande. Concernynge soch as
be wyle of herte, oꝝ myghtye in strength,
who euer prospered, that toke part agaynst
hym? He translateth the mountaynes, oꝝ
euer they be aware. It is he that ouerthro-
weth them in hys wyath. He remoueth
the earthe out of her place, that the py-
lers therof shake with all. He commaun-
deth the sonne, and it riseth not: he closeth vpon
the

the starres, as it were vnder a sygnett. He
him self alone spredeth out the heauens, and
goeth vpon the waues of the see. He maketh
the waynes of heauen * the Orion * the
seuen starres, and the secrete places of the
south. He doth greate thynges, soch as are
vnsarcheable, yee, and wonders withoute
nombe.

^{Job. xxiij. 8} Lo, whan he goeth ouer by me, I shall
not se hym. And whan he departeth, by me,
I shall not loke vpon hym. I shall not per-
ceiue hym. If he be hasty to take any thyng
awaye, who wyl make him refoꝝt agay-
ne? O who wyl saye vnto hym * what do-
est thou? He is God, whose wyath no man
maye withstande: but the proudest of all must
stoupe vnder hym. How shulde I then an-
swere hym? O what woꝝdes shulde I syn-
de oute agaynst hym? Yee, though I were
ryghteous, yet myght I not geue hym one
woꝝde agayne, but inckely submytte my selfe
to hym as my iudge. Yf I had called vpon
hym, and he had answered me: yet wold
I not beleue, that he herd my voyce: he trou-
bleth me so with the tempest, and wounderth
me out of measure without a cause. He wyl
not lett my spete be in rest, but fylleth me w
bytternesse.

^{Job. xxiij. 8} If men wyl speake of strength, lo, he is
stronger: yf men wyl speake of ryghteous-
nes, who darre be my recorde. If I wyl in-
styte my selfe, & my awne mouth shall
condempne me: yf I wyl put forth my selfe
for a perfecte man, he shall proue me a wy-
cked doer. For though I be an innocent, and
my conscience cleare, yet am I weery of my
lyfe.

^{Job. xxiij. 8} One thyng it is and therfoze I saye. He
destroyeth both the righteous and vngodly.
And though he slaye sodenly with the scour-
ge, yet wyl he laugh at the punysshment of
the innocent. As for the woꝝde, it is geuen
ouer into the hand of the wicked, and he shal
couer the faces of the iudges therof. Is it not
so: where is there any, but he is soch one?

^{Job. xxiij. 8} * My dayes are moze wyfte then a run-
ner: they are gone & haue sene no good thing.
They are passed awaye, as the shypes that
be good vnder sayle, and as the aegle y flieth
to the praye. When I am purposed to forget
my complayning, to leaue of from my wyath,
and to comforte my selfe, then am I afrayed
of all my soꝝwes, for I knowe, that thou
wylt not iudge me innocent. If I be then a
wicked doer, why laboure I in vayne? If I
washe my selfe with snowe water, and ma-
ke myne hades neuer so cleane, * at the wel,
yet shalt thou dyppe me in the myce: and
myne awne clothes shall defyle me. For
he that I must geue answer vnto, ad with
whom I go to lawe, is not a man. I am.
Nether is there any dayesman to laye hys

hande betwene vs. Lett hym take hys rod a
waie from me, yee, lett him make me nomoze
afrayed of him, and then shall I answer h
without any feare. For as loze as it is thus,
I can make no answer.

The. x Chapter.

^{Job. xxiij. 8} Job is weery of hys lyfe, and setteth out his
traygylte befoze God. He despyeth the tyme to
repent. A description of death.

^{Job. xxiij. 8} I greue my soule to lye. I wyl
make my complaynte, and wyl
speake out of the very heuynesse of
my soule. I wyl saye vnto God:
Do not condempne me, but shewe me the
cause, wherfoze thou contendest so with me?
Thinkest thou it well done, to oppresse me,
to cast me of? beynge the woꝝkes of thy ha-
des) and to mainteyne the counsell of the vi-
godly? Hast thou fleshy eyes: oꝝ doest thou
loke as a man loketh? O are thy dayes as y
dayes of man, and thy yeares as mans ye-
res? that thou makest soch inquisicyon for my
wickednes, & searchest out my synne? where
as (not withstandinge) thou knowest that I
am no wycked person, and that * there is no
man able to deliuer me out of thyne hande.
* Thy hades haue made me, and fashion-
ed me all together roude aboute, wilt thou then
destroye me sodenly? Remembre (I beseeke
the) how that thou madest me of the mould
of y erth, & shalt brynge me into dust agayne.

^{Job. xxiij. 8} Hast thou not turned me, as it were in myck,
and turned me to cruddes lyke chese? Thou
hast couered me with skynne and fleshe, and
ioyned me together with bones and synno-
wes. Thou hast graunted my life, and done
me good: and the diligent hede that thou to-
kest vpon me, hath preserued my spete.

^{Job. xxiij. 8} Thou hast hyd these thynges in thyne
hert. I am sure, that thou remembrest thys
thyng. Yf I dyd synne, thou haddest an eye
vnto me, and shalt not declare me innocent
because of myne offence. Yf I haue done wic-
kedly, wo is me therfoze. Yf I haue done
ryghteously, yet darre I not lift vp my hede:
so full am I of confusyon, and se myne awne
misery.

^{Job. xxiij. 8} Thou hunttest me out (being in heuynes)
as it were a lyon, & troublest me out of mea-
sure. Thou byngest fresh wytnesse agaynst
me, and thy wyath increaseth thou vpon me,
very many are y plagis y I am in. * Where-
foze hast thou brought me oute of my mo-
thers wombe? O that I had perished, and
y no eye had sene me. Yf they had carped me
to my graue as lone as I was boꝝne, then
shuld I be now, as though I had neuer bene
I re not my dayes fewe? Lett hym then
leane of from me and let me alone, that I may
ease my selfe a lytle afoze I go thither, from
whence I shall not turne agayne: euen to the
lande

lande of darcknesse and shadowe of death: yet, into that darck cloudy land and deadly shadowe, where as is no ordre, but terrible feare as in the darcknesse.

The. xi. Chapter.

Job is humbly repented of Soppa. God is incomprehensible. He is merciful to the repentant sinner.

When answered Sopha the Naamathite, and sayde: Shulde not he that maketh many wordes, be answered? Shuld he p habileth moch, be commended therein? Shulde men geue care vnto the onely? Thou wilt laugh other men to scorn, and shal no body mock the againe? Wylt thou saye vnto God. The thyng that I take in hande is perfecte, and I am cleane in thy syght? That God wolde speake, and open his lippes agaynst the, that he myght shewe the (out of his secreete wysdome) why he rewardeth the double as he was appoynted to do: then shuldest thou knowe, y God had forgotten the because of thy synne.

Art thou able to fynde out the secretes of God? Wylt thou attayne to the perfectnesse of the almyghty? He is hyer then heauen, what arte thou able to do? Deper then the hell, how wilt thou then know him? His length exceedeth the length of the earth, and his bredth the bredth of the see. Though he turne all thynges vpon syde downe, close them in, gather them together, who wyl turne hym from his purpose? (Who maye save vnto hym, why dost thou so.)

For it is he that knoweth the vanite of men: he seyth they are vayne also, shulde he not then confide in it? A vayne body exalteth hym selfe, and man new borne is lyke a wylde assescolte. If thou haddest nowe a ryght hert, and lyste vnto thyne handes towarde hym: yf thou woldest put awaye the wickednes which thou hast in hande, so that no vngodlynesse dwell in thy house. Then myghtest thou lyste vnto thy face without shame, and then shuldest thou be sure, and haue no neede to feare.

Then shuldest thou forget thy miserie, & thyneke nomore vpon it then vpon the waters that runne by. Then shuld the residue of thy lyfe be as cleare as the noone daye, and spryng forth as the moonyng. Then myghtest thou haue comforte, in the hope that thou hast: and slepe quietly, wher thou art buried. Then shuldest thou take thy rest, & no man to make the afrayed, yee, many one shuld let moch by the. As for the eyes of the vngodly, they shalbe consumed, and not escape: they hope shalbe misery and sorow of mynde.

The. xii. Chapter.

Job sheweth his patience declared the myght and power of God.

When answered, and sayd: Then I (no doute) ye are the men alone, & wysdome shall perple with you. But I haue vnderstandyng as wel as ye, and am no lesse then ye. Yee, who knoweth not these thynges? Thus he that calleth vpon God, and whom God heareth, is mocked of his neyghboure: the godly and innocent man is laughed to scorn. Godlynes is a lyght despyled in p hertes of the ryche, and is let for them to stumple vpon. The houses of robbers are in wealth & prosperite: and they that maliciously medle agaynst God, dwell without care, in those thynges that God hath geuen rebely with his hande.

Aske the catell, and they shall informe the: the foules of the ayre, and they shall tell the. Of the increace of the earth, and it shall shewe the. Of the fytters of the see, ad they shall certifie y. What is he, but he knoweth that the hande of the Lorde made all these? In whose hande is the soule of every liuyng thyng, and the birth of the flesh of all men. He haue not the cares pleasure in hering, and the mouth in tastunge the thyng that it eateth? Amonge olde persones there is wysdome, and in age is vnderstandyng. Yee, with God is wysdome and strenght, it is he that hath counsell and forknowledge. Beholde, If he breake downe a thyng, who can set it vp agayne? If he shut a thyng, who will open it? Beholde, yf he withholde y waters, they drye vp. If he let them go, they destroye the erth. With him is strenght & wysdome: he knoweth both the disceauer & hym that is disceaued.

He carrieth awaye the wylde me, as it were a spoyle, and bynggeth the iudges oute of theyr wittes. He taketh awaye the subiection of the people from their kinges, and gyrdeth theyr loynes with a bonde. He ledeth awaye the greute men into captiuyte, and turneth the myghtye vpon syde downe. He taketh the verp from out of the mouth, and disapointeth the aged of theyr reason. He poureth the confusion vpon prynces, and comforteth them that haue bene oppressed. Loke what lyeth hyd in darcknes, he declareth it openly: and the very shadowe of death bynggeth he to lyght. He both increaseth the people, ad destroyeth them. He maketh them to multiplye, and dryneth them awaye. He chaungeth the herte of them that rule the people of the earthe, and disapoynteth them: so that they go wandryng out of the waye, and grope in the darcke without lyght: he maketh the also to stalker to and fro lyke drec-ken men.

The. xiii. Chapter.

Job repouneth his frendes with theyr aduice sayenges, and condemneth theyr pprophes.

When answered, and sayd: Then I (no doute) ye are the men alone, & wysdome shall perple with you. But I haue vnderstandyng as wel as ye, and am no lesse then ye. Yee, who knoweth not these thynges? Thus he that calleth vpon God, and whom God heareth, is mocked of his neyghboure: the godly and innocent man is laughed to scorn. Godlynes is a lyght despyled in p hertes of the ryche, and is let for them to stumple vpon. The houses of robbers are in wealth & prosperite: and they that maliciously medle agaynst God, dwell without care, in those thynges that God hath geuen rebely with his hande.

Aske the catell, and they shall informe the: the foules of the ayre, and they shall tell the. Of the increace of the earth, and it shall shewe the. Of the fytters of the see, ad they shall certifie y. What is he, but he knoweth that the hande of the Lorde made all these? In whose hande is the soule of every liuyng thyng, and the birth of the flesh of all men. He haue not the cares pleasure in hering, and the mouth in tastunge the thyng that it eateth? Amonge olde persones there is wysdome, and in age is vnderstandyng. Yee, with God is wysdome and strenght, it is he that hath counsell and forknowledge. Beholde, If he breake downe a thyng, who can set it vp agayne? If he shut a thyng, who will open it? Beholde, yf he withholde y waters, they drye vp. If he let them go, they destroye the erth. With him is strenght & wysdome: he knoweth both the disceauer & hym that is disceaued.

He carrieth awaye the wylde me, as it were a spoyle, and bynggeth the iudges oute of theyr wittes. He taketh awaye the subiection of the people from their kinges, and gyrdeth theyr loynes with a bonde. He ledeth awaye the greute men into captiuyte, and turneth the myghtye vpon syde downe. He taketh the verp from out of the mouth, and disapointeth the aged of theyr reason. He poureth the confusion vpon prynces, and comforteth them that haue bene oppressed. Loke what lyeth hyd in darcknes, he declareth it openly: and the very shadowe of death bynggeth he to lyght. He both increaseth the people, ad destroyeth them. He maketh them to multiplye, and dryneth them awaye. He chaungeth the herte of them that rule the people of the earthe, and disapoynteth them: so that they go wandryng out of the waye, and grope in the darcke without lyght: he maketh the also to stalker to and fro lyke drec-ken men.

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The. xiiii. Chapter.

Job describeth the lyfe of man, and propheseth of the resurrection. Hope suffereth the godly, till they obtene that they loke for.

When answered, and sayd: Then I (no doute) ye are the men alone, & wysdome shall perple with you. But I haue vnderstandyng as wel as ye, and am no lesse then ye. Yee, who knoweth not these thynges? Thus he that calleth vpon God, and whom God heareth, is mocked of his neyghboure: the godly and innocent man is laughed to scorn. Godlynes is a lyght despyled in p hertes of the ryche, and is let for them to stumple vpon. The houses of robbers are in wealth & prosperite: and they that maliciously medle agaynst God, dwell without care, in those thynges that God hath geuen rebely with his hande.

He carrieth awaye the wylde me, as it were a spoyle, and bynggeth the iudges oute of theyr wittes. He taketh awaye the subiection of the people from their kinges, and gyrdeth theyr loynes with a bonde. He ledeth awaye the greute men into captiuyte, and turneth the myghtye vpon syde downe. He taketh the verp from out of the mouth, and disapointeth the aged of theyr reason. He poureth the confusion vpon prynces, and comforteth them that haue bene oppressed. Loke what lyeth hyd in darcknes, he declareth it openly: and the very shadowe of death bynggeth he to lyght. He both increaseth the people, ad destroyeth them. He maketh them to multiplye, and dryneth them awaye. He chaungeth the herte of them that rule the people of the earthe, and disapoynteth them: so that they go wandryng out of the waye, and grope in the darcke without lyght: he maketh the also to stalker to and fro lyke drec-ken men.

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The. xv. Chapter.

Eliphaz reprehendeth Job because he ascribeth wysdome and purenes to hym selfe. He describeth the curse that falleth on the wicked, & sheweth Job to be one of that nombre.

When answered Eliphaz the Themanite, and said: Shal a wyle mans answer be the seynce of the wynde, and fil any mans Wely as it were with the wynde of the east?

Shal he reprene wa word, that is nothynge worth: and speake the thynges, which can do no good? As for shame, thou hast sett it asyde, elles woldest thou not make so many wordes before God: but thy wyckednesse teacheth thy mouth, and so thou hast chosen the a craftye tonge. Thyne a wne mouth condemneth the, and not I: pee, thynne a wne lyppe shapen an answer agaynst the. Art thou the fyrste man, that euer was bozne? Or, wast thou made before the hylles? hast thou heard the secreete counsell of God, that all wysdome is to lytlic for the? What knowest thou, y we knowe? And what understandest thou, but we can the same? With vs are both olde and aged men, yee, soch as haue lpyed longer then thy father.

Thynkest thou it a small thyng of the consolacions of God? with the is a lpyenge word. Why doth thynne hert so bewyrtch the? And wherfore wyntest thou wyth thynne eyes, that thy mynde is so puffed up agaynst God, and letteth soch wordes go oute of thy mouth? What is man, y he shulde be cleane? what hath he (which is bozne of a woman) wherby he myght be righteous? Behold, he doth not trust hys sapnetes: yee, the very heauens are not cleane in hys syght: howe much more then an abhominable and vyle man, which dymcketh wickednesse lyke water? I wyll tell the, heare me: and I wyll shewe the that I haue sene: which wyle men haue tolde, and hath not bene hyd from their fathers: vnto whom onely the earthe was geuen, and no straunger went amonge them.

The vngodly soroweth all the dayes of hys lyfe as it were a woman with a childe, and the nombre of a tyrauntes peares is unknowne. A fearfull sounde is euer in hys eares, and when it is peace, yet feareth he destruction. He beleueth neuer to be deliuered oute of darckenes, for the swearde is alwaye before hys eyes. When he goeth forth to get his lpying, he seeth plainly, that the daye of darcknesse is at hande. Sorowe and carefulnesse wyll make hym afrayed, and compasse hym rounde aboute, lyke as it were a kynge with hys hoost ready to the batayll. For he hath stretched out hys hande agaynst God, and armed hym selfe agaynst hym, and with a styff necke fyghteth he agaynst hym: where as he couereth hys face

with fatnesse, and maketh hys body well lykynge. Therfore shall hys dwellinge be in desolate cyties, and in houses which no man inhabiteth, but are become heapes of stones.

He shall not be riche, neither shall hys substance contynue, ner encrease vpon earthe. He shall neuer come oute of darcknesse, the flame shall drye vp hys bzaunches: with the blast of the mouth of God shall he be taken awaye. He beleueth not that he is in vanyte, and yet he is out of the waye, and vanyte shalbe hys recompence.

He shall perishe, afore hys tyme be wone out, and hys bzaunche shall not be grene. He shalbe pluckt of as an vntymely grape fro the vyne, & shall lett his floure fall, as the olpue doth. For the congregacyon of ypocrites shalbe desolate and vnfrutefull, and yfpye shall consume y houses of soch as are greedy to receaue giftes. He conceaucth fraude, and beareth vanyte, and theyr bodye byngeth forth disceate.

Job. xviij. Chapter.

Job receyvinge hys myserye, sayeth that he suffereth more then hys wyckednesse hath deserued.

When answered, and sayde: I haue oft tymes hearde soch thynges. Miserable geures of conforste are ye, all the sorte of you. Shall not vayne wordes come yet to an ende? Or, hast thou yet eny more to saye? I coulde speake, as ye do also. But wold God, that youre soule were in my soules steade: then shuld I heape vp wordes agaynst you, and shake my heade at you. I shuld comforte you with my mouth, and release youre payne with the talkyng of my lippes. For all my wordes, my sorow wyll cease: and though I holde my tonge, yet wyll it not departe from me. But now that God hath sente me aduersytie, thou hast troubled all my congregacyon. And that thou hast fylled me wyth wyntchles, my fleshe is recozde, and my leanesse ryseth vp agaynst me, and beareth wytnesse agaynst me. He is angrey at me, he hateth me and gnasheth vpon me wyth hys teth. Myne enemye shoulde vpon me wyth hys eyes.

They haue opened their mouthes wyde vpon me, & synpten me vpon y cheke despitefully, they gather them selues together agaynst me. God hath put me in ptease with the vngodly, & deliuered me into the handes of the wycked. I was in wealth, but he hath brought me to naught. He hath taken me by the neck, he hath rent me, and sett me as a march for him selfe. His archers compass me rounde

rounde aboute: he wounded my loynes, and doth not spare. My bowels hath he poured vpon the ground. He hath geue me one wound vpon another, and is fallen vpon me lyke a glaunte. I haue sowed a sack cloth vpon my skynne, & lye with my heare in the dust.

My face is swollen with wepyng, and in myne eyes is the shadow of death. Howbeit, there is no wyckednesse in my handes, but my prayer is cleane. Deareth & couer not thou my bloude, and let my cryenge synde no rowme. For lo, my witnesse is in heauen: & he that knoweth me, is aboue in the heygth. My frendes geue me many wordes, to scoone, and myne eye poureth out teares vnto God. O that a body might please with God, as one man doth with another, yet the nombre of my peares is come, and the waye that I must go is at hande, from whence I shall not turne agayne.

Job. xviij. Chapter.

Job sayeth that he consumeth awaye, and yet doth patiently abyde yt.

My breth stincketh, my dayes are shortened. I am harde at deathes doze. Forward men are to me, and myne eye must continue in the bitternesse of them. Deceyue me, and loke out one to be my suertie in thy sight, what is he that knoweth who will promys for me? For thou hast with holden their hertes from understandyng, therefore shalt thou not sette them vpon hys. He promyseth his frendes parte of his good, but his a wne children spende it. He hath made me as it were a byworde of the people: where as afore, I was the yoye. Myne eye is dymme, for very heupnesse, & all my strength is become like a shadow. Eternous me therefore shall well conspyde this, and the innocent shall take parte agaynst the ypocrite.

The righteous also will kepe hys wape, and he that hath cleane handes, wyll euer be stronger and stronger. As for you, turne you, and get you hence. I praye you lpyng I cannot fynde one wyle man amonge you: My dayes are past, and my counsell and thoughtes of my hart are vanyshed awaye chaungyng the night into daye, and y light into darcknes. Though I tary neuer so much, yet the graue is my house, and I haue made my bed in the darcke. I call corrupcyon my father, and the wormes call I my mother and my syster. What helpeth then my longe taryenge? Or, who hath confided the thyng, that I loke for? All that I haue, shall go downe into the pytt, and lye with me in the dust.

Job. xviij. Chapter.

Job rebueth the paynes of the vnsaythfull and wycked.



When answered Baldad the Shubi- te, and sayde: When wyll ye make an ende of youre wordes? Marke well, and then we wyll speake. Wherfore are we counted as bestes, & reputed so vyle in youre sight? He destroyed him selfe with his anger: Shal the earth be for saken, or any stone remoued out of his place because of the? Yee, the light of the vngodly shall be put out: and the sparke of hys fyre shall not burne. The lyght shalbe darcke in his dwelling, and his candle shalbe put out with him. His presumptuous goynges are kepte in, and his a wne counsell shall cast him downe. For his fete are taken as it were in the nett, and he is at his wittes ende. His fote shalbe holden in the snare, and it shall catch them that be thyrstye of bloude: The snare is layed for him in the grounde, & a pytt fall in the waye.

Feardfulnesse shall make him afrayed on euery syde, that he shall not knowe, where to get out. Longer shalbe his strength: my fortune shall hange vpon him. He shall cate the strength of his a wne skynne, eue y fyre borne of death shall cate his strength. His hope shalbe roted out of his dwellinge, very ferfulnesse shall bringe him to the kyng. Other men shal dwell in his house (but shalbe none of his) and byrmstone shalbe scattered vpon his habitacyon. His rotes shalbe dried vp beneth, and aboue shall his bzaunch be cutt downe. His remembraunce shall perishe from y earth, and he shall haue no name in the strete: they shall dryue him from y light into darcknesse, and cast him cleane oute of the worlde. He shall neither haue chyldre nor kynfolkes amonge his people, no, ner eny posterite in his dwellinges. They that come after hym, shalbe astoned at his daye, and they that go before, shall be afrayed. Soch are now the dwellinges of the wycked, and this is the place of hym y knoweth not God.

Job. xix. Chapter.

Job receyvinge hys myserye, and greuous paynes, sheweth the generall relureccyon.



When answered, and sayde: how longe will ye here my soule, and trouble me with wordes? Lo, ten tymes haue ye reprene me: and are not a shamed, for to laugh me so to scoone. yf I go wronge, I go wronge to my selfe. But yf ye will enhaunce your selues agaynst me, and accuse me to be a wycked personne because of the shame that is come vpon me: knowe this then, that it is God, which hath handled me so violently and hath compassed me aboute with his nette. yf I coplayne of the violence y is done vnto me, I cannot be herde. And yf I crye, there is no sentence

Job. xviij. b
Job. xviij. b

Gene. iii. b

Job. xviij. b
Job. xviij. b

Job. xviij. b

sentence geuen with me. He hath hedged vp my waye, that I cannot passe, and he hath set darcknesse in my pathes. * He hath spoyled me of myne honoure, and take y^e crowne awaye from my head. He hath destroyed me on euery syde, and I am vndone: My hope hath he taken awaye from me, as it were a tre pluckt vp by the roote. His wrath is kyndled agaynst me: he taketh me, as though I were hys enemy.

¶ Hys men of warre came together, which made their waye ouer me, ad beleged my dwellinge rounde aboute. * He hath put my brethren farre awaye from me, and such as were of myne acquaintance, are become strangers vnto me. * Myne awne kynfolkes haue forsake me, and my frendes haue put me out of remembrance. The seruantes and maydens of myne awne house toke me for a stranger: and I am become as an aleaunt in theyr syght.

I called my seruant, and he gaue me no answer, no though I prayed him with my mouth. Myne awne wyfe myght not abyde my birth, I was fayne to speake tapie for the chyldren of myne awne body. Yee, y^e chyldren despyssed me: And whē I was gone fro them, they spake euill vpon me. All sochas were my most familiers, abhored me: and they whom I loued best, are turned agaynst me. My bone hangeth to myskynne, and my flesh is awaye, only there is left me y^e sayme aboute my teth. Haue pyte vpon me, haue pyte vpon me (O ye my frendes) for the had of God hath touched me. Why do ye persecute me as God doth, and are not satisfied of my fleshe?

¶ That my wordes were nowe written that they were put in a booke: wolde God they were grauen with an yron penne in leade or in stone to continue. For I am sure, that my redeemer lyueth, and that I shall ryse out of the earth in the latter daye: that I shall be clothed agayne with this skynne, ad se God in my flesh. Yee, I my selfe shall beholde him, not with other, but with these same eyes. My repnes are consumed within me: dyd not ye saye: why doth he suffer persecucion? Is the y^e founde an occasion in me? But be warre of the swerde, for the swerde wyl be auge of wyckednesse, and be sure, that there is a iudgement.

The xx. Chapter.

¶ Sopha sayeth, that the vyckedfull, the couetouse and the wycked shall haue a shorte ende.

¶ Then answered Sopha the Naamathite, and sayde. For the same cause do my thoughtes compell me to answer. And why: my mynde is ready within me. I haue sufficiently herde thy checking and reprove, therfore am I purposed to make answer after myne vnder-

standynge. Knowest thou not this, namely: that from the begynnyng (euer sence y^e creation of man vpon earth) y^e gladnes of the vngodly hath bene shorte, and that the ioye of y^e pocrites continued but the twyncklynge of an eye. Though he be magnified vnto the heauē, so that his head reacheth vnto y^e cloudes: yet at a turne he perissheth for euer. In so much that they which haue sene hym, shall saye. Where is he? He shall banyshe as a dreame, so that he can no more be founde, and shall passe awaye as a vision in y^e nyght. So that the eye which sawe hym before, shall haue no more syght of hym, and hys place shall knowe hym no more. ¶ Hys chyldren shall be fayne to agree with the poore, and his handes shall restore them their goodes.

¶ Fro his yowth his bones are full of pleasures, but now shall it lye downe within him in y^e earth. When wyckednesse, was swete in his mouth, he hid it vnder hys tounge. That he fauoured, y^e wolde he not forsake, but kepte it close in his throte. The breade that he dyd eate, is turned to the popson of serpentes, within his body. The ryches that he deuoured, shall he perbake agayne, for God shall drawe them out of his belly, he shall sucke the gall of serpentes, and the adders tounge shall slaye hym: so that he shall no more se the ryuers and brookes of hony and butter. The thing that other men haue laboured for, shall he restore agayne, and shall not eate it vp. ¶ Greate trauayle shall he make for ryches, but he shall not enioye them. And why? he hath oppressed the poore, & not helped them: houses hath he spoyled, & not buylded them. His belly coulde neuer be fylled, therfore shall he perishe in hys conuentionnesse. There shall none of hys meates be left behinde, therfore shall no man loke for hys prosperite. Whan he had plenteousnesse of euery thyng, yet was he poore, though he was helped on euery syde.

¶ For though the wycked haue neuer so much to fyl his belly, yet God shall sende his wrath vpon him, and cause his indignacyon to raygne ouer him: so that yf he fle the yron weapons, he shall be shott wth the stele bowe. The arrowe is taken forth, and gone out of the quyer, & a glystering swerde thozowe the gall of him, feare shall come vpon hym. There shall no darcknes be able to hyde him. An vnkynedde fyre shall consume him, and loke what remaineth in hys house, it shall be destroyed. The heauen shall declare hys wyckednesse, and the earth shall take parte agaynst him. The substaunce that he hath in hys house, shall be taken awaye and perishe in the daye of the Lordes wrath. * This is the porcyon that the wycked man shall haue of God, and the heritage that he maye loke for of God. ¶ because of his wordes.

The

The xxj. Chapter.

¶ Job retyeth the prosperite of the wycked, & after that he retyeth the prosperite of the vngodly.

¶ Then answered, and sayde: O heare my wordes, and that shall be my comfort of you. Suffre me a lytle, that I maye speake also, ad then laugh at my wordes to scozne. ¶ (ye like you.) Is it for mans sake that I make this disputacyon? Which yf it were so, shulde not my spete be then in soze trouble? Marke me well, and be abashed, and laye your hand vpon your mouth. For when I consyder my selfe, I am afrayed, and my fleche is smytten with feare. * Wherefore do wycked men lyue in health and prosperite, come to theyr olde age, and increase in ryches? Their chyldren lyue in theyr syght, and theyr generacyon before theyr eyes. Their houses are safe from all feare, and the rodd of God doth not smyte them. Their bullocke gendzeth, and that not out of tyme: theyr cowe calueth, and is not vnfrutefull.

¶ They sende forth their chyldren by flockes, and their sonnes lede the daunce. * They beare with them tabrettes and harpes, and haue instrumentes of musycke at their pleasure. They speke their dayes in welthyngnesse: but sodenly they go downe to hell. They saye also vnto God: go from vs, we desyre not the knowledge of thy wayes. * Who is the Almyghty, that we shulde serue hym? And what profyt shuld we haue to submyt our selues vnto him? Lo, there is vterly no goodnesse in them, therfore will not I haue to do with the counsell of the vngodly. How oft shall the candle of the wycked be put out: how oft cometh their destruction vpon the? ¶ What sorowe shall God geue them for their parte in hys wrath? Yee, they shall be cut as haye before the wynde, ad as chaffe that the storme carryeth awaye.

¶ And though God saue their chyldren from such sorowe, yet wyl he sorewarde the selues, yf they shall knowe it. Their awne destruction and misery shall they se with their eyes, ad drinke of the fearfull wrath of the Almyghty. For what careth he what become of his household after hys death, whan y^e nombre of his monetbes is cut short? In as much then as God hath the hyest power of all, who can teach him any knowledge? One dyeth now when he is myghty and at hys best, ryche, and in prosperite: euen when his bowels are at the fattest, and hys bones full of maye. Another dyeth in sorowe ad heuynesse, and neuer had good dayes. They shall slepe both a lyke in the earth, & the wormes shall couer them. Beholde, I knowe what ye thinke, yee, and the sortyke that ye playnyn agaynst me. For ye saye: ¶ where is the princes palace? and where is the dwellinge

of the vngodly: haue ye not asked them y^e go by the waye? ¶ Doublesse ye cannot denye their tokens, that * the wicked is kepte vnto the daye of destruction, and that the vngodly shall be brought forth to the daye of wrath. Who darre reprove him for his waye to hys face? Who wyl rewarde him for the vngodlynesse that he doth? Yet shall he be brought to his graue, and dwell among the heape of the deed. Then shall he be fayne to be buried amonge the stones of the playne. All men also must folowe him, and there are innumerable gone before him. How wayne then is the comforte that ye geue me? Doth not falshede remaine in all youre answers?

The xxij. Chapter.

¶ Eliphaz retyeth the prosperite of the vngodly.

¶ Eliphaz the Themanite gaue answer, and sayde: Waxe a man be profitable vnto God, as he that is wyse maye be profitable to hym selfe: Is it any dauntage to the Almyghty that thou art ryghteous? Or shall it profite hym, that thou makest thy wayes perfect? Is he afrayed to reprove the, ad to stepe forth with the into iudgement? Is not thy wickednesse greute, and thyne vngodly dedes innumerable? For thou hast taken the pledge from thy brother for naught, ad robbed the naked of their clothe: To soche as were weery, hast y^e geuen no water to drinke, & hast withdrawen bred from the hungrye: Shulde soch one the as vseth violence, wrong & opprellid, doing all thinge of parcialite, and hauinge respecte of personnes, dwell in the lande? Thou hast sent wyddowes awaye emptie ad oppressed the poore fatherlesse.

¶ Therfore art thou compassed aboute with snares on euery syde, ad sodenly vered with feare. Shuldest thou then se no darcknesse? Shulde not the water floude runne ouer y^e? Now * because that God is hyer then y^e heauens, and because thou seest that the starres are so hye, wilt thou therfore saye: Cuius, how shulde God knowe? Doth his dominyō reache beyonde the cloudes? Cuius, the cloudes couer him that he maye not se, & he dwelleth aboue heauen. Dost not thou kepe the olde waye, that wayne me haue gone? Which were cut downe out of tyme, ad whose foundation was as a runnyng water, which layed vnto God: go from vs, and what dyd the Almyghty with them? He fylled theyr houses with good thinges. But the counsell of the vngodly is farre from me. The ryghteous sawe it and were glad, and the innocent laughed the to scozne. Is oure increase hewe downe? As for the remnant of them, the fyre hath consumed it.

¶ Therfore reconcile the vnto God, and be content, so shall all thinges prospere with the ryght

rightwell. Receive the lawe at his mouth,
 *Deu. xxxi. b. and laye up his wordes in thyne herte. For
 * If thou wilt turne to the Almighty, thou
 shall stand fast, and put all vnrightheousnesse
 from thy dwellinge. Thou shalt make gol-
 de as plentifull as the dust, and the golde of
 Ophir as the flyntes of the rivers. Pre, Al-
 mighty God thy awne selfe shall be thy de-
 fence, and thou shalt haue plentye of place.
 Then shalt thou haue thy delite in the Almighty,
 & lyft up thy face vnto God. Then shalt
 thou make thy prayer vnto him, and he shall
 heare the, and thou shalt kepe thy promyses.
 Then, loke what thou takest in hand, he shall
 make it to prosper with thee, and the lyght
 shall shine in the wayes. For * who so hum-
 *Deu. xxi. c. blyeth hym selfe, him shall he set vp: ad who so
 loketh meekly, shall be healed. If thou be in-
 nocent, thou shalt deliuer the countre becau-
 se of the vngyltynesse of thyne handes.

The xxij. Chapter.

Job affirmeth that he hath knoweth and feareth
 the power and sentence of the iudge, and sayeth th. the
 daye shall walke in his righteousnesse.

Job answered, and sayde: My sayin-
 ge is yet this daye in bytternes, and
 my hande heuy because of my gro-
 nyng. O that I myght see him, and synde
 hym: O that I myght come before his seate,
 to pleate my cause before him, and to fyl my
 mouth with argumentes. That I myght
 knowe, what answer he wolde geue me: ad
 that I myght vnderstande, what he wolde
 saye vnto me. Wyl he pleate agaynst me
 with his great power and strength? No, but
 he wyl make me the stronger. He that is iust,
 shall entre disputation with hym, and my
 iudge shall deliuer me for ever. Beholde,
 though I go before, I fynde him: If I co-
 me behynde, I can get no knowledge of him:
 If I go on the left syde where he doth his
 worke, I cannot attayne vnto hym. A gay-
 ne, yf I go on the right syde, he hydeh hym
 selfe, that I cannot see him. But as for my
 waye, he knoweth it: and * trespeth me as the
 * Sap. iii. b. golde in the fyre.

Job fore doth kepe his path, his hye
 waye haue I holden, and will not go out of
 it. I will not forsake the commaundemēt of
 his lippes, but loke what he charged me with
 his mouth, that haue I shutt vp in my herte.
 He is still at one poynt, and who wyl
 turne him backe? he doth as him listeth, and
 bringeth to passe what he will. he perfour-
 meth the thyng that is appoynted for me, &
 many such thynges doth he. This is y cause
 that I thinke at his pcesence, so that when
 I consyde hym, I am afraied of him. For
 in somoch as he is God, he maketh my her-
 te soft: and seynge that he is Almighty, he
 putteth me in feare. Thus can not I gett
 out of darckenesse, nether hath he couered

the cloude fro my face.

The xxij. Chapter.

Job describeth the tribulacions of men, and sheweth
 howe they belongeth to the wycked.

Onlyderinge then that there is A
 no tyme hid from the Almighty,
 howe happeneth it, that they
 which knowe hym, do not re-
 garde his dayes? For some men
 there be, that * remoue other mens lande-
 *Deu. xxi. c. b. markes: that robbe them of their catell, and
 kepe the same for the yre awne: that * dyue
 *Eccl. x. i. a. awaye the asse of the fatherlesse: that take
 the wyddowes ore for a pledge: that thrust
 the pooze out of the waye, and oppresse the
 simple of the worlde together. Beholde, euē
 as the wynde asses in y deserte goo they forth
 to their worke, and ryle by tymes to spoyle:
 Pre y very wyldernesse ministrerh foode for
 their chyldre. They reape the corne felde that
 is not their awne: and let the vyne parde
 of the vngodly alone. They are the cause
 that so many men are naked and bare, ha-
 uinge no clothes to couer them and to kepe
 them from colde: So that whē the showers
 in the mountaynes haue rayned vpon them,
 & they be all wet, they haue none other suc-
 coure, but to kepe them amonge the rockes.

They spoyle y suckinge fatherlesse childe,
 and take the pledge fro the pooze. In somoch
 that they let him go naked without clothing,
 and haue taken awaye the sheafe of the hu-
 gric. The pooze are sayne to labour in their
 oyle milles, yee, and to treade in theyr wyne
 presses, and yet to suffre thyrst. The men of
 the cytie crieth vnto the Lorde with sything,
 * the soules of the flague also make theyr
 *Job. xxi. c. b. complainte: But God destroyeth them not
 for all this, where as they (not withstandin-
 ge) are conuersant amonge them that ab-
 horre the lyght: they knowe not his waye,
 ner contynue in his pathes. * Tymely in
 *Eccl. x. i. a. the moynge do they aryle, to murther the
 symple and pooze, and in the nyght they go
 a stealynge.

The eye of the aduouterer wayteth for
 the darcknesse, and sayeth thus in him selfe:
 Tush, there shall no eye seme, and so he dis-
 guiseth his face. In y night season they search
 the houses, and hyde them selues in the daye
 tyme, but will not knowe the light. For as
 soone as the daye breaketh, the shadowe of
 death cometh vpon them, ad they go in hor-
 rible darcknesse. The vngodly is swifter
 then the water: their porcion shall be curled in
 the earth, and he shall not beholde the waye
 of the vineyardes. O that they (for the wic-
 kednesse which they haue done) were drawe
 to the hell, soner then snowe melteth at the
 drowth and heate. O that all compassiō vpo
 the were forgottē: that their daynties were
 wozines, that they were cleane put out of re-
 membzaunce,

mentbraunce, and vngodlynesse pterly he w-
 en downe lyke as a tre. he hath oppressed
 the baren, that he cannot beare, and vnto y
 wyddowe hath he done no good. he deuē the
 mightie after hym with his power, and whē
 he was gottē vp, no man was without fea-
 re, as longe as he lyueth. And though they
 might be late, yet they wyl not receaue it,
 for their eyes loke vpon their awne wayes.
 They are exalted for a lytle, but shortly are
 they gone, brought to extreme pouerte, and
 taken out of the waye: yee ad vterly pluckte
 of, as the eares of corne. Is it not so? who
 wyl then reprove me as a lyar, and saye that
 my wordes are nothyng worthe?

The xxij. Chapter.

Job sheweth that no man is cleane and without
 synne before God.

Job answered Baldad the Subite,
 and sayde. Is there power and feare
 with him alone, that maketh peace,
 sytting in his hyghnesse, whose men of war-
 re are innumerable, and whose light aryleth
 ouer all. But how maye a mā compared vnto
 God, * be iustified? D: how ca he be clea-
 ne, that is borne of a woman? Beholde, the
 Moone synneth nothyng in comparison to
 him, ad the starres are vncleane in his sight:
 how moche more then man, that is but cor-
 ruption: and the sonne of man, which is but
 a worme?

The xxij. Chapter.

Job sheweth that man cannot helpe God, and pro-
 ueth it by his m. sacles.

Job answered, and sayde: Whom
 hast thou helped? him that is w-
 out strength: what comforte ge-
 nest thou vnto hym that hath no
 strength? Where is the counsell y
 thou shuldest geue him, which hath no wyl-
 dome? Hast thou shewed the waye of right
 lyuinge. To whom hast thou spoken those
 wordes? Who made the bzeih to come out
 of thy mouth? Are not deed thynges spa-
 pen vnder the waters: & thynges by the wa-
 ters syde? hell is naked before him, and the
 very destruccion it selfe cannot be hyd out of
 his syght. he stretcheth out the north ouer
 the emptie, and hangeth the earth vpon no-
 thing. he byndeth the * waters in his clou-
 *Job. xxi. c. b. des, and the cloude is not broken vnder the.
 he holdeth back his stole, that it cannot be
 scne, and spreadeth his cloude before it.

* he hath compassed the waters with cer-
 tayne boundes vntill the daye & nyght come
 to an ende. The very pyllers of heauē trem-
 ble and quake at his reprofe. * he stilleth y
 *Job. xxi. c. b. se with his power, ad thozow his wylsome
 smyteth he the strength therof. his spere
 hath garnished the heauens, and his hande
 hath made the rebellious serpent. Lo, this is

nowe a shorte tyme of his wayes. But who
 is able sufficiently to rehearse his workes?
 Who can perceaue and vnderstande the tho-
 dre of his power?

The xxij. Chapter.

The constantnes and perfectnes of Job, and the
 part of the vnsayphull with Job.

Job proceeded & went forth A
 in his communicacyon, sayeng:
 As truly as God lyueth, which
 hath taken awaye my iud-
 gemēt) and the Almighty, that
 hath vnted my mynde: My lippes shall talke
 of no vanyte, and my tonge shall speake no
 dysceate, whyle my bzeih is in me, and as
 longe as the wynde (that God hath geuen
 me) is in my nostrils.

God forbid, that I shulde graunte poure
 cause to be right. As for me, vntill myne
 ende come wyl I neuer goo fro myne inno-
 cency. My right wyldealynge kepe I fast,
 which I wyl not forsake: my hert shall not
 reprove me of my dayes. Therefore, myne
 enemy shall be founde as the vngodly, and he
 that taketh parte agaynst me, as y vnygh-
 teous. For what hope hath the pprocyte
 though he haue greute good, ad though God
 geue him riches after his hertes desyre: Dost
 God heare him the soner, when he crieth vnto
 him in his necessite? hath he soch plea-
 sure and delpte in y Almighty, that he darre
 alwaye call vpon God? I wyl teach you in
 the name of God, and the thyng that I haue
 of the Almighty, wyl I not kepe from you,
 Beholde, ye stande in poure awne conceate,
 as though ye knewe all thynges. Wherefore
 then do ye go aboute with such vayne wor-
 des, sayenge. * This is the porcion that the
 *Job. xxi. c. b. wycked shall haue of God, and the heretage
 that theyr aunces shall receaue of y Almighty.
 If he get many children, they shall perishe
 with the swerde, and his posterite shall haue
 scarcenesse of bred. Loke whom he leaueth
 behinde him, they shall dye and be buried, ad
 no man shall haue pitye of his wyddowes.
 Though he haue as moch money as the dust
 of the earth, and rayment as ready as the
 claye, he maye well prepare it: but the godly
 shall put it vpon hym, and the innocent shall
 deale out the money. his house shall endure
 as the moth, and as a boothe that the watch
 mā maketh. * When the ryche man dyeth, he
 *Job. xxi. c. b. carrieth nothyng with him: he is gone in the
 twyncklinge of an eye and hath nothyng.
 Destrucion taketh holde vpo him as a wa-
 ter floude, & the tempest stealeth him awaye
 in the nyght season. A vehement east winde
 carryeth hym hence, and departeth, a storme
 plucketh hym oute of his place. It russeth
 in vpon him, and spareth hym not, he maye
 not escape fro y power therof. Then clappe
 men their handes at him, yee, & least of hym
 when,

when they loke vpon his place:

The xxviij. Chapter.

Job setteth that the wysdome of God is vnsearchable.

* Deu. vii. d.

There is a place where siluer is brought out of, and where golde is tried: where yron is dygged out of the ground, and stones resolued to metal. The darckenes shall once come to an ende, he can seke out the grounde of all thynges: the stones, the darcke, and the shadow of death. With the ryuer of water parteth he a funder the straunge people, & knowe no good neyghbour head: such as are rude, vnnamely and vopustours. He bringeth foode out of the erth, and that which is vnder, consumeth he with fyre. There is founde a place, whose stones are cleane Saphires, and where the clottes of the earth are golde. There is a waye also that the byrdes knowe not, that no vultures eye hath sene: wherein the lions whelpes walke not, and where no lion cometh. There putteth he his hande vpon the stony rockes, and onerthroweth the mostaynes. Riueres flowe out of the rockes, and loke what is pleasaunt, his eye seyth it. Out of dropes bringeth he greates floudes together, and the thinge that is hyd bringeth he to light. How commeth a man then by wysdome? Where is the place that men fynde vnderstanding? Merely no man can tell how worthy a thinge he is, nether he is founde in the lande of them that lyue. (Cathol. owne pleasure.) The depe saith: he is not with me. The see saith: he is not not with me. She can not be gotten for: (the most pure) golde, nether maye the pryce of her be bought with eny syluer. No wedges of golde of Ophir, no precious Onix stones, no Saphires maye be compared vnto her. No, nether golde ner Chystrall, nether swete odours ner golden plate. There is nothinge so worthy, or so excellent, as once to be named vnto her: for perfecte wysdome goeth farre beyonde the all. The Copas that cometh out of Inde, maye in no wyse be likened vnto her: yee, no manner of apparell howe pleasaunt and fayre soeuer it be.

* Wisdome 11. a. 2. sic vii. c. 3. imos. 1. 2. in Reg. 11. b. and. 11. d.

* Sap. vii. b.

From whence then commeth wysdome? and where is the place of vnderstanding? She is hid from the eyes of all men liuinge, yee, and from the foules of the ayre. Destruction and death saie: we haue herde tell of her with oure eares. But God seeth her waye, and knoweth her place. For he beholdeth the endes of the world, and loketh vpon all that is vnder heauen. When he weped the wyndes, and measured the waters: when he set the rayne in ordre, and gaue the myghtye floudes a lawe. Then dyd he se her, then declared he her, prepared her and knew her. And vnto man he sayde: Behold, * to feare

* Eccl. i. c. 3. sal. 11. b. 12. ouer. 1. a. and. 11. d.

the Lorde, is wysdome: and to forsake euell, is vnderstandinge.

The xxix. Chapter.

Job complayneth of the prosperite of the tyme past, buttely rejoycynge his frendes of iniurie, because they sayde that Job suffered accordinge to his deservynge.

Job proceeded and went forth in his communicacyon, sayenge. That I were as I was in y monethes by past, and in the dayes when God preserved me: when his light shyned vpon my head: when I wente after the same lyght and shynynge, euen thozowe the darcknesse. As it stode with me when I was yonge: when God prospered my house: when the Almyghtie was yet with me: when my chyldren stode aboute me: when my wayes ranne ouer with butter, and when the stony rockes gaue me ryuers of oyle: when I wente thozowe the cytie vnto the gate, and when they set me a chayre in the strete: when the yonge men (as soone as they sawe me) hid them selues, and when the aged arose, and stode vp vnto me, when the Princes left of their talkinge, and layed their hande to their mouth: when the myghtye kepte still their voyce, and when their tonge cleued to the rofe of their mouthe. When all they that herde me, called me happye: and when all they that sawe me, spake good of me. For I deliuered the poore when he cried, and so did I the fatherlesse and him that had none to holde him. He that shulde haue bene lost, gaue me a good worde, and the wyddowes herte prayd me. And why? I put vpon me ryghteousnes, which couered me as a garment, and equitye was my crowne. I was an eye vnto the blynde, and a fote to the lame, I was a father vnto the poore: and when I knewe not the cause, I sought it out diligently. I brake the chawes of the vnrightheous man, * and plucked the spoyle out of his teth.

Therefore, I thought verely, that I shuld haue dyed in my nest: and that my dayes shulde haue bene as many as the sondes of see. For my roote was spryde out by y water syde, and the dewe laye vpon my corne. Myne honour encreased more and more, and my bowe was euer the stronger in my hand. Vnto me men gaue eare, me they regarded, and with sylence they tarped for my counsell. If I had spokē, they wolde haue it none other wayes, my wordes were so well take amonge them. They wayted for me as for the rayne: and gaped vpon me, as y grounde doth to receaue the latter shower. When I laughed, they knewe well it was not earnest: and the lyght of my countenance wolde they not put out. When I agreed vnto theyr waye, I was the chefe, and sat as a kynge with mys armye aboute hym. And when

* Gen. 11. d.

when they were in heynnes, I was theyr comfortoure.

The xxx. Chapter.

The greates dyspyng of men and curse of God that Job suffereth.

Now they that are yonger then I, haue me in derpyon: yee, euen they, whose fathers I wolde haue thought scoone to haue set with the dogges of my catell. The power & strength of their handes might do me no good: for the tyme is but lost among them. For very misery and hunger, they fled into the wylderneesse horrible & waite, pluckynge vpon nettels amonge the bushes, and the Juniper rotes for their meate. And when they were dyspyed forth, me cryed after them, as it had bene after a thefe. Their dwelling was besyde foule brokes, yee, in the canes and demmes of the earth. Amonge the bushes wente they aboute crying, and vnder the thornes they gathered them selues together. They were the chyldren of fooles and vplaines, which are vexe d out of the worlde. * Now am I their songe, and am become their iestynge stock: they abhorre me, and flye farre fro me, and stayne my face with spetle. For y Lord hath looked the strength of my body, and brought me lowe. The byrde haue they cast out of my syght. Vpon my right hande ryle the yonge men agaynst me, they haue hurte my fete, treadynge vpon me, as vpon the wayes that they wolde destroye. My pathes haue they clene marred. It was so easy for them to do me harme, that they neded no man to helpe them. They fell vpon me, as it had bene the breakinge in of waters, and came in by heapes to destroye me. Fearfulnesse is turned agaynst me.

Myne honoure vanished awaye more wyrtly then the wynde, and my prosperite departed hence, lyke as it were a cloude. Therefore is my mynde powred full of heynnesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearled thozow, in the night season, and my synewes take no rest. For the vehemencie of sorow is my garment chaunged, and accordyng to the diuersite of heynnes am I gyrded with my coate. He hath cast me into the mire, and I am become like ashes and dust. When I crye vnto the, thou doest not heare me, & though I stode before the, yet thou regardest me not. Thou art become myne enemye, and with thy violent hande thou takest part agaynst me. In tymes past thou didest set me vp on hie, as it were aboue the wynde, but now hast thou geuen me a very soze fall. Sure I am, that thou wilt deliuer me vnto death, * and to the lodgyng that is due vnto all me liuinge. Now vse not men to do violence vnto them, that are destroyed all ready: but

where hurte is done, there vse they to helpe. Did not I wepe with him that was in trouble? Had not my soule compassion vpon the poore? Yet neuerthelesse, where as I looked for good, euell happened vnto me: and where as I wayted for light, there came darcknesse. My bowles sette within me, & take no rest, for the dayes of my trouble are come vpon me. Mekely and lowly came I in, yee, and without any displeasure: I stode vpon the congregacion, and communed with them. But now, I am a companion of dragons, and a felowe of Estriches. My skynne vpon me is turned to black, and my bones are bryt with heate: my harpe is turned to sorow, and my pype to wepyng.

The xxxi. Chapter.

Job receyeth the innocency of his synynge, and nombre of his vertues.

Made a couenaunt with myne eyes: * I wolde not loke vpon a damsell. For how great a pozisid shall I haue of God? * what inheritaunce from the almyghtie on hie? As for the vngodly and he that ioynech him selfe to the company of wycked doers, shall not destruction and misery come vpon him? * Doth not he se my wayes, and tell all my goings? If I haue walked in vanite, or yf my fete haue runne to disceane: let me be weped in an euil balaiace, that God may se my innocency. * If so be that I haue withdrauene my fote out of the right waye, and yf my hert hath folowed mine eye sight: If I haue stained or defiled my handes: then shall I sowe, and another cate, yee, my generation and posterite shall be cleane roted out. If my hert hath lusted after my neyghbours wyffe, or yf I haue layde wayte at his doze: * then let my wyffe grinde vnto another ma and let other me lie with her. * For this is a wickednesse and synne, that is worthy to be punished, yee, a fyre that vterly shulde consume, and rote out all my substauce. Did I euer thinke scoone to do right vnto my seruautes and maydens, when they had enymatce agaynst me? But sence that God will sytt in iudgment, what shall I do? And for so moch as he will nedes visett me, what answer shall I geue him? He that faithio ned me in my mothers wombe, made he not him also: were we not both shapena like in oure mothers bodie? When the poore defired any thinge at me, haue I denied it them? haue I caused the widdowe to stande waytinge for me in wayne? haue I eatē my porcion alone, that the fatherlesse hath had no parte with me? for mercy grewe vp with me fro my youth, and compassion fro my mothers wombe. haue I sene any man perishe thozow nakednesse and want of clothinge? Or any poore ma for lack of raymet, whose sydes

* Eccl. 1. c. 6. Mar. 1. d.

* Job. xxx. 11. c. 12. d.

* Eccl. vii. a.

* Deu. xxi. c.

sydes thacked me not, because he was war-
med with the wolle of my shepe:

Byd I euer lyfte vp my hande to hurte
the fatherlesse: yee, in the gate where I sawe
my selfe to be in auctorite: then let myne ar-
me fall fro my shulder, and myne arme holes
be broken from the ioyntes. For I haue euer
feared the vengeance and punishment of
God, and knewe very well, that I was not
able to beare hys burthen. Haue I put my
trust in golde? Or haue I sayde to the fynest
golde of all: thou arte my confidence? Haue
I reioyced because my power was great, and
because my hande gat so moche? * Byd I
euer greatly regarde the rysinge of y sonne?
Or had I the goinge downe of the moone in
greate reputacyon? Hath my hert medled
pryncely with any disceiter? Or, byd I euer
lyfte myne awne hande? that were a wy-
kednesse worthy to be punished, for the shul-
de I haue denyed the God that is aboue.

* Haue I euer reioysed at the hurte of myne
enemy? Or was I euer glad, that any har-
me happened vnto him? Oh no. I neuer suf-
fred my mouth to do soch a synne, as to with-
hold my mouth. Byd not the men of myne awne
household saye: who shall let vs to haue oure
belly full of his fleshe? I haue not suffred a
stranger to lye without, but I opened my
dores vnto him, y went by the waye. Haue
I kepte secreete my synne and hyd myne ini-
quite, as Adā dyd? Haue I feared any great
multitude of people: or yf I had bene dis-
pyssed of the synple, then shulde I haue
bene afrayed. Thus haue I quietly spent
my lyfe, and not gone out at the doore. That
I had one which wolde heare me. Lo, this is
my cause. In the which the almyghty shall
answere for me: though he that is my cotra-
ry party, hath written a booke agaynst me.

¶ Yet I will take him vpon my shulder,
and as a garlande about my head. I will
tell him, the number of my goynges, and go
vnto him as to a Prince. But yf case be that
my lande crye agaynst me, or that the
forowes therof make any complaynte: yf I
haue eaten the frutes therof vnpayed for, yee
yf I haue greued any of the plowmen: then
let thysles growe in steade of my wheate, &
cockle for my barleye.

¶ Here ende the wordes of Job:

The. xxxij. Chapter.

¶ Elihu after the other had sayd, they com-
municacyon, reproche them of folynesse. Age maketh
not a man wyse, but the fytte of God.

¶ These thre men wolde stryue
no more with Job, because he hel-
de hym selfe a ryghteous mā. But
Elihu the sonne of Barachel the
Bullyte of the kynred of Ram,

was very sore displeased at Job, because he
called hym selfe iust before God. And with
Jobs thre frendes he was angry also, becau-
se they had founde no reasonable answer to
ouercome Job. Now taried Elihu, tyll they
had ended the communicacyon with Job,
for why, they were elder then he. So when
Elihu the sonne of Barachel the Bullyte sa-
we, that these thre men were not able to ma-
ke Job answer, he was mycontent: Elihu
the sonne of Barachel the Bullyte answered
hym selfe, and sayde: * Considringe, that I
am younge, and ye be men of age, I was a-
frayed, and durst not shew forth my mynde,
For I thought thus within my selfe. It be-
commeth olde men to speake, and the aged to
teach wysdome. Every man (no doute) hath
a mynde, but * it is the inspiracyon of the Al-
myghty that geueth vnderstandinge. Great
men are not all waye wyse, nether doth eu-
ery aged man vnderstande the thyng that is
lawfull. Therefore will I speake also (heare
me) and I will shew you also myne vnder-
standinge. For when I had wayted tyll ye
made an ende of youre talkyng, and hearde
yours wysdome, what argumentes ye made
in youre communicacyon: yee, when I had
diligently pondred what ye sayde, I founde
not one of you that made any good argu-
ment agaynst Job, that directly coulde ma-
ke answer vnto his wordes: lest ye shulde
saye. We haue founde out wysdome: God
shall cast hym downe, and no man. He hath
not spoken vnto me, and I will not answe-
re hym as ye haue done (for they were so a-
bashed, that they coulde not make answer,
nor speake one worde) but in so moche as ye
will not speake, standyng still lyke dom-
me men, and makynge no answer: I haue a
good hope for my parte to shewe hym an an-
swere, and to shewe him my meanyng: For
I am full of wordes, and the spete that is
within me, compelleth me.

Beholde, my belly is as the wyne, which
hath no vente, and bursteth the new vessels
in sunder. Therefore will I speake, y I may
haue a vnto: I will open my lippes, & make
answer. I will regarde no maner of per-
sonne, no man will I spare. For * yf I wold
go aboute to please men, I knowe not howe
sone my maker wolde take me awaye:

The. xxxij. Chapter.

¶ Elihu sheweth wherein Job offendeth, with God
may we not stryue, nor curiously searche out hys
wordes.



¶ Therefore, heare my wordes
(O Job) and hearken vnto
me all that I will saye: Be-
holde, I haue now opened
my mouth, my tonge hath
spoken in my throte. My
hert doth orde my wordes
a ryght,

a ryght, and my lippes talke of pure wyf-
dome. The spyte of God hath made me, and
* the bryth of the Almyghty hath geuen
me my lyfe. If thou canst, then geue me an-
swer: prepare thy selfe to stande before me
face to face. Beholde, before God am I eue
as thou, for I am fashyoned and made euen
of the same mould. Therefore, thou nede-
st not to be afrayed of me, nether nede-
st thou to feare, that my auctorite shalbe to heu-
y for the. Now hast thou spoken in myne ea-
res, and I haue herde the voyce of thy wor-
des: I am cleane wythout any faute, I am
innocent, and there is no wykednes in me.
But lo, he hath picked a quarrell agaynst me,
and taketh me for hys enemy: * he hath put
my fore in the stocks, and loketh narrowly
vnto all my pathes. Beholde, in thys hast
thou not doner yght. I will make answer
vnto the, that God is more then man. And
why dost thou then stryue agaynst him: for
he shall not geue the accomptes of all hys
wordes. For whē God doth once commaunde
a thyng, there shulde no man be curpous, to
searche whether it be ryght. * In dreames
and visions of the nyght (when slombing
commeth vpon men, that they fall a slepe in
their beddes) he roundeth them in the eares,
he infourmeth the, and sheweth them play-
nely, that it is he, whych withdraueth man
from euill, deliuereth hym from pryde, ke-
peth hym from the graue, and hys lyfe from
the swearde. He chasteneth hym with syk-
nesse, and byngeth hym to his bed: he layeth
sore punishment vpon hys bones, so that
hys lyfe maye awaye wyth no bryd, and his
soule abhorreth to eat any dayntie meat: In
so moche that hys body is cleane consumed
awaye, and hys bones appeare no more. Hys
lyfe draweth on to the graue, and hys lyfe to
death. Now, yf there be a messenger (one a-
monge a thousande) sent for to speake vnto
man, and to shewe him the ryght waye: then
the Lorde is mercifull vnto hym, and sayeth:
he shalbe deliuered, that he fall not downe
to the graue, for I am sufficiently recon-
ciled. Then shall hys flesh be as well lykynge
as it was afore, and shalbe as it was in hys
youth. For yf he submytte hym selfe vnto
God, he shalbe gracious vnto him, and shewe
him his countenance ioyfully, & rewarde
man for his ryghteousnes. Socha respecte
hath he vnto men. Therefore, let a man con-
fesse (and saye) I haue offended: I byd vn-
ryghteously, and it hath done me no good.
Yee, he hath deliuered my soule from de-
struccyon, and my lyfe shall be the lyght. Lo,
thus woeketh God all waye with mā, that
he kepeth hys soule from perishing, and let-
teth hym enioye the lyght of the lyuyng.
Marke well (O Job) and heare me: holde

the still, and I will speake. But yf thou hast
any thyng to saye, then answer me, and
speake, for thy answer pleaseth me. If thou
hast nothinge, then heare me, and holde thy
tonge, so shall I teach the wysdome.

The. xxxij. Chapter.

¶ Elihu prayeth the iustice of God, whych iudgeth
the world, and gouerneth all.



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shalbe suffered to go into iudgement wth God.

Why one: yee innumerable doth he punyſhe, & ſetteſtether in their ſteades. Therfore ſhall he deſtroye their worckes, he ſhall turne the right, and they ſhall be deſtroyed. They that were in ſteade of ſtears, dealt lyke vngodly men: and therfore he punyſhed them, becauſe they turned back from hym, and wolde not conſyder all hys wayes. In ſomoch that they haue cauſed the voyce of the pooze to come vnto hym, ad now he heareth the complaynte of ſoche as are in trouble. If he graunte pardon, who wyl condeſcend? And yf he hyde awaye hys countenance, who ſhalbe able to ſe it? whether it be to the people or to any man, thus wyl he do. For the vngodlyneſſe of the people, doth God make an ypoſite to reſpygne, ouer them. For ſomoch then as I haue begone to talke of God, I will not hynde y. If I haue gone a myſſe, enſourme thou me: yf I haue done wronge, I will leaue of. Can he do nothinge without the? For thou haſt reſproued hys iudgement. Thou alſo haſt thynne a wone mynde ad not I. But ſpeake on what thou knoweſt. Let men of vnderſtanding tell me, and let a wyſe man herken vnto me. As for Job, he hath nether ſpoken to the purpoſe nor wiſely. O father, let Job be well tryed, becauſe he hath answered for wycked me: yee, aboue his ſynne he doth wyckedly: triumpheth amonge vs, and multiplieth hys wordes agaynſt God.

The xxxiij. Chapter.

Whether doth godlyneſſe proſper, or vngodlyneſſe hurt to God but to man.

Ihu ſpake mozeouer, & ſayde: Thynkeſt thou it ryght, that thou ſayeſt: I am ryghtuous before God? For thou ſayeſt: What aduantage will it be vnto the, and what proſp^r ſhalt thou haue of my ſynne. Therfore will I geue anſwere vnto the and to thy companyos wyth the: loke vnto the heauen, and beholde it: conſydre the cloudes, whych are hyer then thou. If thou haſt ſynned, what haſt thou done agaynſt him? If thine offences be many, what haſt thou done vnto hym? If thou be ryghtuous what geueſt thou hym? Or what will he receaue of thy hand? Of ſoche an vngodly perſonne as thou, and of the ſonne of man that is ryghtuous as thou pretendſt to be: there is a greate cry and complaynte made by them that are oppreſſed wyth vyolence, yee, euery man coplayneth vpon the cruelte of tyrauntes. For ſoche a one neuer ſayeth: Where is God that made me? & that geueſt vs occaſion to prayſe hym in ſ night? Whych geueſt vs moze vnderſtandynge then he doth the beaſtes of the earth, & teacheth vs moze

then he doth the ſonnes of heauen.

If any ſuch complayne, no man geueſt anſwere, and that becauſe of the wyckedneſſe of proude tyrauntes. But yf a man call vpon God, doth not he heare him? Doth not the almyghty accept his crye? Whan thou ſpeakeſt then, ſhulde not he pardon the, yf thou open thy ſelfe before hym, and put thy truſt in hym? Then vſeth he no vyolence in hys wrath, nether hath he pleaſure in curſe: & depe iniquityons. Therfore doth Job open hys mouth but in vayne, and ſolpſly doth he make ſo many wordes.

The xxxvi. Chapter.

Whether doth wyckedneſſe hurt God punyſheth and correcteth.

Ihu proceeded forth in hys talkynge, and ſayd: holde the ſtyll a lytle, & I ſhall ſhewe y, what I haue yet to ſpeake on Goddes behalfe. I wyl open vnto the yet moze of myne vnderſtandynge, & prouemy mater ryghteous. And truly, my wordes ſhall not be vayne, ſeynge he is wyth the that is perfect in knowlege: behold, the greaſte God caſteth awaye no mā, for he him ſelfe is myghty in power and wyl ſoome.

As for the vngodly, he ſhall not preſerue hym, but ſhall helpe the pooze to their ryght. He ſhall turne hys eyes awaye fro the ryghteous, but as kynges ſhall they be in the throne, he ſhall ſtablyſh them for euer, & they ſhalbe exalted. But yf they be layed in preſon and cheynes, or bounde with the bondes of trouble, then wyl he ſhewe them theyr worke, and the ſynnes wher wyth they haue vſed cruell vyolence.

He wyth punyſhynge and nurtringe of them, roundeth them in the eares, warneth them to leaue of from theyr wyckedneſſe, & to amende. * If they now wyl take hede ad ſerue him, they ſhall were out theyr dayes in proſperite, and theyr yeares in pleaſure and ioye. But yf they wyl not herke, they ſhall go thorow the ſwearde, and perſyſh or euer they be aware. As for ſuch as be fayned ypoſytes, they ſhall heape vpon wrath for them ſelues: for they call not vpon hym, though they be hys preſoners. Thus ſhall theyr ſoule perſyſhe in ſolpneſſe, & theyr lyfe ſhalbe condened amonge the fornicatours. The pooze ſhall he deliuer out of his affliction, & rōude them in the eare whā they be in trouble. Eue ſo ſhall he kepe the (yf thou wylt be content) from the bottonleſſe pytte that is beneth: & yf thou wylt holde y quyet, he ſhall ſpyll thy table wyth plenteuſneſſe.

Neuertheleſſe, thou haſt condemned the iudgement of the vngodly, yee, euen ſoche a iudgement and ſentence ſhalt thou ſuffre. For

For then ſhall not thy cauſe be ſpylled wyth cruelte, nor pacyfyed wyth many gyftes. Thynkeſt thou, that he wyl regarde thy riches? he ſhall not care for golde, ner for all them that excell in ſtrength. How longe not thou y tyme, tyll ther come a nyght for the, to ſet other people i thy ſteade. But beware that thou turne not aſyde to wyckedneſſe ad ſynne, which hither to thou haſt choſen more the mekenesſe. Behold, God is of a myghty hye power: Where is there ſoche a gyde & lawe gener as he? Who wyl reſproue hym of hys waye? who wyl ſaye vnto him: thou haſt done wronge?

Conſydre how greate and excellent hys wordes be, whom all men loue and prayſe: yee, wōdrie at hym, and yet they ſe hym but afarre of. Beholde, ſo greate is God, that he paſſeth oure knowlege, nether are we able to come to the experience of hys yeares. * He turneth the water to ſmall droppes, he dryneth hys cloudes together for to rayne, ſo y they poure downe and droppe vpon men. He can ſprede out the cloudes (a couerynge of hys tabernacle) and cauſe hys lyght to ſhyn vpon them, and to couer the botome of y ſee. By theſe thinges gouerneth he hys people, and geueſt them aboundaunce of meate.

Wyth the cloudes he hydeth the lyght, and at hys commaundement it cometh agayne. The ryſyng vpon the of the weſt he to hys frendes & to the cattell.

The xxxviij. Chapter.

Whether proueth that the wyſdom of God is vnſearchable.

A this, my heart is aſtonied, and moued out of hys place. Heare then the ſounde of hys voyce, ad the noyſe that goeth out of his mouth. He gouerneth eury thyng vnder the heauen, and his lyght reacheth vnto the ende of the worlde. A roaring voyce foloweth hym: for his glorious maieſty geueſt ſoche a thōdre clappe, y (though a man heare it) yet maye he not perceaue it afterwarde. It geueſt an horryble ſounde, when God ſendeth oute hys voyce: greate thynges doth he, whych we can not compehēde. * Whan he commaūdeth the ſnowe, it falleth vpon the erth. As ſoone as he geueſt the rayne a charge, immediately the ſhowers haue theyr ſtrength, and fall downe. He ſendeth feare vpon eury man, that they myght knowe ther a wone worckes. The beſtes crepe into theyr denies, and take theyr reſt. Out of the ſouth cometh the tempeſt, and colde out of the north.

At the byeth of God, the froſt cometh,

and the waters are ſhed abrode. He maketh the cloudes to do theyr labour in geuyng moſtneſſe, & agayne wyth his lyght he dryneth awaye the cloude. He diſtributeth alſo on eury ſyde, accordynge as it pleaſeth hym to deale out hys worckes, that they maye do whatſoever he commaūdeth them thorow the whole worlde: whether it be to punyſh any lande, or to doo good vnto them, that ſeke hym.

Herken vnto thys (Job) ſtande ſtyll, & conſydre the wondrous worckes of God. Art thou of counsell wyth God, when he doth theſe thinges? Whan he cauſeth y lyght to come forth of hys cloudes? Art thou of hys counsell when he ſpredeth out the cloudes? Haſt thou the perfecte knowlege of hys wordes? & how thy clothes are warme, when the lande is ſtyll thorow the ſouth wynde? Haſt thou helped hym to ſprede out the heauen, whych is to loke vpon, as it were caſt of cleare metall? Teache vs what we ſhall ſaye vnto hym, for we are vnnete becauſe of darckneſſe. Shall it be tolde hym what I ſaye? Shuld a mā ſpeake, or ſhulde he kepe it backe? For eury man ſeeth not the lyght, that he keepeth cleare in the cloudes whych he clenſeth whan he maketh y wynde to blowe. Golde is brought out of y North, but the prayſe and honoure of Gods feare cometh from God hym ſelfe. It is not we y can fynde out the almyghty: for in power, equite, and ryghteouſneſſe, he is hyer than can be expreſſed.

Art men therfore feare hym, for there ſhall no man ſe hym that is wyſe in his awne cōceate.

The xxxviij. Chapter.

Whether wōdres and maruelles that the Lorde hath done from the begynnyng.

Ihu answered the Lorde vnto Job out of the ſtozme, ad ſayd: what is he that hydeth his mynde wyth ſolpneſſe? * Gyde vpon thy loynes lyke a man, for I wyl queſtyon wyth the, ſe thou geue me a directe anſwere. Where waſt thou, when I layde the foundacyons of the earth? Tell playnely, yf thou haſt vnderſtandynge. Who hath meaſured it, knoweſt thou? Or, who hath ſprede the lyne vpon it? Where vpon ſtande the pylers of it? Or, who layed the corner ſtone therof? Where waſt thou, when the moynyng ſtarrs prayled me together, and

and all the chyldren of God reioysed triumphantly: * Who shut the see wyth doores, when it brake forth as a chyld out of hys mothers wombe: When I made the cloudes to be a couerpyng for it, and swaddled it with the darcke: when I gaue it my commaundement, makyng doores and barres for it, sayyng: hyther to shalt thou come, but no farther, & here shalt thou laye downe thy proud and hye waues. Hast thou geuen the moornyng charge (as lone as thou wast borne) and shewed the daye syping hys place, that it myght take holde of the corners of earth, and that the vngodly myght be shakē out: They tokens and weapens are turned lyke clape, and sette vp agayne as the chaungyng of a garment. The vngodly shalbe disapoynted of their lpyght, and the arme of the proude shalbe broken. Camest thou euer into the grounde of the see: or walkedest in the lowe corners of the depe: haue the gates of death bene opened vnto the, or hast thou sene the doores of the shadowe of death: Hast thou also perceaued how broad the earth is: yf thou hast knowledge of all thys, then shew me, where lpyght dwelleth, and where darcknes is: that thou mayest bypunge vs vnto theyr quarters, yf thou canst tell the waye to theyr houses.

Ancwest thou (asore thou wast borne) how olde thou shuldest be: Wetest thou euer into the treasures of the snowe, or hast thou sene the secrete places of the hayle, * whych I haue prepared agaynst the tyme of trouble, agaynst the tyme of batell and warre: By what waye is the lpyght parted, and in to what lande breaketh y cast wynde: Who deuydeth the aboundaunce of waters into ryuers, or who maketh a waye for the lpyghtenyng and thonder, that it watereth & moyfureth the drye and barengrounde: to make the grasse growe in places where no body dwelleth, and in the wyldernes where no mā remayneth: Who is the father of rayne: Or who hath begotten y droppes of dewe: Out of whose wombe came the yse: Who hath gedred the coldnes of the ayre: that the waters are as harde as stones, and lye congeled aboue the depe. Wylt thou byndre the swete influences of the. viij. starres: Or art thou able to breke the circle of heauen: Canst thou bypunge forth the moornyng starre or y euenyng starre at conuenient tyme, & conueye them home agayne: Knowest thou the course of heauen, that thou mayest set vpon the ordinaunce therof vpon the erth: Moreover, canst thou lpyft vpon thy voyce to the cloudes, that they maye poore downe a greate rayne vpon the: Canst thou thondre also: that they maye go theyr waye, and be obedient vnto the, sayyng: Lo here are we: Who geueth sure wysdome or stedfast vnderstandyng: who

nombyeth y cloudes in wysdome: who stytleth the vehement waters of the braver: who turneth the cloues to dust, & then to be cloues agayne: Wylt thou hunt the prape from the lyon, or fede hys whelpes lpyng in theyr demmes, and luyng in theyr couches: who * prouideth meate for the rauen, when hys yonge ones crye vnto God, and fle aboute for lack of meate:

The. xxix. Chapter.

God speaketh vnto Job bewpyng hym by the examples of hys wythes, that hys rygthynesse is vnscheatible.

Knowest thou the tyme when the wyld goates bypunge forth theyr yonge, amonge the stony rockes: Or layest thou wayte when y hyndes vse to fawne: rekenest thou the monethes after they engendre, that thou knowest the tyme of theyr bearinge: or when they lye downe, when they cast theyr yonge ones, and when they are delpyered of theyr trauaple and payne: How their yonge ones growe vp, & waxe greate thorow good fedpyng: when they go forth, and retorne not agayne vnto them: who letteth the wyld alle go fre, or who loweth the bodes of the mule: Euen I whych haue geue the wyldernes to be theyr house, and the vntylled land to be theyr dwelling place. That they maye geue no force for the multitude of people in the cyties, nether regarde the cryenge of the dyuer: but seke theyr pasturage about the mountaynes, & folowe the grene grasse. Wylt thou the vncorne be so tame as to do the seruice, or to abyde styll by thy crybbe: Canst thou bynd the pock about the vncorne in thy sorowe, to make hym plowe after y in the valleys: Or sayest thou trust hym (because he is strong) or committe thy labour vnto hym: Sayest thou beleue hym, that he wyl bringe home thy corne, or to cary any thyng vnto thy barne: Or sayest thou the sayre wynges vnto the pecoakes, or wynges & fethers vnto the storkes: For he leaueth hys egges in the earth and layeth them in the dust. He remembereth not, that they myght be troden wyth fete, or broke wyth some wyld beast. So harde is he vnto hys yonge ones, as though they were not hys, and labourerth in wayne wythout any feare. And that because God hath taken wysdome from hym, & hath not geuen hym vnderstandyng. When hys tyme is that he styeth vpon hys, he careth nether for horse ner man.

Hast thou geue the horse hys strength, or lerned him to bowe downe his neck w feare: that he letteth hym selfe be dyuen forth lyke a gresshopper, where as the stoute neyng that he maketh, is fearfull: he breaketh the groude wyth the hooffes of his fete chearfully in hys

in his strength, and runneth to mete the hardest men. He layeth as yde all feare, hys stomack is not abated, nether starteth he a back for any swerde. Though the quyuers rattle vpon him, though the speare and shilde glyste: yet russheth he in fearlesly, and beatech vpon the grounde. He feareth not the noyse of the trompettes, but as soone as he heareth the shawmes blowe, tush (sayeth he) for he smelleth the battel a farre of, the noyse, the captaynes and the shoutinge.

Commeth it thorow thy wysdome, that the Goshauke styeth toward the South: Woth the Aegle mount vp, & make hys nest on hys at thy commaundement: He abydeh in the stony rockes, and vpon the hys toppes of harde mountaynes, where no man can come. From thence seketh he his prape, & looketh farre about wyth hys eyes. Hys yonge ones are fed wyth bloud: & where any deed body lyeth, there is he immediatly.

The. xl. Chapter.

Job humbleth hym selfe vnto God, the description of Behemoth and Leuiathan.

Moreouer, God spake vnto Job and sayde: Canst thou stryue wyth y Almyghty, be at rest: Shulde not he which dysputeth wyth God, geue hym an answer: Job answered the Lorde, sayyng: Beholde, I am to vyle a personne, to answer the, therefore wyl I laye my hande vpon my mouth. Once or twise haue I spoken, but I wyl saye nomore.

Then answered the Lorde vnto Job out of the storme, and sayde: * Gyde vp thy loynes now lyke a man, & tell me the thynges that I will aske the. Wylt thou disanul my iudgement: Or wylt thou cōdemne me, that thou thy selfe mayest be made rygthtous: Is thy power then lyke the power of God: Maketh thy voyce such a sounde as hys doth: Then arme thy selfe wyth thyne awne power, vp, decke the in thy ioly aray, powze out the indignacion of thy wrath: se y thou cast downe all the proude, loke well, that thou makest all such as be stubburne, to obeye: treade downe all the vngodly in their place, cast them downe into the dust, and couer their faces wyth darcknesse: Then will I confesse vnto the also, that thyne awne right hande shall saue the.

Beholde, & the beast Behemoth (who I made wyth the) whych eateth haye as an ore: lo, how stronge he is in hys loynes, and what power he hath in the nauell of his body. He spredeth out hys tayle lyke a Cedre tre, all hys baynes are styf, hys rynges are lyke pyppes of brasse, hys rydye bones are lyke stauens of yron. Styf, when God made him, he ordered the wildernesse for him, that

the mountaynes shulde geue hym grasse, where all the beastes of the felde take their pastyme. He lyeth amonge the reedes in the Mosles, the fennes hyde him wyth their shadowe, and the wylowes of the broke couer him rounde aboute. Lo, without any labour myght he drinke out of the whoale floude, & suppe of Iordane without any trauaple. Who darre laye hande vpon hym openly, and vndertake to catch him: Or, who darre put a hooke thorow his nose, and lay a snare for hym:

Darrest thou drawe out * Leuiathan wyth an Angle, or bynde hys tonge wyth a snare: Canst thou put a ryng in the nose of hi, or boze hys chawe thorow with a naule: Wylt thou make many sayre wordes wyth the (thynkest thou) or flatter the: Will he make a couenaunt with the: Or art thou able for to compell hym to do the continuall scrupce: Wylt thou take thy pastyme wyth hym, as with a byrde, or geue hym vnto thy maydes, that thy companions may make a refection of hym, or that he maye be parted amonge the marchaunt men: Canst thou fyl the basket with his skynne, or the fyth pannier w his heade: Darrest y laye hande vpon hym: It is better for the to confydre what harme myght happen the there thorow, and not to touch him. For when thou thynkest to haue holde vpon him, he shall begyle the.

The. xli. Chapter.

Of the same Leuiathan wherof is mencioned in the Chapter afore.

Man is so cruell, y is able to sterc hi vp. * Who is able to stāde before me: Or who hath geuen me any thyng as fore hade, y I maye rewarde him agayne: All thynges vnder heauen are myne: I feare him not, whether he threaten or speake sayre. Who lyfteth him vp, and stryppeth hym out of his clothes, or who taketh him by the bytt of his byddle: Who openeth y doze of his face: for he hath horrible tethe rounde about. His body is couered wyth scales as it were wyth shyldes, lockte in, kepte, and well compacte together: One is so ioynd to another, y no ayre can come in: Pee, one hāgeth so vpon another, and stycketh so together, y they cannot be sundered. His nelyng is lyke a glysteyne. Out of his mouth go torches, and out of his nostrils ther goeth a smoke, lyke as out of an hote sethyng pot. His bryth maketh the coales burne, and the flame goeth out of hys mouth. In his necke remayneth strenght, and nothing is so laborious for him. The members of his body are ioynd so stryctly one to another, and cleaue so fast together, that he cannot

cannot be moved.

This here is as hard as a stone, and as fast as the styphre that the myghte smyteth upon. When he goeth: the myghte are afrayed, and feare troubleth them. If any man draw out a swerde at him, it shall not hurt him: there may nether speare, iavelinge ner best plate, abyde hym. He setteth as moch by a strawe as by byasse. He starteth not awake for hym that bendeth the bowe: and as for spyng stones, he careth as moch for stubble as for the. He counteth the darteres no better then a strawe. He laugheth hym to scoone that shaketh the speare. He treadeth the gold in the myte lyke the sharpe pottherdes. He maketh the depe to boyle lyke a pot, and stereth the see together lyke an oymment. He maketh a path to be sene after hym, the depe is hys walkynge place. Upon erth is there no power lyke unto hys, for he is so made that he feareth not. If a man wyll consydre all hys thynges, thys same is a kynge ouer all the chyldren of pryde.

The xliij. Chapter.

The repentance of Job. He prayeth for hys frenndes, and his goodes are rejoyced dou- ble unto hym.

When Job answered the Lorde, and sayde. * I knowe that thou hast power ouer all thynges, and that there is no thought hyd vnto y. For whocan kepe hys awne counsell so secrete, but it shal be knowne? Therefore haue I spoken that I vnderstode not, the thynges that are so hye, & passe myne vnderstanding. O herken thou vnto me also, and let me speake: answere vnto the thyng that I wyll aske y. I haue geuen diligence eare vnto the, and now I se the wyth myne eyes. Wherefore, I geue myne awne selfe the blame, and take repen- taunce in the dust and ashes.

Now when the Lorde had spoken these wordes vnto Job, it fortuneth, that the Lorde sayde vnto Eliphaz the Themanite: I am displeased with the, and thy two frenndes, for ye haue not spoken of me the thyng that is ryght, lyke as my seruaunt Job hath done.

Therefore, take you now seven oxen and se- uen rammes, and go to my seruaunt Job, and * offre by for youre selues a brent offe- ringe: and my seruaunt Job shall praye for you. hym wyll I accepte, and not deale wyth you after youre folpynesse: in that ye haue not spoken the thyng which is ryght, lyke as my seruaunt Job hath done.

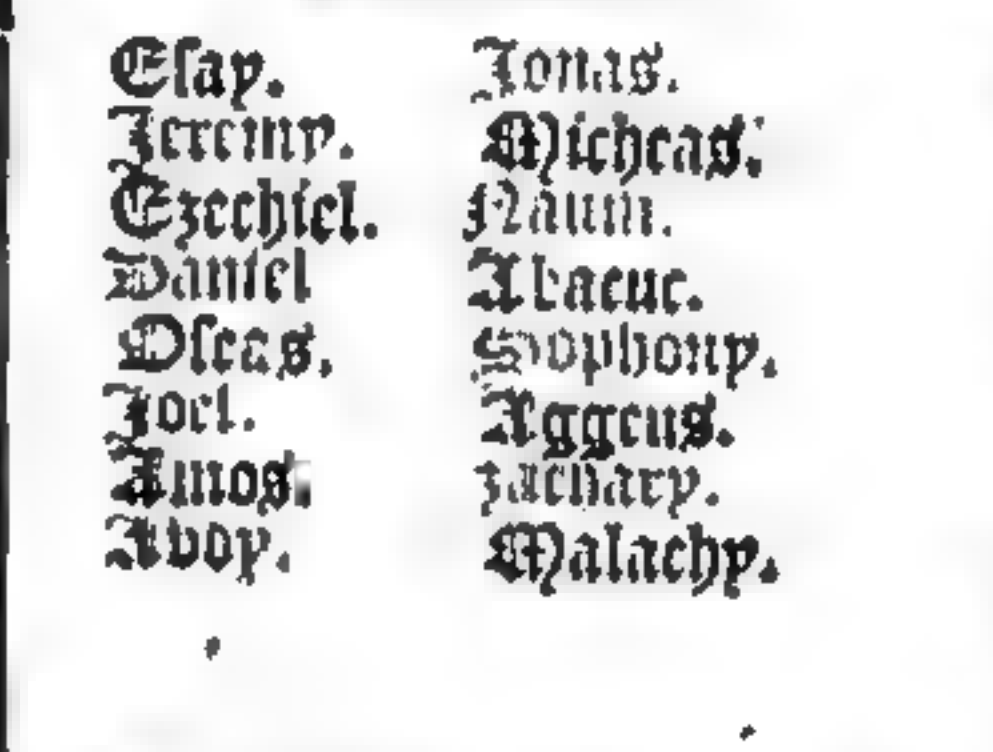
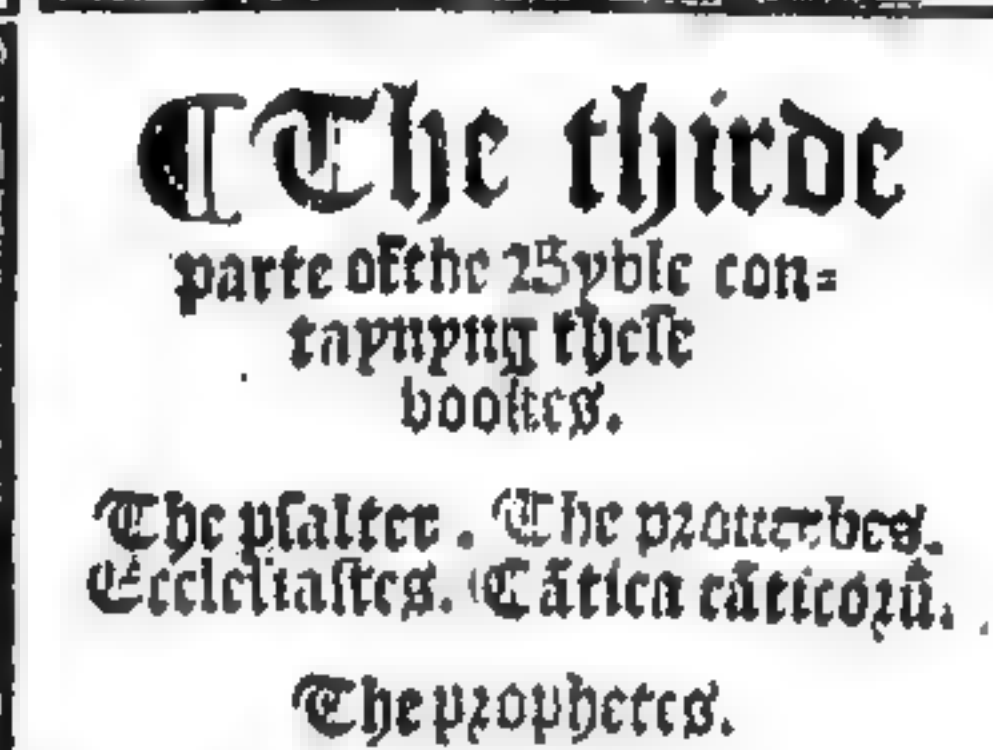
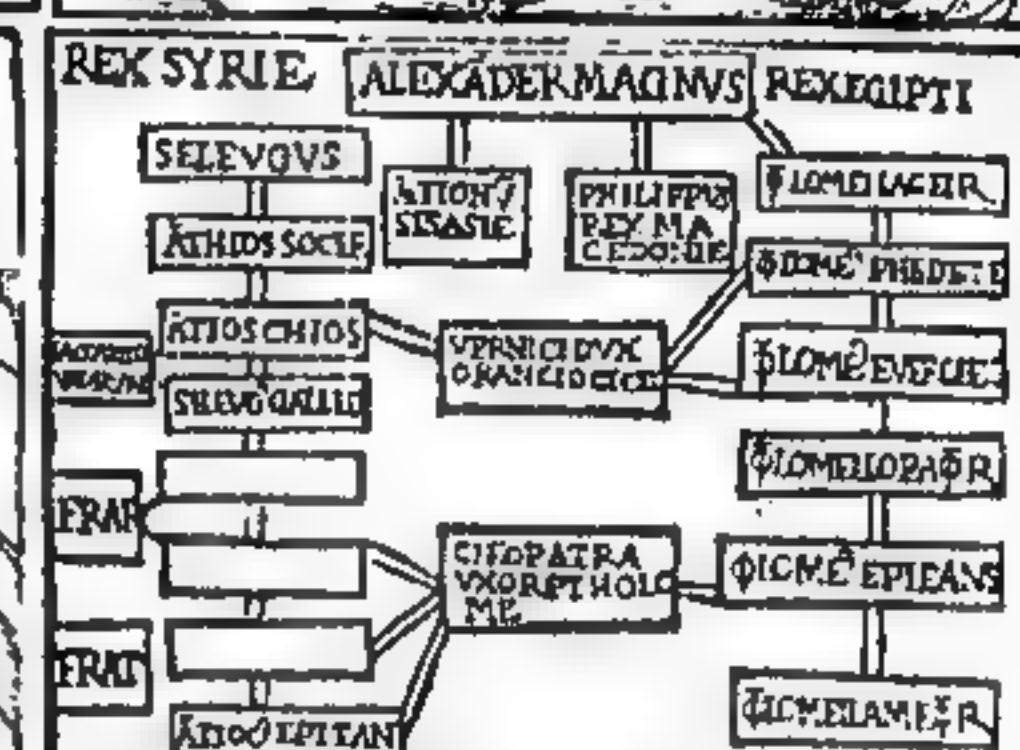
So Eliphaz the Themanite, and Bildad the Suhite & Sophar the Naamathite wot their waye, and dyd accordyng as the Lorde commaunded them. * The Lorde also accep- ted the personne of Job, and the Lorde tur- ned the captiuite of Job, when he prayed for his frenndes: For, the Lorde gaue Job * twofle as moch as he had afore.

And then came there vnto hym all hys brethren, all hys sisters, & all they that had bene of hys acquaintance afore, & dyd eat bread with him in his housse, wondrynge at hym, and confortynge hym ouer all the trou- ble, that the Lorde had brought vpon hym. Every man also gaue hym a certayne some of money and a Jewell of golde.

And the Lorde made Job rycher then he was before: for he had fourtene thysse. vi. camels, a thysse. x. pouche of oxen, and a thysse. asses. He had seuen sonnes also & thye daugh- ters. The fyrst daughter called he Jemi- ma: the second Kezia, and the thirde Keren- hapuch. In all the land were no wemen found so fayre, as the daughters of Job, and their father gaue them enheritaunce amonge their brethren. After thys luyed Job an hundred and forty peares, so that he sawe * hys chyldren, & hys chyldrens chyldren into the fourth generacion.

And so Job dyed, beyng older of a perfect age.

The ende of the booke of Job.



The thirde parte of the Byble con- tainyng these bookes.

The psalter. The proverbes. Ecclesiastes. Cantica canticorum.

The prophetes.

Isay. Jerem. Ezechiel. Daniel. Oseas. Joel. Amos. Abdy. Ionas. Micheas. Naum. Ihuac. Sophony. Aggeus. Zachary. Malachy.

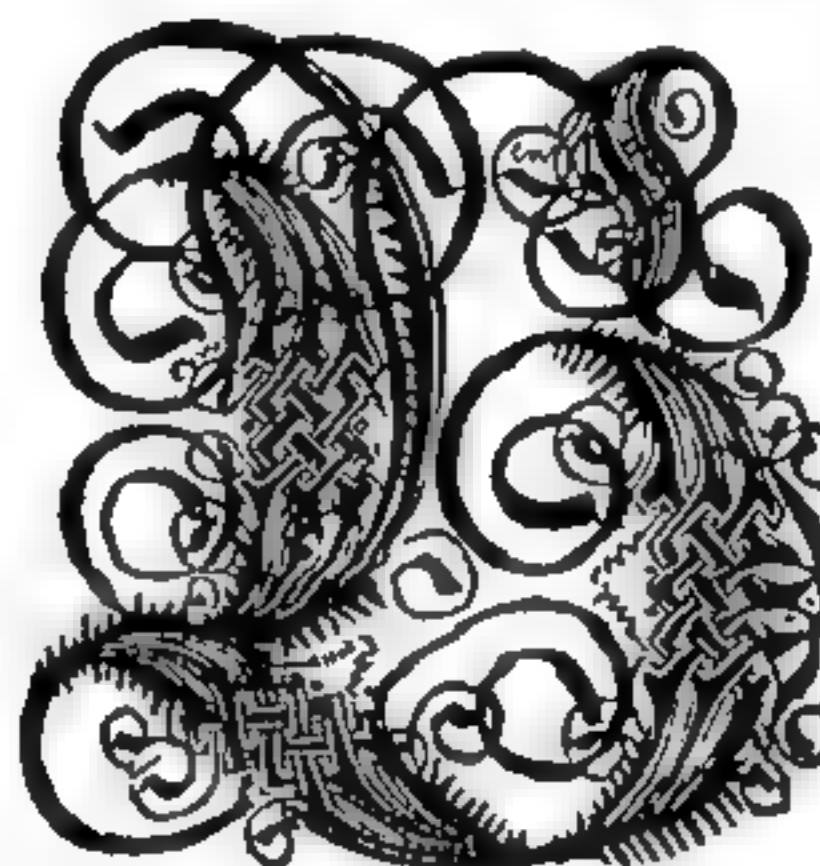


The psalmes of David.



The first psalme.

BEATVS VIR QVI NON ABIIT.



Delight is
ma y hath
not wal-
ked in y
counsell of y
vngodly,
ner stonde
in y waye
of sinners,
y hath not
sytt in the
seate of the
scornefull.

But hys
delight is in the lawe of the Lorde: and in his
lawe will he exercise him selfe daye & night.
And y he shal be lyke a tre planted by the
watersyde, y wyll bynge forth hys fruite in
due season. His leafe also shal not wither:
& loke whatsoeuer he doth, it shal prosper.
As for the vngodly, is it not so with: but
y they are lyke y chafe which the wynde sca-
tered awaye y (fro the face of the erth). Ther-
fore, the vngodly shal nott be able to stande
in the iudgment, ner the synners in y con-
gregaciō of the ryghtewes. But y Lorde
knoweth the waye of the ryghtewes, and y
waye of the vngodly shal perishe.

The second psalme.

QVARE FREMERVNT GENTES.



Why y do the hepten so furiouslye
rage together: and why do y pro-
ple ymagyne a vayne thyng?
The kynges of the erth stande
vp, and the rulers take counsell together y a-
gaynst the Lorde, and agaynst hys anoynt-
ed. Let vs bycalle theyr bondes asunder,
and cast awaye theyr coardes from vs.
He that dwelleth in heauen y shal laugh
them to scozne: the Lorde shal haue them in

derisyon. Then shall he speake vnto them
in hys wrath, and bere them in hys sore dis-
pleasure. Yet haue I set my kyng vpon
my holy hyll of Syon. I wyll preach the
lawe, wherof the Lorde hath sayd vnto me:
y thou arte my sonne, thys daye haue I be-
gotten the. Desyre of me, and I shal geue
the, y hepten for thyne enheritaunce, & the
vmost partes of the erthe for thy possessiō.

y Thou shalt bruse them with a rodd of
yron, and breake them in peeces: lyke a pot-
ter's vessel. We wyle nowe therfore, O ye
kynge, be warned, ye that are iudges of the
earth. Serue the Lorde in feare, and reio-
yse y (vnto hym) with reuerence. y Lyss the
sonne, lest he be angrye, & so ye perishe fro
the y (erth) waye, yf his wrath be kyndled
(yee but a lytle) blessed are all they that put
theyr trust in hym.

The thyrde psalme.

DOMINE, QVID MULTPLICATI.

A psalme of David when he fledd from
the face of Absalon hys sonne.

Did, howe are they increased, that
trouble me: many are they, y prye
against me. Many one there be,
y slaye of my soule: there is no helpe
for hym in (hys) God. y Sela. But thou,
O Lorde, arte my defender: y arte my wor-
thyppre, and the lyfter vp of my heed. I did
call vpon the Lorde with my voyce, and he
hearde me out of hys holy hyll. Sela.

y I layed me downe and slepte, and ro-
se vp agayne, for the Lorde susteyned me.
I will not be afrayde for ten thousandes
of the people, that haue set them selues aga-
ynst me rounde about. y O Lorde, y helpe
me, O my God, for thou smyttest all myne
enemyes y (vpon the cheke bone) thou hast
broken the teeth of the vngodly. Salua-
cyon beloggeth vnto the Lorde, and thy bles-
syng is vpon thy people. Sela.

The fourth psalme.

CVM INVOCAREM.

A hymn that excelleth in musick,
a psalme of David.

Care me, when I call, O God, of my
ryghtewesnes: thou hast set me at ly-
bertye, when I was in trouble: haue
mercy vpon me, and berke vnto my prayer.
O ye sonnes of men, howe longe wyll ye
blaspheme myne honoure, & haue loch plea-
sure in vanyte, and seke after lesyng? Sela.
Knowe thys also, that the Lorde hath
chosen to hym selfe the man that is godlye:
when I call vpon the Lorde, he wyll heare
me. Stonde in awe, and synne not: comen

A y with

with your a wne herte, and in your cham-
ber, and he styl: Sela. Offer the sacry-
fyce of ryghtewynesse, and put your trust
in the Lorde. There be many that saye:
who wyll shewe vs any good? Lorde lyfte
vp the lyght of thy countenance vpon vs.
Thou hast putt gladnesse in myne herte,
since the tyme that they cozne & wyne (and
opie) increased. I wyll laye me downe in
peace, and take my rest: for it is thou Lorde
only, that makest me dwell in safete.

The. v. psalme.

VERBA MEA AVIBVS.

To hym that excelleth in songes of
Musick: a psalme of Dauid.

Lorde my wordes, O Lorde, con-
fyde my meditacyon. O her-
ke thou vnto the voyce of my cal-
lynge, my kinge and my God. for
vnto the wyll I make my prayer. My
voyce shalt thou heare by tymes, O Lorde,
early in the mornynge wyll I directe my prayer
vnto the, and wyll lye vp. * For p arte
the God that hath no pleasure in wycked-
nes, nether shall any euell dwell with the.

* Ps. 118. b.

Such as be foolys, shall not stande in thy
syght, thou hastest all them that worke
vayne. Thou shalt destroye them that
speake leasynge: O Lorde wyll abhorre both
the blondhytpe, and disceatfull man.

* Ps. 118. b.

But as for me, I will come into thy hou-
se, euen vpo the multitude of thy mercy, and
in thy feare wyll I worchyp towarde thy
holy temple. Leade me, O Lorde, in thy
ryghtewynesse because of myne enemyes:

make thy waye playne before my face.

* Roma. 11. c.

For there is no faythfulnesse in hys
mouth: they inwarde partes are very wic-
kednes. * They throte is an open sepul-
chre: they flatter w their tonge. Destroye
thou them, O God, let the peryshe thowow
they a wne ymaginacions, cast them out in
the multitude of they vngodlynes: for they
haue rebelled agaynst the. And let all the
that put they trust in the reioyce: they shall
euer be geuynge of thanks, because thou de-
fendest them: they that loue thy name shal be
ioyfull in the. For thou Lorde wyll geue
thy blessing vnto the ryghteous: and with
thy fauorable kyndnesse wyll thou defende
hym, as with a thyld.

The. vi. psalme.

DOMINE NE.

To hym that excelleth in musick,
vpon the instrument of ryght stryn-
ges. A psalme of Dauid.

* Ps. 118. b.

* Jer. 1. d.

Lorde, * rebuke me not in thyne indi-
gnacion: nether chasten me in thy dis-
pleasure. Haue mercy vpon me, O

Lorde: for I am weake: O Lorde heale me:
for my bones are vexed. My soule also is
soze troubled: but Lorde howe longe wyll
thou punyssh me? Turne the, O Lorde,
and deliuer my soule: O saue me for thy
mercy sake. For * in death no man re-
membere the: & who will geue the thanks in
the pytte? I am weery of my groupnge:
euer nyght washe I my bedd, & water my
couche with my teares. My bewte is
gone for very trouble, and wozne awaye be-
cause of all myne enemyes. * A waye fro
me all ye p worke vayne: for O Lorde hath
hearde the voyce of my wepyng. The
Lorde hath heard my peticyon, the Lorde
wyll receaue my prayer. All myne ene-
myes, shall be confounded & soze vexed, they
shall be turned backe & put to shame sodenly.

The. vii. psalme.

DOMINE DEVS MEVS.

Stigalon of Dauid, which he sang
vnto O Lorde in p busyness of. Thus
the sonne of Iemini.

Lorde my God, in p haue I put my
trust: saue me fro all the p persecute
me, & deliuer me: lest he deuoure
my soule lyke a lyon, and teare it in
peces, whyle there is none to helpe. O
Lorde my God, * yf I haue done any soche
thynge, or yf there be any wyckednes in my
handes. Yf I haue rewarded euill vnto
him that dealt frendly with me, yee, I haue
deliuered hym, that without any cause is
myne enemye. Then lett myne enemye
persecute my soule, and take me: ye lett hym
treade my lyfe downe vpo the earth, & laye
myne honoure in the dust. Sela. Stande
vp, O Lorde, in thy wozath: and lyfte vp thy
selfe, because of the indignacions of myne
enemyes: aryle vp for me, in the iudge-
ment that p hast commaunded. And so shall
the congregacyon of the people come aboute
the, for they shalke therfore lyfte vp thy selfe
agayne. The Lorde shall iudge the people
geue sentence with me, O Lorde, accordyng
to my ryghtewynesse, and accordyng to the
innocence p is in me. Oh let the wycked-
nes of p vngodly come to an ende: but guyd
thou the iust. For p righteous God trieth
the very hertes and the reynes. My helpe
commeth of God, which preserue the that
are true of herte. * God is a ryghtewys
iudge, & strong, and patient, and God is prouo-
ked euery daye. Yf a man will not turne, he
wyll whet his swerde: he hath bet his bowe
and made it ready. He hath prepared hym
the instruments of death: he ordeyneth hys
arowes agaynst the persecutours. He
holde he traunpleth with myschefe, he hath
conceaued sorow, and brought forth vngod-
lynnesse. * He hath grauen and dygged vp
a pytte,

* Ps. 118. b.

* Ps. 118. b.

* Ps. 118. b.

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* Ps. 118. b.

* Ps. 118. b.

* Ps. 118. b.

* Ps. 118. b.

* Ps. 118. b.

a pytte, & is fallen hym selfe into the destruc-
cyon that he made (for other.) For his tra-
uayll shall come vpon his a wne head: & his
wyckednes shall fall vpon hys a wne pate.
I wyll geue thanks vnto the Lorde ac-
cordyng to his ryghteousnes, & will praye
the name of the Lorde the most hyest.

The. viij. psalme.

DOMINE DOMINVS NOSTER.

To hym that excelleth in Sittish,
a psalme of Dauid.

Lorde our gouernoure, howe excellēt
is thy name in all the world, thou that
hast sett thy glorye aboue the heauens:

* Out of the mouth of very babes and
sucklynges hast thou ordeyned strength
because of thyne enemyes, that thou myght
test styll the enemye and the auenger. For
I wyll colpyde thy heauens, euen the worcke
of thy fyngers: the moone & p starres which
thou hast ordeyned. * What is man, that
thou art myndfull of hym: and the sonne of
man, that thou visytest hym? Thou ma-
dest hym lower then the aungels, to crowne
hym with glorye & wozshyppe. Thou ma-
kest him to haue domynion in the wozkes of
thy handes: and * thou hast put all thynges
in subieccion vnder his fete. All the oxen and
oxen, ye and the bestes of the felde. The
fowles of the ayre, and the fyshes of the see, &
whatsoeuer walcketh thowow the pathes of
the sees. O Lorde our gouernoure, howe
excellent is thy name in all the worlde.

The. ix. psalme.

CONFITEBOR TIBI DOMINE.

To hym that excelleth vpon Alamuth
Labben, a psalme of Dauid.

I wyll * geue thanks vnto p, O Lorde
wyth my whole herte, I wyll speake
of all thy maruelous wozkes. I
wyll be glad, and reioyce in the, yee my son-
ges wyll I make of thy name, O thou moost
hyest. Whyle myne enemyes are dyruen
backe, they shall fall, & peryshe at thy presen-
ce. For thou hast mayntened my ryght &
my cause: thou art sett in the throne that iud-
gest ryght. Thou hast rebuked p hepythen,
& destroyed the vngodly, thou hast put out
their name for euer & euer. O thou enemye:
destruccyons are come to a perpetuall ende:
euen as the cities which thou hast destroyed:
their memoriall is perished with the. But
the Lorde shall endure for euer, he hath also
prepared his seate for iudgement: for he shall
iudge the world in ryghteousnes, and mini-
ster true iudgement vnto the people. The
Lorde also wyll be a defence for the oppressed
* eue a refuge in due tyme of trouble. And
they p knowe thy name, wyll put their trust

The. x. psalme.

hy flondest p so farre of, O Lorde
* hydest thy face in that heade full
tyme of trouble: The vngodly
for his owne lust, doth persecute p
poore: let them be taken in the craftye wily-
nesse that they haue ymagined. For the vn-
godly hath made boast of hys a wne hertes
despye, & speaketh good of p couctous, who
God abhorreth. The vngodly is so proude
that he careth not for God, nether is God in
all his thoughtes. * His wayes are all way
greuous, thy iudgements are farre aboue
out of his syght, & therfore despyeth he all his
enemyes. For he hath sayed in his hert:
Cuth I shall neuer be cast downe, ther shall
no harme happen vnto me. * His mouth is
full of cursynge, and disceat and fraude: vn-
der his tōge is vngodlynesse & vayne. * He
sytteth lurking in p the wylde corners of p stre-
tes, & priuely in his lurkinge denes doth he
murder p innocēt: his eyes are set agaynst p
poore. For he lyeth waytinge secretly (eue
as a lyon, lurkinge he in his denne) p he maye
raunsh the poore. He doth raunsh the poore,
whē he getteth him i to his net. * He fal-
leth downe & hūbleth him selfe, that the con-
gregacyon of the poore maye fall in to p hāde
of his captaynes. He hath sayed in his herte:
Cuth, God hath forgottē, he hydeth a waye
his face, and he wyll neuer se it. Aryle (O
Lorde God) and lyfte vp thyne hāde, forget
not the poore. Wherfore shulde the wy-
cked blasphemē God, whyle he doth saye in
his

The. x. psalme.

CONFITEBOR TIBI DOMINE.

To hym that excelleth vpon Alamuth
Labben, a psalme of Dauid.

I wyll * geue thanks vnto p, O Lorde
wyth my whole herte, I wyll speake
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ges wyll I make of thy name, O thou moost
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backe, they shall fall, & peryshe at thy presen-
ce. For thou hast mayntened my ryght &
my cause: thou art sett in the throne that iud-
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in the: for thou (Lorde) hast neuer sayed the,
that seke the. O praye the Lorde, * which
dwelleth in Syon, shewe the people of hys
doinges. For when he maketh inquisi-
tyō for bloude, he remembreth them: & * for *
getteth not the complaynte of the poore.

Haue mercy vpon me (O Lorde) confy-
de the trouble whych I suffre of them that
hate me, thou that lyftest me vp from the ga-
tes of death. That I maye shewe all thy
prayers wyth in the portes of the daughter
of Syon, I wyll reioyse in thy saluacyon.

The heithen are suncken downe in the
pytte that they made: in the same nett which
they hydd pryuely, is their a wne footc take.

The Lorde is knowen to execute iudge-
ment: the vngodly is trapped in the worcke
of his a wne hādes: A consyderacyon Sela.

The wycked shall be returned vnto hell, &
all people that forget God: For the poore
shall not be all waye forgotten, the patient
abydng of the meke shall not peryshe for
euer. O Lorde, and let not man haue the
upper hande, let the hepythen be iudged in
thy syght. Put them in feare (O Lorde)
that the hepythen maye knowe them selues
to be but men. Sela.

The. x. psalme.

VT QUID DOMINI.

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tes, &

his herte: tush, thou God carest not for it:

Surely thou hast sene it. For thou beholdest vngodlynesse and wronge. That thou mayest take the matter in to thy hāde: the poore committeth hym selfe vnto the, for thou art the helper of the frendlesse. Wicke thou the power of the vngodly and malycious, take away hys vngodlynesse, and thou shalt fynde none. The Lorde is kynge for euer, and euer, and the hethen are perished out of the lande. Lorde, thou hast heard the desyre of the poore: thou preparest theyr hert and thyn eare hearkeneth therto. To helpe the fatherlesse and poore vnto theyr right: that the man of the erthe be no more exalted agaynst them.

The xi. psalme.
IN DOMINO CONFIDO.
To the chaunter, A psalme
of David.

The Lorde put I my trust: howe safe ye then to my soule: that the shulders be as a byrde vpon your hylle. For lo, the vngodly benede theyr bowe, and make ready theyr arrowes wth in the bowe: that they maye pynely shote at them, which are true of hert. For theyr foundacions wilbe cast downe, and what hath the ryghteous done?

The Lorde is in hys holy temple: the Lorde seat is in heauen: hys eyes conspyde (the poore) & hys eye lyddes tpeeth the chyldren of men.

The Lorde aloweth the ryghteous: but the vngodly, and hym that delpteth in wickednes, doth his soule abhorre. Vpon the vngodly he shall rayne snares, fyre, and byrmystone, storne & tpeest: thys shalbe theyr porcyon to dysyncke. For the ryghteous Lorde loueth ryghteousnes: hys countenance wyll beholde the thyng that is iust.

The xii. psalme.
SALVVM ME FAC DOMINE.
To hym that excelleth vpon an instrument of egypte strynges a psalme of David.

Elpe (me) Lord, for there is not one godly man left. For the faythfull are mynished from amonge the chyldren of men. They talke of vanyte, every one wth hys neyghboure, they do but flatter wth theyr lippes & dyssemble in theyr double herte. The Lorde shall rote out all disceatfull lippes, and the tonge that speaketh proude thynges. Whych haue sayde: wth oure tōge wyll we preuaile: we are theyr pought to speake, who is Lord ouer vs.

Nowe for the comfortles troubles sake of the neadpe, & because of the deape syghthing of the poore, I will vpsayeth the Lorde and wyll helpe every one, from hym that swelleth agaynst hym, and wyll let the

at rest. The wordes of the Lorde are pure wordes enas the syluer, whych from earth is tryed and purifed leue tymes in the fyre. Thou shalt kepe them (O Lorde) thou shalt preserue hym from thys generacyō for euer. The vngodly walke on every syde: whan they are exalted, the chyldren of men are put to rebuke.

The xiii. psalme.
VSQVE VO DOMINE.
To the chaunter, a psalme
of David.

How longe wilt thou forget me (O Lorde) for euer: howe longe wilt thou hyde thy face from me? Howe longe shall I seke counsell in my soule: & be so vexed in myne hert: howe longe shall myne enemye triumphe ouer me? Consydre, and heare me (O Lorde my God) lygthen myne eyes, that I scape not in death. Let myne enemye saye: I haue preuailed agaynst hym: for yf I be cast downe, theyr trouble me wylle reioyse at it. But my trust is in thy mercy, and my hert is ioyfull in thy saluacyon. I wyll synge of the Lord because he hath dealt so lounyngly wth me.

The xiiii. psalme.
DIXIT INSIPENS.

To the chaunter a psalme of David.

He * sole hath sayed in hys hert, there is no God. They are corrupt, and become abhomyable in theyr doynges: there is not one that doth good, (no not one.) The Lorde looked downe from heauen vpon the chyldren of men, to se yf there were any that wolde vnderstāde, and seke after God. But they are all gone out of the waye, they are all together become abhominable: there is none that doeth good, no not one. (Theyr throte is an open sepulchre: wth their tonges they haue disceayd, the poyson of aspes is vnder theyr lippes. Theyr mouth is full of cursenge and bitternes, theyr fete are swyft to grab bloude. Destruction and vnhappynesse is in theyr wayes, and the waye of peace haue they not knowe, there is no feare of God before their eyes.)

Haue they no knowledge, that all are soche workers of myschecce, eatynge vpon my people, as it were bread and call not vpon the Lorde. There were they brought in great feare: (euen where no feare was) for God is in the generacyon of the ryghteous. As for you, ye haue made a mocke at the counsell of the poore, because he putteth hys trust in the Lorde. O that the saluacyon were geuen vnto Israel: out of Sion.

Whan the Lorde turneth the captiuite of hys people, then shall Jacob reioyse, and Israel shall be gladd.

The xv. psalme.

DOMINE QVIS HABITABIT.

Lorde

Lorde, who shall dwell in thy tabernacle: who shall rest vpon thy holy hylle? * Euen he y ledeh an vncorrupt lyfe, & doth the thyng which is ryght, and that speaketh the truethe from hys hert.

He that hath vled no disceat in his tōge, ner done euell to hys neyghboure, & hath not sclaundered his neyghbours. He that setteth not by hym selfe: but is lowly in hys awne eyes, & maketh moch of them yfscare the Lorde: he y sweareth vnto his neyghboure, & disapoynteth hym nott, though it were hys awne hinderaunce. * He y hath not geuen hys money vpon vsury, ner taken rewarde agaynst the innocent. Who so doth these thynges, shall neuer fall.

The xvi. psalme.
CONSERVA ME DOMINE.

The badge or armes of David.

Reserue me, O God, for in the haue I put my trust. O my soule thou hast sayd vnto the Lorde: parte my God, my goodes are nothing vnto the. All my delyte is vpon the sayntes yare in the erth, & vpon soch as excell in vertue. But they y prync after another God, shall haue greete trouble. Their drinck offrynges of bloude will not I offre, nether make mencion of their names within my lippes. * The Lorde hym selfe is the porcyon of myne enheritaunce: and of my cup: thou shalt maynteyne my lot.

The lot is fallē vnto me in a fayre ground, yec, I haue a goodly heritage. I wyll thanke the Lorde for geuyng me warnynge: my reynes also chasten me in the nyght season.

I haue set God alwayes before me, for he is on my right hāde, therefore I shall not fall.

Wherfore my hert was glad, & my glory reioysed, my flesch also shall rest in hope.

For why? * thou shalt not leaue my soule in hell, nether shalt thou suffre thy holy one to se corrupciō. Thou shalt thewe me the path of lyfe: in thy presence is the fulnesse of lope, and at thy ryght hande ther is pleasure for euermore.

The xvii. psalme.
EXAUDI DOMINE IVSTITIAM.

A prayer of David.

Heare the right, O Lorde, consydre my complaynte, & hearken vnto my prayer, that goeth not out of sayned lippes.

Let my sentence come forth from thy presence: and let thyn eyes loke vpon the thing that is equall. * Thou hast proued & viptyed myne herte in the nyght season: y haste tyed me and shalt fynde no wyckednesse in me: for I am tterly purposed, y my mouth shall not offende. Because of mens workes that are done agaynst the wordes of thy lippes I haue kepte me from the wayes of the destroyer. O holde y vpon my goynges in thy pathes, y my fote steppes slippe not.

I haue called vpon the, O God, for thou shalt heare me: enclpne thyn eare to me, and herkē vnto my wordes. Shewe thy maruelous lounge kyndnesse, thou yart the saypoure of them which put theyr trust in the, from soch as resyst thy ryght hande. I ree

me * as the apple of an eye, hyde me y vnder the shadowe of thy wynges. Fro the vngodly y trouble me: mine enemies copasse me round about, to take awaye my soule. They are enclosed in their awne fatt: & their mouth speaketh proude thynges. They lye waytyng in oure waye on every syde, turnynge their eyes downe to the groude. Lyke as a lyon that is greedy of hys praye, and as it were a Lyons whelp lurching in secrete places. * O Lorde, disapoynte hym, and cast hym downe: deliuer my soule from the vngodly which is as a swearde of thyn.

Fro the men of thy hāde, O Lorde fro the men, I saye, and from the euyl world, which haue their porcyon in thys lyfe, whole helpes y fyllest wth thy hyd treasure. They haue chyldren at their desyre: & leaue the reste of theyr substance for theyr babes. But as for me, I wyll beholde thy presence in rightousnes: & when I awake vpon after thy lykenes, I shalbe satysfied wth it.

The xviii. psalme.
DILIGAM TE DOMINE.

To the chaunter of David the sernaunt of the Lorde, which spake vnto the Lorde the wordes of thys song, (in the daye that the Lorde deliuered hym from the hande of all hys enemyes, and from the hande of Saul) and he sayde:

I will loue y, O Lorde, my strength. The Lorde is my stony rock, & my defence, my saypoure, my God, & my might, in whō I wyll trust: my buckler, y horne also of my saluacyō, and my refuge. * I will call vpon y Lord, which is worthy to be prayled, so shall I be safe from myne enemyes. * The sorowes of deeth copassed me, & the ouerflowinges of vngodlynesse made me afayed. The paynes of hell came about me, the snares of deeth overtoke me. In my trouble wyll I call vpon the Lorde: & coplayne vnto my God. So shall he heare my voyce out of his (hoie) temple, & my coplaynte shall come before him, it shall entre euen into hys cares. * The erth trembled & quaked, the very foundacions also of the hylles shoke & were remoued, because he was wroth. There wēt a smoke out in his presence: & a consumynge fyre out of hys mouth, so y coales were kyndled at it. He bowed the heauens also, & came downe, and it was darcke vnder his fete. He rode vpon the cherubins, & dyd flye: he came flying vpon the wynges of the wynde. He made darcknes hys secrete place: hys payllion rounde

about

If praye the Lorde ye shall feare him: Magni-
fy him all ye of the fede of Jacob, & feare him
all ye fede of Israel. * For he hath not des-
pyed ner abhorred the lowe estate of p ppoze
he hath not hys face frō him, but whē he
called vnto him, he harde him. * My praye
is of the in the great cōgregation, my vowes
wyl I perfourme in the syght of them that
feare hym. The pooze shall cate, & be satisf-
fyed: they that seke after p Lorde, shall pray-
se hym. poure herte shall lyue for euer. All
the endes of the worlde shall remēbre the sel-
ues, & be turned vnto the Lorde, & all p hyn-
reds of the nations, shall worshyppe before
him. For the kyngdom is the Lordes, and
he is the gouernoure amonge the people.
All soche as be fat vpon earth, haue
cate & worshyped. All they p go downe into
the dust, shall knele before him & no man hath
quyckened hys awne soule. * (Sede shall
serue him: they shall be counted vnto p Lorde
for a generacyon. They shall come, and
the brauens shall declare hys ryghteousnes:
vnto a people that shall be borne, whom the
Lorde hath made.

The. xlii. Psalme.
DOMINVS REGIT ME.
A psalme of Dauid.

The Lorde is my sheptherde, therfore
lack I nothing. he shall fede
me in a grene pasture, & leade me
forth beynde the waters of cōforte.
he shall conuerter my soule, & bypunge me
forth in the pathes of ryghteousnes for hys
names sake. Pee though I walke thowowe
p valley of p shadow of death, I wyl feare
no euell, for p art w me thy rodde & thy staffe
cōforte me. Thou shalt prepare a table be-
fore me agaynst them p trouble me: p shalt a-
nointed my head w oyle, & my cuppe shall be
full. But (the) lounge kyndnes & mercy
shall folowe me all the dayes of my lyfe. & I
wyl dwell in the house of the Lorde for euer.

The. xliii. Psalme.
DOMINI EST TERRA.

A psalme of Dauid. (in the first daye of the
Sabbath.)

The earth is the Lordes, and all that
therin is: the compasse of the worlde,
and they that dwell therein. For he
hath founded it vpon the sees, & prepared it
vpon the floudes. * Who shall ascende into
p hill of the Lorde? who shall ryle vp in
his holy place? Eue he that hath cleane hādes
& a pure hert: & p hath not lyfte vp his mynde
vnto vanite, ner swozne to disceane. (he
neighbour) he shall receaue the blessinge frō
the Lorde, and ryghteousnesse from the God
of hys saluacyon. Theys is the generacion
of them that seke him, euen of the p seke thy
face, O Jacob. Sela. * Lyfte vp poure
heades O ye gates, & be ye lyfte vp, ye euer-

last yuge dozes, & the kyng of glozy shall co-
me in. Who is this kyng of glozy? It is p
Lorde strōge & myghtie, euen p Lorde mygh-
tye in battell. Lyfte vp poure heades (O
ye gates) & be ye lyfte vp ye euerlastyng do-
res, & the kyng of glozy shall come in. Who
is this kyng of glozy? Euen the Lorde of
hoostes, he is the kyng of glozy. Sela.

The. xlv. psalme.

AD TE DOMINE LEVAVI.

Of Dauid.

Ato the (O Lorde) wyl I lyfte vp
my soule. My God, I haue put my
trust in the: O let me not be con-
founded, nether let myne enemyes
trūphe ouer me. * For all they that hope
in the, shall not be ashamed: but soch as tras-
gresse without a cause, shall be put to cōfusiō
She we me thy wayes, O Lorde, & teache
me thy pathes. Leade me forth in thy
trueth, & lerne me, for thou art p God of my
saluaciō: in the hath bene my hope all p daye
longe. Call to remembraunce (O Lorde) p
thy tender mercyes, and thy lounge kynd-
nesse, which haue bene euer of olde.

O remembre not p synnes & offences of
my youth, but accordyng vnto thy mercy
thynke thou vpon me (O Lorde) for thy good-
nesse. Gracious & ryghteous is the Lorde,
therfore wyl he teache synners in the waye.
Them p be meke, shall he guyde in iudge-
ment: & soch as be gentle, them shall he lerne
his waye. All the pathes of the Lorde are
mercy & trueth, vnto soch as kepe his com-
mand: & his testimonies. * For thy names
sake, O Lorde, be mercifull vnto my synne,
for it is great. What mā is he that feareth
the Lorde: him shall he teache in the waye that
he shall chole. His soule shall dwell at ea-
se, and hys seche shall inheret the lande.

The secrete of the Lorde is amonge them
that feare him: & he wyl shewe the hys co-
uenant. Myne eyes are euer lokyng vnto
the Lorde, for he shall plucke my fete out of
the net. Turne the vnto me, & haue mercy
vpon me: for I am desolate, and in misery.

The sorowes of my herte are enlarged: O
bryng thou me out of my troubles. Loke
vpon myne aduersyte & misery, and forgyue
me all my synne. Considre myne enemyes
how many they ar, & they beare a tyranous
hate agaynst me. O kepe my soule, and
delyuer me. let me not be confounded, for I
haue put my trust in the. Let perfectnesse
and ryghteous dealyng wayte vpon me, for
my hope hath bene in the. Delyuer Israel
O God, out of all hys troubles.

The. xlv. psalme.

IVDICA ME DOMINE.

(A psalme) Of Dauid. (A foze he was embalmed.)

Bethou my iudge, O Lorde, for I
haue walked innocently: my trust
hath bene also in the Lorde therfore
shall I not fall. * Examen me,
O Lorde, & proue me: trye out my reynes and
my bert. For thy lounge kindnesse is be-
fore mine eyes, & I will walke in thy trueth.
I haue not dwelt with vayne personnes,
nether wyl I haue fellowship with the disce-
atfull. I haue hated the congregacyon of
the wicked, and will not syt amonge the vn-
godly. * I will washe my handes in in-
nocence, O Lorde, and so will I go to thyne
aulter. That I maye shewe the voyce of
thankes geuyng, and tell of all thy wonde-
rous workes. Lorde, I haue loued the ha-
bitacion of thy house, & the place where thy-
ne honoure dwelleth. O shutt not vp my
soule with the synners, ner my lyfe with the
bloudthirsty. In whose handes is wyck-
ednesse, & thei ryght hādes full of gyftes.
But as for me I will walcke innocently:
O delyuer me, and be mercifull vnto me.
My fete standeth ryght: I will prayse the
Lorde in the congregacions.

The. xlv. psalme.
DOMINVS ILLUMINATIO.
Of Dauid.

The Lorde is my lyght and my sal-
uacyon: whom then shall I feare? the
Lorde is the strength of my lyfe: of
whom then shall I be afayed? When the
wycked (euen myne enemyes and my foes)
came vpon me, to eate vp my fleshe, they sh-
bled & fell. Though an host of men were
laped agaynst me, yet shall not my bert be
afayed: and though there rose vp warre a-
gaynst me, yet will I put my trust in this.

* One thynge haue I despyed of the Lorde,
which I will requyre: euen that I maye
dwell in the house of the Lorde all the dayes
of my lyfe: to beholde the fayre bewtie of the
Lorde, and to vlyet his temple. For in the
tyme of trouble he shall hyde me in his ta-
bernacle, yee in the secrete place of his dwel-
lyng shall he hyde me, and set me vp vpon
a rocke of stone. And nowe shall he lyft
vp my head aboue myne enemyes rounde
aboute me. Therfore will I offere in hys
dwellyng, an oblacyon with great glad-
nesse: I will synge and speake prayes vnto
the Lorde. Herken vnto my voyce, O
Lorde, when I crye vnto the: haue mercy
vpon me, and heare me. My bert hath tal-
ked of the: Seke ye my face: thy face Lorde
will I seke. O hyde not thou thy face frō
me, ner cast thy seruant awaye in displea-
sure. Thou hast bene my succoure, leaue
me not, nether forsake me, O God of my sal-
uacyon. When my father and my mother
forsake me, p Lorde taketh me vp. Teache
me thy waye O Lorde, & leade me the ryght

waye, because of myne enemyes: Delyuer
me not ouer into the will of myne aduersa-
ryes, for there are faile wytnesses ryse vp
agaynst me, and soch as speake wronge.
I shulde better lye haue saynted: but that
I beleue verely to se the goodnesse of p Lorde
in the lande of the lyuinge. O tary thou
the Lordes leysure: be strōge, and he shall
conforte thyne bert, and put thou thy trust
in the Lorde.

The. xlv. psalme.
AD TE DOMINE CLAMABO.
A psalme of Dauid.

Ato the wyl I crye, O Lorde, my
strength: thynke no scozte of me, lest
p thou make p as though thou hear-
dest not. I become lyke them, that go downe
into the pytte. Heare the voyce of my p-
ble ptecyons, when I crye vnto the, when
I holde vp my handes toward the mercy-
seate of thy holy temple. O plucke me not
awaye (nether despayre me) with the vngodly
and wicked doers: which speake frendly to
their neyghbours, but ymagine myschefe in
their hertes. * Rewarde them accordyng
to their dedes, and accordyng to p wycked-
nesse of their awne inuencions. Recom-
pense them after the worke of their handes:
paye them that they haue deserued. For
they regarde not in their mynde the workes
of the Lorde, ner the operation of his hādes:
therfore shall he breake them downe, & not
buyde them vp. Prayed be the Lorde, for
he hath hearde p voyce of myne humble pe-
titions. * The Lorde is my strength & my
shylde: my bert hath trusted in him, & I am
helped: therfore my bert daunteth for ioye,
and in my songe will I prayse him. The
Lorde is their strength: and he is p wholsome
defence of his anoynted. O saue thy peo-
ple, & geue thy blessinge vnto: thynne encheri-
tance: fede them, & lett them vp for euer.

The. xlv. psalme.
AFFERTE DOMINO.

A psalme of Dauid. (at the pefourmyng of the
Tabernacle.)

Bryng vnto p Lorde (O ye myghtie) p
(bryng pounge rānes vnto p Lorde) ascribe
vnto the Lorde worshyppe & strengthe.
Geue the Lorde the honoure due vnto his
name: worshyppe the Lorde with holy wo-
shippe. * It is the Lorde that comman-
deth the waters: It is the glorious God that
maketh the thonder: * it is the Lorde that
ruleth the see. The voyce of the Lorde is
myghtie in operation, the voyce of the Lorde
is a glorious voyce. The voyce of the
Lorde breaketh the Cedres of Libanus.
he made them also to shyppe lyke a
Calfe: Libanus also, and Syzion lyke a
posse vnycorne. The voyce of the Lorde
deuydeth the flames of fyre: the voyce
of the

Of the Lorde, shaketh the wilderness, & the Lorde shaketh the wilderness of Cades. The voyce of the Lorde maketh the hynde to bring forth younge & discovereth the thicke bushes: in his temple doth every man speake of his honoure. The Lorde spireth abode the water founte, & the Lorde remayneth a hynde for euer. The Lorde shall geue strenght vnto his people, the Lorde shall geue his people the blessing of peace.

The. xxx. Psalme.

EXALTABO. TE. DOMINE.

Chalme and souge of the dedicacion of the house of Dauid.

I will magnifye þe, O Lorde, for thou hast set me vp, & thou made my footes to triumphe ouer me. O Lorde my God, I cryed vnto the, and thou hast heale me. Thou Lorde hast brought my soule out of hell: thou hast kepte my lyfe, fro them that go downe to the pytte. Synge prayes vnto the Lorde (O ye saintes of his) and geue thanks vnto him for a remembraunce of his holynesse. * For hys wrath endureth but the twinklinge of an eye, and in hys pleasure is lyfe: heynesse maye endure for a nyght, but hope cometh in the mornynge. And in my prosperite, I sayde: I shall neuer be remoued: thou Lorde of thy goodnesse hadest made my hill so stronge. Thou dydest turne thy face (fro me) and I was troubled. Then cryed I vnto the, O Lorde, & gaue me to my Lorde ryght humbly. What profyt is there in my bloude, when I go downe to the pytte? Shall the dust geue thanches vnto the? O shall it declare thy trueth? Heare, O Lorde, and haue mercy vpon me: Lorde be thou my helper. Thou hast turned my heynesse in to hope: thou hast put of my sacke cloth, and gyrded me with gladnesse. Therefore shall (every good man) synge of thy prayse without ceasinge: O my God, I will geue thanches vnto the for euer.

The. xxxi. Psalme.

IN TE. DOMINE SPERAVI.

Chalme of Dauid.

I the, O Lorde, haue I put my trust: let me neuer be put to confusyon: deliuer me in thy ryghteousnesse.

Bowe downe thine eare to me, make haste to deliuer me. And be thou my stronge rocke, and a house of defence, that thou mayest saue me. For part my stronge rocke, & my castell: be thou also my guyde, & leade me for thy names sake. Draw me out of the net that they haue layed pryncly for me, for thou art my strength. * Into thy handes I commende my spere: for thou hast redeemed me, O Lorde thou God of strength. I haue hated them that holde of superstitious vanities, & my trust hath bene in þe.

Lorde. I will be glad and reioyse in thy mercy: for thou hast conspyred my trouble, & hast knowen my soule in aduersities.

Thou hast not put me vpon the harte of the enemye, but hast set my fete in a large rowme. Haue mercy vpon me, O Lorde, for I am in trouble, & myne eye is consumed for very heynesse, & my soule & my body.

It is my lyfe is waxen olde with heynesse, & my yeres with mourninge. My strenght faileth me because of myne iniquite, and my bones are corrupte. I became a reprove amonge all myne enemyes, but specially amonge my neyghbours, and they of myne acquaintance were assayed of me: & they that dyd seme without, coueyed them selues from me. I am cleane forgotten, as a deed man oute of mynde: I am become lyke a broken vessel.

For I haue herde þe blasphemie of the multitude: and feare is on euery syde whyle they conspire together agaynst me, & take ther counsell to take awaye my lyfe. But my hope hath bene in the, O Lorde, I haue sayde: thou art my God. My tyme is in thy hande: deliuer me fro the harte of myne enemyes, and fro them that persecute me. Shewe thy seruant the light of thy countenance, and saue me for thy mercyes sake. Let me not be confounded, O Lorde, for I haue called vpon the: let the vngodly be put to confusion, and be put to spylle in the graue. Let the lyenge lypes be put to spylle, which cruelly, disdainfully, & despightfully, speake agaynst the ryghteous.

Howe plentyfull is thy goodnesse, which thou hast layed vpon, for them þe feare the: and that thou hast prepared for them, þe put their trust in the, euen before the sonnes of men. Thou shalt hyde them pryncly by thine awne presence fro þe prouokinges of all men: þe shalt kepe them secretly in thy tabernacle, fro the styfe of tonges. Thake be to the Lorde, for he hath shewed me maruelous greates kyndnesse in a stronge citie. And when I made hast, I sayde: I am cast out of thy syght. Nevertheless, thou herdest the voyce of my prayer, when I cryed vnto the. O loue the Lorde, all ye his saintes, for þe Lorde preferreth the that are saythfull, and plenteously rewardeth he the proude doer.

Be stronge, & he shall stablyshe poure hart, all ye that put your trust in the Lorde.

The. xxxii. Psalme.

BEATI QVORVM.

Chalme of Dauid.

Blessed is he, whose vnyghteousnesse is forgiven, and whose synne is couered. * Blessed is the man, vnto whose Lorde imputeth his synne, and in whose sytete there is no gylt. For whyle I helde my tounge, my bones consumed awaye thow rowe my daye & my playnyng.

The. xxxiii. Psalme.

EXULTATE IVSTI IN DOMINO.

I will be glad and reioyse in thy mercy: for thou hast conspyred my trouble, & hast knowen my soule in aduersities. Thou hast not put me vpon the harte of the enemye, but hast set my fete in a large rowme. Haue mercy vpon me, O Lorde, for I am in trouble, & myne eye is consumed for very heynesse, & my soule & my body. It is my lyfe is waxen olde with heynesse, & my yeres with mourninge. My strenght faileth me because of myne iniquite, and my bones are corrupte. I became a reprove amonge all myne enemyes, but specially amonge my neyghbours, and they of myne acquaintance were assayed of me: & they that dyd seme without, coueyed them selues from me. I am cleane forgotten, as a deed man oute of mynde: I am become lyke a broken vessel. For I haue herde þe blasphemie of the multitude: and feare is on euery syde whyle they conspire together agaynst me, & take ther counsell to take awaye my lyfe. But my hope hath bene in the, O Lorde, I haue sayde: thou art my God. My tyme is in thy hande: deliuer me fro the harte of myne enemyes, and fro them that persecute me. Shewe thy seruant the light of thy countenance, and saue me for thy mercyes sake. Let me not be confounded, O Lorde, for I haue called vpon the: let the vngodly be put to confusion, and be put to spylle in the graue. Let the lyenge lypes be put to spylle, which cruelly, disdainfully, & despightfully, speake agaynst the ryghteous. Howe plentyfull is thy goodnesse, which thou hast layed vpon, for them þe feare the: and that thou hast prepared for them, þe put their trust in the, euen before the sonnes of men. Thou shalt hyde them pryncly by thine awne presence fro þe prouokinges of all men: þe shalt kepe them secretly in thy tabernacle, fro the styfe of tonges. Thake be to the Lorde, for he hath shewed me maruelous greates kyndnesse in a stronge citie. And when I made hast, I sayde: I am cast out of thy syght. Nevertheless, thou herdest the voyce of my prayer, when I cryed vnto the. O loue the Lorde, all ye his saintes, for þe Lorde preferreth the that are saythfull, and plenteously rewardeth he the proude doer. Be stronge, & he shall stablyshe poure hart, all ye that put your trust in the Lorde.

Hande is heyn vpon me daye and nyght, and my mysture is lyke the drouth in Sommer.

Sela. I will knowlege my synne vnto the, and myne vnyghteousnesse haue I not hyd.

I sayde: * I will confesse my synnes vnto the Lorde, & so thou forgavest the wickednesse of my synne.

Sela. For this shall euery one that is godly, make his prayer vnto the, in a tyme when thou mayest be founde, but in the great water floudes they shall not come nye hym.

Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me about with longes of deliuerance.

Sela. I will enforme the, & teache the in the waye wherein thou shalt go: and I will guyde the with myne eye.

Be not ye lyke horse and mule, which haue no vnderstandynge. Whole mouthes must be holden with byt & bydle, lest they fall vpon the.

Greate plagis remaine for the vngodly, but who so putteth hys trust in the Lorde, mercy embraceth him on euery syde.

Be glad, O ye ryghteous and reioyse in the Lorde: and be ioyfull all ye that are true of herte.

The. xxxiii. Psalme.

BENEDICAM DOMINVM.

Of Dauid, when he chaunged his speche before Abimelech, which droue hym awaye and he departed.

I will allwaye geue thanches vnto the Lorde, hys prayse shall euer be in my mouth. My soule shall make her boast in the Lorde the humble shall heare thereof, and be glad. O prayse the Lorde with me, and let vs magnifye hys name together.

I sought þe Lorde & he hearde me, & he deliuered me out of all my feare. They had an eye vnto him, and were lyghtened, & their faces were not ashamed.

Lo, the pooze cryeth, & the Lorde heareth hym, & he saueh hym out of all hys troubles.

The Angel of the Lorde tarpethe rounde about them that feare hym, and deliuereth them.

Taste and se, howe gracious the Lorde is, * blessed is the man that trusteth in hym.

O feare þe Lorde, ye that be hys sayntes for they that feare hym, lacke nothyng.

The Lyons do lacke, & suffre hunger: but they which seke the Lorde: shall want no manner of thyng that is good.

Come ye chyldren & herke vnto me, I will teach you þe feare of the Lorde.

What man is he þe lyfseth to lyue, & wold sayne se good dayes? kepe thy tounge from euell, & thy lypes, þe they speake no gyle.

Eschue euell, & do good. seke peace and enshure it. The eyes of þe Lorde are ouer the ryghteous, & his eares are open vnto thre prayers.

The countenance of the Lorde is agaynst them þe do euell, to rote out þe remembraunce of the fro of the earth.

The ryghteous crye, & the Lorde heareth the, & deliuereth them out of all they troubles.

The Lorde is nye vnto the þe are of a chertye hert, & will saue soche as be of an humble spere.

Greate are þe troubles of the ryghteous but the Lorde deliuereth hym out of all.

He kepeth all hys bones, so that not one of them is broken.

But my fortune shall slaye the vngodly, and they that hate the ryghteous, shall be desolate.

The Lorde deliuereth

by the multitude of an host, nether is any myghtie man deliuered by moche strength.

A horse is counted but a vayne thyng to saue a man, nether shall he deliuer any man by hys greates strength.

Schold, the eye of the Lorde is vpon them that feare hym, and vpon them that put they trust in his mercy.

To deliuer they soules from death, ad to fede them in the tyme of dearth.

Dure soule hath patiently tarped for the Lorde for he is oure helpe and oure shylde.

For oure herte shall reioyse in hym, because we haue hoped in hys holy name.

Let thy mercyfull kyndnesse, O Lorde be vpon vs, lyke as we haue put oure trust in the.

The. xxxiiii. Psalme.

BENEDICAM DOMINVM.

Of Dauid, when he chaunged his speche before Abimelech, which droue hym awaye and he departed.

I will allwaye geue thanches vnto the Lorde, hys prayse shall euer be in my mouth. My soule shall make her boast in the Lorde the humble shall heare thereof, and be glad. O prayse the Lorde with me, and let vs magnifye hys name together.

I sought þe Lorde & he hearde me, & he deliuered me out of all my feare. They had an eye vnto him, and were lyghtened, & their faces were not ashamed.

Lo, the pooze cryeth, & the Lorde heareth hym, & he saueh hym out of all hys troubles.

The Angel of the Lorde tarpethe rounde about them that feare hym, and deliuereth them.

Taste and se, howe gracious the Lorde is, * blessed is the man that trusteth in hym.

O feare þe Lorde, ye that be hys sayntes for they that feare hym, lacke nothyng.

The Lyons do lacke, & suffre hunger: but they which seke the Lorde: shall want no manner of thyng that is good.

Come ye chyldren & herke vnto me, I will teach you þe feare of the Lorde.

What man is he þe lyfseth to lyue, & wold sayne se good dayes? kepe thy tounge from euell, & thy lypes, þe they speake no gyle.

Eschue euell, & do good. seke peace and enshure it. The eyes of þe Lorde are ouer the ryghteous, & his eares are open vnto thre prayers.

The countenance of the Lorde is agaynst them þe do euell, to rote out þe remembraunce of the fro of the earth.

The ryghteous crye, & the Lorde heareth the, & deliuereth them out of all they troubles.

The Lorde is nye vnto the þe are of a chertye hert, & will saue soche as be of an humble spere.

Greate are þe troubles of the ryghteous but the Lorde deliuereth hym out of all.

He kepeth all hys bones, so that not one of them is broken.

But my fortune shall slaye the vngodly, and they that hate the ryghteous, shall be desolate.

The Lorde deliuereth

deliuereth the soules of his seruantes: and all they that put theyr trust in hym shall not be destitute.

The xxxv. Psalme:

IVDICA DOMINE NOCENTES.

Of Dauid.

Rede thou my cause, O Lord, with them that streyne with me: and spght thou agaynst the that spght agaynst me. Laye hande vpon the shilde & buckler, and stande vp to helpe me. Brynge forth the speare, & stoppe the waye agaynst them y persecute me: save vnto my soule: I am thy saluacyon. Let them be confounded and put to shame, that seke after my soule: let the be turned backe, and brought to confusyon, that ymagyne myschefe for me.

* 1st. 117. 16. c.

* Let the be as the dust before y wynde, and the angell of the Lorde scatterynge the.

Let theyr waye be darcke and slippery, and let the angell of the Lorde persecute the.

For they haue pryncely layed theyr net to destrope me without a cause, yee euen without a cause haue they made a pytte for my soule.

Let a soden destruction come vpon him vnawares: & hys net that he hath layed pryncely, catch hym selfe, that he maye fall into hys awne myschefe. And my soule be ioyfull in the Lorde: it shall reioyse in his saluacyon.

All my bones shall saye: Lorde, who is lyke vnto the? which deliuerest the poore from hym that is so stronge for hym, yee the poore and hym that is in misery, from hym that spyleth hym. False witness dyd ryle vp: they layed to my charge, thynges that I knowe not. They rewarded me euell for good, to the greate dyscomforte of my soule. Neuerthelesse, when they were sycke, I put on a sacke clothe: and humbled my soule with fastynge, and my prayer shall turne into myne awne balsome.

I behaued my selfe as though it had bene my frende or my brother, I wente heuely, as one that mourneth for hys mother.

But in myne aduersyte they reioyled, and gathered them together: yee the very abiectes came together agaynst me: vnawares, makinge mooves at me, and ceased not.

With the flatterers were busy mockers, which gnashed vpon me with theyr teeth. Lorde, howe longe wilt thou loke vpon thys?

O deliuer my soule from the calamities which they bypunge on me, and my dearynge from the lyons. So wilt thou geue the thanks in the greate congregacyon. I will prayse the amonge moche people.

Let not them that are myne enemyes triumphe ouer me vngodlye nether: let the wyneke with theyr eyes, y hate me without a cause. And why? theyr comynge

is not for peace, but the ymagyne discentfull wordes agaynst them that are quyet in the lande. They gaped vpon me with theyr mouthes, and sayde: eye on the, eye on the: we dyd se it with oure eyes.

This thou hast sene, O Lord: holde not thy tounge then, go not farre frome, O Lord. A wake and stande vp to iudge my quarrell auenge thou my cause, my God, and my Lorde. Judge me, O Lord my God, accordinge to thy ryghteousnesse, and let them not triumphe ouer me. Let them not save in their hertes: there, there, so wolde we haue it: nether lett them saye: we haue deuoured hym.

Let them be put to confusyon and shame together that reioyse at my trouble: let them be clothed with rebuke and dishonoure that boast them selues agaynst me. Let them be glad and reioyse, that fauoure my ryghteous dealinge: yee let the saye allwaye blessed be the Lorde, which hath pleasure in the prosperite of hys seruant.

And as for my tounge, it shall talke of thy ryghteousnesse and of thy prayse, all the daye longe.

The xxxvi. Psalme. DIXIT IN IUSTVS.

To the Chaunter, of Dauid the seruant of the Lorde.

The xxxvi. Psalme.

DIXIT IN IUSTVS.

To the Chaunter, of Dauid the seruant of the Lorde.

My hert the weth me the wyckednesse of the vngodly, that * there is no feare of God before hys eyes. For he flattereth hym selfe in hys owne syght, tyll hys abhominable synne be founde out.

* 1st. 117. 16. c.

The wordes of hys mouth are vnyghteous, and full of disceate: he hath left of to behaue hym selfe wysely and to do good. He ymagyneth myschefe vpon hys bedd, and hath set hym selfe in no good waye, nether doth he abhoze any thyng that is euell. Thy mercy, O Lord reacheth vnto the heauen, and thy faythfulnesse vnto the cloudes.

Thy ryghteousnesse standeth lyke the stronge mountaynes: thy iudgements are lyke the greate depe. Thou Lorde shalt saue both man and beest. Howe excellent is thy mercy, O God: and the chyldren of me shall put theyr trust vnder the shadowe of thy wynges. They shall be satisfied with the plenteousnesse of thy house, and thou shalt geue them dryncke of thy pleasures, as out of the ryuer.

For with the is the well of lyfe, and in thy lyght, shall we se lyght. O contynue forth thy louynge kyndnesse vnto them that knowe the, and thy ryghteousnesse vnto them that are true of hert.

O let not the fote of pryde come agaynst me: and let not the hande of the vngodly cast me downe. For there are they fallen

downe, and shall not be able to stande.

The xxxvii. Psalme.

The xxxvii. Psalme.

The xxxvii. Psalme.

The xxxvii. Psalme.

The xxxvii. Psalme.

The xxxvii. Psalme.

NOLI INIURIARI.

A Psalme of Dauid.

Net not thy selfe because of the vngodly: nether be y enuyous agaynst y euell doers. For they shall soone be cut downe lyke y grasse, & be wythered euen as y grene herbe. But y thy trust in the Lorde, & be doinge good: dwell in the lande, and verely thou shalt be fedd. Delite thou in the Lorde, & he shall geue the thy hertes desire. Commytte thy waye vnto y Lorde, & put thy trust in hym, & he shall bypunge it to passe. He shall make thy rightuousnesse as cleare as y light, & thy iust dealing as y noone daye. Holde the styl in y Lorde, & abyde paciently vpon hym: but greue not thy selfe at hym, whose waye doth prospere agens y man y both after euell counceils. Leane of fro wrath, & let go displeasure, frett not thy self, els shalt thou be moued to do euell. Wycked doers shall be roted out: & they y patiently abyde y Lorde, those shall inheret y lande.

Yet a lytle whyle, & the vngodly shall be cleue gone: thou shalt loke after hys place, & he shall be awaye. But the meke sperted shall possesse the earth, & shall be refreshed in the multitude of peace. The vngodly seeketh counsell agaynst y iust, & gnasteth vpo hym with his tethe. The Lord shall laughe hym to scorn, for he hath sene, y his daye is comynge. The vngodly haue drawen out the swerde, and haue bended their bowe, to cast downe y poore and needy, and to slaye soch as be of a ryght conuerfaction. Their swerde shall go thorow their awne herte, & their bowe shall be broken.

A small thinge that the ryghtuous hath, is better then greate ryches of y vngodly. For the armes of the vngodly shall be broken, and y Lorde vpholdeth the ryghtuous. The Lord knoweth y dayes of the godly, & their inheritaunce shall endure for euer. They shall not be confounded in y perelous tyme, and in the dayes of derth they shall haue ynough. As for the vngodly, they shall perishe: & the enemyes of the Lorde shall consume, as the fawt of lambes: yee, euen as y smoke shall they consume awaye. The vngodly boroweth and payeth not agayne, but y rightuous is mercifull & lyberall. Soch as be blessed of God, shall possesse the lande, & they that be cursed of hym, shall be roted out.

The Lord ordreth a good mans goynge, & maketh his waye acceptable to him self. Though he fall, he shall not be cast awaye, for y Lord vpholdeth him with his hande. I haue bene yonge, and nowe am olde: & yet sawe I neuer y rightuous forsaken, nor his seide beggynge theyr bread.

The xxxviii. Psalme.

The xxxviii. Psalme.

The xxxviii. Psalme.

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The xxxviii. Psalme.

The xxxviii. Psalme.

The ryghtuous is euer mercifull, and lendeth, and his seide is blessed. He from euell, and do the thyng that is good, and dwell for euer. For the Lorde loueth the thyng that is ryght, he forsaketh not hys y be godly, but they are preserved for euer: more: * (The vnyghteous shall be punished.) as for the seide of the vngodly, it shall be roted out.

The ryghtuous shall inheret the lande, and dwell therein for euer. * The mouth of the ryghtuous is exercised in wysdome, and his tounge wilbe talkynge of iudgement, The lawe of his God is in his hert, and his goynge shall not slide. The vngodly seeth the ryghtuous, & seeketh occasyon to slaye hym. The Lorde wyll not leaue hym in hys hande, ner cōdempne him when he is iudged. Hope thou in the Lord, and kepe his waye, & he shall promote the, that thou shalt possesse the lande: when the vngodly shall perishe, thou shalt se it. I my selfe haue sene y vngodly in great power, & flourishyng lyke a grene baye tree: & he vanished awaye, & lo, he was gone: I sought hi, but he could be founde no where.

Kepe innocency, and take hede vnto the thyng that is ryght, for that shall bypunge a man peace at the last. As for the trasgressours, they shall perishe together, and the ende of the vngodly is, they shall be roted out at the last. But the saluacyon of the ryghtuous cometh of the Lorde, which is also their strength in the tyme of trouble.

And the Lorde shall stande by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put theyr trust in hym.

The xxxviii. Psalme.

DOMINE NE IN FVRORE.

A Psalme of Dauid for remembraunce.

Net me not to rebuke (O Lord) in thine anger: nether chasten me in thy heuyn displeasure. For thyne arrowes styck fast in me, and thy hande presseth me sore.

There is no health in my flesch, because of thy displeasure: nether is there anye rest in my bones, by reason of my synne. For my wyckednesse are gone ouer my heade, and are lyke a sore burthen, to heuy for me to beare.

My woundes syncke and are corrupt, thorow my folyshnesse. I am brought in to so greate trouble & misery, that I go mournynge all the daye longe.

For my loynes are fylled with a sore disease, & there is no whole parte in my body. I am feble & sore smytten, I haue roted for the very dysquyetnes of my hert.

Lorde, y knowest all my desyre, and my groynge is not hyd fro y. My hert pateth, my strength hath fayled me, & y lyght of myne eyes is gone fro me. My louers & my neyghbours dyd stode lokynge vpon my

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* 1st. 117. 16. c.

* 1st. 117. 16. c.

my trouble, & my kynsmen stode a farre of. They also sought after my life, layed snares for me: & they that went aboute to do me euell, talked of wickednesse, & ymagined disceate all daye longe. As for me, I was lyke a deafe man & herde not: & as one that is dōme, which doth not ope his mouth.

I became eue as a man that heareth not: and in whose mouth are no reproofes. For in the, O Lord, haue I put my trust, thou shalt answer for me, O Lord my God. I haue required, & they * (euen my enemies) shuld not triumphe ouer me: for whā my fote slipp- te, they reioysed greatly agaynst me. And I truly am set in the plage, & my heuynesse is euer in my syght. For I wyll confesse my wickednesse, and be sorowful for my synne.

But myne enemies lyue, & are myghtie: & they that hate me wrongfully, are many in nōbre. They also reward euell for good: are agaynst me, because I folowe the thyng that good is. Forake me not (O Lord my God.) Be not so farre fro me. Make the to helpe me, O Lord * (God) my saluacion.

The. xxxix. Psalm.

DIXI, CVSTODIAM VIAS.

To the chaunter Jeduthun, a Psalm of David.

I sayde: I will take hede to my wayes, & I offend not in my tonge. I will kepe my mouth (as it were) w a bridle while I vngodly is in my sight. I helde my tōge, & spake nothig, I kepte my lippes, & eue fro good wordes, but it was payne & greue to me. My hert was hote within me, & while I was thus musing, the fyre kyndled: and (at the last) I spake wth my tonge: * Lord, let me knowe myne ende,

* Psalm. xc.

* Job. vii. a. and. viii. b.

* Luke. xii. c.

and the nōbre of my dayes: that I maye be certyfyed howe longe I haue to lyue. * Beholde, thou hast made my dayes as it were a spāne lōge, and myne age is euen as nothig in respecte of the: & verely euery man lyuig is all together vanite. Selah. For man walketh in a vayne shadowe, and disquieteth him self in vayne: he heapech vp riches, & cannot tell who shall gather the. And now Lord, what is my hope? trulye my hope is euen in the. Delyuer me from all myne offences, & make me not a rebuke vnto the foolish. I became domine, & opened not my mouth, for it was thy doyng.

Take thy plage awaye fro me: I am enē consumed by the meanes of thy heuyn hand.

When I wth rebukes dost chasten man for sinne, I makest his bewte to consume awaye, like as it were a mothe frettinge a garment. Euery man therfore is but vanite. Selah. Heare my prayer, O Lord, & wth thine eares cōspyre my callinge: holde

* 1. pet. v. c. not thy peace at my teares. For * I am a

stranger wth, & a sojournour, as all my fathers were. Oh spare me a lytle, that I maye recouer my strength, before I goe hence, and be nomore sene.

The. xl. Psalm.

EXPECTANS EXPECTAVI.

To the chaunter, a Psalm of David.

I wayted patiently for the Lord, & he enclyned vnto me: and hearde my calling. He brought me also out of the horrible pitte, out of the myer and clape, and sett my fete vpon the rocke, and ordered my goynges.

And he hath put a new lōge in my mouth, euen a thankelgeuyng vnto oure God.

Many shall se it, and feare, and shall put their trust in the Lord. * Blessed is the man, & hath sette hys hope in the Lord, and turned not vnto his proude, and to such as go aboute with lyes. O Lord my God, greate are thy wondrous woorkes, which thou hast done: like as he also thy thoughtes which are to vs ward: and yet there is no man that

ordreth them vnto the. If I wolde declare them, and speake of them, they shulde be moo then I am able to expresse. * Sacrifice and meat offeringe thou woldest not haue, but

myne cares hast thou opened: burnt offeringes and sacrifice for synne hast I not required.

Then sayd I: Lo, I come. In the booke of thy will, O my God: I am content to do it: yee, thy lawe is wthyn my hert.

I haue declared thy ryghtuousnesse in y great cōgregation: Lo, I will not refrayne my lippes, O Lord, & I knowest. I haue not hyd thy ryghtuousnes within my hert: my talkyng hath bene of thy truth and of thy saluacion. I haue not kept backe thy louig mercy, & truth fro y greate cōgregation. Withdraue not thy mercy fro me O Lord, let thy louig kyndnesse and thy truth alwaye preferre me. For innumerable troubles are come aboute me: my synnes haue taken soche holde vpon me, & I am not able to loke vp: yee, they are mo in nōbre then y heeres of my head, and my hert hath fayled me.

O Lord, let it be thy pleasure to deliuer me, make haste (O Lord) to helpe me. Let the be ashamed & confounded together, & seke after my soule to destroye it: let the be dyspū backward & be put to rebuke, & with me euell. Let the be desolate & rewarded w shame, & saye vnto me: fye vpo, fye vpo. Let all those that seke, be ioyfull and glad in the: & let such as loue thy saluacion, saye alwaye the Lord be prayled. As for me, I am poore & needy, but O Lord careth for me.

Thou art my helper and redemer: make no longe

no longe taryng (O my God.)

The. xli. Psalm.

BEATVS QVI INTELLIGIT.

To the chaunter, a Psalm of David.

Blessed is he, & cōspyreth y poore (and needy) O Lord shall delyuer hym in the tyme of trouble.

The Lord preferre hym, & kepe him aliv: & he maye be blessed vpon earth, & delyuer not thou hym in to the wyll of hys enemyes. The Lord comforte hym, when he lyeth syck vpon hys bed: make thou all his bedd in his sicknesse.

I sayde: Lord be mercyfull vnto me, heale my soule, for I haue synned agaynst the.

Myne enemyes speake euell of me: when shall he dye, & hys name perishe? And yf he come to se me, he speakech vanite, & his hart conceauech falshode within him selfe: & whā he cometh forth, he telleth it. All myne enemyes whisper together agaynst me: euen agaynst me do they ymagin this euell. Let the sentence of gyltynesse procede agaynst him: & now that he lyeth, let him ryse vp no more. Yee, euen mine awne famillier frend whō I trusted * (whych dyd also eate of my bred) hath layed greate wayte for me.

But be thou mercyfull vnto me (O Lord) rase me vp agayne, and I shall rewarde them. Yp this I know thou fauourest me, that my enemye doth not triumphe agaynst me. And whā I am in my health, I vpholdest me, and shalt set me before thy face for euer. Blessed be the Lord God of Israel, worlde without ende, Amen, and Amen.

The. xli. Psalm.

QVENIADMODVM.

To the chaunter, a monition of the sonnes of Corah.

As I herde delyuer y water brookes, so longeth my soule after the (O God.) My soule is a thurstie for God, yee, euen for the lyuyng God: whē shall I come, to appeare before y presence of God?

My teares haue bene my meate daye & night, while they daylie saye vnto me: where is now thy God? Now when I thinke there vpo, I powre out my hert by my self: for I went with y multitude, & brought the forth vnto the house of God, in the voyce of prayse and thankelgeuyng, among such as kepe holy daye. * Why art thou so full of heuynesse (O my soule) and why art thou so vngyete within me? Put thy trust in God, for I wyll yet geue hym thākes, for the help of hys countenance.

My God, my soule is vexed wthyn me: therfore will I remembre the cōcernyng the land of Iordane, and the lytle hyll of hermonim. One depe calleth another because of the noyse of thy water pipes: all thy wanes & stormes are gone ouer me. The Lord hath graunted his louig kyndnesse on y daye tyme, & in the night sea-

son dyd I syng of him, & made my prayer vnto the God of my lyfe. I wyll saye vnto y God of my strength why hast y forgotten me: why go I thus heuely, while the enemye oppreseth me? My bones are smytten asunder, while mine enemyes * (that trouble me) cast me in y fethe. Namely, while they saye daylie vnto me: where is now thy God? Why art y so vexed (O my soule) and why art y so disquyeted wthyn me? O put thy trust in God, for I wyll yet thanke hym whych is y helpe of my countenance, and my God.

The. xlii. Psalm.

IVDICA ME DEVS, ET.

Give sentence w me (O God) & defende my cause agaynst y vngodly people: Oh delyuer me from the disceat full & wyched man. For yart the

God of my strength: why hast y put me from the? And why go I so heuely, while y enemye oppreseth me? Oh send out thy lyght & thy trueth & they maye leade me & byyng me vnto thy holy hyll, & to thy dwelling. And that I maye go vnto the alter of God, euen vnto the God of my love & gladnesse, & vpo the harpe wyll I geue thākes vnto the (O God) my God. * Why art y so heuyn (O my soule) & why art y so disquyeted wthyn me? O put thy trust in God, for I will yet geue hym thākes whych is the helpe of my countenance, and my God.

* Psalm. xlii. b.

The. xliii. Psalm.

DEVS AVRIBVS NOSTRIS.

To the chaunter an instruction of the sonnes of Corah.

I haue herd w oure eares (O God) oure fathers haue tolde vs, what thou hast done in they tyme of old. How thou hast dyscūen out y heithen w thy hande, & planted the in: how thou hast destroyed the nations, & cast them out.

* For thy gat not the lande in possession: thowowe they a wne swerde, nether was it they a wne arme y helped them. But thy ryght hād, and thyn arme, and the lyght of thy countenance, because thou haddest a fauoure vnto the. * Thou art my kyng (O God) sende helpe vnto Jacob. Thowowe the, wyll we ouerthrowe oure enemyes, & in thy name wyll we tread the vnder that ryle vpon agaynst vs. For I wyll not trust in my bowe, it is not my swerde that shall helpe me. But it is thou that sauest vs from oure enemye, and puttest them to confusyon that hate vs. We make oure boast of God all the daye lōge, and wyll prayse thy name for euer. Selah. But now thou art farre of, and puttest vs to confusyon, and not forth wth oure armyes.

* Deut. ix. a.

* Psalm. xcvi. a.

* Psalm. xli. c.

Thou makest vs to turne oure backs vpon oure enemy, so that they whych hate vs, spoyle oure goodes.

Thou

Thou lettest vs be eaten vp lyke shepe, & hast scattered vs among the heithen. Thou sellest thy people for naught, & takest no moneye for the. Thou makest vs to be rebuked of oure neyghbours, to be laughed to scoone & had in derisyon, of them þare rold about vs. * Thou makest vs to be a by worde amog the heithen, & that the people make theire heades at vs. My confusion is daylye before me, & þ shame of my face hath covered me. For the voyce of the sclauderer & blasphemur, for the enemye & auenger. And though all this become vpon vs, yet do we not forgette þ, ner behaue oure selues frowardly in thy couenaunt. Oure hart is not turned backe, nether oure steppes gone out of thy waye. No not whan thou hast smytten vs in to the place of dragons, & d conered vs wpth the shadow of deeth. If we haue forgotten the name of oure God, & holde vp our hādes to eny straing God. Shall not God search it out, for he knoweth þ verp secretes of the hert. * For thy sake also are we kylled all the daye longe, and are cousted as shepe apoynted to be slayne. Up Lorde why slepest þ? A wake, & be not absent from vs for euer. Wherefore bydest thou thy face, & forgettest oure mysery & trouble? * For our soule is brought lowe euē vnto the dust: oure hely cleueth vnto the ground. Arpe & helpe vs, & deliuer vs for thy mercy sake.

The. xlv. Psalm.

ERVCTAVIT COR MEVM.

To hym that excelleth amonge the lyrics, an instruction of the chyldre of Cozab, a songe of loue.

M There is endyng of a good matter I speake of the thynges, whych I haue made vnto the kyng: & thy tong is the penne of a ready wyrtcr. * Thou art fayrer then the chyldren of men, full of grace are thy lypyes, because God hath blessed the for euer. Syde the w thy swerde vpon thy thygh (Thou most myghtye) accordyng to thy worthe & renoune. Good lucke haue thou w thine honour, ryde on because of the word of treuth, of mekenesse & righteounesse: and thy ryght hande shall teach the terrible thynges. Thy arrowes are very sharpe, & the people shall be subdued vnto the, euen in the myddest amonge the kynges enemyes. * Thy seate (O God) endureth for euer: the scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghteounesse, and hate dinniquite: wherefore God (euē thy God) hath anoynted the wpth the oyle of gladnes aboue thy felowes. All thy garmentes smell of myrrer, Aloes and Cassia, out of the puerpe palaces, wher by they haue made the glad. Kynges daughters were among thy honorable wemē: vpon thy ryght hande dyd

stande þ queene in a vesture of gold (brought about wpth byuerse colours.) Herke (O daughter) and confydre: enclpne thyne eare: forget also thine awne people, & thy fathers house. So shall the kyng haue pleasure in thy bewte, for he is thy Lorde (God) & worthepe thou hym. And þ daughter of Tyre shall be there w a gyfte, lyke as the ryche also amonge the people shall make thei supplicacyon before the. The kynges daughter is all gloruous wpthin, her clothyng is of wrought golde. She shall be brought vnto the king in rayment of nedle worke: the virgins þ be by þ felowes, shall beare hir company, and shall be brought vnto the. Wpthiope & gladnesse shall they be brought, & shall entre into the kynges palace. In steade of thy fathers þ shall haue chyldren, whom thou mayest make prynces in all landes. I wyll remembre thy name from one generacyon to another: therfore shall the people geue thankes vnto the, worlde wpthout ende.

The. xlvj. Psalm.

DEVS NOSTER REFUGIUM.

To the chaunter, a songe for the chyldren of Cozab vpon Alamoth.

God is our hope & strength: a very present helpe in trouble. Therfore wyll we feare, though the erthe be moud, & though the hylls be carryed in þ myddest of the see. * Though the waters therof rage & swell, & though the mountaynes shake at þ tēpest of þ same. Sela. The ryuers of the floude therof shall make glad þ cytie of God, þ holy place of þ tabernacles of þ most byest. God is in þ myddest of her, therfore shall he not be remoued: God shall help her, & þ ryght early. The heathē makemoch a doo, & the kyngdomes are moued: but God hath shewed his voyce, & the earth shall melt a waye. The Lord of hostes is w vs, þ God of Jacob is oure refuge. Sela. Come hyther, & beholde the workes of the Lorde, what destruccyōs he hath brought vpo the earth. * He maketh warres to cease in all þ worlde: he breaketh the bowe & knappeth the speare in sonder, & burneth the charettes in þ fyre. We styll then & knowe that I am God: I wil be exalted among the heithen, and I wyll be exalted in þ earth. The Lorde of hostes is wpth vs, þ God of Jacob is oure defence. Sela.

The. xlvij. Psalm.

OMNES GENTES PLAUDITE.

To the chaunter, a Psalm for the chyldren of Cozab.

Clappe youre handes together (all ye people) O syng vnto God wpth the voyce of melodye. For the Lord is hye and * to be feared, he is the great kyng vpo all þ earth. He shall subdue the people vnder vs, and the nations vnder oure fete. He shall

he shall chose out an heritage for vs: euē the worthepe of Jacob whom he loued. Sela. God is gone vp wpth a mery noise, & the Lord wpth the sounde of the troye. O syng prayles, syng prayles vnto (oure) God: O syng prayles, syng prayles vnto oure kyng. For God is kyng of all þ earth syng ye prayles w vnderstandyng. God raygneth ouer the heithē, God sytteth vpo his holy seate. The prynces of the people are loyned vnto þ people of þ God of Abraham: for God (which is very hye exalted) doth defende the earth, as it were wpth a hyde. The. xlviii. Psalm.

MAGNVS DOMINVS.

A songe of a Psalm of the chyldre of Cozab (in the seconde daye of oure Sabbath.)

Greate is the Lorde, & hyelp to be prayled, in the cytie of oure God, euē vpon his holy hyll. The hyll of Sion is a fayre place, & the tope of the whole earth: vpo the north syde lyeth the cytie of the great kyng. God is well knowne in her palaces, as a sure refuge. For lo, the kynges (of the earth) are gathered, & gone by together. They marueled, to se such thynges: they were astonied, and sodely cast downe. Feare came there vpon them, & sorowe, as vpon a woman in her trauayle. Thou shalt breake the thynges of þ see, thou shalt breake the wyndes of þ see, so haue we sene in the cytie of the Lord of hostes, in the cytie of oure God. God upholdeth þ same for euer. Sela. We wayte for thy louyng kyndnesse (O God) in þ myddest of thy tēple. (O God) accordyng vnto thy name, so is thy prayle vnto the worlde: ende: thy ryght had is full of ryghteounesse. Let the mount Sion reioyce, and the daughters of Iuda be glad because of thy iudgements. Walke about Sion, and go round about her, and tell the towres therof. Marke well her bulworkes, set vp her houses, that ye maye tell them that come after. For thys God is oure God for euer & ener, he shall be oure gyde vnto death.

The. xlix. Psalm.

AVDITE HAEC GENTES.

To the chaunter, a Psalm for the chyldren of Cozab.

Hear this, all ye people: pondre it with your eares, all ye that dwell in the worlde. Hye and lowe, ryche and poore, one wpth another: My mouth shall speake of wyldome, and my hert shall muse of vnderstandyng. I wyll enclpne myne eare to the parable, and shew my darcke speech vpo the harpe. Wherefore shulde I feare in the dayes of wyckednesse, and whē the wycked-

nesse of my heles cōpalet me round about? * There be some that put they in trust their goodes, & boast the selues in the multitude of they ryches. But nomā maye deliuer his brother, ner make agreement vnto God for hym. * For it costeth more to redeme they soules, so that he must let þ alone for euer. Per, though he lyue longe, and se nat the graue. * For he seeth, that wyse men also dye, and perthe together, as well as the ignoraunt & folysh, and * leaue they ryches for other: And yet they thynke, that they houses shall continue for euer, and that they dwelling places shall endure from one generacyon to another, & call the landes after they awne names: Neuerthelesse, man wyll not abyde in honour, sepyng he maye be compared vnto the beastes that perthe: this is the waye of them. Thys is their folyshnesse, and their posterite prayse their sayeng. Sela. They lye in þ hell lyke shepe, death gnaweth vpo them, and the ryghteous shall haue dominacyon of them in the moynge: they bewte shall consume in the sepulchre out of they dwellinge. But God shall deliuer my soule from the place of hell, for he shall receaue me. Sela. Be not thou afrayed though one be made ryche, or þ the gloz of his house be increased. * For he shall cary nothyng awaye wth hym when he dyeth, nether shall his pompe folowe hym: For whyle he lyued, he counted hymselfe an happye man: and * so lōge as thou doest well vnto thy selfe, men wyll speake good of the. He shall folowe the generacyons of his fathers, and shall neuer se lyght. Man beyng in honoure hath no vnderstandyng, but is cōpared vnto the beastes, that perthe.

The. l. Psalm.

DEVS DEORVM DOMINVS.

A Psalm of Asaph.

The Lorde enen the most myghtye God hath spoken, and called the world from the rysyng vp of the sonne vnto the goyng downe thereof. * Out of Syon hath God appeared in perfecte bewte. Oure God shall come, and shall not kepe silence: there shall go before hym a consuming fyre, and a myghtye tempest shall be stered vp rounde aboute hym. He shall call the heauen from aboue, and the earth, that he maye iudge his people. Gather my sayntes together vnto me, those that haue made a couenaunt with me, wpth sacryfice. And the heauens shall declare his ryghteounesse, for God is iudge hym selfe. Sela. Heare, O my people: and I wyll speake, I wyll shew myselfe

my selfe will testifie agaynst the, O Israel, for I am God, and thy God. I will not reprove the because of thy sacrifices, or for thy burnt offerings, because they were not all waye before me. *I will take no bullock out of thy house, nor be goates out of thy foldes. For all the beasts of the forest are myne, & so are the cattell vpon a thoulde bylles. I knowe all the foules vpon the mountaynes, & the wyld beasts of the feld are in my syght. If I be hungry I will not tell the: for the whole worlde is myne, and all that therein is. Thinkest thou, that I will eat bulles flesh and drinke the blood of goates? Offre vnto God thankesguyng, and paye thy vowes vnto the most hest. And call vpon me in tyme of trouble, so will I heare the, and thou shalt prayse me. But vnto the vngodly sayed God, Why dost thou preach my lawes, & takest my couenaunt in thy mouth? Where as thou hatest to be reformed, & hast cast my wordes behynd the? Whan thou sawest a thefe, thou consentedst vnto hym, and hast bene partaker wyth y aduouterers. Thou hast let thy mouth speake wickednesse, and with thy tong thou hast set forth disceat. Thou fastest and spakest agaynst thy brother, yee, & hast sleaured thine awne mothers sonne. These thynges hast thou done, & I helde my tounge: & thou thoughtest, I will reprove the, and set before the, the thynges that thou hast done. O cōpdyre this, ye that forget God: lest I plucke you awaye, and there be none to deliuer you. Who so offeth me thackes and prayse, he honoureth me: and to hym that ordreth hys conuersacyon ryght will I shewe the saluacyon of God.

Psalm. li.
MISERE MEI DEVS.

To the chaunter, a Psalm of David, whē p̄phet Nathan came vnto him, after he was gone in to Bethsabe.

Hue mercy vpon me (O God) after thy goodnes: accordyng vnto multitude of thy mercyes, do awaye myne offences. Wash me thorowly from my wickednesse, & cleanse me from my synne. For I knowledg my fautes, & my synne is ever before me. Agaynst the onely haue I synned, and done this euell in thy syght: & thou myghtest be iustified in thy sayinge, & cleare when thou art iudged. Beholde, I was shapen in wyckednesse, & in synne hath my mother conceaued me. But lo, thou requirerest treuth in the inward partes, and shalt make me to vnderstode wylsome secretly. Thou shalt pouge me with hyssop, and I shall be cleane: thou shalt wash me, & I shall be whiter then snowe. Thou shalt make me heare of ioye and gladnesse, that the bones whych

thou hast broken, maye reioyse. Turne thy face from my synnes, & put out all my mysdoes. *Make me a cleane hert (O God) & renew a ryght spete wythin me. Cast me not awaye from thy presence, & take not thy holy spete from me. Dgeue me the comforte of thy helpe agayne, & stablysh me wyth thy fre spete. Then shall I teach thy wayes vnto the wicked, and synners shall be churched vnto the. Deliuere me from bloud guiltynesse (O God) thou that art God of my health, and my tounge shall syng of thy ryghteousnesse. Thou shalt open my lippes (O Lord) & my mouth shall shewe thy prayse. For thou despyrest no sacrifice, els wolde I geue it: but thou despyrest not in burnt-offerynge. The sacrifice of God is a troubled spete, & a broken and a contrite hert (O God) shalt thou not despyse. O be fauorable & gracyous vnto Syon, buylde thou the walles of Ierusalem. Then shalt thou be pleased with y sacrifice of ryghteousnesse, wyth the burnt offerings & oblations: then shall they offre ponge bullockes vpon thyne auter.

Psalm. lii.

QVID GLORIAS IN MALITIA.

To the chaunter, an exortacyō of David, when Daeg the Edompte came to Saul, and he wed him, sayinge: David is come to the house I hymeleth.

Why boastest thou thy self, thou tyrant, that thou canst do myschefe? Where as y goodnesse of God endureth yet daylie. Thy tōge ymagineth wyckednesse, & wyth lyes thou cuttest lyke a sharpe rasoure. Thou hast loued vngacyon more then goodnes, & to talke of lyes more then ryghteousnesse. Sela. Thou hast loued to speake all wordes that maye do hurt, O thou false tonge. Therefore shall God destroye the for euer: he shall take y & plucke y out of thy dwelling, & rote the out of the lād of the lyuing. Sela. The ryghteous also shall se this, & feare, & shall laugh him to scoone. Lo, this is y mā, that toke not God for hys strength, but trusted vnto the multitude of his ryches, & strengthened hym selfe in his wickednesse. As for me, I am lyke a grene olyue tre i the house of God: my trust is in the tender mercy of God for euer & euer. I will alwaye geue thankes vnto the, for y hast done: & I will hope in thy name, for thy sayntes lyke it well.

Psalm. liii.

DIXIT INCIPIENS.

To the chaunter vpon Mahalath, an instruccyō of David.

The foolysh bodye hath sayed in hys hert: there is no God. Corrupte are they, & become abhominable in theyr wickednesse: there is none that doth good.

God looked downe from heauen vpon the chyldren of men, to se yf there were eny that wolde vnderstande, and seke after God.

But they are all gone oute of the waye, they are all together become abhominable: there is also none that doth good, no not one. Are not they without vnderstandynge that worke wickednes, eating vpon my people as yf they wolde eate bread: they haue not called vpon God. They were astraied, where no feare was: for God hath broke the bones of hym that beleged the: thou hast put them to confusion, because God hath despyced the. Ob that the saluacyon were geuen vnto Israel out of Sion: Ob that the Lord would deliuer hys people out of captiuite.

Then shulde Jacob reioyse, and Israell shulde be ryght glad.

Psalm. liii.

DEVS IN NOMINE TVO.

To the chaunter in melodys, an instruccyō of David, when the zephites came and sayde vnto Saul: hath not David yd hym selfe amongest vs?

Sue me, O God, for thy names sake, and auēge me in thy strength. Heare my prayer, O God, & hearken vnto y wordes of my mouth.

For strangers are rylen vpon agaynst me, and tyrantes (whych haue not God before their eyes) seke after my soule. Sela.

Beholde, God is my helper, the Lord is with them that vpholde my soule.

He shall rewarde euell vnto myne enemies: destroye thou them in thy treuth.

An offering of a fre hert will I geue the, and prayse thy name (O Lord) because it is so comforteable. For he hath deliuered me out of all my trouble, and myne eye hat seene his deliuerie vpon myne enemies.

Psalm. li.

EXAUDI DEVS.

To the chaunter in melodys, an instruccyō of David.

Hear my prayer (O God) and hide not thy selfe from my petition. Take heede vnto me, & heare me, how I mourne in my prayer, & am vexed. The enemy cryeth so, and the vngodly cometh on so fast: for they are mynded to do me some myschefe, so maliciously are they sett agaynst me. My herte is dysquyeted within me, and the feare of death is fallen vpon me. Fearfulness and trembling are come vpon me, and an horryble drede hath ouerwhelmed me. And I sayd: O that I had winges like a doue, for then wold I flee awaye, and be at reste. Lo, then wolde I gett me awaye farre of, and remaine in the wilderness. Sela. I wolde make hast to escape, because of the stormy wynd and tempest. Destroye theyr tonges (O Lord)

and deuide them, for I haue spyed vnrigh-teousnes and strepe in the cyte. Daye and night go they about within the walles thereof: myschefe also, and sorow are in the myddest of it. Wyckednes is therein, dysceate, and gyle go not out of her stretes. For it is not an open enemye that hath done me thys dishonoure: for then I coulde haue borne it: nether was it myne aduersary, that did magnifye hym selfe agaynst me: for then I shuld haue had my selfe from hym.

But it was euen thou my companion: my gyde, and myne awne familer frende.

We toke swete counsell together, & walked in the house of God as frendes. Lett death come hastily vpon them, and let them go downe quyk into hell, for wyckednes is in theyr dwellynge, and amonge them.

As for me, I will call vnto God, and the Lord shall saue me. In the euening, and moornyng and at noone daye will I praye, (and that instantly) and he shall heare my voyce. It is he y hath deliuered my soule in peace, from the vaspill that was agaynst me: for there were many with me. Yee, euen God that endureth for euer, shall heare me, and byng them downe. Sela. For they will not turne, ner feare God. He layd hys handes vpon such as be at peace with hym, and he brake hys couenaunt. The wordes of hys mouth were softer then butter, banynge warre in his hert: hys wordes were smother then oyle, and yet be they very sweardes. O cast thy burthen, vpon the Lord and he shall norrysh the, and not suffer the ryghteous to fall for euer. And as for them, thou (O God) shalt byng them into the pyt of destruccyō. The bloude thynst and disceatful me shall not lyue out halfe theyr dayes. Reuerthelesse, my trust shall be in the.

Psalm. lii.

MISERE MEI DEVS QVONIAM.

To the chaunter vpon the done of him that was domme in a farre countrey: the badg (or armes) of David, when the Philistines toke hym in Geth.

Mercyfull vnto me (O God) for a man goeth about to deuoure me: he is dayly fyghtynge and troublynge me. Myne enemies are dayly in hande to swalowe me vp: for they be many that fyght agaynst me, o thou most hest. Reuerthelesse, though I am some tyme a frayed yet put I my trust in the. I will prayse God, because of hys worde, I haue put my trust in God, & will not feare, what flesh can do vnto me. They dayly mistake my wordes: all that they ymagyne is to do me euill. They holde all together, & kepe the selues close: & marche my steppes, whan they laye wayte for my soule.

As it is written: I shall

Shall they escape for theyr wyckednes / thou (O God) in thy dyspleasure shalt cast the downe. Thou tellest my synnes, put my teares in thy botell: are not these thynges noted in thy booke? When soeuer I call vpon the, then shall myne enemies be put to flight: thys I knowe, for God is on my syde. In Gods wordes wyll I reioyse, in the Lordes worde wyll I comforte me.

*Psal. lvi. b

*Psal. lvi. b

Pre, in God haue I put my trust, I wyll not be afrayed what man can do vnto me. *Vnto the (O God) wyll I paye my vowes, vnto the wyll I geue thankes. For thou hast deliuered my soule from death, and my fete from falling, that I maye walke before God in the lycht of the lycht.

The. lvi. Psalme.

MISERERE MEI DEVS MISERERE.

To the chaunter Destroye not: The badges of armes of Dauid, when he fled from Saul into the caue.

*mat. xxi. d.

BE mercifull vnto me (O God) be mercifull vnto me, for my soule trusteth in the: ad * vnder the shadowe of thy winges shall be my refuge vntill this tyrannye be ouer past.

I wil call vnto the most hye God, euen to the God of Israel, for he shall sende from heauen, and saue me from the reproche of hym: I wold cate me vp. Sela. God shall sende forth his mercy & treuth. My soule is among lyons and I lye euen amonge the chylde of men (that are sett on fyre) whose tette are speares and arrowes, and their tonge a sherp swerde. Sett vp thy self (O God, aboue the heauens, and thy glozpe aboue all the earth). They haue laped a nett for my fete, and pressed downe my soule: they haue bygged a pytt before me, and are fallen into the myddes of it them selues. Sela. * My herte is fxyed (O God) my herte is fxyed: I wyll synge and geue prayse. I walke, O my glozpe, awake lute and harpe, I my selfe wyll a wake ryght early. I wyll geue thankes vnto the (O Lord) among the people, and I wyll synge vnto the amonge the nacyns. * For the greatnes of thy mercy reacheth vnto the heauens, and thy treuth vnto the cloudes. Sett vp thy selfe (O God) aboue the heauens, & thy glozpe aboue all the earth.

*Psal. cxviii. a

*Psal. cxviii. a

The. lviii. Psalme.

SIVERE VTIQVE IUSTICIAM.

To the chaunter Destroye not. The badges of armes of Dauid.

ARe your myndes sett vpon ryghteousnes, O ye congregacyon: ad do ye iudge the thyng that is right O ye sonnes of men. See, ye ymagyn mischefe in your hert vpo the earth,

and youre handes deale with wyckednesse.

The vngodly are frowarde, euen from their mothers wibbe: as soone as they be borne, they go a straye and speake lyes. They are as venymous as the poyson of a serpent, euen lyke the deaf Adder that * stoppeth her eares. Which refuseth to heare the voyce of the charmer, charme beneuer so wisely.

*Psal. lvi. b

Break the teeth (O God) in their mouthes, smyte the chawne bones of the lyons (O Lord): Let them fall awaye lyke water that runneth a pace: & when they shote theyr arrowes, lett them be roted out.

*Psal. lvi. b

Let them consume awaye lyke a snayle, and be lyke the vntimely frute of a woman, and let them not se the sonne. O euer your pottes be made whot with thornes: so let indignacyon be made whot hym, euen as a thyng that is rawe. * The ryghteous shall reioyse when he seyth the vengeance: he shall wash his fete steppes in the bloude of the vngodly.

*Psal. lvi. b

So that a man shall saye: verely there is a rewarde for the ryghteous: doubtles, there is a God that iudgeth in the earth.

The. lix. Psalme.

ERIP ME DE INIMICIS.

To the chaunter Destroye not. The badges of armes of Dauid, when Saul sent and they dyd watch the house to kyll hym.

Deliuer me from my enemyes (O God) defende me from them that ryple vp agaynst me. O deliuer me fro the wycked doers, and saue me from the bloudthirsty men. For lo, they lye waytynge for my soule: the myghty men are gathered together agaynst me without any offence of faute of me (O Lord.)

*Psal. lvi. b

They runne and prepare the selues without my faute: Arple, thou therfore to helpe me, and beholde. Stande vp (O Lord God of hostes) thou God of Israel to vyset all heathen: and be not mercifull vnto the that offende of malycious wyckednesse.

*Psal. lvi. b

Sela. * They go to and fro in the euynge, they grene lyke a dogg, and runne aboute, thozow the cytie. Behold, they speake with theyr mouth, and swerdes are in theyr lippes, & for who doth heare?

*Psal. lvi. b

But thou (O Lord) * shalt haue them in derpsion, and thou shalt laugh all heathen to scozne. My strength wyll I ascrybe vnto the, for thou art the God of my refuge.

*Psal. lvi. b

God sheweth me his goodnesse plenteously, and God shall lett me se my desyre vpon myne enemyes. Slaue them not, lest my people forgett it: but scatre them abroad among thy people, and put them downe (O Lord) our defence. For the synne of their mouth, and for the wordes of theyr lippes they shall be taken in theyr pynde, and why? theyr preachynge is of cursynge and lyes.

*Psal. lvi. b

Consume them in thy wrath, consume them that

them that they maye perishe, and knowe that it is God, which ruleth in Jacob and vnto the endes of the world. Sela. And in the euynge they will returne: grene lyke a dogg and wyll go aboute the cytie. They wyll runne here and there for meate, and grudge yf they be not satysfied. As for me, I will synge of thy power, and will prayse thy mercy by tymes in the morninge: for thou hast bene my defence ad refuge in the daye of my trouble. Vnto the, O my strength, wyll I synge, for thou, O God, art my refyge and my mercifull God.

The. lx. Psalme.

DEVS REPVLISTI NOS.

To the chaunter, vpo the rose of witnes, the badges of armes of Dauid, for to teach: when he fought agaynst Mesopotamia, and Siria of zoba: and when Joab turned backe, and slue twelue thousande Edomytes, in the salt valley.

God, thou that hast cast vs out and scattered vs abroad: thou hast also bene dyspleased, O turne the vnto vs agayne. Thou hast moued the land and deuyded it, heale the sores thereof, for it shaketh. Thou hast shewed thy people heuy thynges, * thou hast geue vs a dyncke of deedlye wyne. Thou hast geue a token for soch as feare the, that they maye triumphe because of the treuth.

*Psal. lvi. b

*Psal. lvi. b

Sela. Therefore were thy beloued deliuered, helpe me with thy ryght hande, and heare me. * God hath spoken in hys holynesse. I will reioyse and deuyde Sychem, and mete out the valley of Suchoth.

*Psal. lvi. b

Gilead is myne, and Manasses is myne: Ephraim also is the strenght of my head, Iuda is my lawe geuer. Moab is my washpott, ouer Edom wyll I cast out my shoo.

Philystea be thou glad of me. Who wyll leade me into the stronge cytie? Who wyll byynge me into Edom? Hast thou not cast vs out (O God) wyllst thou (O God) * go oute with oure hostes? O be thou oure helpe in trouble, for bayne is the helpe of man. Thozow God we shall do great actes, for it is he that shall treade downe our enemyes.

*Psal. lvi. b

The. lxj. Psalme.

EXATLI DEVS DEPRECA.

To the chaunter in the melodies of Dauid.

Care my cryng (O God) geue care vnto my prayer. From the endes of the earth will I call vnto the, when my hert is in heuyns: O sett me vp vpon the rocke p is hyer then I. For thou hast bene my hope, and a strong tower for me agaynst the enemye. I wyll dwell in thy tabernacle for euer, ad my trust shall be vnder thy conering of thy wynges Sela. For p, O Lord,

*Psal. lvi. b

*Psal. lvi. b

hast herde my desyres, and hast geuen an heritage vnto those that feare thy name.

Thou shalt graut the kyng a longe lyfe, that hys yeares may endure thozow out all generacions. He shall dwell before God for euer: O prepare thy louynge mercy & saythfulness p they may pleserue him. So will I allwaye synge prayse vnto thy name, * p * psal. lvi. b

I maye dayly perfourme my vowes.

The. lxij. Psalme.

NONNE DEO SVBIECTA.

To the chaunter, For Jeduthun: a psalme of Dauid.

My soule truly wayteth styll vpon the God, for of him cometh my saluacion. He verely is my strength, and my saluacion: he is my defence, so that I shall not greatly fall.

How longe will ye ymagin mischefe agaynst euery mā: ye shall be slayne all p sorte of you: yee, as a tottring wall shall ye be, and lyke a broken hedge. Their denyce is onely how to put him out whom God wyll exalte: their delyte is in lyes: they geue good wordes w their mouth, but curse w their hert. Sela.

Neuertheles, my soule wayte thou styll vpon God, for my hope is in hym. He truly is my strenght, and my saluacion: he is my defence: so that I shall not fall. In God is my health & my glozpe, p rocke of my might, & in God is my trust. O put your trust in him allwaye (ye people) * powre out your hertes before him, for God is our hope.

*Psal. lvi. b

*Psal. lvi. b

Sela. As for the chylde of men, they are but bayne, the chylde of men are disceitful: vpon p we yghtes they are all together lighter than vanite it self. O trust not in wyng and robbery, geue not your selues vnto vanitye: yf riches encrease, let not your hert vpo them. God spake once and twyse: I haue also herde the same: that power beloggeth vnto God. And that thou Lord art mercifull: for * thou rewardest euery man accordynge to hys worke.

*Psal. lvi. b

*Psal. lvi. b

The. lxij. Psalme.

DEVS DEVS MEVS.

A psalme of Dauid, when he was in the wilderness of Iuda.

God, thou art my God, early wil I seke the. My soule thrusteth for the: my flesh also longe th after the i a baren and drye lande, where no water is. Thus haue I loked for the in holynesse that I myght beholde thy power and glozpe. For thy louynge kindnes is better then thy lyfe it selfe: my lippes shall prayse the. As longe as I lyue will I magnifye the on this maner, and lyft up my hades in thy name. My soule shall be satysfied euen as it were with mary and fatnesse, whe my mouth prayleth the with ioyfull lippes. Haue I not remembred the in my bedd, & thought

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

*Psal. lvi. b

I thought vpon the, when I was wakynge:
Because thou hast bene my helper, ther-
fore vnder the shadowe of thy wynges will
I reioyse. My soule hangeth vpon the, thy
ryght hand hath upholden me. These al-
so that seeke the hurt of my soule, they shall go
vnder the earth. Lett them fall vpon the
edge of the sword, that they maye be a por-
cion for foxes. But the kyng shall reioye
in God: *all they also that sweare by him
shall be commended, for the mouth of them þ
speake lyes, shall be stopped.

The lxxv. Psalm.
EXAVDI, DEVS ORATIONEM.

To the chaunter, a psalme of Dauid.

I Care my voyce (O God) in my prayer
preferre my lyfe fro feare of the ene-
mye. Hyde me from the gathering
together of the froward, & from the insurrec-
tion of wicked doers. Which haue whet-
ted their tonge lyke a swerde, & shote out theyr
arowes, euen bytter wordes. That they
maye preyely shote at him which is perfecte:
sodenly do they hit him & feare not. They
courage them selues in myschefe, & comune
amonge the selues, how they maye laye sna-
res: and saye, that no man shall se them.

They ymagin wickednes, & practyse it þ
they kepe secreete amonge them selues, euery
man in the depe of his hert. But God shall
sodenly shote at them with a swift arrowe, þ
they shall be wounded. Yee, their awne toges
shall make them fall, in so moch that who so
seeth them, shall laugh them to scoorne.

And all me that se it, shall saye: this hath
God done, for they shall perceaue that it is
hys woerke. The righteous shall reioyse
in the Lord, and put his trust in hym: and all
they that are true of herte, shall be glad.

The lxxv. Psalm.
TE DECET HIMVS.

To the chaunter, a psalme & songe of Dauid.

I Thou (O God) art prayd in Sion, &
vnto þ that the vowe be performed.
* (in Hierusalem.) Thou that hearest
the prayer: vnto þ shall all flesh come. My
mylbedes preyale agaynst me: Oh be thou
mercifull vnto our synnes. Blessed is the
man whom thou cholest and receauest vnto
the: he shall dwell in thy court: and shall be sa-
tisfied with the pleasures of thy house, euen
of thy holy temple. Thou shalt shewe vs
wonderfull thynges in ryghteousnesse (O
God) of our saluacion: thou that art the hope
of all the endes of the earth, and of them that
remayne in the broade see. Which in hys
strength setteth fast the mountaynes, and is
grydded about with power. Which stilleth
the ragynge of the see, & the noyse of hys wa-
ues, and the madness of the people. They
also that dwel in þ uttermost partes (of the
earth) shall be afrayed at thy tokens, thou þ

makest the outgoinges of the moornyng
and euening to prayse the. Thou wilt
the earth, and blestest it: thou makest it very
plenteous. The ryner of God is full of
water, thou preparest their corne: for so thou
proudest for the earth. Thou waterest
her forowes, thou sendest rayne into the litle
valleys therof: thou makest it soft with the
drowes of rayne, and blestest the increase of
it. Thou crownest the yere w thy good-
nesse: & thy cloudes droppe fatnesse. They
shall droppe vpon the dwellynge of þ wil-
dernesse: and the litle hylls shall reioyse on
euery syde. The foldes shall be full of shepe,
the valleys also shall stande so thicke w cor-
ne, that they shall laugh and synge.

The lxxv. Psalm.
IVBILATE DEO.

To the chaunter, The songe of a psalme.



I Be ioyfull in God, all ye lan-
des, synge prayles vnto the ho-
noure of hys name, make hys
prayses to be glorious. Saye
vnto God: O how wonderfull
art thou in thy woerkes: thow the great-
nes of thy power shall thyne enemies be so-
deliers vnto the. For all the worlde shall
worship the, synge of the, & prayse thy name.

Sela. Come hither & behold þ woer-
kes of God, how wonderfull he is in his do-
ynge towarde the chyldren of men. * He
turned the see into drye land, & so þ they wete
thorow the water on fote: there did we reio-
yse therof. He ruleth with hys power for
euer, his eyes beholde the people: and soch as
will not beleue, shall not be able to exalte the
selues. Sela. O prayse our God (ye peo-
ple) and make the voyce of hys prayse to be
heard. Which holdeth our soule in lyfe, &
suffreth not our fete to slyp. For thou (O
God) hast proued vs: þ also hast tryed vs li-
ke as siluer is tryed. Thou broughtest vs
into the snare, and layed trouble vpon oure
loynes. Thou suffrest men to ryde ouer
our heades, * we went thorow fyre & water
and thou broughtest vs out into a welthe
place. I will go into thy house with brett
offrynges, and will * paye the my vowes,
which I promysed with my lypes, & spake
with my mouth, when I was in trouble.

I will offere vnto the, fat brent sacrifices
with the incense of rammes, I will offere bul-
lockes and goates. Sela. Come hyther
and herken, all ye that feare God: & I will
tell you, what he hath done for my soule.
I called vnto him w my mouth, and gaue
him prayles w my toge. If I enclayne vn-
to wickednes w my hert, the Lord will
not heare me. But God hath heard me,
and consydered the voyce of my prayer.

Prayd be God which hath not cast out
my prayer, ner turned his mercy from me.

The

The lxxv. Psalm.

DEVS MISEREATUR NOSTRI.

To the chaunter, in melodies: a
psalme and songe.

O be mercifull vnto vs, & blese
vs, and shewe vs the lyght of hys
countenance. * (and be mercifull vnto vs)
Sela. That thy waye maye be
knowne vpon earth, thy sauynge health a-
monge all nations. Let the people prayse
the, O God, yee, let all people prayse the.

Let the nations reioyse and be glad, for
thou shalt iudge the folke ryghteously, and
gouerne the nations vpon earth. Sela. Let
the people prayse the, O God, let all people
prayse the. Then shall the erth bring forth
hys increase, and God, euen oure awne God
shall geue vs hys blessing. God shall
blesse vs, and all the endes of the worlde shall
fence hym.

The lxxv. Psalm.

EXVIGAT DEVS.

To the chaunter, a psalme and
songe of Dauid.

I Et * God arysse, & let his enemies
be scattered: let them also that hate
him, flye before him. Like as the
smoke vanysheth, so shall þ dyue
the awaye: and lyke as waxe melteth at the
fyre: so let the vngodly perishe at the presen-
ce of God. But let the ryghteous be glad
& reioyse before God: let the also be merry and
ioyfull. Oh synge vnto God, and synge
prayses vnto his name: magnifie him that
rydeth vpon the heauens as it were vpon a hor-
se: prayse ye him in his name. Ja & reioye
before him. * He is a father of father-
lesse, and defendeth the cause of wyddowes:
euen God in his holy habitation. He is the
God that maketh men to be of one mynde in
a house, and byngeth the prisoners out of
captiuite, but letteth the rennagates conty-
nue in scarcenesse. O God, when * thou
wentest forth before the people, when thou
wentest thorow the wyldernesse. Sela.

The earth shoke, and the heauens drop-
ped at the presence of God, euen as Sinal
also was moued at þ presence of God, which
is the God of Israel. Thou O God send-
dest a gracious rayne vpon thyne inheri-
taunce, and refresthest it, whet it was wee-
rye. Thy congregacion shall dwell the-
rin: for thou (O God) hast of thy goodnesse
prepared for the poore. The Lord gaue þ
worde: & greates was the company of the
preachers. * Kynges with the prynces
drownd, and were discomfited, and they of þ
household deuoyded the spoyle. * Though
ye haue lyen amonge þ pottes, yet shall ye be
as þ wynges of a done that is couered with

silver wynges, and his feathers lyke golde.

When the Almyghty scatred kynges for
the sake, the were they as white as snowe
in zalmō. As þ hyll of Basan so is Gods
hyll: euen a hye hill, as the hyll of Basan.

Why hoppe ye so? ye hye hylls?

Thys is Gods hill, in the which it pleaseth
him to dwell: yee, the Lord will abyde in it
for euer. The charettes of God are twe-
tie thousande, euen thousandes of angels, & d
the Lord is amonge them as in the holy pla-
ce of Sinal. * Thou art gyne vpon a hye,

thou hast led captiuite captiue, and recea-
ued gyftes for men. Yee, euen for thyne ene-
mies, that the Lord God myght dwell a-
monge the. Prayd be the Lord dayly,
euen the God which helpeth vs, and poureth
his benefytes vpon vs. Sela. He is oure
God, euen the God of who comineth salua-
cion: God is the Lord by whom we escape
death. God shall woude the heade of his
enemies, and the heare scalpe of soch one as
goeth on still in his wickednes. The Lord
hath sayd: I will bringe my people agayne
as I byd from Basan: myne owne wyll I
byynge agayne as I byd somtyme from the
depe of the see. That thy fete maye be dip-
ped in the bloude of thyne enemyes, & that
the tog of thy dogges maye be redd thorow
the same. It is well sene, O God, how
thou goest, how þ my God and kyng goest
in the Sanctuary. The synners go be-
fore, the mynstrels folow after: in þ myddes
are the damocles playeng with þ tymbrels.

Geue thanks O Israel, vnto God þ Lord
de in the congregacions from the grounde of
the hart. There is lytle Beniamin their
ruler: and the Princes of Iuda, their coun-
cell: the Princes of Zabulon, and the Prynces
of Nephtali. Thy God hath sent forth
strength for the, stablysh the thing, O God,
that thou hast wrought in vs. For thy
temples sake at Hierusalem: so shall kynges
byynge present vnto the. * When the
company of the speare men and multitude
of the myghte are scatred abroad amonge
the beastes of the people (so that they hum-
bly bring peces of syluer) and whā he hath
scatred þ people that deuyte warre. Then
shall the Prynces come out of Egypte, the
Assyrians land shall soone stretch out her hā-
des vnto God. Synge vnto God, O ye
kyngdomes of þ earth: O synge prayles vn-
to the Lord. Sela. Which lytteth in the
heauens ouer all from the begynnyng: Lo,
he doth sende out hys voyce, yee, and that a
myghtie voyce. Ascrib ye þ power vn-
to God, ouer Israel: his worthynnes & strength
is in the cloudes. O God, wonderfull art
thou in thy holy places: euen the God of Is-
rael, he will geue strength and power vnto
his people. Blessed be God.

B B v The

The lxxix. Psalme.

SALVVM ME PAC DEVS.

To the chaunter vpon the So-
lanum of Dauid.

Ame, O God, for the waters
are come in euē vnto my soule
I sticke fast i f depe myre, whe-
re no ground is: I am come to depe
waters, so that the floudes renne
ouer me. I am wery of crying, my throte
is due, my sight faileth me, for waytinge so
long vpon my God. They p hate me with
out a cause, are mo then p heeres of my head:
they that are myne enemies & wolde destroe
me gilelesse are mightie: & I payed them
the thinges that I neuer toke. God, thou
knowest my simplenesse, and my fautes are
not hid from the. Let not the that trust in
p, O Lord God of hostes, be ashamed for
my cause: let not those that seke the, be con-
founded thowowe me, O God of Israeli.

And why: for thy sake haue I suffered re-
profe, shame hath couered my face. I am be-
come a strainger vnto my brethren: euen an a-
leat vnto my mothers children. For p
zele of thyne house hath euen eaten me, and
the rebukes of the that rebuked the are fal-
len vpon me. I wepte and chastened my
selfe with fastyng, and that was turned to
my reprofe. I put on a sacke cloth also, &
they iested vpon me. They that sitte in p
gate, speake agaynst me, and the dronkar-
des make songes vpon me. But Lorde
I make my prayre vnto the in an acceptable
tyme. Heare me, O God, in p multitude
of thy mercy, euen in the trueth of thy salua-
cion. Take me out of the myre, p I sincke
not. Oh let me be deliuered from them that
hate me, and out of the depe waters. Let
not the water floud browne me: neither let p
depe swallowe me vp, and let not the pytte
shut her mouth vpon me. Heare me, O
Lorde, for thy louyng kyndnesse is cofort-
able: turne the vnto me accordyng vnto the
multitude of thy mercies. And hyde not
thy face from thy seruait, for I am in trou-
ble: O haste the, and here me. Drawe nye
vnto my soule, and saue it: Oh deliuer me
because of myne enemies. Thou hast kno-
wen my reprofe, my shame and my dysho-
nour: myne aduersaries are all in thy syght.

The rebuke hath broken my herte, I am
full of heynesse: I looked for some to haue pi-
tye vpon me, but there was no man: neither
founde I anye to coforte me. * They gaue
me gall to eate, & when I was thyrsty, they
gaue me vineger to drinke. + Let their ta-
ble be made a snare to take them selues with
all, and let the thinges that shuld haue bene
for their welth be vnto them an occasion of
fallinge. Let their eyes be blinded, p they

se not: and euer bowe p downe their backs.
Dowze out thyne indignacion vpon the,
and let thy wrathfull displeasure take holde
of them. * Let their habitation be voyde
and no man to dwell in their tentes. For
they persecute hym whom thou hast anoynted,
& they talke how they maye vexe the whom
thou hast wounded. Let them fall fro one
wyckednesse to another, and not come into
thy ryghteousnesse. * Let them be wypped
out of the boke of the lyuynge, & not be wyrt-
ten amog the ryghteous. As for me, what
I am poore and in heynesse, thy helpe (O
God) shall lyfte me vp. I wyll prayse the
name of God with a songe, and magnifye it
w thankesgeuyng. This also shall please
the Lorde better then a bullocke, that hath
horns and hooffes. The humble shal con-
fyde this, and be glad: seke ye after God, ad
poure soule shall lyue. For the Lord hea-
reth the poore, and despyseth not his pre-
soners. Let heauē and earth prayse hym,
the see & all that moueth therein. For God
will saue Syon, and buyde the cyties of Ju-
da, that men may dwell there, and haue it in
possession. The posterite also of his ser-
uautes shall inheret it: & they that loue hys
name, shall dwell therein.

The lxx. Psalme.

DEVS IN ADIVTORIVM.

To the chaunter. of Dauid to bypunge to re-
membraunce. (vnto the Lorde saued me.)

Aste p, O God, to deliuer me: ma-
ke haste to helpe me, O Lorde.
* Let them be shamed and con-
founded that seke after my soule:
let them be turned backwarde, & put to con-
fusion, that wyshe me euill. Let them (for
they rewarde) be soone brought to shame,
that crye ouer me: there, there. But let all
those that seke the, be ioyfull and glad in the:
and let all such as delpte in thy saluarpon,
saye alwaye: the Lorde be praysed.

As for me, I am poore and in misery, ha-
ste the vnto me (O God.) Thou art my
helpe, and my redemer: O Lorde, make no
longe tarpenge.

The lxxi. Psalme.

IN TE DOMINE SPERAVI.

Let me neuer be put to confusyon, but
rydde me, and deliuer me in thy righ-
teousnesse: encluyne thyne eare vnto me, and
saue me. Be thou my strong holde (where
vnto I maye all waye resorte) thou hast pro-
mpled to helpe me: for thou art my house of
defence ad my castell. Deliuer me, O my
God, out of the hand of the vngodly, out of
the hande of the vngodly and cruell ma.
For thou, O Lorde God, art the thyng

that I longe for, thou art my hope euen fro
my yowth. Thowow the haue I bene hol-
den vpon euer sence I was borne * thou art he
that toke me out of my mothers wombe, my
prayses shal be all waye of the. I am be-
come as it were a monster vnto many: but
my sure trust is in the. Oh let my mouth
be fylled with thy prayse: * (that I maye syng of
thy glory) and honour all the daye longe.

Cast me not awaye in the tyme of age,
for sake me not whe my strength faileth me.
For myne enemies speake agaynst me: &
they that laye wayte for my soule, take their
councell together, sayenge: God hath forsa-
ken hym, persecute hym, and take hym, for
there is none to deliuer him. So not farre
frome, O God: my God, haste the to helpe
me. Let them be cofounded and perpyche,
that are agaynst my soule: let them be coue-
red with shame and dyshonoure, that seke to
do me euill. As for me, I wyll patiently
abyde all waye, and will prayse the more ad
more. My mouth shall daylie speake of
thy ryghteousnesse & saluacion, for I knowe
no ende therof. I will go forth i p strength
of the Lord God, & will make mencion of thy
ryghteousnesse onely. Thou, O God, hast
taught me fro my yowth vntill now, ther-
fore will I tell of thy wondrous woorkes.

For sake me not, O God, in myne olde
age, when I am gray headed: vntill I haue
shewed thy strength vnto this generaciō,
and thy power to all them that are yet for to
come. Thy ryghteousnes (O God) is
very hye, and great thynges are they p thou
hast done: O God, who is lyke vnto the?
O what greates troubles and aduersy-
ties hast thou shewed me: ad yet didest thou
turne and refreie me: yee, and broughtest
me from the depe of the earth: * (agayne)

Thou hast brought me * to great honour
and comforted me on euery syde. Ther-
fore will I prayse the and thy faythfulnesse,
O God, playnge vpon an instrumēt of mu-
sick, vnto the wyll I syng vpon the harpe,
O thou holy one of Israeli. My lyppes
wyll be sayne, when I syng vnto the: and so
will my soule whom thou hast deliuered.
My tonge also shall talke of thy rygh-
teousnesse all the daye longe, for they are co-
founded and brought vnto shame, that seke
to do me euill.

The lxxii. Psalme.

DEVS IUDICIUM TVVM.

(A Psalme) For Salomon.

Euen the kynges thy indgements (O
God) and thy ryghteousnesse vnto the
kynges sonne. Then shall he iudge
thy people * accordyng vnto right, and de-
fende the poore. The mountaynes also
shall bypunge peace, and the lytle hilles righ-

teousnesse vnto the people. He shall kepe
the symple folke by their ryght, defende the
chylde of the poore, and punish the wyge
doer. They shall feare the as long * as p
some and more endureth, from one genera-
cion to another. He shall come downe like
the rayne into a fiesse of wolles, euen as the
drowpeth that water p earth. In his tyme
shall the ryghteous flozish, yee, and aboun-
dauce of peace, so longe as the more endu-
reth. * His dominio shal be also from the
one see to the other, and from the floud vnto
the worldes ende. They that dwell in the
wildernes shall knele before hi, his ene-
mies shall lick the dust. * The kynges
of Charlis and of the fless shal geue presen-
tes, the kynges of Araby and Saba shal
bring gyftes. All kynges shal fall downe
before him: all nacions shal do him seruice.

For he shall deliuer the poore when he
cryeth: the neaby also and him that hath no
helpe. He shal be fauorable to the symple
and neaby: and shal preserue the soules of
the poore. He shall deliuer their soules fro
falshe and wronge, and deare shal they
blond be in his syght. He shall lyue, & vnto
him shal be geuen of the golde of Arabia:
prayer shal be made euer vnto hi, and day-
lie shal be prayed. There shal be an
heape of corne in the earth hye vpon the hyl-
les, his frute shal shake lyke Libanus, and
shal be grene in p cite, like gras vpon p earth.

His name shal endure for euer, * his na-
me shal remayne vnder the sunne amonge
the posterites, which shal be blessed thowow
him, and all the heathen shal prayse him.

Blessed be the Lorde God, euen the God
of Israeli * which onely doth wondrous
thinges. And blessed be the name of hys
maiesty for euer, ad all the erth shal be filled
with his maiesty. Amen, Amen.

There ende the prayers of Dauid
the sonne of Isai.

The lxxiii. Psalme.

QVAM BONVS ISRAEL.

A Psalme of Asaph.

Ruly God is louing vnto Israeli: eue
vnto such as are of a cleane hert.
Neuerthelesse, my fete were almost
gone, my treadinges had well nye slypte.
And why * I was greued at p wicked,
I do se also the vngodly in such prosperite:

For they are in no parcell of death, but are
lusty and strong. They come in nomisfor-
tune like other folke, neither are they plagued
like other me. And this is the cause p they
be so holden with pryde, and ouerwhelmed
with cruelte. Their eyes swell for fat-
nesse, and they do euen what they lyst.

They corrupte other, & speake of wicked
blasphemye

blasphemye: they talkynge is agaynst the most hieft. For they stretch forth they mouth unto the heauen, & they tongue goeth thorow the world. Therefore fall the people vnto them, and there out sucke they no small aduantage. * Cuth (saye they) how shuld God perceauet: is there knowlege in the moost hieft? Lo, these are the vngodly, these prospeere in the worlde, and these haue riches in posseltyon. * (And saye.) Then haue I clenfed my herte in dayne and washed my handes in innocency. All the daye long haue I bene punished, and chastened euery moynynge. Per, and I had almost sayde euen as they: but lo, then shuld I haue condemned the generacyn of thy chyl- dren. The thought I to vnderstand this, but it was to harde for me. Untill I wen- te into the Sanctuary of God, then vnder- stood I the ende of these me. Namely, how thou dost sett them in slippyng places, and castest them downe and destroyest them. How suddenly do they consume, peryshe, and come to a fearfull ende. * Per, euen like as a dreame when one awaketh, so shalt thou make & theyr ymage to vanysh out of the cyte. Thus my hert was greued, ad it wente euen thorow my reynes. So fol- lysh was I and ignorant, euen as it were a beast before the. Neuerthelesse, I am all waye by the, for thou hast holde me by my right hande. Thou shalt gyde me with thy counsell, and afterwarde receaue me with glo- ry. Whom haue I in heauen but thou? And there is none vpon earth, that I despye in co- paryson of the. My fleashe and my hert fayleth, but God is the strength of my hert, * and my porcyon for euer. For lo, they that forsake the shall peryshe: thou hast de- stroyed all them that commytte fornicacyon agaynst the. But it is good for me, to holde me fast by God, to put my trust in the Lorde God, and to speake of all thy workes. * (in the gates of the daughter Saron)

The. lxxiii. Psalme.

VT QVID DEVS REPVLISTI.

An instruccyn of Asaph.

God, wherefore art thou absent from vs so long? why is thy wrath so hote agaynst the shepe of thy pasture?

Thynke vpon thy congregacyon, whō thou hast purchased and redemed of olde: Thynke vpon the trybe of thine inheritaunce and mount Sion wherin thou hast dwelt.

Lift vp thy fete, that thou mayest vter- ly destroye euery enemye which hath done euell in the Sanctuary. Thyne aduersa- ryes roare in the myddes of thy congrega- tions, and set vp their banners for tokens.

He that hewed tymbre afore out of y thick trees, was knowne to byynge it to an

excellent worke. But now they breake downe all y earned worke therof w axes & hammers. * They haue set fyre vpo thy holy places, and haue despyled the dwellynge place of thy name, euen vnto the grounde.

Per, they sayed i their hertes: let vs make haouke of them alltogether: thus haue they bent vp all the houses of God in the lande.

We se not oure tokens, ther is not one Prophet more, no not one is ther among vs that vnderstandeth eny more. O God, how long shall the aduersary do this disho- noure: how longe shall the enemy blaspheme thy name: for euer? Why withdra wast thou had: why pluckest thou not thy right hande out of thy bosome, to consume y ene- mye? For God is my kynge of olde: the helpe that is done vpon earth, he doth it him selfe. * Thou dydest deuyde the see tho- rowe thy power, thou brakest the heades of the dragōs in the waters. Thou smorest the heades of * Leuiathan in peeces, and geuest him to be meate for the people in the wyldernesse. Thou broughtest out fountaynes and waters out of y harde roc- kes: thou dydest vp myghtye waters.

The daye is thine, & the nyght is thine: thou hast prepared the lyght and the sonne. Thou hast sett all the borders of y earth, thou hast made sommer ad wynter. Re- membze this, O Lorde, how the enemye hath rebuked, ad how the folyshe people hath blas- phemed thy name. O deliuer not y soule of thy turtle doue vnto the multitude of the enemies: and forget not the congregacyon of the poore for euer. Loke vpon the coue- nant, for all the earth is full of darkness, ad cruell habitaciōs. O let not the symple go awaye as I am, but let the poore and nedye geue prayse vnto thy name. Arise, O God, maynteyne thine awne cause: remēbze how the folyshe man blasphemeth the dayly. Forget not the voyce of thine enemyes: the presumpcyō of them that hate the increa- selye euer more and more.

The. lxxv. Psalme.

CONFITEBIMVR TIBI DEVS.

To the chaunter, Destroye not. A Psalme and songe of Asaph.

Not y (O God) do we geue thanks y pce, vnto the do we geue thanks: thy name also is sonye, & that do thy wo- derous workes declare. Whē I receaue the congregacyon, I shall iudge accorpyng vnto ryght. The earth is weake and all y in habiters therof, I beare vp y pylers of it. I sayde vnto the foles: deale not so madly, and to the vngodly: set not vp your hohne. Set not vp your hohne on hye, & speake not with a styfnecke. For promo- tion commeth nether from the East, ner fro the

the west, ner yet from y south. And why? * God is the Judge: he putteth downe one, and setteth vp another. For in the hande of the Lorde there is * a cuppe, & y wyne is redd, it is full mixte, & he poureth out of the same. As for the dregges therof, all y vngodly of the earth shall drynke them, and sucke them out. But I wyll talke of the God of Jacob, and prayse hym for euer.

All the hornes of the vngodly also wyll I breake, and the hornes of the ryghteous shalbe exalted.

The. lxxvi. Psalme.

NOTVS IN IVDEA.

To the chaunter, in melodye, a Psalme, & songe of Asaph.

In mynne is God knowne, his name is greates in Israel. At * Schall is his tabernacle, and * his dwellynge in Sion. There brake he the arrowes of the bowe, the shylde, the swerde, and y bat- taye. Sela. Thou art of more honour and myght then the hylles of robbers.

The proude are robbed: they haue slepte their slepe: and all the men (whose handes were myghtie) haue found nothinge. At thy rebuke (O God of Jacob) both the cha- ret and hohse is fallen. Thou, euen thou art to be feared: and who may stande in thy syght, when thou art angreye. Thou dydest cause thy iudgement to be herde from heauen, the erth trembled and was still.

When God arose to iudgement, & to helpe all the meke vpon earth. Sela. The fearcenesse of man shall turne to thy prayse: and the fearcenesse of other shalt thou re- frayne. Promyse vnto the Lorde poure God, & * kepe it, all ye that be rounde about hym: byng presentes vnto hym that ought to be feared. He shall refrayne the spretes of dynces, and is wonderfull amonge the kynge of the earth.

The. lxxvii. Psalme.

VOCE MEA AD DOMINVM.

To the Chaunter, for Jeduthun a Psalme of Asaph.

I will crye vnto God w my voyce, euen vnto God wyll I crye wyth my voyce, and he shall herken vnto me. In the tyme of my trouble I sought the Lorde: my soze ranne and ceassed not in the nyght ceason: my soule refused comforte.

When I am in heynnesse, I wyll thynke vpon God: when my hert is vexed, I wyll complayne. Sela. Thou holdest myne eyes wakynge, I am so feble, that I cannot speake. I haue cōsydered the dayes of olde, and the yeares that are past. I call to re- mēbraunce my songe: and in the nyght I cō- mune with myne awne hert, and search out

my spretes. Wyll y Lorde absent him selfe for euer? And will he be no more intreated? As hys mercy clene gone for euer? And is hys promyse come vterly to an ende for euermore? Hath God forgotten to be gra- cyous? And wyll he shut by hys lounge kynnesse in dyspleasure? Sela. And I sayde: It is myne awne infirmyte: But I wyll remembre the yeares of the ryght hāde of the moost hieft. I wyll remembre the workes of the Lorde, and * call to mynde thy wonders of olde tyme. I wyll thynke also of all thy workes, and my talkynge shalbe of thy doynge. * Thy waye, O God, is holy: who is so greates a God as * (oure) God? Thou art the God that doth wonders, ad hast declared thy power among people. Thou hast myghtely deliuered thy people, euen the sonnes of Jacob ad Jo- seph. Sela. The waters sawe the, O God, the waters sawe the, & were afrayed: y deapthes also were troubled. The clou- des poured out water, the ayer thondered, & thynne arrowes went a broade. The voyce of thy thōder was hearde rounde aboute, the lyghtenynge shone vpon the grounde, the earth was moued and shoke wythall.

Thy waye is in the see, and thy pathes in the greates waters, and thy foreshoppes are not knowne. Thou leddest thy people lyke shepe, by the hande of Moyses and Aaron.

The. lxxviii. Psalme.

ATTENDITE POPVLE MEVS.

An instruccyn of Asaph.

Heare my lawe, O my people, enclp: I ne poure eares vnto the wordes of my mouth. * I wyll open my mouth in a parable, I wyll declare hard sen- tences of olde. Whych we haue herde and knowne, and * soche as oure fathers haue tolde vs. That we shulde not hyde them from the chyliden of the generacions to co- me: but to shewe the honour of the Lorde, hys might, and wonderfull workes that he hath done. He made a couenaunt with Ja- cob, and gaue Israel a lawe * which he com- manded oure forefathers to teache their chil- dren. That their posterite myght knowe it, and the chyliden which were yet vnborne. To thintent that whē they came vp, they myght shewe their chyliden the same.

That they myght put their trust in God, and not to forget the workes of God, but to kepe his cōmaundementes. And not to be * as their forefathers: a faythlesse & sub- borne generacyon, a generacyon that let not their herte a ryght, and whose sprete cleued not stedfastly vnto God. Lyke as y the chyliden of Ephraim, which beynge harnes- sed and carpyng bowes, turned them selues backe in the daye of batayll. They kepte not

Psalme. lxxviii.

not the couenaunt of God, and wolde not walke in hys lawe. But forgot what he had done, and the wonderfull woorkes that he had shewed for the. Marvellous thynges dyd he in the syght of oure fathers in the lande of Egypte, euen in the felde of ioan.

* He deuyded the see, and let the gotho-
row be made y waters to stāde on a heape.

* In the daye tyme also healed them wth
a cloude, and all the nyght he shew^d wth a light
of fyre. He cloaue the * hard rockes in the
wyldernes, and gaue them dryncke therof,
as it had bene out of the greate deapth.

*1. Cor. 10. 2. He brought waters out of the * stony
rock, so that it gushed out lyke the riuers.
Yet for all this they synned more agaynst
hym, and prouoked the moost byest in the
wyldernes. They tempted God in theyr
bertes, and requyred meate for theyr lust.

4. Cro. xvi. b
Nume. xi. b

They spake agaynst God also sayinge:
Shall God prepare a * table in the wilder-
nesse? He smote the stony rocke in dede,
that the water gushed out, and the streames
flowed withall: but can he geue bread also, or
prouyde flesh for his people? When þ Lord
hearde thys, he was wroth: so the fyre was
kynnded in Jacob, & ther came by heuy dis-
pleasure agaynst Israel. Because they
belened not in God, and put not their truste
in his helpe. So he commaunded the clou-
des aboue, and opened the doores of heauen.

So man dyd cate & angels fode, for
he sent them meate ynough. He caused

Exo. xvi. d.
umc. fi. g.
¶
 he caused the East wynde to blowe vnder the heauen,
 and thorow his power he brought in þ south
 west wynde. * he rained flesh vpo them
 as thicke as dust, and fethered foules lyke as
 the lande of the see. He let it fall amonge
 their tentes euen rounde aboute their haby-
 tacoun. So they dyd eate, and were well
 fplied, for he gaue them their awne desyre.

Num. xi. 2. **They were not disapoynted of their lust.**
Dmouthes: the heuy wrath of God came vpon
 them, & slewe the welthiest of them, yee, and
 smote downe, the chosen men that were in
 Du. xii. 1. **Israel.** * But for all this they synned yet
 more, ad belened not hys wonderous wor-
 kes. **Therefore,** their dayes byd he con-
 sume in vanyte, and their yeares in trouble.

time. xl. g.
of x. a.

* When he ſawe them, they ſought hym,
and turned them early and enquired after
God. And they remembred that God was
their ſtrength, and that the lye God was
their redeemer. Neuertheleſſe, they dyd
but flatter hym wth their mouth, and dyſ-
ſembled wth hym in their tōge. For their
herte was not whole wth hym, neither con-
tynued they ſtedfaſt in hys couenaunt.

But he was so mercyfull, that he forgave

they, my foes, and destroyed them not.

Yee, many a tyme turned he bys wrath
awaye, and wolde not suffre is whole dys-
pleasure to cryse. * For he cōsidered that
they were but flesh: and that they were, euen
a wynde that passeth awaye, and commeth
not agayne. Many a tyme dyd they pro-
uoke him in the wyldernesse, and greued him
in the deserte. They turned backe, & tem-
pted God, & moued the holy one in Israel.
Then thought he not of the

They thought not of his hand, and of the
day when he would puerce them from the bade
of the enemye. How he had wrought his
myracles in Egypte, and his wonders in the
felde of soan. * He turned their waters
into bloude, so that they myght not dryncke
of the rpuers. * He sent lye amonge the,
and deuoured them by and frogges to de-
stroye them. He gaue their frutes vnto the
caty pyller, and their labour vnto the
grehopper. * He destroyed their vynes w
hale stones, and their mulbery trees wth
the frost. * He smote their catel also with
hale stones, & their flockes with hote thon-
der boltes. He cast vpon the the furpous-
nesse of his wrath, anger, displeasure and
trouble, and sent euell angels among them.

* He made a way to his indignacion, and
pared not their soule from death, but gaue
their lyfe ouer to the pestilence. * And
note all the fyrest borne in Egypt, the moost
principall and myghtyest in it dwellyn-
ces of Ham. But as for hye, we

le, he lead them forth lyke shepe, and carped
hē in the wyldernesse lyke a flocke. He
brought thē out safely, that they shulde not
fear, & ouerwhelmed their enemyes with
p. And brought thē within the borders
of hys Sanctuary: & euen to this moun-
tayne, whych he purchased with hys eyght
hunde. * He cast out p heathen also before
hē, caused their lande to be deuoyded amonge
hē for an heritage, and made the trybes of
Israel to dwell in their tentes. So they
p. and displeased the most hye God, & d-
p. te not hys testimonys. But turned
their backs, and fell a waye lyke their for-
e. thers, startynge asyde lyke a broke bowe.
p. for theye grounde hys

For they greued hym with their byll at-
rs, and prouoked him to displeasure wth
eir pnyages. When God hearde this, he
as wroth, and toke soze dyspleasure at Is-
el. So that he forsoke the Tabernacle
Silo, euen the tent that he had pitched a-
ng men. He delpyered their power into
otympte, and their bewtye into penynges
nde. He gaue his people ouer also into
swerde, and was wroth wth hys inhe-
aunce. The fyre consumed their pong
n, and their maydens were not genen to
riage. Their p^{re}astes were slayne wth
swerde, and there were no wyddowes
to make

Psalmes. lxxix. lxxx. lxxxi.

ffo. xvi.

The. lxxx. Psalme.
QVI REGIS ISRAEL.

To the chaunter. *Upon Hosanm,*
a testimonye and Psalm of Asaph.

Hear O thou shepherde of Israel, &
thou sheleadest Joseph lyke a strepe:
be we thy selfe also thou that syt-
test vpon the Cherubyns.

Before Ephraim, Ben Iamin,
and Manasse: steepe by thy strength, and come
helpe vs. Turne vs agayne, O God, shewe
the lyght of thy countenance, and we
shalbe whole. O Lorde God of hostes,
how longe wilt thou be angry wyth thy peo-
ple that prapeth: * Thou feddest the with * Psal. lxxi. 1.
bred of teares and geuest them plectrounes
of teares to dryncke. * Thou hast made * Psal. lxxi. 1.
vs a very sryfe vnto oure neyghbours, and
oure enemyes laugh vs to scorne. Turne
vs agayne, thou God of hostes, shewe the
lyght of thy countenance, and we shalbe
whole. Thou hast brought a vyne out of
Egypte, thou hast cast out the heathen, and
plated it. Thou madest rowme for it: and
whan it had taken rote. it fylled the lande.

The hylls were covered with y^e shadowe
of it, and the bowes therof were lyke y^e good-
ly Cedre trees. She stretched out her bra-
unches vnto the see, and her bowes vnto the
ryuer. Why hast thou then broken downe
her hedge, that all they whiche go by, plucke
of her grapes? The wyld beeste out of the
wood both rote it by, and the wyld beastes
of the felde deuoureth it. Turne pagayne,
thou God of hostes, loke downe from hea-
uen, beholde, and vylet thys byne. And
the place of the vynyarde that thy ryght
hande hath planted, and the braunch that
thou madest so stronge for thy selfe. * It
is byent wth fyre, and cut downe: * *It. pa. xxv.*
and they shall perishe at the rebuke of thy coun-
tenaunce. Let thy hand be vpon the
man of thy ryght hande, & vpon the sonne of
man whom thou madest so strong for thyne
awne selfe. And so will not we go back
from the: Oh let vs lyue, & we shall call vpon
thy name. Turne vs agayne, O Lorde
God of hostes, geue we the lyght of thy coun-
tenaunce, & we shall be whole.

The. lxxij. Psalme.

EXULTATE DEO

To the chaunter & vpon Siebich
(A Psalm) of Asaph (in the fifth day of
the Sabbath)

Singe we merely vnto God & strengt
make a chearfull noyle vnto the God
of Jacob. Take the psalme, bring
pyther the tabret, the mery harpe wth the lute.
Blowe vp the trompett in y^e newe mone,
euē in the tyme appoynted, and vpon oure
solempne

to make lamtation: So the Lorde awa-
ked as one out of slepe, and lyke a gyaunte
refreshed wpyh wyne. * He smote his ene-
myes in the hynder partes, and put them to a
perpetuall shame. ¶ He refused the ta-
bernacle of Ioseph, and chose not the trybe
of Ephraim. * But chose the trybe of Ju-
da, euen the hyll of Sion which he loued.

And there he buyled his temple on hye,
and layed the foundation of it lyke þe grounde,
whych he hath made continually. * He
chole Dauid also his seruaunt, and toke him
a wepe from the shepe foldes. As he was
folowinge the ewes greate with yonge ones,
he toke hym, that he myght fede Jacob his
people, and Israel his enherstaunce. So
he fed them with a faythfull and truc hert, &
ruled them prudently withall his power.

Le. lxxix. Psalme.

DEVS! VENERVNT GENTES.
A Psalm of Asaph.

God * the heathen are come into thy
inheritaunce: thy holy temple haue they
defyled, and made Ierusalem an heape
of stones. * The dread bodyes of thy ser-
uauntes haue they geuen to be meate, vnto
the foules of the ayre, and the flesh of thy
sainctes vnto the beastes of the lande.

Their blood haue they shed lyke water on
every syde of Ierusalem, and there was no
man to burye them. * We are become an
op shame vnto oure enemies, a very scoyne
and derpsyon vnto them that are rounde a-
bout vs. Lorde, how longe wilt thou
be angrey? Shall thy gelously burne lyke fyre
for euer? * Poure out thyn indignacion
vpon the heathen that haue not knowne y,
and vpon the kyngdome that haue not called
vpon thy name. For they haue deuoured
Jacob, and layed waste his dwellinge place.

* Remember not oure olde synnes,
but haue mercy vpon vs, and that soone, for
we are come to greate misery. Helpe vs,
O God of oure saluacion, for the glory of
thy name: O delyuer vs, and be mercyfull
vnto oure synnes for thy names sake.

* wherefore do the heathen saye: where
is now their God? Let the vengeance
of thy seruantes bloude y is shed, be openly
bewed vpon the heathen in oure syght.

¶ Let the sorrowfull syghyng of the prisoners come before the: accordyng vnto the greatnesse of thy power, prelerue thou those that are appoynted to dye. And for the blasphemy (wherewith our neyghbours have blasphemed the) rewarde thou them, O Lorde, seven folde into their bosome. So we, that be thy people and shepe of thy pasture, shall geue the thanckes for ever, and wyl alwaye be shewyng forth thy prayse from generacion to generacion.

Solepne feast daye. For this was made a statute for Israel, & a lawe of God of Jacob. This he ordeined in Joseph for a testimony, when he came out of the lande of Egypt, and had heard a strange language. Healed by his shoulder from the burthen, & his handes were deliuered from (making) the pottes. Thou calledst vpon me in troubles, and I deliuered the, and heard the. What tyme as the storme fell vpon me. I proued the also at waters of streyfe. Sela. Heare, O my people, and I will assure the of Israel, yf thou wilt hearken vnto me. There shall no strange God be in the, neither shalt thou worshippe any other God. I am God thy God, which brought the out of the lande of Egypt, open thy mouth wyde, and I shall fyll it. But my people wold not heare my voyce, and Israel wolde not obey me. So I gaue them vnto their awne hertes lust, and let them followe their awne ymaginacions. That my people wolde haue hearkened vnto me, for yf Israel had walked in my wayes. I shulde soone haue put downe their enemyes, & turned myne hand agaynst their aduersaries. The haters of God shulde haue bene founde lyars, but their tyme shulde haue endured for euer. He shuld haue fed them also wyth the fynest wheate flour, and with honny out of the stony roke shulde I haue satisfied the.

The lxxxi. Psalme.
DEVS STETIT IN SINAGOGA.
A Psalme of Asaph.

Od standeth in the congregacyon of prynces: he is Judge amonge Goddes. How longe will ye geue wydg iudgement, and accept: the personnes of the vngodly? Sela. Defende the poore and fatherlesse, se that such as be in nede and necessite haue ryght. Deliuere the out caste & poore: saue them from the hande of the vngodly. They wyll not be lerned ner vnderstande, but walcke on styll in darknesse: all the foundacyons of the earth be out of course. I haue sayde. Ye are Goddes, and ye all are chyldren of the moost hyest. But ye shall dye lyke men, and fall lyke one of prynces. Arise, O God, and iudge thou earth, for thou shalt take all heathen to thine inheritaunce.

The lxxxi. Psalme.
DEVS QVIS SIMILIS.
A songe and Psalme of Asaph.

Old not thy tge, O God, kepe not thy silence, refrayne not thy self O God. For lo * thyne enemyes make a murmur, and they that hate the haue lyft up their heade. They haue yma-

gyned craftely agaynst thy people, and taken counsell agaynst thy secrete ones. They haue sayde: come, & let vs rote the out that they be nomore a people, & that the name of Israel maye be nomore in remembrance. For they haue cast their heades together wyth one consent, and are confederate agaynst the. The tabernacles of the Edomites and Ismaelytes, the Moabites and Hagarenes. Gebal, and Ammon, ad Amalech: Philistynes with them dwell at Tyre. Thus also is ioynd vnto them, and haue helpe the chyldren of Lotb. Sela. But do thou to them * as vnto the Moabites, vnto Sitera, and vnto Jabin * at the broke of Ixson. Whych perished at Endor, and became as the donge of earth. Make them & their prynces lyke * Deb and zeb. Pee, make all their prynces lyke as zebek and Salmana. Whych saye: let vs take to oure selues the houses of God in possession. O my God, make them lyke vnto a whele, ad as the stubble before the wynde. Lyke as a fyre that burneth by the wod, and as the flame that consumeth the mountaynes. Persecute them euen so with thy tempest, and make them afrayed wyth thy storme. Make their faces ashamed, O Lord, that they maye seke thy name. Let them be confounded and vexed euer more and more: let them be put to shame and perishe. And they shall know, that thou (whose name is Jehoua) art only the moost hyest ouer all the earth.

The lxxxi. Psalme.

QVAM DILECTA TABERNACVLA.
To the chaunter vpon Githith, a Psalme of the sonnes of Corah.

How amiable are thy dwellynge, O thou Lord of hostes? My soule hath a desyre and longinge to entre into the courtes of the Lorde: my heart and my flesh reioyse in the luyng God. Pee, I sparrow hath founde her an house, and the swallowe a nest, where she may laye her yonge: euen thy altars O Lord of hostes, my kynge and my God. Blessed are they that dwell in thy house, they wil be all waye pray-syng the. Sela. Blessed is that man whose strength is in the, in whose herte are thy wayes. Whych goynge thorow the vale of misery vnto a well, and the pooles are fylled with water. They wyll go from strength, and into the God of Goddes appeareth euery one of them in Sion. O Lord God of hostes, heare my prayer: hearken O God of Jacob. Sela. Behold O God oure defender, and loke vpon the face of thyne anoynted. For one daye in thy courtes is better then a thousande. I had rather be a doze keeper in house of my God, then

then to dwell in the tentes of vngodlynesse. For the Lord God is a lyght and defender, the Lord will geue grace and worshippe, and no good thyng shall be wythholde from them that lyue a godly lyfe. O Lord God of hostes, blessed is the man, that putteth his trust in the.

The lxxxi. Psalme.
BENEDIXISTI DOMINE.
To the chaunter, a Psalme of the sonnes of Corah.

O Lord, thou art become gracious vnto thy lande, thou hast turned awaye the captiuite of Jacob. Thou hast forgiven the offence of thy people, and couered all they synnes. Sela. Thou hast taken awaye all thy displeasure, and turned thy selfe from thy wrathfull indignacyon.

Turne vs then, O God oure Sauour, and let thyne anger cease from vs. Wilt thou be displeased at vs for euer? and wilt thou stretch out thy wrath from one generation to another? Wilt thou not turne agayne & quicken vs, that thy people maye reioyse in the? Shewe vs thy mercy O Lord and graunt vs thy saluacyon. I wyll hearken what the Lord God will saye: (conceale me) for he shall speake peace vnto his people and to hys sayntes, that they turne not agayne. For his saluacyon is nye the that feare him, that glozy maye dwell in oure lande. Mercy and trouth are met together, ryghtuousnesse and peace haue kyssed eche other. Trueth shall flourish out of the earth, & ryghtuousnesse hath looked downe fro heauen. Pee, the Lord shall shewe lounge kynnesse, and oure lande shall geue her increase. Ryghtuousnesse shall go before hym, and he shall directe hys goynge in the waye.

The lxxxi. Psalme.
INCLINA DOMINE AVREM.
A prayer of Dauid.

Owe downe thyn eare, O Lord, & heare me, for I am poore & in misery. Preserue thou my soule, for I am holy: my God saue thy seruaunt, that putteth his trust in the. Be mercifull vnto me (O Lord) for I wyll call dayly vnto the. Comforte the soule of thy seruaunt, for vnto the (O Lord) do I lyft up my soule.

For thou Lord art good and gracious, and of greatesse mercy vnto all them that call vpon the. Geue eare O Lord vnto my prayer, and ponde the voyce of my humble desyres. In the tyme of my trouble I wyll call vnto the, for thou hearest me. Amonge the Goddes there is none lyke vnto the (O Lord) there is not one that can do as thou doest. All nacyns whom thou hast made, shall come and worshippe the (O Lord) and shall glozifye thy name. For thou art great,

and doest wondrous thynges, thou art God alone. Teach me thy waye, (O Lord) and I will walke in thy trouth: O knytt my herte vnto the, that it maye feare thy name. I wyll thanke the, O Lord my God with all my hart, and wyll prayse thy name for euer.

For great is thy mercy towarde me and thou hast deliuered my soule from the nextermost hell. O God, the proude are ex-sen agaynst me, and the congregacions of naughtye men haue sought after my soule, and haue not set the before they eyes.

But thou, O Lord God, art full of compassyon, and mercy, longe suffrynge, ple-teous in goodnes and trouth. Turne the then vnto me and haue mercy vpon me: geue thy strength vnto thy seruaunt, and helpe the sonne of thyne handmayde.

Shewe some token vpon me for good, that they wyche hate me, maye se it, and be ashamed, because thou Lord hast helpe me, and comforted me.

The lxxxi. Psalme.
FVNDA-MENTA EIVS.
A Psalme and songe of the sonnes of Corah.

Er foundacions are vnto the holy by-lles: the Lord louth the gates of Sion more then all the dwellynge of Jacob. Very excellent thynges are spoken of the, thou cyte of God. Sela. I wyll thynke vpon Rahab and Babylon, wyth them that knowe me. Beholde, pee the Philistynes also, and they of Tyre with the Moziars. Lo, there was he borne. And of Syon it shalbe reported, that he was borne in her, and the moost hyest shall stablish her. The Lord shall rehearse it, when he wyrteth vnto the people, that he was borne there. Sela. The syngers also and trompetters shall rehearse. All my frethe sprynges shalbe in the.

The lxxxi. Psalme.
DOMINE DEVS SALVTIS.
A song and Psalme of the sonnes of Corah, to the chaunter vpon Nabelath, to geue thankes: an instructio of the man the Ezrabyte.

O Lord God of my saluacion, I haue cryed daye and nyght before the: O let my prayer entre into thy presence, incline thyn eare vnto my callinge.

For my soule is full of trouble, and my lyfe draweth nye vnto hell. I am counted as one of the ygo downe vnto the pytte, and I haue bene eue as a man y bath no strength. I am amonge the deed, lyke vnto the that be wounded in the grane, whych be out of remembrance, and are cut awaye fro thy hande. Thou hast layed me in the lowest pytte

pytt, in a place of darknesse and in the depe.
Thyne indignacyon lyeth harde vpon me,
and thou hast vexed me wth all thy tor-
mes. Selah. Thou hast put away my
acquaintance farre from me, and made me
to be abhorred of the. I am so fast in prison,
that I can not get forth. My syghte lay-
eth for very trouble: Lorde I haue called
dayly vpon the, I haue stretched out myne
handes vnto the.

* Psal. lxxix.
v. 1. b. d.

* Dost thou shewe
wonder amonge the deede? O Lord shall the
deede vnto the. * Dost thou shewe
wonder amonge the deede? O Lord shall the
deede vnto the.

Shall thy loupnge kyndnes be shewed in
the graue, or thy saythfulnesse in destruccio?
Shall thy wonderous workes be kno-
wen in the darcke, and thy ryghteousnes in
the lande? where all thynges are forgot-
ten. Vnto the haue I cryed O Lorde, and
early shall my prayer come before the.

Lorde, why abhorrest thou my soule? and
hydest thou thy face from me? I am in my-
tery, & lyke vnto hym that is at the paynt
to dye (euen from my youth vpon) thy terrors
haue I suffered with a troubled mynde.

Thy wrathfull displeasure goeth ouer
me, and the feare of the bath vndone me.

They came round about me daylye lyke
water, and compassed me together on euery
syde. My louers and frendes hast thou put
away from me, and hyd myne acquaintance
out of my syghte.

The lxxix. psalme.
MISERICORDIAS DOMINI.
An instruccyon of Ethan
the Ezrahite.

* Psal. lxxix.
v. 1. b. d.

My longe shalbe all waye of the lo-
uynge kyndnesse of the Lorde, wth
my mouth wyll I euer be shewynge
thy trueth from one generacyon to another.

For I haue sayde: mercy shalbe set vpon
for euer, thy trueth shalbe thou stablysh in the
heauens.

* I haue made a couenaunt
wth my chosen, I haue sworne vnto Da-
uid my seruaunt.

* Thy seide wyll I sta-
blysh for euer, and set vpon thy throne from one
generacyon to another. Selah. O Lorde

* the very heauens shall prayse thy wonde-
rous workes, & thy trueth in the congrega-
cyon of the sayntes. For who is he amonge
the cloudes, that shall be compared vnto the
Lorde? And what is he amonge the god-
des, that shall be lyke vnto the Lorde?

* God is very greatly to be feared in the
councell of the sayntes, and to be had in reue-
rence of all them that are aboute hym.

O Lord God of hostes, who is lyke vnto
the? thy trueth (most myghtie lord) is on euery
syde. * Thou rulest the ragynge of the
see, thou stillest the waues therof, when they
arise. Thou hast subdued Egypte and de-
stroyed it, thou hast scattered thyne enemyes

abroad wth thy myghtie arme. The hea-
uens are thyne, the earth also is thyne: thou
hast layed the foundacyon of the rounde worl-
de, and all that therein is. Thou hast made
the north and the south, Tabor and Hermon
shall reioyse in thy name. Thou hast a
myghtie arme, stronge is thy hande, and hye
is thy ryght hande. Ryghteousnes and
equite is the habitacyon of thy seate, mercy
and trueth shall go before thy face. Bless-
ed is the people (O Lorde) that can reioyse
in the: they shall walke in the lyght of thy co-
untenance. They shall deliuer the daylye in
thy name, & in thy ryghteousnesse shall they
make the day boist. For thou art the glory of
thy strength, & in thy loupnge kyndnesse
shalt thou lyft vpon our hornes. For the Lorde is
oure defence, The holy one of Israel is oure
kyng. Thou spakest somtyme in wysdom
vnto thy sayntes, and saydest: I haue layed
helpe vpon one that is myghty, I haue exal-
ted one chosen out of the people. * I haue fo-
unde Dauid my seruaunt: wth my holy oy-
le haue I anoynted hym. My hand shall holde
hym fast, and myne arme shall strengthen
hym: The enemye shall not be able to do
hym violence, the sonne of wickednesse shall
not hurte hym. I shall smyte downe his
foes before his face, and plage the that hate
hym. My trueth also and my mercy shalbe
wth hym, and in my name shall his horne
be exalted. * I wyll set his dominion
also in the see, and his ryght hande in the flou-
des. He shall call me: thou art my father,
my God, & my stronge saluacio. And I wyll
make hym my first borne, hyer then the kyn-
ges of the earth. My mercy wyll I kepe
for hym for euermore, & my couenaunt shall
stande fast wth hym. His seide also wyll
I make to endure for euer, and his throne as
the dayes of heauen. But yf his chyldren
for sake my lawe, and walke not in my iud-
gements. * If they breake my statutes
and kepe not my commaundementes.

* I wyll visyte theyr offences wth the rod
and theyr synne wth scourges.

Neuerthelesse, my loupnge kyndnesse will
I not utterly take from hym, ner suffer my
trueth to faile. My couenaunt wyll I not
breake, nor alter the thinge that is gone out
of my lippes. I haue sworne once by my
holynesse, that I wyll not faile Dauid.

His seide shall endure for euer, and his
seate is lyke as the sunne before me.

He shall stande fast for euermore as the
moone, and as the saythfull wytnesse in
heauen. Selah: But yf thou abhorrest & for-
sake thyne anoynted, & art displeased at hi.

Thou hast broken the couenaunt of thy
seruaunt, and cast his crowne to the groude.
* Thou hast ouerthrowne all his hed-
ges, and broken downe his stronge holdes.

All they that go by, spoyle hym, and he is
become a rebuke vnto his neyghbours.

Thou hast set vpon the ryght hande of his
enemyes: & made all his aduersaries to re-
ioyce. Thou hast taken a waie the edge of
his swerde: & geuest hym not victory in the
battayle. Thou hast put out his glory, &
cast his throne downe to the groude. The
dayes of his youth hast thou shortened: and
couered him wth dishonoure. Selah. Lorde,
howe longe wilt thou hid thy selfe for euer?
and shall thy wrath burne lyke fyre?

Remember, howe shorte my tyme is, wher
fore hast thou made all me for naught? * What
man is he that lyueth, & shall not se death?
and shall he deliuer his owne soule from the
hande of hell? Selah. Lorde, where are thy
olde loupnge kyndnesse, which thou sworest
vnto Dauid in thy treuth? Remember
(Lorde) the rebuke & thy seruantes haue &
how I do beare i my bolome thy rebukes of
many people. Wher with thyne enemyes
haue blasphemed the, & sclander the fot-
steppes of thyne anoynted. Prayed be the
Lorde for euermore: Amen: Amen.

The xc. psalme.
DOMINE REFUGIUM.
A prayer of Moses the man of God.

Lorde, thou hast bene oure refuge
from one generacyon to another.
Before the mountaynes were
brought forth, or euer the earth &
the worlde were made, thou art God from
euerlastyng and worlde without ende.

Thou turnest man to destruction. Agay-
ne, thou sayest: come agayne ye chyldren of
men. * For a thousande yeres in thy
syghte are but as yesterdays, seynge that is
past as a watch in the nyght. As soon as
thou scatrest them, they are euen as a slepe,
and fade awaye sodenly lyke the grasse,

In the mornynge it is grene and groweth
up, but in the euenynge it is cut downe
& withered. For we consume
awaye in thy displeasure, & are afrayed
at thy wrathfull indignacyon. Thou hast
set oure misdeedes before the, and oure se-
crete synnes in the lyght of thy countena-
ce. For when thou art angrey, all oure
dayes are gone: we bynge our yeres to an
ende, as it were a tale that is tolde.

The dayes of oure age are thye score yea-
res and ten: and though men be so stronge
that they come to foure score yeres, yet is
theyr strength then but labour & sorrow:
so soone passeth it awaye, and we are gone.

But who regardeth the power of thy
wrath, for euen thereafter as a man feareth,
so is thy displeasure. * Teach vs, to no-
blye oure dayes, that we maye applye oure

hertes vnto wysdome. Turne the agay-
ne (O Lorde) at the laste, and be gracious
vnto thy seruantes. Satisfye vs with
thy mercy, and that soone: so shall we reioy-
se and be glad all the dayes of oure lyfe.

Comforte vs agayne, now after the tyme
that thou hast plagued vs, and for the yea-
res wherin we haue suffered aduersyte.

Shewe thy seruantes thy worke, and
theyr chyldren thy glory. And the glorious
maiesty of the Lorde oure God be vpon vs:
prosperethou the worke of oure handes vpon
vs, O prosperethou oure handy worke.

The xcii. psalme.
QVI HABITAT.

Who so dwelleth vnder the defence of
the most hyst, shall abyde vnder the
shadow of Almightye. I wyll
saye vnto the Lorde: Thou art my
hope, and my stronge holde, my God, in
hym will I trust. For he shall deliuer the
from the snare of the hunter, and fro the noy-
some pestilence. He shall defende the vn-
der his wynges, and thou shalt be safe vn-
der his fetters: his saythfulnesse and trueth
shall be thy wynde and buckler. Thou shalt
not be afrayed for any terror by night, ner
for the arrow that flyeth by daye. For the
pestilence that walketh in the darknesse, ner
for the sicknesse that destroyeth in the noone
daye. A thousande shall fall before the &
ten thousande at thy ryght hand, but it shall
not come npe the. Pee, with thyne eyes
shalt thou beholde, and se the rewarde of the
vngodly. For thou Lorde arte my hope,
thou hast set thyne house of defence very hye
there shall no euell happen vnto the, ne-
ther shall any plage come npe thy dwelling.

* For he shall geue his angels charge o-
uer the, to kepe the in all thy wayes.

They shall beare the in theyr handes,
that thou hurt not thy fote agaynst a stone.

Thou shalt go vpon the Lyon and Ad-
der, the yonge Lyon and the Dragon shalt
thou treade vnder thy fete. Because he
hath set his lone vpon me, therefore shall I de-
liuer him: I shall set him vpon, because he hath
knowne my name.

* He shall call vpon
me, & I wyll beare hym: yee I am with hym
in trouble, I will deliuer hym, and bynge
hym to honoure. With longe lyfe wyll I
satisfye hym, and shewe hym my saluacion.

The xciii. psalme.
BONVM EST CONFITERI.
A psalme and songe for the
Sabboth daye.

It is a good thing to geue thanks
vnto the Lorde, and to synge pray-
ses vnto thy name, O moste hyst.

Ec. ii. Totell

To tell of thy longynge byndnesse early in the mornynge, and of thy tructh in the nyght season. Upon an instrument of ten stryn- ges, & vpon the lute: vpon a lowde instrument & vpon the harpe. For thou Lord hast made me glad thowow thy workes, and I will re- ioice in geuyng prayse for the operations of thy handes. O Lord, how glorious are thy workes: thy thoughtes are very depe.

An vnwyle man doth not well cōsidre this, and a foole doth not vnderstande it. Whan the vngodly are grene as the gras, & whan all the workes of wyckednes do flourish, then shall they be destroyed for euer. But y Lord art the most hyst for euermore. For lo, thyne enemyes, O Lord, lo, thyne enemyes shall perishe, and all the workes of wycked- nes shall be destroyed. But my hope shall be exalted like the hope of an Anticorne, for

I am anoynted with freysch oyle: Myne eye also shall se hys lust of myne enemyes, and myne care shall heare hys desyre of the wyck- ed that ryle vp agaynst me. The rygh- trous shall flourish lyke a palme tree, and shall sprede abroade lyke a Cedre in Libanus.

Such as be planted in the house of y Lord shall flourish in y court: (of the house) of our God. They shall also byng forth more frute in theyr age, & shall be fat and well likynge.

That they maye shewe, how true y Lord my strength is, and that there is no vnrygh- tuousnesse in hym.

The xciiij. Psalme.
DOMINVS REGNAVIT.

The Lord is sayng, and hath put on glo- rious apparell: the Lord hath put on his apparell, & gydded hym selfe with strength: he hath made the rōnde worlde so sure, that it can not be moued. Euer send the worlde begane hath thy seate bene prepared, thou art from euerlastynge. * The floudes are rylen (O Lord) the floudes haue lyft vp theyr nōyle, the floudes lyft vp the wanes. The wanes of the see are myghtie, & rage horribly: but yet the Lord be that dwelleth on hye, is mightier. Thy testimōies, O Lord, are very sure, holynesse becommeth thyne house for euer.

The xcviij. Psalme.
DEVS VLTIONVM.

Lord God* to whome vengeance be- longeth: thou God to whome vengeance be- longeth, shewe thy selfe. Arise thou iudge of the worlde, and rewarde the proude after theyr deservynge. Lord how longe shall the vngodly, how longe shall the vngodly triumph? Howe longe shall all wycked doers speake so disdainfully, & ma- ke soch proude boasting? They smyte down thy people, O Lord, and trouble thyne he- ritage. They murthure the wyddow and the strainger, and put y fatherlesse to death.

And yet they saye. Cusch* the Lord shall not se, neither shall y God of Jacob regard it. Take hede, ye vnwyle amonge the people, O ye fooles, whan will ye vnderstande?

He that planted the care, shall he not heare? O be that made the eye, shall not he se? O be y mureth the beathen, it is he y teacheth man knowlege, shall not he punysh? * The Lord knoweth the thoughtes of mā, & they are but vayne. Blessed is the man, whome thou chastenest (O Lord) & teachest hym in thy lawe. That thou mayest geue hym pa- cience in tyme of aduersite, vnpyll the pyll be dygged vp for the vngodly. For the Lord will not faple hys people, neither will he for- sake his inheritance. Untill righteounes turne agayne vnto iudgemēt all soch as be true of hert shall folow it. Who will ryle vp w me agaynst the wicked? O who will take my part agaynst the euell doers? If the Lord had not helpe me it had not failed, but my soule had bene put to sylence. * But whē I sayd: my fote hath slipped, thy mercy (O Lord) helde me vp. * In the multitude of the sorowes y had in my herte, thy com- fortes haue refreshed my soule. Wilt thou haue any thynge to do with y scole of wic- kednesse, whiche ymagineth mischefe as a lawe? They gather the together agaynst the soule of the righteous, and condemne the innocēt bloude. But the Lord is my refuge, & my God is the strength of my cōfidence.

He shall recompence the their wickednes and destroye them in their owne malice, yee the Lord our God shall destroye them.

The xcvi. Psalme.
VENITE EXULTEMVS.

Come, let vs synge vnto y Lord, * let vs hertely reioice in the strenght of our saluacion. Let vs come before his pre- sence w thankesgeuyng, & shewe our selfe glad in hym w psalmes. For the Lord is a great God, & a great kynge aboue all god- des. In his hande are all the corners of the earth, & the strenght of the hylls is his also.

The see is hys, and he made it, & his handes prepared the dyce lande. O come, let vs worshyppe & fall downe, and kuele before y Lord oure maker. For he is (the Lord) oure God: and we art y people of his pasture, and y shepe of his handes. * To daye yf ye will heare his voyce, hardē not your her- tes, as in y pronokaciō: as yf daye of tēpta- cion in the wilderness. Whē poure fathers tēpted me, proued me, and saw my workes.

Fourty yeaeres long was I greurd with y generation, & sayd: it is a people y do erre in theyr hertes: for they haue not knowen my wayes. * Vnto whō I swaie in my wrath that they shulde not enter in to my rest.

The xcvi. Psalme.
CANTATE DOMINO.

O synge

Synge vnto the Lord a new songe, synge vnto the Lord all the whole earth. Synge vnto the Lord, and prayse his name, be tellynge of his saluaciō from daye to daye. Declare hys honoure vnto the heathen, ad his wonders vnto all people. * For the Lord is great, and can not worthely be prayled: he is more * to be feared then all goddes. As for all y god- des of the heathen, they be but Idols, but it is the Lord that made the heauens.

Glorie and worshyppe are before hym, power & honoure are in hys Sanctuary. Ascribē vnto the Lord, (O ye kynredes of the people) ascribē vnto the Lord wor- shippe and power. * Ascribē vnto y Lord the honoure due vnto his name, byngge pre- sentes, & come into hys courtes. O wor- shippe the Lord in the beutye of holynesse, lett the whole earth stande in awe of hym.

Tell it out amonge the heathen, that the Lord is kynge: and that it is he which hath made the rōunde worlde so fast, that it can not be moued, and how that he shall iudge the people ryghteously. Let the heauens reioice, and let the earth be glad: let the see make a nōyle, and all that therein is.

Let the selde be ioyfull and all that is in it, shall all the trees of the wodd reioyce. before the Lord, for he cometh: for he cometh to iudge the earth: and with righ- teounesse to iudge the worlde, and the peo- ple with his tructh.

The xcviij. Psalme.
DOMINVS REGNAVIT.

The Lord is kynge, the earth maye be glad therof: yee the multytude of the fles maye be glad therof. Clou- des and darcknesse are rōunde aboute hym, ryghteounesse and iudgment are the habi- tacyon of his seate. There shall go a fyre before hym, and burne vp hys enemyes on euery syde. His lightenynges gaue spynne vnto the worlde, the earth sawe it and was afrayed. * The hylls melted lyke waxe at the presence of the Lord, at the presence of y Lord of the whole earth. * The hea- uens haue declared his ryghteounesse, & all the people haue sene hys glory. * Con- founded be all they y worshypped carnal yma- ges, and that delpte in vayne goddes: wor- shippe hym & all ye goddes. Sion heard of it and reioyled: and the daughters of Ju- da were glad because of thy iudgementes, O Lord.

For thou Lord art hyer then all that are in the earth, thou art exalted farre aboue all goddes. O ye that loue the Lord, se that ye hate the thynge which is euell: the Lord preserue the soules of hys sayntes, he shall delpue them from the hande of the vngodly. There is sprōge

vp a lyght for the ryghteous, and a ioyfull gladnesse for soch as be true herted.

* Reioice in the Lord, ye ryghteous: and geue thanckes for a remembraunce of his holynesse.

The xcviij. Psalme.

CANTATE DOMINO.

A Psalme. * (to David).

Synge vnto y Lord a new songe, for he hath done maruelous thyn- ges. With hys awne ryght hande and wth his holy arme hath he gotten hym selfe the victory. The Lord declared hys saluacyon, his ryghteounesse hath he openly shewed in the syght of the heathen. He hath remembred hys mercy and tructh to- warde the house of Israel: & and all the en- des of the worlde haue sene the saluacyon of oure God. Shewe poure selues ioy- full vnto the Lord all ye landes, synge, re- ioice, and geue thanckes. * Prayse y Lord vpon the harpe, synge to the harpe wth a psalme of thankesgeuyng. With trom- pettes also and shawmes: O shewe poure selues ioyfull before the Lord the kynge.

Let the see make a nōyle and all y therein is, the rōunde worlde, and they that dwell therein. Let the floudes clappe their han- des, and let the hylls be ioyfull together.

Before the Lord, for he is come to iudge the earth. Wth ryghteounesse shall he iudge the worlde, & the people with equite.

The xcix. Psalme. * (of David.)
DOMINVS REGNAVIT.

The Lord is kynge, be the people ne- uer so vnpatient: he sytteth betwene the Cherubins, be the earth neuer so vnquiet. The Lord is greete in Sion, and hys aboue all people. They shall geue thākes vnto thy name, which is great, wo- derfull & holy. The kynge's power longeth iudgemēt, y hast prepared equyte, thou hast executed iudgment ad ryghteounesse in Ja- cob. O magnifye the Lord oure God, and fall downe before his fote stole, for he is holy. Moses and Aaron among his pra- ttes, and Samuel amonge soche as call vpon hys name: these called vpon the Lord, and he heard them. He spake vnto them * out of the cloudy pyller, for they kepte hys te- stimōyes, and the lawe that he gaue them.

Thou heardest them (O Lord oure God) thou forgavest them (O God, and puny- shedst theyr awne inuencyons. O ma- gnifye the Lord oure God, and worshyppe him vpon his holy hyll, for the Lord oure God is holy.

The c. Psalme.
IVBILATE DEO.

A Psalme for thankesgeuyng.

The iii. O be

*Psal.cij.a



* Be ioyfull in the Lorde (all ye landes) serue the Lorde with gladnes, and come before hys presence with a songe. We p sure, that the Lorde he is God: It is he that hath made vs, and not we oure selues: we are his people, and the shepe of his pasture. Go poure waye into hys gates with thanckesgeuyng, ad into his court with prayle: be thankfull vnto hym, and speake good of hys name. For the Lorde is gracious, * hys mercy is euersynge, and his treuth endureth from generation to generation.

C The.cij. Psalme.

MISERICORDIAM ET

A Psalme of David.

*Psal.cij.a



* Songe shalbe of mercy and iudgment: vnto y (O Lord) will I synge. Let me haue vnderstandynge in the waye of godlynesse: Whan wilt thou come vnto me? I wyll walke in my house with a perfecte herte. I wyll take no wicked thinge in hand. I hate the synnes of vnfaithfulnesse, there shall no such cleue vnto me. A frowarde herte shall departe from me, I wyll not knowe a wycked personne. Who so pryncely slaundereth hys neyghboure, hym will I destroye: Who so hath also a proude lorde and an hys stomack, I wyll not suffre hym. Myne eyes loke vnto such as be faithfull in the lande, that they maye dwell with me: who so leade the godly lye, he shall be my seruauant. There shall no disceatfull personne dwell in my house: he that telleth lyes, shall not tary in my syght. I shall soone destroye all the vngodly that are in the lande, that I maye rote out all wycked doers from the cytie of the Lorde.

C The.cij. Psalme.

DOMINE EXAUDI ORATIONEM.

A prayer of the affyct, when he hath an heuy hart, and powereth out hys complaynte before the Lorde.

*Psal.cij.a



* Care my prayer, O Lorde, ad lett my cryenge come in vnto the. Lorde not thy face fro me in the tyme of my trouble: eclipse thyn eares vnto me when I call, O heare me, and p ryght soone. For my dayes are consumed awaye lyke smoke, ad my bones are brent by, as it were a fyre brande. My hert is smytten downe and wythered lyke grasse, so that I forget to eate my bred. For the voyce of my gromynge, my bone wyll scarle cleue to my flesh. I am become lyke a bellycane of y wilderness, ad lyke an owle y is in y deserte. I haue watched, & am eu as it were a sparow, that sitteth alone vpon the house

toppe. Myne enemyes reuyle me all the daye longe: & they that are madd by me, are sworne together agaynst me. For I haue eaten ashes as at vntere bred, and mingled my drynck with wepyng. And that because of thyn indignacyon & wrath, for thou hast taken me by, & cast me downe. My dayes are gone lyke a shadowe, and I am wythered lyke grasse. But thou, O Lorde, walt endure for euer, and thy remembraunce thow row out all generacyons. Thou shalt aspye, & haue mercy vpon Sion, for it is tyme that thou haue mercy vpon her, yee the tyme is come. And why? thy seruantes thinck vpon her stones, and it pisseth them to se her in the dust. The heathen shall feare thy name, O Lorde, & all the kynges of the earth thy maiesty. Whan the Lorde shall buyde by Sion, and whan his glory shal apere:

Whan he turneth him vnto the prayer of the poore destitute, & despyseth not the praye. This shalbe wyrtten for those that come after: * y people which shalbe borne, shall prayle the Lorde. For he hath looked downe from his Sanctuary, out of the heauen byd the Lorde beholde y earth. That he might heare the mournynge of such as be in captiuite, and deliuer the chyldren appoynted vnto death. That they maye declare the name of the Lorde in Sion, ad his worshippe at Ierusalem: Whē the people are gathered together, & y kyngdomes also to serue the Lorde. He brought downe my strength in my iourney, and shortened my dayes. But I sayed: O my God, take me not awaye in the myddest of myne age: as for thy peares, they endure thow row out all generacions. * Thou Lorde in the begynnyng hast layed the foundacyon of the earth, and the heauens are the worke of thy handes. They shall perishe, but thou shalt endure: they all shall waxe olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art y same, and thy peares shall not fayle. The childe of thy seruantes shall cotynue, & their seide shall stonde fast in thy syght.

C The.cij. Psalme.

BENEDIC ANIMA MEA.

De David.

* Rayle the Lorde, O my soule, and all that is in me prayle his holy name. Prayle the Lorde, O my soule, and forget not all hys benefytes. Whych forgeneth all thy synne, & healeth all thy infirmities. Which saue thy lyfe from destruction, and crowneth the with mercy ad lowynge kyndnesse. Whych satisfyeth thy mouth with good thynges, making the ponge and lusty as an Agle. The Lorde executeth ryghteousnesse and iudgment, for all them that are oppressed with wronge. He sheweth

*Psal.cij.a

he sheweth hys wayes vnto Moses, hys wordes vnto the chyldren of Israel. * The Lorde is full of compassion & mercy, longe sufferynge, and of great goodnesse. He will not allwaye be chydynge, neither kepeth he his anger for euer. He hath not dealt with vs after oure synnes, ner rewarded vs according to oure wyckednesse.

*Psal.cij.a

* For loke how by the heauen is in comparison of the earth, so greates is hys mercy also towarde the y feare him. Loke how wyde also the east is from the west, so farte hath he set oure synnes from vs. Pee like as a father pitieth his awne chyldren, eu so is the Lorde mercifull vnto the y feare him. For he knoweth wherof we be made, * he remembreth y we are but dust. The dayes of man are but as grasse, for he flourisheth as a floure of the felde. For as soone as the wynde goeth ouer it, it is gone, and y place therof shall knowe it nomore. But the mercifull goodnesse of y Lorde endureth for euer & euer, vpon them that feare him, & hys ryghteousnesse vpon chylders chyldren.

*Psal.cij.a

Eu vpon such as kepe his couenaunt, & thincke vpon hys commaundementes to do them. The Lorde hath prepared hys seate in heauen, ad his kyngdome ruleth ouer all. O prayle the Lorde ye angels of his, ye y excell in strength: ye that fulfyll his commaundement, & hearken vnto the voyce of his wordes. O prayle the Lorde all ye his hostes, ye seruantes of his, that do his pleasure. O speake good of y Lorde all ye workes of his, in all places of his dominion: prayle thou the Lorde, O my soule.

C The.cij. Psalme. * (for David.)

BENEDIC ANIMA.

*Psal.cij.a

* Rayle y Lorde O my soule: O Lorde my God, thou art become excedynge glorious, thou art clothed with maiesty and honoure. Thou deckest thy selfe with lyght, as it were with a garment, and spreddest out the heauens lyke a curtayne. Which layeth the beames of his chabers in the waters, & maketh the cloudes his charret, & walketh vpon the wynges of y wynde. * He maketh his angels spretes, and his mynisters a flaminge fyre. He layed the foundacyon of the earth, that it neuer shulde moue at any tyme. Thou coueredst it w the depe lyke as wth a garment: the waters stande in the hylls. * At thy rebuke they flye, at the voyce of thy thonder they are afrayed. They go vp as hye as the hylls, and downe to the valleys beneth: euen vnto the place, which thou hast appoynted for them. * Thou hast set them their boundes, which they shall not passe: neither turne agayne to couer the earth. He sendeth the springes into the ryuers, which rune amog

*Psal.cij.a

the hylls. All bestes of y felde dryncke therof: and the wyde asses quench theyr thyrste. Belyde them shall the foules of y ayre haue theyr habitacyon, & synge amog the braunches. He watreth the hylls from above, the earth is fylled wth the frute of thy workes. He dryngeth forth grasse for the cattell, ad grene herbe for the seruice of men: that he maye * drynke fode out of the earth: and wyne that maketh glad the herte of man, and oyle to make him a chearfull countenance, and bred to strength inas herte. The trees of the Lorde also are full of sappe, euē the Cedres of Libanus which he hath planted. Wherin the byrdes make their nestes, and the fyre trees are a dwelling for the storcke. The hye hylls are a refuge for the wilde goates, and so are the stony rocks for the conyes. He appoynted the Moone for certayne seasons, and the Sunne knoweth hys goynge downe.

*Psal.cij.a

Thou makest darcknesse, that it maye be night, wherin all the bestes of the forest do myke. The lyos roaring after their praye to lke theyr meate at God. The sunne aryseth, and they get them awake together, and lye the downe in their denes. * An goeth forth to his worcke, ad to hys labour vntyll the euenynge. * O Lorde, how manifolde are thy workes: in wysdome hast y made them all: the earth is full of thy ryches. So is this greates ad wyde see alio, wherin are thynges crepyng innumerable, both small and greates bestes. There go the shippes, and there is that * (Leuia = thā, whom thou hast made, to take hys pasture therin. * These wayte all vpon the, that thou mayest geue them meate in due season. When thou geuest it them, they gather it: and when thou openest thyn had, they are fylled with good. Whē thou bydest thy face, they are troubled: whan thou takest awaye their breath, they dye, and are turned agayne to their dust. When thou lettest thy breath goo forth, they shalbe mad, and thou shalt renue the face of the earth. The glorious maiesty of the Lorde shall endure for euer, the Lorde shall reioyse in hys workes. The earth shall tremble at the loke of hym: yf he do but touch the hylls, they shall smoke. I wyll synge vnto the Lorde as long as I lyue, I will prayle my God whyle I haue my beynge. And so shall my wordes please hi: my ioye shalbe in the Lorde. As for synners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: * prayle thou the Lorde, O my soule. Prayle the Lorde.

C The.cij. Psalme.

* (for David.)

CONFITEMINI DOMINO.

C The.cij. Psalme.

*Gene.i.d

*Gene.ii.d

*Psal.cij.a

*Psal.cij.a

*Psal.cij.a

*Psal.cij.a

Gene thankes vnto the Lorde, ad
cal vpon hys name: tell the people,
what thynges he hath done. **O**
let your songes be of hym: and prayse hym,
and let your talkynge be of all hys wonde-
rous workes. Reioyse in his holy name,
let the hart of them reioyse, that seke p^r Lorde.
Seke the Lorde, and his strength, seke
his face evermore. Remembre the marue-
lous workes that he hath done, his widders
and the iudgements of his mouth. **O** ye
sede of Abraham his seruant, ye chyldre of
Jacob his chosen. He is the Lorde oure
God: his iudgements are in all the worlde.
He hath bene alwaye myndfull of hys
couenaunt, and promyse that he made to a
thousand generations. **E**uen the coue-
naunt that he made with Abraham, and p^r
oath that he swore vnto Israhac. **A**nd
apoynted the same vnto Jacob for a lawe,
and to Israel for an euerlastynge testamēt.
Haueinge vnto the wyll I geue p^r lande
of Canaan, the lot of your inheritaunce.
Then there was yet but a fewe of them,
and they straungers in the lande. **W**hat
tyme as they went from one nation to ano-
ther, fro one kyngdome to another people.
He suffered no man to do them wrong,
but reproveth euen kynges for their sakes.
Touch not myne anoynted, & do my pro-
phets no harme. **M**ozouer, he called for a
darth vpon the lande, and destroyed all the
promysion of bread. **B**ut he had sent a
man before them, euen Joseph whych was
solde to be a bonde seruant. **W**hole fete
they hurt in the stocks: the p^ronentred in
to his soule. **U**ntill the tyme came p^r
his cause was knowne, the worde of p^r Lorde
tryed him. **T**he kyng sent and deliue-
red him: p^r prince of the people let him go free.
He made him Lorde also his of house, ad
ruler of all his substaunce. **T**hat he might
enfourme his princers after his will, & teach
his Senators wysdome. **I**sracel also
came into Egypte, and Jacob was a straū-
ger in the land of Ham. **A**nd he increa-
sed his people exceedingly, and made them
stronger then their enemies. **W**hole here
turned, so that they hated his people, & dealt
vnto him with his seruantes. **T**hen sent
he Moyses his seruant, and Aaron, who he
had chosen. **A**nd these shewed his tokens
amonge them, and wonders in the lande of
Hā. **H**e sent darcknesse, & it was darcke,
and they were not obedyent vnto hys
worde. **H**e turned their waters into
bloude, and slewe their fythe. **T**heir lān
brought forth frogges, yee eue in their kyn-
ges chambers. **H**e spake the worde, and
their came all maner of flies, and lyce in all
their quarters. **H**e gaue the hayle stones
for rayne, and flammes of fyre in their lāde.

He smote their vines also and fyge trees,
& destroyed the trees that were in their cou-
nties. **H**e spake the worde, ad p^r grethop-
pers came, & catyppylers innumerable.
And dyedate vp all the grasse in their land,
and deuoured the frute of their grounde.
He smote all the fyrt bozhe in their lande,
euen the chefe of all their strength. **H**e
brought them forth also to spuer ad golde,
there was not one feble persone among their
trybes. **E**gypte was glad at their depar-
tyng, for they were afraied of the. **H**e
fyred out a cloude to be a couerynge, and fyre
to geue lyght in p^r night season. **A**t their
desyre, he brought quayles, and he fylled the
with the bread of heauen. **H**e opened the
rocke of stone, ad the waters flowed out: so
that ryuers ranne in the drye places. **F**or
why? he remembred hys holy promys, and
Abraham his seruant. **A**nd he brought
forth his people with ioye, and his chosen is
gladnesse. **A**nd gaue them the landes of p^r
heathen, and they toke the labours of the
people in possession. **T**hat they myght
kepe hys statutes, and obseue hys lawes.
Prayse the Lorde.

The. cxvi. Psalme.
CONFITEMINI DOMINO.
Prayse the Lorde.

Gene thanke vnto the Lorde, for he
is gracious, and his mercy endureth
for euer. **W**ho can expresse p^r noble
actes of the Lorde? or shewe forth all hys
prayses? **B**lessed are they p^r allwaye kepe
iudgement, and do ryghteousnes. **R**e-
membere me, **O** Lorde, accordynge to p^r fa-
uoure that thou bearest vnto thy people: **O**
byset me with thy saluacyon. **T**hat I
maye se the felicity of thy chosen, ad reioyse
in the gladnesse of thy people, & geue than-
kes with thyne inheritaunce. **W**e haue
spynned wpth oure fathers, we haue done a-
myss, and dealt wyckedly. **O**ure fathers
regarded not thy wonders in Egypte, ne-
ther kepte they thy greate goodnesse in re-
membraunce: but were disobedient at the
see, euen at the reed see. **N**euertheles, he
helped them for hys names sake, that he
myght make hys power to be knowne.
He rebuked the reed see also, & it was
dryed vp: so he led them thozow the depe
as thozow a wyldernes. **A**nd he saued
them from the aduersaries hande, and deli-
uered them from the hande of the enemye.
As for those that troubled them, p^r wa-
ters ouerwhelmed them, there was not one
of them left. **T**hen beleued they hys
wordes, and sange prayse vnto hym.
But wythin a whyle they forgot hys
workes, & wolde not abyde hys counsell.

But

But lust came vpon them in the wilder-
nesse, and they tempted God in the deserte.
And he gaue them their desyre, and sent
leanelle withall in to their soule.
They angred Moyses also in the tentes, ad
Aaron the sayncte of the Lorde. **S**o the
earth opened, and swallowed vp Dathan, &
couered the chgregation of Abiram. **A**nd
the fyre was kyndled in their company, the
flame brent vp the vngodly. **T**hey ma-
de a calfe in Horeb, and worshipped p^r mol-
ten ymage. **T**hus they turned their glo-
ry into the similitude of a calfe, that eateth
hay. **A**nd they forgot God their Sa-
uoure, which had done to greate thynges in
Egypte. **W**onderous workes in the lande
of Ham, and fearfull thynges by the reed see.
So he sayd he wolde haue destroyed the,
had not Moyses his chosen stāde before hym
in that gappe: to turne awaye his wrathful
indignacion, lest he shulde destroye them.
Pee they thought scozne of p^r pleasaunt
lande, and gaue no credence vnto his word.
But murmured in their tentes, and her-
kened not vnto the voyce of the Lorde.
Then lyft he vp his hand agaynst them,
to ouerthrowe them in the wilderness. **T**o
cast out their sede amonge the nations, ad to
scatter them in the landes. **T**hey ioynd
them selues vnto Baal Deoz, ad ate the of-
feringes of the deed. **T**hus they prouoked
him vnto anger with their awne inuencions
and the plage was greate amonge them.
Then stode vp Phinehes and prayed, &
so the plage ceased. **A**nd that was coun-
ted vnto him for righteounesse, amonge all
posterites for euermore. **T**hey angred
him also at the waters of stryfe, so p^r he pu-
nyshed Moyses for their sakes. **B**ecause
they prouoked his sprete, so p^r he spake vnad-
uisedly with his lypyes. **N**eether destroyed
they the heathen, as the Lorde commaun-
ded them. **B**ut were myngled among the
heathen, and lerned their workes. **I**n so
much p^r they worshipped their ydoles, which
turned to their awne decaye. **P**ee they of-
fered their sonnes and their daughters vnto
deuels: **A**nd shed innocent bloude, euen
the bloude of their sonnes & of their daugh-
ters, who they offered vnto the ydoles of Ca-
naan, ad the lande was defyled with bloud.
Thus were they stayned with their awne
workes, and went a whorynge wpth their
awne inuencions. **T**herfore was p^r wrath
of p^r Lorde kyndled agaynst hys people, in so
much p^r he abhorred hys awne inheritaunce.
And he gaue the ouer into the hande of p^r
heathen, and they that hated them, were loy-
des ouer them. **T**heir enemies oppressed
them, and had them in subieccion. **M**any
a tyme did he deliuer them, but they rebelled
agaynst him with their awne inuencions, &

were brought downe in their wyckednesse.
Neuertheles, when he sawe their aduer-
sitye, he herde their cōplaynte. **H**e thought
vnto his couenaunt, & p^rpytied the, accordynge
vnto p^r multitude of his mercyes. **P**ee he
made all those p^r had ledd the awaye capti-
ue, to pytie them. **D**eliuer vs, **O** Lorde
oure God, and gather vs from amonge the
heathen: that we maye geue thāckes to thy
holy name, & make oure boast of thy prayse.
Blessed be the Lorde God of Israel fro
enerlastynge and worlde without ende, & let
all people saie: Amē, Amen. **P**rayse p^r Lorde
The. cxvii. Psalme.
CONFITEMINI DOMINO.
Gene thankes vnto the Lorde, for
he is gracious, and his mercy endureth
for euer. **L**et them geue thāckes
whom the Lorde hath redemed, and de-
liuered from the hande of the enemye.
And gathered the out of the landes, fro p^r
East, and from the west, from the North ad
fro the South. **T**hey wet a straye in the
wyldernes out of p^r waye, & founde no cite
to dwel in. **H**ongrie & thyrstye: their soule
faynted in them. **S**o they cryed vnto the
Lorde in their trouble, ad he deliuered them
from their distresse. **H**e led them forth by
the ryght waye, p^r they myght go to the cytic
where they dwelt. **T**hat me wolde ther
for prayse the Lorde, for his goodnes, ad de-
clare the wonders p^r he doth for the chyldren
of men. **F**or he satysfied p^r emptie soule,
and filled the hongrye soule with goodnesse.
Soch as sūt in darcknesse & in the shadow
of death, beyng fast bound in mylery & p^r d.
Because they rebelled agaynst the wo-
des of the Lorde, and lyghly regarded the
cōcell of p^r most hyghel. **H**e also brought
downe their hart thozow beuynesse: they fell
downe, & there was none to helpe the. **S**o
whā they cried vnto p^r Lorde in their trouble,
he deliuered the out of their distresse. **F**or he
brought the out of darcknesse & out of p^r sha-
dow of death, & brake their bōdes in sonder.
p^r me wold therfore prayse p^r Lorde for
hys goodnesse: & declare p^r wonders p^r he doth
for the chyldren of men. **F**or he hath broken
the gates of brass, and smytte the barres of
yron in sonder. **R**olpshme are plagued for
their offence, & because of their wyckednesse.
Their soule abhorred all maner of meat,
and they were eue hard at deatthes doze.
So whā they cryed vnto p^r Lorde in their
trouble, he deliuered them out of their dy-
stresse. **H**e sent his word, and healed the,
and they were saued from their destruccion.
That men wold therfore prayse p^r Lorde
for hys goodnesse, and declare the won-
ders that he doth for the chyldren of men.
That they wold offre vnto hym the sa-
crifyce of thāckesgeuyng, and tell out hys
workes

workes w gladnes. They p go downe to the see in shippes, and occupie their busynesse in great waters. These men se the workes of the Lord, and his wonders in the deape. * For at his word, p stormy wynd ariseth, which lyfteth vp the waues therof.

They are carped by to the heauen, and downe agayne to the deape, their soule melteth awaye because of the trouble. They reie to and fro, and stacher lyke a drunken man, & are at their wittes ende. So whā they crye vnto p Lord in their trouble, he deliuereth the out of their distresse. For he maketh the storme to cease, so that p waues therof are still. Then are they glad because they be at rest, & so he byngeth them vnto the haue where they wolde be.

That men wold therfore prayse the Lord for his goodnes, and declare the wonders p he doth for the children of men. That they wolde exalte him also in the congregation of p people, and laue him in the seat of the elders.

Which turneth the floudes into a wilderness: and dryeth vp the water sprynges. A frutefull lande maketh he bare, for the wyckednesse of them that dwell therein.

Agayne, he maketh the wilderness a standinge water, and water sprynges of a drye ground. And there he setteth the hongrie, that they maye buyde them a cytie to dwell in. That they maye sowe their londe, and plante vyneyardes, to yelde them frutes of increase. He blesteth the, so that they multiplye exceedingly, and suffreth not their cattell to decrease. And agayne: whā they are minished and brought lowe thozow oppression, thozow eny plag or trouble. Though he suffre them to be euell intreated thozow tpayntes, and lett them wandze out of the waye in the wilderness. Yet helpeth he the poore out of misery, & maketh him housholde lyke a flocke of shepe. The ryghteous wyl conspyre this, and reioyse, & the mouth of all wyckednesse shall be stopped. Who so is wyle, wyl ponde these thynges: and they shall vnderstand the louyng kynndnesse of the Lord.

The. cxlii. Psalme.

PARATVM COR MEVM.

A songe and a Psalme of David.

God my hert is ready: my hart is ready. I will synge, and geue prayse, w the best mēbre that I haue. I wake thou lute and harpe, I my selfe wyl awake ryghte early. I will geue thanckes vnto p (O Lord) among the people, I wyl synge prayles vnto the among the nacions.

For thy mercy is greater then the heauens, and thy truth reacheth vnto the cloudes.

Set vp thy selfe (O God) aboue p heauens, and thy glory aboue all the earth.

That thy beloued maye be deliuered: let

thy ryght hande saue them, and heare p me.

God hath spoken in his holynes, I wyl reioyse. therfore, and deuyde Sichem, and meete out the valley of Suchoth.

Gilead is myne, and Danas is myne. Ephraim also is p strength of my head, Juda is my lawgeuer. Moab is my washpote, ouer Edd will I cast out my shoe: vnto Philistea will I triumphe. Who wyl leade me in to the stronge cytie? And who wyl byng me in to Edom? Hast not thou forsaken vs (O God)? And wilt not p God, go forth with oure hostes? O helpe vs agaynst p enemye: for dayne is the helpe of man.

Thozow God we shall do great actes: & it is he, p shall treade downe our enemyes.

DEVS LAVDEM MEAM.

To the chaunter, a Psalme of David

Didst not thy tonge (O God) of my prayse. For p mouth of p vngodly, pre and the mouth of the discaitfull is opened vnto me, & they haue spoken against me with false tonges. They cōpased me about also with wordes of hatred, & fought agaynst me without a cause. For the loue p I had vnto them, lo, they take now my contrary part, but I geue my self vnto prayer.

Thus haue they rewarded me euell for good, & hatred for my good wyl. Set thou an vngodly man to be ruler ouer hym, & let Satan stande at his ryght hande.

When sentence is geuen vnto him, let him be condemned, & let his prayer be turned in to synne. Let his dayes be few, and let another take his office. Let his chyldze be fatherlesse, & his wyfe a wydow. Let his chyldzen be vagaboundes, & begg their bred: lett them seke it also out of desolate places.

Let the extorcioner consume all p he hath, and let straungers spole his laboure.

Let there be no man to petye hym, ner to haue compassyon vpon his fatherlesse chyldzen. Let his pollerite be destroyed, and in the next generacyn let his name be cleane put out. Let p wickednesse of his fathers be had in remembrance in the syght of the Lord, and let not the synne of his mother be done awaye. Let them alwaye be before the Lord, that he maye rote out the memoriall of them from of the earth. And that because his mynde was not to do good, but persecuted the poore helpelesse man, that he myght slaye him, that was vexed at the hert.

His desyre was in cursyng, & it shall happen vnto him: he loned not blessing, therfore shall it be farre from him. He clothed him self with cursyng lyke as with a rayment: & it shall come in to his bowels lyke water, & lyke oyle in to his bones. Lett it be vnto him as the cloke that he hath vnto him, & as the gyrdle that he is allwaye girded w all.

Let it thus happen from the Lord vnto myne

myne enemyes, & to those that speake euell agaynst my soule. But shal thou w me (O Lord God) accordyng vnto thy name, for swete is thy mercy. O deliuer me, for I am helpelesse and poore, & my hert is wounded within me. I go hence lyke p shadow that departeth, and am dryue awaye as the grethopper. My knees are weake thozow fastyng, my flesh is dryed vp for wat of fastnesse. I became also a rebuke vnto them: they that looked vpon me, shaked their heades. Helpe me (O Lord my God) oh laue me accordyng to thy mercy. And they shall know, how that thys is thy hand, and that thou Lord hast done it. Though they curse, yet blese thou: and let them be cōfounded, that ryle vp agaynst me, but let thy seruauent reioyse. Lett myne aduersaries be clothed with shame: and let them couer them selues w their owne cōfusiō, as w a cloake.

As for me, I wyl geue great thanckes vnto the Lord with my mouth, and prayse him among the multitude. For he shall stand at the ryght hand of the poore, to saue his soule from vnyghteous iudges.

The. cx. Psalme.

DIXIT DOMINVS DOMINO.

A Psalme of David.

The Lord sayde vnto my Lord: Syt thou on my ryght hand, vntill I make thine enemyes thy fote stole. The Lord shall sende the rodde of thy power out of Sion, be p ruler euen in the myddest among thyn enemyes. In the daye of thy power shall thy people offre the fre wyl offrynges w an holy worshippe, the dewe of thy byrth is of p wōbe of the moornyng. The Lord sware, & wyl not repent: Thou art a prest for euer after p order of Melchisedec. The Lord vpon thy ryght hande, shall wounde euen kynges in the dave of his wrath. He shall be iudge among p heathen, he shall fyll the places with deed bodyes, & smyte a sonder the heades ouer diuerse countres. He shall dryncke of the broke in the waye, therfore shall he lyft vp his head.

The. cxl. Psalme.

CONFITEBOR TIBI DOMINE.

Prayse the Lord.

I wyl geue thanckes vnto the Lord with my whole hert: secretly among the faithfull, and in the congregaciō. The workes of the Lord are great, sought out of all the p haue pleasure therein. His worcke is worthy to be prayled & had in honoure, and his ryghteousnesse endureth for euer. The mercifull & gracious Lord hath so done his maruelous workes, p they ought to be had in remembrance.

He hath geuen ment vnto them p fence

he shall euer be myndfull of his couenaunt. He hath shewed his people the power of his workes, p he maye geue them the herpitage of the heathen. The workes of his handes are verp te & iudgement, all his commandmentes are true. They stand fast for euer and euer, and are done in truth and equite. He sent redempcyon vnto his people, he hath commanded his couenaunt for euer, holy and reuerent is his name. The feare of the Lord is the begynning of wisdom, a good vnderstandyng haue all they that do therafter: p prayse of it endureth for euer.

The. cxli. Psalme.

BEATVS VIR.

Prayse the Lord.

Blessed is the man that feareth the Lord, he hath great deylte i his commandmentes. His sede shall be myghty vpon earth: the generacyon of the faythfull shall be blessed. Ryches and plentifulnesse shall be in his house, and his ryghteousnes endureth for euer. Vnto the godly there aryleth vp p lyght in the darcknesse: he is mercifull, louyng and ryghteous.

A good man is mercifull, and lendeth: & wyl gyde his wordes w discrecion. For he shall neuer be moued: and the ryghteous shall be had in an euerlasting remembrance.

He will not be afrayed for eny euell tydinges, for his hert standeth fast, & beleueth in the Lord. His hert is stablished: & will not shyne, vntill he se his desyre vpon his enemyes. He hath sparled abroad, and geue to the poore: and his ryghteousnes remayneth for euer, his home shall be exalted wth honoure. The vngodly shall se it, and it shall greue him: he shall gnash with his teeth, & consume awaye: the desyre of the vngodly shall perysh.

The. cxlii. Psalme.

LAVDATE PVERI.

Prayse the Lord.

Prayse the Lord (ye seruantes) O prayse the name of the Lord. Blessed be the name of the Lord, from thys tyme forth for euermore.

The Lordes name is prayled, from the rising vp of the Sunne vnto the goynge downe of the same. The Lord is hye aboue all heathen, and his glory aboue p heauens.

Who is lyke vnto the Lord oure God, p hath his dwelling so hye, & yet humbleth himself, to behold the thynges that are in heauen & earth. He taketh vp the simple out of p dust, and lyfteth the poore out of the myre.

That he maye sett him with the princes, and wth the pynces of his people.

He maketh the bare womā to kepe house, and to

and to be a joyfull mother of children.

Prayse the Lorde.
The. cxiii. Psalme.
IN EXITU ISRAEL.

When Israel came out of Egypt, ad the house of Jacob from amonge ftraung people. * Juda was his Sanctuary, and Israel his domynion. * The see sawe that, and fled. * Jordan was dyuene backe. The mostaynes skipped lyke rammes, and the lytle hilles lyke ponge shepe. What ayleth the, O see, that thou fleddest: ad thou Jordan, that thou wast dyuene backe? Ye mostaynes, that ye skipped lyke rammes: & ye lytle hilles, lyke pong shepe? Tremble thou erth at the presence of the Lorde, at the presence of the God of Jacob. * Which turned y hard rocke in to a standynge water, and the fpynt stone into a springenge well.

The. cxv. Psalme.
NON NOBIS DOMINE.

Out unto vs (O Lorde) not unto vs, but unto thy name geue y prayse, for thy louig mercy, & for thy truthe sake. * Wherefore shall y heathe saye: where is now their God? As for oure God, he is in heauen, he hath done whatsoeuer pleased him. * Their ydoles are syluer and gold, euen the worcke of mens handes. They haue mouth, and speake not: eyes haue they, and se not. They haue eares, & heare not: noses haue they, and smell not. They haue handes and handle not: fete haue they, ad walke not, nether speake they thorow their throte. They that make the, are lyke vnto them, and so are all soch as put their trust in them. But (house of) Israel trust thou in the Lorde, he is thy succoure & defence. Ye house of Aaron put poure trust in the Lorde: he is their helper and defender. Ye that feare the Lorde, put poure trust in the Lorde, he is their helper and defender.

The Lorde hath bene myndfull of vs, ad he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse y house of Aaron. He shall blesse them that feare the Lorde, both small ad great. The Lorde shall encrease you moze and moze: you, & poure children. Ye are the blessed of the Lorde, which made heauen & earth. All the whole hea- uens are the Lordes, the earth hath he geue vnto y children of men. * The deed prayse not y (O Lorde) nether all they y go downe in to the spylene: But we wyll prayse the Lorde, from thys tyme forth for euer moze.

Prayse the Lorde.
The. cxvi. Psalme.
DILEXI QVONIAM.

I am well pleased, that the Lorde hath herd the voyce of my prayer. That he hath enclined his eare vnto me, ther-

fore will I call vpon him as longe as I lyue. * The inactes of death compassed me round about, and the paynes of hell gat hold vpon me, I shall synde trouble and heynesse, and I shall call vpon the name of the Lorde (O Lorde) I beseech the deliuer my soule.

Gracious is the Lorde, and ryghteous, pce oure God is mercifull. The Lorde preserueth the symple: I was in mysery, and he helped me. Turne agayne then vnto thy rest, O my soule, for the Lorde hath rewarded the. And why * thou hast deliuered my soule from death, mine eyes from teares, and my fete from falling. I will walcke before the Lorde, in the land of the lyuynge.

* I beleued, and therfore wyll I speake, but I was sore troubled. I sayd in my hart: * All men are lyers. What reward shall I geue vnto the Lorde, for all the benefytes y he hath done vnto me? I wyll receaue the cuppe of saluacion, and call vpon the name of the Lorde. I wyll paye my vowes now in the presence of all his people, ryght deare in the syght of the Lorde is the death of his sayntes. Behold (O Lorde) how that I am thy seruauit: I am thy seruauit, and the sonne of thy handmayde, thou hast broken my bondes in sonber. I wyll offere to the, the sacrifice of thankesgeuyng, and wyll call vpon the name of the Lorde. * I wyll paye my vowes vnto the Lorde in the syght of all his people, in the courttes of the Lordes house, euen in the myddest of the, O Ierusalem.

Prayse the Lorde.
The. cxvii. Psalme.
LAVDATE DOMINVM.

Prayse the Lorde all ye heith, prayse him all ye nacions. * For his mercyfull kyndnes is euer moze and moze toward vs, and the truth of the Lorde endureth for euer.

Prayse the Lorde.
The. cxviii. Psalme.
CONFITEMINI DOMINO.

Geue thankes vnto the Lorde, for he is gracious, because his mercy endureth for euer. Let Israel now confesse, (that he is gracious, and y his mercy endureth for euer. Let the house of Aaron now confesse, y his mercy endureth for euer. Pee let them now that feare the Lorde confesse, that his mercy endureth for euer.

I called vpon the Lorde in trouble, and the Lorde herd me at large. * The Lorde is on my syde, I wyll not feare what man doeth vnto me. The Lorde taketh my part: y them that help me, therfore shall I se my de- lyue vpon myne enemyes. It is better to trust in the Lorde, then to put eny confydence in man. It is better to trust in the Lorde, then to put eny confydence in prynces.

All nacions compassed me rounde about, but in y name of y Lorde will I destroy the. They

They kept me in on euery syde, they kept me in (I saye) on euery syde, but in the name of the Lorde, I wyll destroye them. They came aboute me lyke bees, and are extincte, enen as the fyre amonge the thornes, for in the name of the Lorde I wyll destroye them.

* Thou hast thrust soze at me, that I myght fall, but the Lorde was my helpe.

* The Lorde is my strength, & my soze, and is become my saluacion. The voyce of soze and health is in y dwellynges of the ryghteous: the ryght hande of the Lorde byngeth my gyfte, & mynges to passe. The ryght hande of the Lorde hath y preeminence, the ryght hande of the Lorde byngeth myghtie thynges to passe. * I wyll not dye, but lyue, and declare the workes of the Lorde.

The Lorde hath chastened & correcte me, but he hath not geuen me ouer vnto death.

Open me the gates of ryghteousnes, that I may go into them, & geue thanks vnto y Lorde. Thys is the gate of the Lorde, the ryghteous shal entre into it. I wyll thanke the, for thou hast berde me, and arte become my saluacion. * The same stone whiche the buylders refused, is become the heade stone in the corner. Thys was the Lordes doynge, and it is maruelous in oure eyes.

Thys is the daye, whiche the Lorde hath made, we wyll reioyse and be glad in it.

Helpe (me) now O Lorde, O Lorde, sende vs now prosperitie. * Blessed be he that commeth in the name of the Lorde, we haue wyshed you good lucke, ye that be of y house of the Lorde. God is the Lorde, whiche hath shewed vs lyght: bynde y sacrifice with cordes, yee euen vnto the hornes of y altier. Thou arte my God, and I wyll thanke the: thou arte my God and I wyll prayse the. O geue thanks vnto the Lorde, for he is gracious and his mercede endureth for euer.

The. cxix. Psalme.

BEATI IMMACVLATI.

Blessed * are those that be vndefyled in the waye: and walke in the lawe of the Lorde. Blessed are they that kepe his testimonies, and seke hym with theyr whole herte. For they whych do no wyckednes, walke in his wayes. Thou hast charged that we shall diligently kepe thy commaundementes. O that my wayes were made so direct, that I myght kepe thy statutes.

So shall I not be confounded, whyle I haue respecte vnto al thy commaundementes. I wyll thanke y with an vnlayned herte, whan I shall haue learned the iudgementes of thy ryghteousnesse. I wyll kepe thy ceremonies, O forsake me not vterly.

Where with all shall a yonge man cleanse his waye? Euen by culyng ymyselfe after

thy worde. With my whole herte haue I sought the. O let me not go wronge out of thy commaundementes. * Thy wordes haue I byd within my herte, that I shulde not synne agaynst the. Blessed art thou O Lorde, O teach me thy statutes. With my lippes haue I bene tellynge of all the iudgementes of thy mouth. I haue hadde as great delpte in the waye of thy testimonies, as in all maner of ryches. I wyll talke of thy commaundementes, and haue respect vnto thy wayes. My delpte shalbe in thy statutes, and I wyll not forget thy worde.

O do wel vnto thy seruauit, that I may lyue and kepe thy worde. Open thou mine eyes, that I maye se the wonderous thynges of thy lawe. * I am a stranger vpon earth, O hyde not thy commaundementes from me.

My soule breaketh out, for the very feruent desyre that it hath alway vnto thy iudgementes. Thou hast rebuked the proud, and carsed are they that do erre from thy commaundementes. O turne fro me shame and rebuke, for I haue kept thy testimonies.

Bynnes also dyd sytte & speake agaynst me, but thy seruauit is occupied in thy statutes. For thy testimonies are my delpte, and my counclers. * My soule clea- ueth to the dust, O quyen thou me accordyng to thy worde. I haue knowledged my wayes, and thou berdest me, O teach me thy statutes. Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule melleth a waye for very heynesse, comforte thou me accordyng vnto thy worde. Take from me the waye of lyeng, & cause thou me to make much of thy lawe.

I haue chosen the waye of truth, and thy iudgementes haue I layed before me.

I haue spoken vnto thy testimonies, O Lorde confounde me not. I wyll runne the waye of thy commaundementes, when thou hast set my herte at lybertie. Teach me O Lorde the waye of thy statutes, and I shall kepe it vnto the ende. Geue me vnder standynge, and I shall kepe thy lawe, yee I shall kepe it with my whole herte. Make me to go in the path of thy commaundementes, for therein is my desyre. Encline my herte vnto thy testimonies, and not to concouynse. O turne a waye myne eyes, lest they beholde vanitie: and quyen thou me in thy waye. O stablysh thy worde in thy seruauit that I maye feare the. Take a waye therebuke that I am afrayd of, for thy iudgementes are good. Beholde, my delpte is in thy commaundementes, O quyen me in thy ryghteousnesse. Let thy louynge mercy come also vnto me, O Lorde, euen thy saluacion accordyng vnto thy word. So shall I make answer vnto my blasphemers.

phers, for my trust is in thy worde.

Take not the worde of treuth vnterly oute of my mouth, for my hope is in thy iudgements. So shall I alwaye kepe thy lawe, yee for euer & euer. And I will walke at liberty, for I feke thy commaundementis. I will speake of thy testimonies also, euen before kynges, & wyl not be ashamed. And my delite shalbe in thy commaundementis, which I haue loued. My handes also wyl I lyfte vp vnto thy commaundementis whyche I haue loued, and my stude shalbe in thy statutes. Thinke vpon thy seruaut as concernynge thy worde, wherein thou hast caused me to put my trust.

The same is my comforte in my trouble, for thy worde hath quickened me. The proude haue had me exceedynge in derision, yet haue I not shynked from thy lawe.

For I remembred thyne euerslastynge iudgements, O Lord, and receaved comforte: I am horrible afraied for the vngodly, that forsake thy lawe. Thy statutes haue bene my songes, in the house of my pilgrimage. I haue thought vpon thy name, O Lord, in the night season, and haue kept thy lawe. Thys I hadde, because I kepte thy

* Au. xvij. c. commaundementis. * Thou arte my portion, O Lord, I haue promysed to kepe thy lawe. I made myne humble petition in thy presence with my whole herte, O be mercifull vnto me accordynge vnto thy worde, I call myne owne wayes to remembrance, and tourne my fete into thy testimonies.

I made haste, and prolonged not the tyme, to kepe thy commaundementis.

The congregacions of the vngodly haue robbed me, but I haue not forgotte thy law.

At mydnyght wyl I ryse, to geue thankes vnto the, because of thy ryghteous iudgements. I am a companion of all them that feare the and kepe thy commaundementis.

* Psal. cxix. c. * The earth, O Lord, is full of thy mercy. O teache me thy statutes.

O Lord, thou hast dealt graciously with thy seruant, accordynge vnto thy worde.

O learne me true vnderstandynge, and knowledge, for I haue beleued thy commaundementis. Before I was troubled, I went wronge, but now haue I kepte thy worde.

* Psal. cxix. c. * Thou art good and gracious, O teach me thy statutes. The proude haue imagined a lye agaynst me, but I wyl kepe thy commaundementis with my whole herte.

Ther herte is as fat as bawne, but my delte hath bene in thy lawe: It is good for me that I haue bene in trouble, & I maye learne thy statutes. The lawe of thy mouth is dearer vnto me, the thousandes of golde and syluer. * Thy handes haue made me and fashioned me, O geue me vnderstandynge, that I maye learne thy commaun-

* Gen. i. b. Job. f. a.

dementis: They that feare the, wyl be glad wher they se me, because I haue put my trust in thy worde. I knowe, O Lord, that thy iudgements are ryght, & that thou of very saythfulnesse haste caused me to be troubled.

O Let thy mercifull kyndnesse be my comforte, accordynge to thy worde vnto thy seruante. O let thy lounge mercyes come vnto me, that I maye lyue, for thy lawe is my delte. Let the proude be confounded, for they go wyckedly aboute to destroye me: but I wyl be occupied in thy commaundementis. Let soch as feare the, and haue knowen thy testimonies, be turned vnto me. O let myne herte be sounde in thy statutes, that I be not ashamed. My soule hath longed for thy saluacion: and I haue a good hope because of thy worde.

Myne eyes longe for thy worde, sayenge. O when wylte thou comforte me.

For I am become lyke a bottle in the smoke, yet do not I forget thy statutes.

How many are the dayes of thy seruant? when wylt thou be aueraged of them that persecute me? The proude haue dygged pyt-

tes for me, whyche are not after thy lawe. All thy commaundementis are true, they persecute me falsly, O be thou my helpe.

They had almost made an ende of me vpon earth, but I forsake not thy commaundementis. O quicken me after thy lounge kyndnes, & so shall I kepe thy testimonies of thy mouth.

O Lord, thy worde endureth for euer in heauen. * Thy truth also remaineth fro one generacion to another: thou hast layed the foundation of the earth, and it abydeth.

They continue thys daye accordynge to thyne ordinaunce, for all thynges serue the.

If my delte had not bene in thy lawe, I shulde haue perished in my trouble. I wyl neuer forget thy commaundementis, for with them thou hast quickened me. I am thyne, O saue me, for I haue sought thy commaundementis. The vngodly layed wayte for me to destroye me, but I wyl consider thy testimonies. I se that all thynges come to an ende, but thy commaundement is exceedynge broode. * (Lorde) What loue haue I vnto thy lawe: all the daye longe is my stude in it. Thou thorow thy commaundementis hast made me wylser than myne enemyes, for they are euer with me. I haue more vnderstandynge than my teachers, for thy testimonies are my studie. I am wylser then the aged, because I kepte thy commaundementis. I haue refrayned my fete from euery euil way, that I maye kepe thy worde. I haue not shynked from thy iudgements, for thou teachest me. O how sweete are thy wordes vnto my throte? Yee sweeter than honny vnto my mouth. Thow wylte thy commaundementis I get vnder-

* Psal. cxix. c. 1. 19. 1. 1.

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O vnderstandynge, therefore I hate all wycked wayes. * Thy worde is a lantern vnto my fete, and a lyght vnto my pathes. I haue sworn and am stedfastly purposed, to kepe thy righteous iudgements. I am troubled aboute measure: quicken me, O Lord, accordynge vnto thy worde. Let the frowll offer ynges of my mouth please the, O Lord, and teache me thy iudgements.

* My soule is alwaye in my hande, yet do not I forget thy lawe. The vngodly haue layed a snare for me, but yet swarued not I from thy commaundementis. Thy testimonies haue I claymed as myne heritage for euer: and why they are the very sope of my hert. I haue applied myne herte to fulfyll thy statutes alwaye, euen vnto the ende. I hate them ymagin euell thynges, but thy lawe do I loue. Thou art my defence and hyde, and my trust is in thy worde. A waye from me ye wycked, I will kepe the commaundementis of my God.

O stablish me accordynge vnto thy worde, that I maye lyue, and let me not be disappointed of my hope. Holde thou me vp, and I shall be safe: yee my delite shall euer be in thy statutes. Thou hast troden downe all them that departe from thy statutes, for they ymagin, but disceite. Thou puttest awaye all the vngodly of y earth lyke drosse therefore I loue thy testimonies. My fete trembleth for feare of the, and I am afraied of thy iudgements. I deale with y thyng that is lawfull & ryght, O geue me not ouer vnto myne opprellours. Make thou thy seruant to delte in that which is good, that the proude do me no wronge. Myne eyes are wasted awaye with lokinge for thy health, and for y worde of thy ryghteousnesse.

O deale with thy seruant accordynge vnto thy lounge mercy, and teache me thy statutes. I am thy seruant, O graunte me vnderstandynge, that I maye knowe thy testimonies. It is tyme for the Lord to laye to thyne hande, for they haue destroyed thy lawe. For I loue thy commaundementis aboute gold & precious stone. Therefore holde I streyght all thy commaundementis and all false wayes I vnterly abhorre.

Thy testimonies are wonderfull, therefore doth my soule kepe them. When thy worde goeth forth, it geneth lyght and vnderstandynge euen vnto y symple. I opened my mouth and drew in my breath, for my delte was in thy commaundementis.

O loke thou vpon me, & be mercifull vnto me, as thou blest to do vnto those y loue thy name. Order my steppes in thy worde, and so shall no wyckednesse haue dominion ouer me. O deluer me fro the wrongeous dealynge of men, and so shall I kepe thy commaundementis. Shewe the lyght

of thy countenance vpon thy seruant, and teache me thy statutes. Myne eyes gafe out wyth water, because men kepe not thy lawe. Ryghteous art thou, O Lord, and true is thy iudgement. The testimonies that thou hast commaunded are exceedynge ryghteous and true. * My zeile hath euen consumed me, because myne enemyes haue forgottē thy wordes. * Thy worde is tried to the vttermost, and thy seruante loueth it.

I am small and of no reputacyon, yet do not I forget thy commaundementis. The righteousness is an euerslastynge righteousness, and thy lawe is the truth. Trouble and heynesse haue taken holde vpon me, yet is my delte in thy commaundementis. The ryghteousnesse of thy testimonies is euerslastynge, O graunte me vnderstandynge, & I shall lyue. I call to my whole hert, heare me, O Lord, I will kepe thy statutes. Yee euen vpon the do I call, helpe me, and I shall kepe thy testimonies. Early in the mornynge do I crye vnto the, for in thy word is my trust. Myne eyes preuente the nyght watches, & I myght be occupied in thy wordes. Heare my voyce, O Lord, accordynge vnto thy lounge kyndnesse: quicken me accordynge as thou art wont. They drawe nye that of malice persecute me, and are farre from thy lawe. Be thou nye at hande, O Lord, for all thy commaundementis are true.

As concernynge thy testimonies, I haue knowen longe sens, that thou hast grounded the for euer. O consyde myne aduersyte, and deluer me, for I do not forget thy lawe. Tuenge thou my cause, and deluer me, quicken me accordynge vnto thy worde.

Health is farre from the vngodly, for they regarde not thy statutes. Great is thy mercy, O Lord, quicken me as thou art wont.

Many there are that trouble me, and persecute me, yet do not I swarue from thy testimonies. It greuet me, when I se the transgressours: because they kepe not thy lawe. Consyde, O Lord, howe I loue thy commaundementis, O quicken me accordynge to thy lounge kyndnesse. Thy worde is true fro euerslastynge, all y iudgements of thy ryghteousnesse endure for euer more.

Prynces haue persecuted me wythout cause, but my herte standeth in awe of thy wordes. * I am as glad of thy worde, as one that fyndeth grete spoyles. As for lyes, I hate and abhorre them, but thy lawe do I loue. Seuf tynes a daye do I prayse the, because of thy ryghteous iudgements.

Great is the peace that they haue whyche loue thy lawe, and they are not offeded at it. Lord, I haue looked for thy saluynge health, and done after thy commaundementis.

My soule hath kepte thy testimonies, and loued the: exceedynge. I haue kepte thy commaundementis.

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of thy countenance vpon thy seruant, and teache me thy statutes. Myne eyes gafe out wyth water, because men kepe not thy lawe. Ryghteous art thou, O Lord, and true is thy iudgement. The testimonies that thou hast commaunded are exceedynge ryghteous and true. * My zeile hath euen consumed me, because myne enemyes haue forgottē thy wordes. * Thy worde is tried to the vttermost, and thy seruante loueth it.

I am small and of no reputacyon, yet do not I forget thy commaundementis. The righteousness is an euerslastynge righteousness, and thy lawe is the truth. Trouble and heynesse haue taken holde vpon me, yet is my delte in thy commaundementis. The ryghteousnesse of thy testimonies is euerslastynge, O graunte me vnderstandynge, & I shall lyue. I call to my whole hert, heare me, O Lord, I will kepe thy statutes. Yee euen vpon the do I call, helpe me, and I shall kepe thy testimonies. Early in the mornynge do I crye vnto the, for in thy word is my trust. Myne eyes preuente the nyght watches, & I myght be occupied in thy wordes. Heare my voyce, O Lord, accordynge vnto thy lounge kyndnesse: quicken me accordynge as thou art wont. They drawe nye that of malice persecute me, and are farre from thy lawe. Be thou nye at hande, O Lord, for all thy commaundementis are true.

As concernynge thy testimonies, I haue knowen longe sens, that thou hast grounded the for euer. O consyde myne aduersyte, and deluer me, for I do not forget thy lawe. Tuenge thou my cause, and deluer me, quicken me accordynge vnto thy worde.

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Psalme.cxxi.cxxii.cxxiii.cxxiiii.cxxv.

maundementes and testimonys, for all my wayes are before the. Let my complaynte come before the, O Lorde, geue me understa-
 yndinge, accordinge vnto thy worde. O let my supplicacye come before the, deliuer me accordyng to thy worde. My lippes shall speake of thy prayse, when I shall taught me thy statutes. For, my tounge shall spunge of thy worde, for all thy commaundementes are ryghteous. Let thine hande helpe me, for I haue chosen thy commaundementes. I haue longed for thy sauynge health, O Lorde, and in thy lawe is my delite. O let my soule lye and it shall prayse the, and thy iudgementes shall helpe me. I haue gone astraye, lyke a shepe that is lost: O seke thy seruante, for I do not forget thy commaundementes.

C The.cxxi. Psalme.

AD DOMINUM CVM TRIBVLARER.

A songe of the steares.

When I was in trouble, * I called vpon the Lorde, and he heard me. Deliuere my soule, O Lorde, fro lyenge lippes, and fro a deceitfull tounge. What rewarde shall be geuen or done vnto the, that falslye tounge? Euen myghtie & sharpe arrowes, w hote burnynge coales. Wood is me, I am constrained to dwell with Mesch, and to haue myne habita-
 cyon amonge the tentes of Cedar. My soule hath longe dwelt amonge them, that be ene- mies vnto peace. I laboure for peace, but when I speake: (vnto them) therof, they make them to battaile.

C The.cxxi. Psalme.

LEVAVI OCVLOS.

A songe of the steares.

Will I set vpon myne eyes vnto the hyll-
 es, from whence cometh my helpe? * My helpe cometh euen from the Lorde, which hath made heauen and earth. He wyl not suffre thy fote to be moued, and he that kepeth the, wyl not slepe. * Beholde, he that kepeth Israel, shall neither slombze nor slepe. The Lorde hym selfe is thy keeper, the Lorde is thy defence vpon thy ryght hande. So that the sunne shall not burne the by daye, neither the moone by nyght. The Lorde shall preserue the from all euill, yee it is euen he that shall kepe thy soule. The Lorde shall preserue thy go-
 ynge out and thy comynge in, from thys tyme forth for euer moze.

C The.cxxii. Psalme.

LETATVS SVM.

A songe of the steares of Dauid.

I Was glad, when they sayde vnto me: * We will go into the house of the Lorde. Our fete shall stande in thy gates, O Ierusalem. Ierusalem is builded as a cytie, as at vnto in it selfe. For thyther the trybes go vp, euen the trybes of the Lorde:

to testifie vnto Israel, to geue thanks vnto the name of the Lorde. For there is present of iudgement, euen the state of the house of Dauid. O prayse for the peace of Ierusalem: they shall prosper that loue the. Peace be within thy walles, and plentyfullnes within thy palaces. For my brethren and companions sake, I wyl wythe the prosperite. Yee, because of the house of the Lorde oure God, I wyl like to do the good.

C The.cxxii. Psalme.

AD TE LEVAVI.

A songe of the steares.

When I set vpon myne eyes, * thou that dwellest in the heauens. Beholde, euen as the eyes offer-
 uantes loke vnto the hāde of their masters: and as the eyes of a mayden vnto the hande of her mastresse, euen so our eyes wayte vpon the Lorde oure God, vntill he haue mercy vpon vs. Haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are utterly de-
 spised. Our soule is fylled with the scoz- nefull reproche of the welthy, and with the despitfullnesse of the proude.

C The.cxxii. Psalme.

NISI QVIA DOMINVS.

A songe of the steares of Dauid.

If the Lorde hym selfe had not bene of our syde (nowe maye Israel saye) If the Lorde hym selfe had not bene of our syde whē me rose vpon agaynst vs. * They had swallowed vs vpon quicke, whē they were so wrathfully displeased at vs. Yee, the waters had drowned vs, and the streame had gone ouer oure soule. The depe waters of the proude had gone euen ouer oure soule. But prayse be the Lorde, which hath not geuen vs ouer for a praye vnto their teeth. Our soule is escaped, euen as a byrde out of the snare of the fowler: the snare is broke, and we are deliuered. * Our helpe standeth in the name of the Lorde, which hath made heauen and earth.

C The.cxxv. Psalme.

QVI CONFIDVNT.

A songe of the steares.

When they put their trust in the Lorde, shall be euen as the mount Syon, which maye not be remoued, but standeth fast for euer. The hylls stande about Ierusalem, euen so standeth the Lorde rounde about his people, from thys tyme forth for euer moze. For the rod of the vngodly cometh not into the lot of the ryghteous, lest the ryghteous put their hāde vnto wycked-
 nesse. Do well, O Lorde, vnto those that be good and true of herte. As for those as turne backe vnto their owne wyckednesse, the Lorde, shall leade them forth with the euill doers, but * peace shall be vpon Israel.

C The

psal.cxxvi.cxxvii.cxxviii.cxxix.cxx.cxxxi.cxxcii. Ho.cxxv.

C The.cxxvi. Psalme.

IN CONVERTENDO.

A songe of the steares.

When the Lorde turned agayne the ca-
 ptivite of Sion, then were we lyke vnto them that dreame. Then was oure mouth fylled with laugh-
 ter, and oure tounge with ioye. Then sayd they amonge the heathē: the Lorde hath done greate thynges for the. Yee, the Lorde hath done greate thynges for vs all ready, wherof were ioyse. Turne oure capti-
 te, O Lorde, as the ryuers in the south. They that sowe in teares, shall reape in ioye. He that nowe goeth in his waye we-
 pynge and beareth forth good seede, shall doubtles come agayne with ioye, and byn-
 ge his sheaves with him.

NISI DOMINVS.

A songe of Salomon of the steares.

Except the Lorde buyde the house, their labour is but lost that buyde it. Except the Lorde kepe the cytie the watchman waketh but in vayne. * It is but lost labour that ye haste to ryle vpon early, and so late take rest, and cate the brea-
 de of carefullnesse: for so he gyueh his be-
 loved sleape. Lo, chyldren and the frute of the wombe are an heretage and gyfte, that cometh of the Lorde. Lyke as the arrowes in the hande of the gyaunt, euen so are the yonge chyldren. Happy is the man, that hath his quiver full of them, they shall not be ashamed, when they speake with their enemyes in the gate.

C The.cxxvii. Psalme.

BEATI OMNES.

A songe of the steares.

Blessed are all they that feare the Lorde, and walke in his wayes. For thou shalt cate the laboures of thyne hādes. Well is the, and happy shalt thou be. Thy wyfe shall be as the frutefull vyne vpon the walles of thy house. Thy chyldren lyke the Olyue brāches rounde aboute thy table. Lo, thus shall the man be ble-
 sed, that feareth the Lorde. The Lorde frome out of you shall so blesse the, that thou shalt se Ierusalem in prosperite all thy lyfe lōge. Yee that thou shalt se thy chylders chyld-
 ren, and peace vpon Israel.

C The.cxxix. Psalme.

SEPE EXPVGNABVRVNT.

A songe of the steares.

Many a tyme haue they fought aga-
 ynst me fro my youth vp (maye Is-
 rael nowe saye.) Yee, many a tyme haue they bered me fro my youth vp, but they haue not preyed agaynst me. The plowers plowed vpon my backe, & made longe furrowes. But the ryghteous Lorde hath hewen the snares of the vngodly in pe-

ces. Let them be confounded and turned backward, as many as haue euill wyl at Sion. Let them be euen as the grasse growynge vpon the house toppes, which wythereth afore it be plucked vp. Wher-
 of the mower fylleth not his hande, neither he that byndeth vpon the sheaves, his bosome.

So that they which go by, saye not so moche: as the Lorde prospere you, we wysh you good lucke in the name of the Lorde.

C The.cxxx. Psalme.

DE PROFVNDIS.

A songe of the steares.

Out of the depe haue I called vnto the Lorde, Lorde heare my voyce. O let thyne eares conspyre well the voyce of my complaynte. * If thou Lorde wylt be extreme to marche what is done amysse, O Lorde who maye abyde it?

For there is mercy with the, therfore shalt thou be feared. I loke for the Lorde, my soule doth wayte for hym, in his worde is my trust. My soule slepeth vnto the Lorde, before the moynynge watche (I saye) before the moynynge watche. O Israel trust in the Lorde, for with the Lorde there is mercy, and with hym is plenteous re-
 dempcyon. And he shall redeeme Israel, from all his synnes.

C The.cxxxj. Psalme.

DOMINE NON EST EXALTATVM.

Dauids songe of the steares.

O Lorde, I am not hye mynded, I haue no proude lookes. * I do not ex-
 cyle my selfe i greate matters, which are to hye for me. But I restryne my soule and kepe it lowe, lyke as a chyld that is weaned fro his mother: yee, my soule is euen as a weaned chyld. O Israel trust in the Lorde, from thys tyme forth for euer moze.

C The.cxxxi. Psalme.

MEMENTO DOMINE DAVID.

A songe of the steares.

O Lorde, remembre Dauid, and all his trouble. * Howe he swoze vnto the Lorde, and vowed a vowe vnto the almyghty God of Jacob: I wyl not come wythin the tabernacle of my house, nor clyme vp in to my bedd. I wyl not suffre myne eyes to slepe, nor myne eye lyddes to slumber (neither the temples of my head to take anye rest.) Untill I fynde out a place for the temple of the Lorde, an habitaciō for the myghty God of Jacob. Lo, we heard of the same at Ephrata, and founde it in the wood. We wyl go in to his tabernacle, and fall lowe on oure knees before his fote stole. * Arise, O Lorde, into thy resting place, thou and the arche of thy strength.

W D Let

Let thy breast be clothed wth rymb-
frontinelle, & let thy sayntes synge with ioy-
fulnesse. For thy seruante Dauid sake,
turne not awaye p presence of thyne anoynt-
ed. * The Lorde hath made a faythfull
of the unto Dauid, & he shall not syncke
from it. * Of the frute of thy body shall I set
vpon thy seate. If thy chyldren wyll kepe
my couenaunt, and my testamonies that I
shall lerne them: theyr chyldren also shall lyt
vpon thy seate for euermore. For the Lorde
hath chosen Sion, to be an habitacio for him
selfe: he hath lodged for her. * This shall be
my rest for euer, here wyll I dwell, for I ha-
ue a delyste therein. I wyll blesse her wth apl-
les wth increase, & will satysfy her pooze
wth bread. * I will decke her breast
w health, and her sayntes shall reioyse and
synge. There shall I make * the hoz-
ne of Dauid to flopp. I haue ordered a la-
terne for myne anoynted. As for hys ene-
myes, I shall clothe them wth shame, but
vpon hym selfe shall hys crowne flopp.

The cxxxiij. psalme.
ECCE QVAM BONVM

A songe of the sayntes of Dauid:

Behold, howe good and ioyfull a
thing it is, * brythren to dwell to-
gether in vnitie. It is lyke the
precious opntement vpon p heade,
that ranne downe vnto the beard: euen vnto
Aarons beard, and wete downe to the kys-
tes of hys clothynge. Lyke the dewe of
hermon, which fell vpon the hyll of Sion.
For there p Lorde promised hys blessinge,
and lyfe for euermore.

The cxxxiij. psalme.
ECCE NVNC BENEDICITE.

A songe of the sayntes.

Behold, howe good and ioyfull a
thing it is, * prayse the Lorde,
all ye seruantes of the Lorde, pee p
by nyght stande in the house of the
Lorde. * (euen in the courtes of the house of our God.)
* Lye vpon your handes in the Sanctua-
ry, & prayse the Lorde. * The Lorde that
made heauen and earth, gyue the blessinge
out of Sion.

The cxxrb. psalme.
LAVDATE NOMEN DOMINI.

Praise the Lorde laude ye the name
of the Lorde, prayse it O ye seruantes
of the Lorde. Ye that stande in the
house of the Lorde, in the courtes of the hou-
se of our God. * Prayse the Lorde, for p
Lorde is gracious: O synge prayles vnto his
name, for it is louely. * For whyr p Lorde
hath chosen Jacob vnto hym selfe, & Israel
for hys awne posseltyon. For I knowe p
the Lorde is greate, and that oure Lorde is
aboue all goddes. Whatsoeuer the Lorde
pleased, that byd he in heauen and in earth,
in the see, & in all deape places: * he byn-

geth forth the clouedes from the endes of the
worlde, & sendeth forth the lychtninges with
the rayne, brynginge the wyndes out of hys
treasuries. He * smote the fyrst borne of
Egypte, both of man & of beast. * He hath
sent tokens and wonders into the myddest
of the, O thou lande of Egypte, vpon Isha-
rao and all hys seruantes. * He smote
diuerse nacyns, and fiewe myghtye kyn-
ges: * Behon kynge of p Amorytes, and
Og the kynge of Basan, & all p Kingdome
of Canaan. * And gaue theyr lande to be
an heritage, eue an heritage vnto Israel his
people. Thy name, O Lorde, endureth for
euer, so doth thy memoria. * For the Lorde
will auenge hys people, & he graciously vn-
to his seruantes. * As for the pimages of
the heathen, they are but spluer and golde,
the worke of mens handes. They haue
mouthes, & speake not: eyes haue they, but
they se not. They haue eares, and yet they
heare not, nether is there any bryth in theyr
mouthes. They that make them, are lyke
vnto them, and so are all they that put theyr
trust in them. Prayse the Lorde ye house
of Israel, prayse the Lorde ye house of Aaro.
Prayse the Lorde ye house of Levi, ye
that feare the Lorde, prayse the Lorde.
Prayse be p Lorde out of Sid, which dwel-
eth at Jerusalem. Halleluiah.

The cxxrb. psalme.
CONFITEMINI DOMINO.

O Gue thanks vnto the Lorde, for
he is gracious, and hys mercy en-
dureth for euer. O gue thanks
vnto the God of all goddes, for hys
mercy endureth for euer. O take the Lorde
of all Lordes, for hys mercy endureth for
euer. * Whych only doth greate wonders,
for his mercy endureth for euer. Which by
his excellent wylsome made the heauens, for
hys mercy endureth for euer. Whych layed
out the earth aboue the waters, for hys mer-
cy endureth for euer. * Whych hath made
greate lychtes, for hys mercy endureth for
euer. The sunne to rule the daye, for hys
mercy endureth for euer. The Moone and
the starres to gouerne the nyght, for his mer-
cy endureth for euer. * Whych smote E-
gypt wth theyr fyrst borne, for hys mercy
endureth for euer. And brought out Is-
rael from amonge them, for hys mercy en-
dureth for euer. Wylha myghtye hande
and stretched out arme, for hys mercy endu-
reth for euer. Whych deuyned the reed see
into partes, for hys mercy endureth for euer.
* And made Israel to go thowoe the
myddest of it, for hys mercy endureth for
euer. But as for Ipharao and hys host,
he ouerthrewe them in the reed see, for hys
mercy endureth for euer.

* Whych

Which led his people thowoe the wil-
dernesse, for hys mercy endureth for euer.
* Which smote great kinges: for his mer-
cy endureth for euer. Pee, & lue myghtye
kynge: for his mercy endureth for euer.
* Behon kynge of the Amorytes: for hys
mercy endureth for euer. And Og p kynge
of Basan: for hys mercy endureth for euer.
And gaue awaye theyr lande for an heri-
tage: for his mercy endureth for euer. Euen
for an heritage vnto Israel hys seruaut: for
hys mercy endureth for euer. Which reme-
bered vs, whē we were i trouble: for his mer-
cy endureth for euer. And hath deliuered
vs fro oure enemyes: for his mercy endureth
for euer. * Whych geneth fode vnto all
fleshe: for hys mercy endureth for euer.
O gue thanks vnto the God of heauē,
for hys mercy endureth for euer. * O gue
thanks to the Lorde of Lordes, for hys mercy endureth
for euer.

The cxxrbii. psalme. (Of Ieremy.)
SVPER FLVMINA.

By the waters of * Babilon we sat
downe and weapte, when we re-
membred * the * Syon. As for
oure harpes, we haged the vpon vpon
the trees, & are therein. For they
that led vs awaye captiue, requyred of vs
then a songe & melody in our heynnes: synge
vs one of the songes of Sion. Howe shall
we synge the Lordes songe in a strange lan-
de. If I forget the, O Jerusalem, let my
ryght hande forget her conynge. If I do
not remembre the, let my tong cleue to the rofe
of my mouth: pee, p I preferre not Ierusalem
in my myth. Remembre the chyldren of
* Edom, O Lorde, in the daye of Ierusalem,
howe they sayde: downe w it, downe w it:
euen to the grounde. O daughter of
Babylon, wasted with miserie: pee, hap-
pye shall be he, that rewardeth the, as thou
hast serued vs. * Blessed shall he be, that
taketh thy chyldren, and throweth the aga-
ynst the stones.

The cxxrbii. psalme.
CONFITEBOR TIBI,

Of Dauid.

I will gue thanks vnto p, O Lord,
with my whole hert, euen & before
the goddes, wyll I synge prayse vnto
the. * I wyll worshyppe towarde thy ho-
ly temple, and prayse thy name, because of thy
louynge kyndnesse and trueth: for thou hast
magnified thy name and thy worde aboue
all thynges. When I called vpon the, thou
hardest me, and enderdest my soule w moch
strength. * All the kynge of the earth
shall prayse p, O Lorde, for they haue heard
the wordes of thy mouth. Pee, they shall
synge in the wayes of the Lorde, that great
is the glory of the Lorde. * For though p

Lorde be hye, yet hath he respecte vnto the
lowly: as for the proude, he beholderth him a
farre of. Though I walke in the myddest
of trouble: yet shalt p refresh me: thou shalt
stretch forth thyne hand vpon the furiousnes
of myne enemyes, & thy ryght hand shall saue
me. The Lorde shall make good his louynge
kyndnesse towarde me: pee, thy mercy, O
Lorde, endureth for euer, * despyse not then
the wordes of thyne awne handes.

The cxxrii. psalme.
DOMINE PROBAVI.

To the chaunter, a psalme of Dauid.

Lorde, thou hast searched me out, and
known me. Thou knowest my
downe syttinge and myne bypyng:
thou vnderstandest my thoughtes longe be-
fore. Thou art about my path, and about
my bedd: & synest out all my wayes. For
lo, there is not a worde in my tōge, but p, O
Lorde knowest it all together. Thou hast
fastyned me behynde and before, and layed
thyne hande vpon me. Soch knowledge
is to wonderfull & excellent for me: I can not
attayne vnto it. * Whyther shall I go then
fro thy syneste: or whither shall I go then fro
thy presence? If I clyme vpon into heauen,
thou art ther: yf I go downe to hell thou art
there also. If I take the wynges of the mo-
nyng, & remayne in the uttermost partes of
the see. Euen ther also shall thy hande lead
me: and thy right hande shall holde me. If
I scape: peradventure the darcknesse shall co-
uer me, then shall my nyght be turned to da-
ye. Pee, the darcknes is no darcknes with
the: but the night is all cleare as the daye, the
darcknes & lycht (to the) are both a lyke.

For my repnes are thyne, thou hast coue-
red me in my mothers wōbe. I will gene
thanks vnto the: for I am fearfully & won-
derously made: maruelous are thy workes,
& p my soule knoweth right well. My bones
are not hyd fro p, though I be made secretly
and fashioned beneath in the earth. Thyne
eyes byd se my substance, yet being vnpar-
fect: & in thy boke were all my members wri-
ten. Which daye by daye were fastyned,
when as yet there was none of the. Howe
deare are thy counsels vnto me, O God: O
howe great is the summe of the! If I tell
the, they are mo in nōbre then the sande: whē
I wake vp, I am present w the. Wylt p
not slaye the wicked, O God: departe from
me ye bloude thirsty men. For they speake
vnrightheously agaynst the: & thyne enemyes
take thy name in rayne. Do not I hate
the, O Lorde, p hate the: & am not I greued
with those that cyle vpon agaynst the? Pee,
I hate them ryght sore, euen as though they
were myne enemyes. * Crye me, O God,
and seke the grounde of myne hert: proue me
and examen my thoughtes. Like well ye
there

there be any waye of wyckednes in me, and leade me in the waye euerslastyng.

The. cxl. psalme.
ERIP ME.

To the chaunter, a psalme of David.

Elyuer me, O Lorde, from the euell man, and pserue me from the wycked mā. Which ymagin my selfe in their hertes: and there vp strife all the daye longe. They haue sharpened theyr toges like a serpet: *adders popson is vnder their lippes. Selā. Hepe me, O Lorde, from the handes of the vngodly: pserue me from the wycked men, which are purposed to ouerthrowe my goynges. The proude haue layed a snare for me: and spyed a net abroad with cordes: yee, & set trappes in my waye. Selā. I sayde vnto the Lorde: thou art my God, heare the voyce of my prayers, O Lorde. O Lorde God, thou strenght of my health, thou hast couered my heed in the day of battayll. Let not the vngodly haue his desyre, O Lorde, let not hys mischeuous ymaginacyon prosper: lest they be to proude. Selā. * Let the mischefe of their awne lippes fall vpon the heed of them, that compasse me about. Let hote burninge coales fall vpon them: let them be cast into the fyre and into y pyt: y they neuer ryse vp agayne.

A mā full of wordes shal not prosper vpo the erth: euell shall hunte the wycked person, to ouerthrowe hym. Sure I am, that the Lorde wyll auenge the pooze, and mainteyne the cause of y helpeles. The righteous also shal geue thanks vnto thy name, and the iust shal contynue in thy syght.

The. cxli. psalme.
DOMINE CLAMAVI.

A psalme of David.

Lorde, I call vpon the: haste the vnto me, & consider my voyce, when I crye vnto the. Let my prayer be set forth in thy sight: *as the incense: & let the lyftyng vp of my handes be an eueninge sacrifice. * Set a watch, O Lorde, before my mouth & kepe the doze of my lippes. Let not myne herte be inclyned to any euell thyng: let me not be occupied in vngodly workes, with y men y workes wyckednesse, & lest I cate of soch thynges as please the. Let the ryghteous rather smyte me frendly & reprove me. But let not ther precious balmes: breake myne heed: yee, I wyll praye yet agaynst the y wyckednesse. Let the y iudges be ouerthrowen in stony places: that they may heare my wordes: for they are swete. Our bones lye scattered before the pit, lyke as whe one breaketh and heweth wood vpo y erth. But myne eyes looke vnto the, O Lorde God: in the is my trust, Oh cast not out my soule. Hepe me frō y snare which they haue layed for me: & frō the trappes of y wycked

doers. Let y vngodly fall into their awne nettes together: and * let me euerscape them.

The. cxlii. psalme.

VOCE MEA AD DOMINVM.

The instruccyon of David, a prayer whan he was in the caue.

Cryed vnto the Lorde w my voyce: y yee, euen vnto the Lorde dyd I make my supplicacyō. I powzed out my complayntes before hym, and shewed hym of my trouble. Whe my spyete was in heynesse, thou knewest my path: in the waye wherin I walked haue they preuely layed a snare for me. I looked also vpon my right hande, and se, there was no man that wolde knowe me. I had no place to flee vnto, and no man cared for my soule. I cryed vnto the, O Lorde, and sayde: thou arte my hope, and my portyon in the lande of the lpyunge. Confyde my complaynte: for I am brought very lowe. O delyuer me frō my persecutours: for they are to strōge for me. Wrynge my soule out of pesson, y I maye geue thanks vnto thy name: which thyng yf thou wilt graunte me, then shall the ryghteous reioyce vnto my company.

The. cxliii. psalme.

DOMINE EXAUDI.

A psalme of David. * (whan hys awne sonne persecuted hym.)

Care my praiser, O Lorde, and confyde my desyre: herke vnto me for thy treuth and righteousnes sake. And entre not into iudgement with thy seruaut: for * in thy sight shal no man lpyunge be iustified. For the enemy hath persecuted my soule: he hath smyte my lyfe downe to y ground: he hath layed me in the darcknes, as y men that haue bene longe deed. Therefore is my spyete vexed within me: and my herte within me is desolate. * Yet do I remembre the tyme past, I muse vpon all thy workes: yee, I exerceple my selfe in the workes of thy handes. I stretch forth myne hādes vnto the: my soule gaspet: vnto y as a thyrst lade. Selā. * H are me, O Lorde, & y soone: for my spyete waxeth saynte, hid not thy face frō me, lest I be lyke vnto them that go downe into the pyt. Let me * heare thy louing kindnes by tymes in y morninge for in the is my trust: shewe y me the waye y I shuld walke in, for I lyt vpon my soule vnto the. Delyuer me, O Lorde, from myne enemyes: for I lye vnto the to hyde me. Teach me to do the thyng y please the, for y art my God, let thy louinge spyete leade me forthe vnto the lande of ryghteousnes. Ruyken me, O Lorde, for thy names sake, & for thy ryghteousnes sake bringe my soule out of trouble. And of thy goodnes slaye myne enemyes, and destroye all them that vexe my soule, for I am thy seruaut.

The

The. cxliii. psalme.
BENEDICTVS DOMINVS.

Of David.

Blessed be the Lorde my strenght, which teacheth * my handes to warre, & my fyngers to fyght. My hope and my fortresse, my castell, and delyuerer, my defender in whō I trust, whych subdueth my people that is vnder me. * Lorde, what is mā, that thou hast soch respect vnto him? O the sonne of man, that thou so regardest hym?

* Wan is lyke a thyng of naught, his tyme passeth awaye lyke a shadowe. Bowe thy heauens, O Lorde, & come downe, touche the mountaynes, & they shall smoke.

Cast forth the lyghtnyng, & teare the, shote out thynne arrowes, and consume the. Sende downe thynne hande frō aboue, delyuer me, & take me out of the great waters, from the bande of straunge chyldren.

Whose mouth talketh of vanite, & they: ryght hande is a ryght hande of wyckednes. I wyll syng a newe songe vnto the, O God, & syng prayles vnto the vpon a ten stringed lute. Thou that gnest victory vnto kinges, and hast delyuered David thy seruaut from the parell of the swerde.

Save me, and delyuer me from the hāde of straunge chyldren, whose mouth talketh of vanite, and they: ryght hande is a ryght hande of iniquite. That oure sonnes maye growe vp as the yonge plantes, & that oure daughters maye be as the polished cornes of the temple. * That oure garners maye be full and plenteous with all maner of store: that oure shepe maye byynge forth thousandes, and ten thousandes in oure stretes.

That oure oxen maye be stronge to labour, that there be no decaye, no ledyng in to captyvite, & no complaynyng in our stretes. Happpy are the people that be in soche a case: yee blessed are the people, whych haue the Lorde for their God.

The. cxlv. psalme.

EXALTABO TE DEVS.

A thankelgeuyng of David.

I wyll magnifye the, O God my kynge, and I wyll prayse thy name for euer and euer. Euer y daye wyll I geue thanks vnto the, and prayse thy name for euer & euer. Greate is the Lorde, & maruelous wortshyp to be prayled, there is no ende of hys greatnesse. One generacyon shall prayse thy workes vnto another, and declare thy power. As for me I wyll be talkyng of thy wortshyp, thy glory, thy prayse, & wonderous workes. So that me shall speake of the myght of thy maruelous actes, and I wyll also tell of thy greatnesse. The memoriall of thyne abundant kyndnes shal be the word, and men shall syng of thy ryghteousnesse. * The Lorde

is gracious and mercifull, long sufferynge, and of greate goodnesse. The Lorde is loyng vnto euery mā, and hys mercy is ouer all hys workes. All thy workes prayse the, O Lorde, and thy sayntes geue thanks vnto the. They shewe y glory of thy kingdom, and talke of thy power. That thy power, thy glory & myghtynesse of thy kyngdome, myght be knowne vnto me. * Thy kyngdome is an euerslastyng kyngdome, & thy dominio endureth thoroowe out all ages.

The Lorde vpholdeth all soche as fall, & lyfteth vp all those that be downe. * The eyes of all wayte vpon the, & thou gnest them theyr meate in due season.

Thou openest thynne hāde, and fyllest all thynges lpyunge wyth plenteousnesse.

The Lorde is ryghteous in all his wayes, and holy in all hys workes. The Lorde is nye vnto all them that * call vpon hym, yee all soche as call vpon hym saythfully.

He wyll fulfyll the desyre of the that feare hym, he also wyll heare theyr crye, & will helpe them. The Lorde pserueth all the that loue hym, but scattereth abroade all the vngodly. My mouth shal speake y prayse of the Lorde, and let all flesh geue thanks vnto hys holy name for euer and euer.

The. cxlv. psalme.

LAVDA ANIMA MEA.

(A psalme of Aggeus and zachary.)

Hallelulah.

Praise y Lorde, O my soule: why: le I lye will I prayse the Lorde: y yee as long as * I haue any beynge, I will syng prayles vnto my God. * O put not poure trust in princes, nor in any chyld of man, for there is no helpe in them. For when the bryth of mā goeth forth * he shal turne agayne to his earth, and then all his thoughtes perrythe. Blessed is he that hath the God of Jacob for hys helpe, * and whose hope is in the Lorde hys God. Which made heauen and earth, the see, and all that therein is, whych kepeth hys promyse for euer. Whych helpeth them to ryght that suffre wronge, whych fedeth the hongrye. The Lorde lofeth me out of pesson, the Lorde geureth syght to the blynde. The Lorde helpeth them vp that are falle, the Lorde careth for the ryghteous. The Lorde careth for the straungers, he defendeth the fatherlesse & wyddowe: as for the waye of the vngodly, he turneth it vpside downe. The Lorde thy God, O Sion: shal be kyng for euermore, and thoroowe out all generacyons. Hallelulah.

The. cxlvii. psalme.

LAVDATE DOMINVM.

Praise the Lorde, for it is a good thing to syng prayse vnto oure God: yee a ioyfull and pleasaunt thyng is it to be thankfull.

thankfull. The Lorde doth buyde vp Jeru-
salem, and shall gather together the out-
castes of Israel. He healeth those that are
broken in bone & giveth medecine to heale their
spraynes. * He telleth the nobze of the star-
res, and calleth them all by their names.

* Psal. m. d.

Great is our Lorde, and great is his
power: yee his wysdome is infynite. The
Lorde setteth vp the meke, and byngeth the
vngodly downe to the grounde. * O synge
vnto the Lorde with thankesgeynges. Synge
praise vpon the harpe vnto our God.

* L. cxlviii. c.

25

* Job. xxxvi.

b.

* Job. xxxvi.

b.

LAVDA

IERUSA:

LEM DO.

Whych couereth the heauen wyth cloudes,
and * prepareth rayne for the earth, and ma-
keth the grasse to growe vpon the moun-
taines. * He and herbe for the vse of men. Whych ge-
ueth fodre vnto the cattell, & * federeth the yow-
rauns that call vpon hym. He hath not plea-
sured in the strength of an horse, neether deli-
ted he in any mans legges. But the Lorde
desireth in them that feare hym, and put
their trust in his mercy. Praise the Lord,
O Jerusalem: praise thy God, O Sion. For
he hath made fast the barres of thy gates, &
hath blessed thy chyldren wythin the. He
maketh peace in thy borders, and fylleth the
wyth y flour of wheate. He sendeth forth
his commaundement vpon earth, and his
worde runneth very swyftly. He geueth
snowe lyke wolfe, & scattereth the hoefrost
lyke ashes. He casteth forth his yse lyke
morrels, who is able to abyde his frost?

He sendeth out his worde & melteth the,
he bloweth with his wynd, and the waters
flowe. He sheweth his worde vnto Ja-
cob, his statutes & ordinaunces vnto Israel.
He hath not deale so wanye nacys, neether
haue the heathen knowledge of his lawes.

Halelulah.

C The. cxlviii. Psalme.

LAVDATE DOMINVM DE CE.

Halelulah.

Praise the everlastynge.

Praise the Lorde of heauen, praise
hym in the heygth. Praise hym all
ye angels of his, praise hym all his
hoost. Praise hym Sunne and Moone,
praise hym all ye starres and lght.

Praise hym all ye heauens, & ye waters
that be above the heauens. Let them
praise y name of the Lorde, for * he made the
moons, and they were made. * He commaunded, and
they were created. He hath made them
fast for ever and ever, he hath geuen them a
lawe, whych shall not be broken. Praise
the Lorde vpon earth, ye dragons, and all de-
pes. * Flye and bayle, snowe and vapors,
wynde and frost, fulfylling his worde.

* Psal. xxxviii.

b.

Mountaynes & all hylles, frutefull trees
and all Cedres. Beastes and all cattell,
wormes and feathered foules. Synge of y
earth and all people, Princes and all iudges

of the worlde. Ponge men and maydens,
olde men and chyldren: praise the name of y
Lorde, for his name only is excellent, & his
praise aboue heauen and earth. He shall
exalte the borne of his people, all his sayn-
ctes shall praise hym, even the chyldren of
Israel, even the people that serueth hym.

Halelulah.

C The. cxlix. Psalme.

CANTATE DOMINO.

Halelulah.

Praise the everlastynge.

Synge vnto the Lorde a newe
songe, let the congregacyon of sain-
ctes praise hym. Let Israel re-
ioyce in him that made hym, and let
the chyldren of Sion be ioyfull in their king.

Let the praise his name in y danner, let
the synge praises vnto hym with tabrette &
harpe. For the Lorde hath pleasure in his
people, and helpeth the meke hearted. Let y
sainctes be ioyfull with gloze, let the reioy-
se in their beddes. Let the praises of God
be in their mouth, and * a two edged swerde
in their handes. To be auised of the hea-
then, and to rebuke the people. To bynde
their kynge in cheynes, and their nobles w
lynkes of yron. * That they maye be au-
ged of them, as it is wyrtten: soche honoure
haue all his saynctes.

Halelulah.

C The. cl. Psalme.

LAVDATE DOMINVM IN.

Halelulah.

Praise God in his holynes, praise
hym in the hymen of his power.

Praise hym in his noble actes,
praise hym accordynge vnto his excellent
greatnesse. Praise hym in the sounde of the
trompet, praise hym vpon the lute & harpe.

Praise him in the cymbales and daunce,
praise him vpon the strenges and pyper.

Praise hym vpon the welltuned cymba-
les, praise hym vpon the loude cymbales.

Let euery thyng that hath breath, praise
the Lorde.

Halelulah.

Praise the everlastynge.

C The ende of the psalter.

The proverbes of Salomon. Fo. cxviii.

The proverbes of Salomon.

C The first Chapter.

The praple of wysdome. He may not beken
vnto the voluptuous prouocacyon and incen-
gys of synners. Wysdome complayneth her to be
despyed of all men, and prophesyeth destruccyon
vnto her despyers.



The proverbes of Salomon,
the sonne of Dauid kynge of
Israel: to learne wysdome, &
to perceave the instruccyon,
and to perceave the wordes
of vnderstandynge: & thereby
to receave prudence, ryghte-

ousnes, iudgement and equite. That the ve-
ry simple myght haue wyt, and y the ponge
myght haue knowledge and true vnder-
standynge. By hearing the wise man shall come
by more wysdome: and he y is endewed w
vnderstandynge shall optayn wit to perceave a
parable, & the interpretacyon thereof, y wor-
des of the wyse, & the darcke speeches of the
same. * The feare of the Lorde is the begyn-
nyng of wysdome. But foolles despyse wys-
dome & instruccyon. My sonne, heare thy fa-
thers doctrine: & forsake not the lawe of thy
mother: for that shall bynge grace vnto thy
herd, and shall be as a cheyne about thy neck.

My sonne, consente not vnto synners, yf they
entise the, & saye: come with vs, we will laye
wayte for bloude, & lurke pteuely for the in-
nocent without a cause: we shall * swallowe
then vpon lyke the hell, & deuoure them quye
and hole, as those y go downe into the pyt.
So shall we fynde all maner of costelye ry-
ches, & fill our houses w spowles. Cast in thy
lot among vs: & let vs haue all one purse. My
sonne, walke not thou with the: refrayne thy
fote fro their waye. For * their fete runne to
euill: & are hasty to shed bloud. But in vayne
is y not laied forth before y byrdes eyes: yee
they the selues laye wayte one for anothers
C bloud & one of the wold slepe another. These
are y wayes of all soch as be couetous, yone
wold rarysh anothers lyfe. * Wysdome cry-
eth about, & putteth forth her voyce in y stre-
tes. She calleth before the congregacyon in the
open gates, & she wryth her wordes thowow y
citty, saying: O ye chyldren, how longe wyll ye
loue chyldeishnes? how longe wyll y scoyners
depyte in scorning, & the vnywyle be enemyes
vnto knowledge? Turne you vnto my cor-
recyon: lo, I wyll expresse my mynde vnto
you, & make you vnderstande my wordes.

* I haue called, & ye refused it: I haue stret-
ched out my hande: & no man regarded it: but
D all my counsel hath ye despyed: & set my cor-
recyon at naught. Therefore shall I also laugh in
poure derisyon, & mocke you, when that
thyng that ye feare cometh vpon you: even

alob. xxxviii. b
eccl. i. c
psal. cxviii. b
p. 1. 1. c.

* Job. xxxviii. a

* Job. xlii. a

* Job. xlii. a

* Job. xlii. b

and. vii. a

when the thyng that ye be afraied of, fal-
leth in sodenly lyke a storme, & your misery
lyke a tresp: yee, when trouble & heuyness co-
meth vpon you. Then shall they call vpon me,
but I wyll not heare: they shall seke me ear-
ly, but they shall not fynde me. And that be-
cause they hated knowledge, & receaved not
the feare of the Lorde: but abhorred my coun-
sell, and despyed all my correccion. Therefo-
re shall they eate the frutes of theyr awo-
naye, & be filled with their awoynuous:
for the turnynge awaye of the vnywyle shall
slepe the, and the prosperite of foolles shall be
their awoyn destruccyon. * But whoso hark-
neth vnto me, shall dwell safely, and be sure
from any feare of euyl.

C The. ii. Chapter.

Wysdome is to be embraced and set by. And an
adourerous woman is to be eschued.



My sonne, yf thou wilt receave my wor-
des, and kepe my commaundementes
by the, that thou wilt encline thyne
eare vnto wysdome, applye thyne hert then
to vnderstandynge. For yf thou cryest after
wysdome, and callest for knowledge: yf thou
sekest after her as after money, and byggest
for her as for treasure, then shalt thou vnder-
stande the feare of the Lorde, and fynde the
knowledge of God. * For it is the Lorde y
geueth wysdome, out of his mouth cometh
knowledge and vnderstandynge. He hydeth
by healthe for the ryghteous. He preserue-
th the welfare of the ryghteous, and defendeth
them that walke sincerely: he kepeth them in
the ryght pathe, and preserue-
th the waye of
soche as serue hym with godlynesse. Then
shalt thou vnderstande ryghteousnesse, iud-
gement, and equyte: yee, and euery good path.
Yf wysdome entre into thyne herte, and thy
soule depyte in knowledge: then shall coun-
cell preserue the, and vnderstandynge shall
kepe the. That thou mayest be deliuered fro
the euell waye, and from the man that spea-
keth frowarde thynges. From soche as leaue
the hye strete, & walke in the wayes of dar-
kenesse: which reioyse in doyng euell: and
depyte in wycked thynges: whose wayes are
croked, and they frowarde in the p. pathes.

That thou mayest be deliuered also * fro the
strange womā, and fro her that is not thyne
a wone: which geueth swete wordes, forsa-
keth the husbāde of her yowth, & forgetteth
the conuenaunt of h. r God. For her house is
enclined vnto death, & her pathes vnto hell.
All they y go vnto her come not agayn, ne-
ther take they holde of y waye of lyfe. There-
fore, walke y in the waye of soch as be ver-
teous, and kepe the pathes of the ryghteous.
For the iust shall dwell in the lāde: and they
that be perfecte shall remayne in it: but the
vngodly shall be toied out of the lande, and y
wycked shal be toied out of it.

* Jacob. i. a
eccl. i. a
and. vii. c
in. lxxv. b. b.
and. iiii. d

* Job. xli. a
and. vii. a

The proverbes

The. iij. Chapter.

The commandmentes of God must be diligent:
ly regarded and observed.

My sonne, * forget not thou my lawe,
but se þy thynge hert kepe my comaunde-
mentes. For they shall prolonge the
dayes & yerres of thy lyfe, and bringe þy peace.
Let mercy and faythfulnes neuer go fro the:
bynde them about thy necke, and wyte the
in the tables of thyne herte. So shalt þynde
fauour & good vnderstanding, in the syght of
God and men. But thy trust in God withall
thyne herte: and leane not vnto thyne awne
witte. In all thy wayes haue respecte vnto
hym: & he shall order thy goynges. * Be not
wyle in thyne awne conceite: but feare the
Lorde, and departe from euell: so shall thy
nauell be whole, and thy bones stronge.
* Honour the Lord wth thy substance:
and with thy firstlinges of all thyne increa-
se. * (geue vnto the poore:) so shall thy barnes be
fylled with plenteousnesse: and thy pressen
shall flowe ouer with swete wyne. My son-
ne, despyle not the chastenynge of the Lorde,
nether saynte whē thou art rebuked of hym.
* For whom the Lorde loueth, hym he cha-
stenth, and yet delieth in him, euen as a fa-
ther in his awne sonne. Well is him that fin-
deth wysdome, and opteyneth vnderstan-
ding: for the getting of it is better then any
marchaundise of syluer, and the profet of it
is better then golde. * Wysdome is more
worth then precious stones: and all the thin-
ges that thou canst desire are not to be com-
pared vnto her. Upon her ryght hande is
longe lyfe, and vpon her left hande is riches
and honour. Her wayes are pleasaut wayes
and all her pathes are peaceable. She is a
* tree of lyfe to them that laye hold vpo her,
and blessed is he that kepeth her fast.

With wysdome hath the Lorde layed the
foundacion of the erth: and thowowe vnder-
standinge hath he stablyshed the heauens.
Thowowe his wysdome the deapthes breake
vp, and the cloudes droppe downe the dew.
My sonne, let not these thynges departe,
from thyne eyes: but kepe my lawe and my
councell, that thou mayest haue the pleasure
of longe lyfe and vnderstandinge: for they
shall be lyfe vnto my soule, & grace vnto my
mouth. Then shalt thou walke safely in thy
waye: and thy fote shall not stumbe. * If þy
sleepest, thou shalt nott be afraied: but shalt
take thy rest, and slepe sweetly. Thou nedest
not to be afraied of any soden feare, nether
for the vyolent rushynge in of the vngodly
when it cometh. For the Lorde shall stode
by thy syde, and kepe thy fote, that thou be
not taken. Withdrawe no good thinge from
them that haue nede, so longe as thyne hand
is able to do it. Saye not vnto thy neygh-
bour: go thy waye, & come agayne, to mo-

rowe wyl I geue the: where as thou haste
nowe to geue hym. Intende no hurte vnto
thy neyghbour, seynge he dothe dwell in
rest by the. * Tryne not lyghtly with anye
man without cause, where as he hath done
the no harme. * Followe not a wicked mā,
and chouse none of hys wayes: for the Lorde
abhoreth the frowarde: but hys councell is
amonge þy ryghteous. The curse of the Lorde
is in the house of the vngodly: but he blesseth
the dwellinges of the ryghteous. As for the
scornefull dothe not he laugh them to sco-
ne: but he geueth grace vnto the lowly. The
wise shall haue honour in possession: but the
meane is the promocioun that foloweth haue.

The. iij. Chapter.

Wysdome and her frutes ought to be searched.

Hear, O ye chyldren, the fatherly ex-
hortacyon, and take good heade, that
ye maye lerne wysdome. For I haue
geuen you a good doctryne, forsake nott ye
my lawe. For when I my selfe was my fa-
thers deare sonne, and tenderly beloued of my
mother: he taught me also, and sayde vnto
me: * Lett thyne herte receaue my wordes,
kepe my commandmentes, and thou shalt
lyue. Set the wysdome: and get the vnder-
standing: forget not þy wordes of my mouth,
and shynke not from them. Forsake her not
and she shall preserue the: loue her, and she
shall kepe the. The chiefe paynte of wysdome
is, that thou be wyllynge to optayne wys-
dome: and befoze all thy goodes to gett the
vnderstandinge. * Make moche of her and
she shall promote the: Pee, yf thou embrace
her, she shall bypunge the vnto honour.

She shall make the a gracious heed, and
garnyshe the with a crowne of glozy. Hea-
re my sonne, and receaue my wordes and the
yeares of thy lyfe shall be many. I haue se-
wen the, the waye of wysdome, and ledde the
into the ryght pathes. So that yf thou goest
therin, there shall no straytenes bynder the:
and when thou runnest, thou shalt not fall.
Take fast holde of doctryne, and let her nott
go: kepe her, for she is thy lyfe. * Come nott
in the pathe of the vngodly: and walke nott
in the waye of the wycked. Abhorre it, and
go not therin: departe asyde, and passe ouer
by it. For they cannot slepe, excepte they ha-
ue fyrst done some myschefe: nether take they
anyeste, excepte they haue fyrst done some
harme. For they eate the breade of wycked-
nesse, and dryncke the wyne of robberye.
The pathe of the ryghteous shyneth as the
lyght, that is euer brighte and brighte vn-
to the perfect daie. But the waye of the vn-
godly is as the darcknesse: they knowe nott
where they fall. * My sonne, marcke my
wordes, and encline thyne eare vnto my sa-
ynges. Let the not departe from thyne eyes:
but kepe them euen in the myddist of thyne
herte.

Of Salomon.

Jo. xxi.

herte. For they are lyfe vnto all those that
synde the, and healeth vnto all theyr bodyes.
Kepe thyne herte with all diligēce, for there
vpon hangeth lyfe. Put awaye from the
a frowarde mouth, & let the lippes of sclau-
der be farre from the. Let thyne eyes behol-
de the thyng þy is ryght, and let thyne eye lyd-
des loke strayght befoze the. Wode the path
of thy fete, and let all thy wayes be ordred a
ryght. * Turne not asyde, nether to þy ryght
hande nether to the lefte, but withholde thy fote
from euell. * (For the Lorde knoweth the wayes that
are on the ryght hande. As for the wayes that be on the lefte
hande, they be frowarde. For he shall direct thy goynges,
and thy wayes shall be gyde in peace.

The. v. Chapter.

The warneth to eschue and flee whozome. He for-
biddeth prodigalitye and wastfull spending. He wyl-
leth be to liue of cure awne labourer. Men must loue
theyr wyues.

My sonne, geue hede vnto my wyl-
dome, and bowe thyne eare vnto
my prudence: that thou mayest re-
garde good counsel, and that thy
lippes maye kepe knowledge. * (Applye not thou
thy selfe to the discreitnesse of a woman.) * For þy lyp-
pes of an harlot are a droppynge hony combe
and her throte is more glisterynge then oyle.
But at the last she is as bytter as worme-
wod, and as sharpe as a twoed-
ged swerde: her fete go downe vnto death
and her steppes pearle thowowe vnto hell.
Darchaule thou dwellynge with her wylt
ponder the path of lyfe: so vntedfast are her
wayes, þy thou canst not knowe the. Heare
me nowe therfoze (O my sonnes) & departe
not fro the wordes of my mouth. Kepe thy
waye farre from her, and come not nye the
doores of her house. That thou geue not thy
strength vnto other, & thy peares to þy cruell.
That other men be not fylled with thy goo-
des, and that thy labourer come not in a stra-
unge house. Pee that thou mourne not at
the last (when thou hast spent thy body and
lusty greane yowth) and the laye: Alas, why
dated I nourtoure: why did my herte despyse
correccion? Wherefoze was not I obedient
vnto the voyce of my teachers, and hekened
not vnto them that infourmed me? I am co-
me almost into all misfortune, in the myddest
of the multitude and cōgregacion. * Drin-
cke of the water, of thyne awne well and of
þy ryuers that runne out of thyne awne sprin-
ges. * Let thy welles flowe out a broade,
that there may be ryuers of water in the stre-
tes: but let the be onely thyne awne, and not
strangers with the. Let thy well be blessed
and be glad with the wyfe of thy youth. Lo-
uinge is the hynde, and frendly is the Roo: let
her byestes alwaye satisfye the, and holde the
euer content with her lone. My sonne, why
wylt thou haue pleasure in an harlot, & em-
brace the holome, of another woman? For

euery mans wayes are ope in the syght of the
Lorde, and he pondreth all theyr goynges:
The wyckednesse of the vngodly shall catch
hym selfe, and with the snares of hys awne
synnes shall he be trapped. He shall dye with-
out amendement, and for hys greute foly-
nesse he shall go astraye.

The. vi. Chapter.

The flouthfull and slough is pycked and cry-
ed to wycke. The crymathe is repoued. Aduou-
tye ought to be earnestly auoyded.

My sonne * yf þy be suertye for thy ney-
ghbour, and hast fastened thyne had
for another man, thou art bounde to
thyne awne wordes, and taken with thine a-
wne speache. Therefore, my sonne, do thys &
thou shalt be discharged: whē thou art come
into thy neighbours dainger. Soo thy wayes
then soone, hūble thy selfe, and with thy fren-
des intreate thy creditour: let not thyne eyes
sleepe, ner thyne eye lyddes slomber. Haue
thy selfe as a doo from the hande of the hun-
tre, & as a byrde from the hande of the fou-
ler. So to the Emmet (thou slougarde) con-
fesse her wayes & lerne to be wyle. She hath
no gypde, no ouerfear nor ruler: yet in þy so-
mer she prouideth her meate, and gathereth
her fode to gether in the harvest. * Howe
longe wylt thou slepe, thou sloughy man?
When wylt thou aryse out of thy slepe? Pee
sleepe on styll a lytle, slōber a lytle, fould thy-
ne handes together yet a lytle, that þy mayest
sleepe: so shall pouertye come vnto the as on
that traunyleth by the waye, & necessyte!
ke a weakened man. * (But yf thou denot stode
gethull, thy harvest shall come as a springynge well, & pouer-
tye shall fyre farre from the.) An vngodly person,
a wycked mā goeth with a frowarde mouth
he wycketh with his eyes, he tokenteth with
hys fete, he paynteth with hys fyngers, he is
euer ymagynynge myschefe, and froward-
nesse in hys herte, & causeth discorde. Ther-
foze shall hys destruccyon come hastily vpon
him, sodenly shall he be all to broken, and not
be healed. * These syre thynges doth the
Lorde hate, and the seuenthe he vtterly abhor-
reth: A proude looke a lynginge toge, handes þy
shed innocent bloude, an herte that goeth a-
boute wyth wycked ymaginacyons * fete
that be swyfte in rennyng to do myschefe, a
falle wytnesse that bringeth vp lyes, and so-
che one as soweth discorde amonge byethren.
My sonne, kepe thy fathers commaunde-
ment, and forsake not the lawe of thy mother.
Put the vp together in thyne herte, and byn-
de the aboute thy neck. That they may leade
the where thou goest, preserue the whē thou
art a slepe, and that when þy awakest, thou
mayest talke of them. For * the commaun-
dement is a lanterne, and the lawe a lyght:
pee chastenynge and nourtoure is the waye of
lyfe that they may kepe the from * the euell
woman, and from the flatterynge tonge of þy
harlot:

harlot: that thou lust not after her beauty in thine herte, and lest thou be taken with her fayre looks. An harlot wyl make a man to begge his bread, and a woman wyl hunt for the precious lyfe. Have a man take fyre in his bosome, and his clothes not be brent? Can one go upon hote coales, and his fete not be hurte? Euen so, who soeuer goeth into his neyghbours wyfe, and toucheth her, shall be vngilty. * When ho not betterly doth a thete that stealeth to satysfy his soule, when he is hungry: but yf he maye be gotten, he restozeth agayne seuen tymes as moche, or els he maketh recompense with all the good of his house. But who so committeth aduoutry with a womā, he is a foole and b: pugeh his lyfe to destruction. He getteth hym selfe also shame and dishonour, soche as shall neuer be put out. For the gelousy and voyath of the man wyl not be intreated, no though thou woldest offre him great gyftes to make amendes, he will not receaue the.

The vii. Chapter.

God ought to feared and honoured. His commaundmentes ought to be kept, without appetites and desyres ought to be forgoon.

MY sonne, * kepe my wordes, & laye vp my commaundmentes by the. Repe my commaundmentes and my lawe, euē as the apple of thine eye, as thou shalt lyue. Bynde them vpon thy fyngers, and wyte them in the table of thine herte. Sape vnto wysdome: thou art my syster, and call vnderstandynge thy kynswomā: that they maye kepe the from the straunge woman, and fro the harlot which geueth swete wordes. For out of the wyndowe of my house I looked thowme the latysse, & behelde the symple people: and amonge other ponge folkes I spyed one yonge foole, goinge ouer the stretes, by the corner in the waye towarde the harlots house, in the twylight of the euenynge, when it beganne nowe to be nyght & darcke.

And beholde, there mett hym a woman wā hyde, she was full of loude wordes, & rebd to daly: whose fete coulde not abyde in the house, nowe is she without, now in the stretes, and layeth abayte in euery corner, she caught the pongeman, kylled hym, and was not ashamed, sayinge: I had a vowe of peace offerynges to paye, & and thys daye I persoume it. Therfore came I forth to mete the, that I myght seke thy face, and so I haue founde the. I haue deckte my bed with couerynges and clothes of Egypte. My bed haue I made to smell of Myrre, Aloes, and Cynamon. Come lett vs ly together, and take oure pleasure tyll it be daye lyght: and we wyl enioye the pleasures of loue. For the good man is not at home, he is gone farre of. He hath taken the bagge of moneye with

hym: And will retourne home at the appoynted solempne fesse. Thus with many swete wordes she ouercame him, and with her flatterynge lyppes she entyled hym sphehlye to folowe her: as it were an ore led to the slaughter, & lyke as it were a foole that laugheth whē he goeth to the stockes, to be punished, so lōge tyll she had wounded his lyue with her dart: lyke as yf a byrde basted to the snare, not knowynge that the parell of his lyfe lyeth ther vpon. Heare me nowe therfore, O my chyldzen, and marcke the wordes of my mouth. Let not thine herte wandze in her wayes, and be not thou disceined in her pathes. For many one hath she wounded and cast downe, yee many a strōge man hath bene slayne by the meanes of her. Her houses are the waye vnto hell, and byrnye men downe into the chambers of death.

The viii. Chapter.

The praple of the wysdome of God.

Doth not * wysdome crye doth not vnderstandynge put forth her voyce: Standeth she not in the hye places in the stretes and wayes: doth she not crye before the whole cytie, and in the gates where men go out and in? It is you, O ye men (sayeth she) whom I call: vnto (the chyldzen of men) do I lyst vp my voyce. Take hede vnto knowledge O ye ignorant be wyle in herte, O ye folles. Geue care, for I wyl speake of greute matters, and open my lyppes to tell thynges that be ryght. For my throte shalbe talkynge of the trueth and my lyppes abhorre vngodlynesse. All the wordes of my mouth are righteous, there is no frowardnesse nor falshe thetin. They are all playne to loche as wyl vnderstande, and ryght to them that fynde knowledge. Receaue my doctryne, and not syluer: and my knowledge, more then fyne golde. For * wysdome is more worth then precious stones, yee all thynges that thou canst desyre, maye not be copared vnto it. I wysdome haue my dwellynge with knowledge, and prudent counsell is myne awne. The feare of the Lorde abhorreth wyckednesse, pryde, dydayne, and the euell waye: and a mouth that speaketh wycked thynges, I utterly abhorre. I can geue counsell, and I conferre thynges: I haue vnderstanding, I haue strength. * Thowme me, rynges repyne: thowme me counsellars make iust lawes. Thowme me, do prynces beare rule, and all iudges of the earth execute iudgement. I am lounge vnto those that loue me: and * they that seke me early, shall fynde me. Ryches and honoure are with me, yee excellent goodes and ryghteousnes. My frute is better then golde and precious stone, and myne encrease more worth then fyne syluer. I wyl gyde

gyde the in the waye of ryghteousnes, and in the strete of iudgement. That I maye sende prosperite to those that loue me, and to encrease their treasure. * The Lorde him selfe had me in possession: in the begynnyng of his wayes, or euer he beganne his workes a foze tyme. * I haue bene ordered from euerlastynge, and fro the begynnyng of euer the earth was made. When I was bozne, there were nether depthes nor springes of water. Before the foundacyons of the moztaynes were layd, yee before all hylles was I bozne. The earth and all that is vpon the earth was not yet made, no not the grounde it selfe. * For when he made the beauens, I was present: when he sett vp the depthes in ordze, whē he hanged the cloudes aboue: whē he fastened the springes of the depe: When he shut the see within * certayne bowndes, that the waters shulde not go ouer their marches the commaunded.

When he layd the foundacyons of the earth I was with him, ordzynge all thynges: delitynge dayly, and reioysynge allwaye before him. As for the rounde copase of this worlde, I make it ioyfull: for my delyte is to be amonge the chyldzen of men. Therfore herken vnto me, O ye chyldzen, blessed are they that kepe my wayes. O geue care vnto nactoure, be wyle, and refuse it not. Blessed is the man that heareth me, watchynge dayly at my gates, and geuyng attendaunce at the postes of my doores. For who so spyndeth me, fyndeth lyfe, and shall obtayne fauour of the Lorde. But who so offendeth agaynst me, hurteth his awne soule. All they that hate me, are the louners of death.

The ix. Chapter.

Wysdome: mozt all men to embrace her. The praperte of a whoze.

Wysdome hath buylded her selfe an house, & hewen out seuen pylles: she hath kylled her vitayles, powred out her wyne, & prepared her table. She hath sent forth her maydens to crye vpon the best place of the cytie: who so is ignorant, let hym come hyther. And to the vnwyle she sayde: Come on your waye, eate my bread, and drinke my wyne, which I haue poured out for you. For sake ignorance, and pe shall lyue: and se that ye go in the waye of vnderstandynge. Who so reprooeth a scornfull personne, getteth him selfe dishonour: and he that rebuketh the vngodly, skayneth him selfe. Reproue not a scorner lest he owe the euell wyl: but rebuke a wyle man, and he wyl loue the. Geue a discrete man but an occasyon, and he wyl be thy wyser: teache a ryghteous mā, and he wyl increase in knowledge. * The feare of the Lorde is the begynnyng of wysdome, & the knowledge

of holy thynges is vnderstandynge. For thowme me thy dayes shalbe prologed, and the yeares of thy lyfe shalbe many. If thou be wyle, thy wysdome shal do thy selfe good but yf thou thynkest scorner therof, it shalbe thyn awne harme. A folye the restless woman, full of wordes, and soch a one as hath no knowledge, fytteth at the doze of her house, and in the hye places of the cyte, to call loch as go by, and that walke streyght in the wayes. Who so is ignorant (sayth she) let hym come hyther, and to the vnwyle she sayeth: stollen waters are swete, and the bread that is pzenely eaten, hath a good taste.

And he doth not consydze, that they are but deed which be there, and that her gestes are in the depe of hell. * For he that wyl be toged vnto her, shall go downe to hell: but he that auoydeth from her, shalbe saued.

The x. Chapter.

In this chapter and in all that foloweth vnto the thyrtye, the wyse man sheweth by spures sentences wher he calleth parables, to folowe betwixt and the wyse: And sheweth also what good cometh of wysdome, and what harme cometh of folye.

Proverbes of Salomon.

A wyle * sone maketh a glad father, but an vndiscrete sone is an heynesse vnto his mother. * Treasures yare wyckedly gotten, prapte no thynge: but ryghteousnesse deliuereth fro death.

* The Lorde wyl not let the soule of the righteous suffre hōge, but he taketh a waye the ryches of the vngodlye: An ydle hande maketh poore, but a quicke labourynge hande maketh ryche. * (who so regardeth letynges, leueth the wynde, and doth but folowe byrdes that haue taken the flyght.) * Who so gathereth in Sommer, is wyle: but he that is slougly in harvest, byngeth him selfe to confusyon. Blessynges are vpon the heade of the ryghteous, and the mouth of the vngodly kepeth myschefe in secrete. * The memoypall of the iust shal haue a good reperte, but the name of the vngodly shal stynke. A wyle mā will receaue warnynge, but a pratinge sole shall be punished. * He that leadeeth an innocent lyfe, walketh surely: but who so goeth a wyronge waye shalbe knowne. * He that wycketh with his eye, will do some harme: but he that hath a foolyshe mouth, shalbe beaten. The mouth of a ryghteous man is a well of lyfe, but the mouth of the vngodly kepeth myschefe in secrete. Enyll wyl stereth vp streyfe, * but the lone couereth the multitude of synnes. In the lyppes of him that vnderstandynge, a man shal fynde wysdome, but the rod belongeth to the backe of the folye. Wyle mā laye vp knowledge, but the mouth of the folye is ripe destruction. The riche mā's goodes are his stronge holde, but the awne pouerthe feareth the poore. The ryghteous labourereth to

rect to do good, but the vngodly vseth hys encrease vnto synne. To take hede vnto chastenynge of nurture, is the waye of lyfe: but he that refuseth to be reformed disceaueth him selfe. * Dissemblynge lypyes kepe hatred secretly, and he that speaketh any slander, is a foole. Where moch bablynge is, there must nedes be offence: and he that refrayneth his lypyes, is wysse. An innocent tonge is a noble treasure, but the herte of the vngodly is nothyng worth. The lypyes of the ryghteous fede a whole multitude, but foles shall dye in their awne folye.

The blessinge of the Lorde maketh ryche men * as for carefull trauaile, it doth nothyng thereto. A foole doth wyckedly and maketh but a spoyle of it, but wysdome ruleth the man that hath vnderstandynge.

The thyng that the vngodly are afrayed of, shall come vpon them, but the ryghteous shall haue their desyre. The vngodly passeth when the tempest cometh: but the ryghtwylle remaineth sure for ever. As vynerger is to the teth, and as smoke is vnto the eyes, euen so is a sloughy personne to them that sende hym forth. The feare of the Lorde maketh a longe lyfe, but the yeares of the vngodly shall be shortened. The patient abynge of ryghteous shall be turned to gladnesse, but the hope of the vngodly shall perishe. The waye of the Lorde geueth a courage vnto the godly, but it is a feare for wycked doers. * The ryghteous shall neuer be ouerthrowne, but the vngodly, shall not remaine in the lande. * The mouth of the iust wyll be talkynge of wysdome, but the tongue of the frowarde shall perishe.

The lypyes of ryghteous are occupied in acceptable thynges, but the mouth of the vngodly taketh them to the worst. * The. xj. Chapter.

* False balace is an abhominacyon vnto the Lorde, but a true weight pleaseh him. Where pryde is, there is shame also and confusyon: but where as is lowlynes, there is wysdome. The innocent denyng of the iust shall leade them, but the wyckednes of such as dissemble, shall be their awne destruction. * Riches helpe not in the daye of vengeance, but ryghteousnesse deliuereth fro death. The ryghteousnesse of the innocent ozbreth his waye, but the vngodly shall fall in his awne wyckednesse.

The ryghteousnesse of the iust shall deliuereth, but the wycked shall be taken in theyr awne vngodlynesse. * When an vngodly man dyeth, his hope is gone, the confidence of riches shall perishe. The ryghteous shall be deliuered out of trouble, and the vngodly shall come in his steade. Chozowe y mouth of y dissembler is his neyghboure destroyed,

but chozowe knowledge shall the iust be deliuered. * When it goeth well with the ryghteous, the cytie is merry: and when vngodly perishe, there is gladnesse. When the iust are in wealth, the cytie prospereth: but when the vngodly haue the rule, it decayeth. A foole bringeth vpon a slander of his neyghboure, but a wysse man wyll kepe it secret. * A dissemblynge person wyll discover prey thynges, but he that is of a faithful herte, wyll kepe counsell. * Where no good counsell is, there the people decaye: but where as many are that can geue counsell, there is wealth. * He that is suertye for a strainger, hurteth him selfe: and he that medleth not wth suerties, is safe. A gracious woman maynteyneth honestye, as for the wycked, they maynteyne ryches. * He that is mercifull doth hym selfe a benefyte, but who so hurteth his neyghboure, is a tyrant. The labour of the vngodly prospereth not, but he that soweth ryghteousnesse, shall receaue a sure rewarde. As keas ryghteousnesse byngeth lyfe: euen so to cleue vnto euell, byngeth death. The Lorde abhorreth the that be of a fawned hert, but he hath pleasure in them that are of an vndeuyled conuersacion. The wycked amendeth not for plage vpon plage, but the seide of the ryghteous shall be preserved. A fawne woman without discrete maners, is lyke a ryng of gold in a swynes snoute. The desyre of the ryghteous is acceptable, but the hope of the vngodly is indignacyon. * Some may geueh out his goodes, and is the rycher, but the nygard (haupnge ynough) wyll departe from nothyng, and yet is euer in pouerthe. * He that is libeall in geuynge, shall haue plenty, and he that watereth, shall be watered also him selfe. Who so hoordeth vpon his corne, shall be cursed amonge the people: but blessinge shall lyght vpon his head that geueth foode. He that laboureth for honestly, fyndeth his desyre: but who so seeketh after myschefe, it shall happen vnto hym. He that trusteth in his ryches, shall haue a fall, but the ryghteous shall floreye as the grene lease. Who so maketh disquietnes in his awne house, he shall haue wynde for his heritage, and the foole shall be setuaunt to the wysse. The frute of the ryghteous is a tree of lyfe: and he that endenoureth him selfe to wyne mens soules is wysse. * If ryghteous be recouered vpon earth, howe moch moze then the vngodly and the synner.

The. xij. Chapter. Who so loveth wysdome, wyll be chastyt to be reformed: but he that hateth to be reformed, is a foole. * A good man is acceptable vnto the Lorde, but the wycked ymagines wyll be condempned. A man cannot endure in vngodlynesse, but the rote

the rote of the ryghteous shall not be moved. * A huswylly womā is as a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is a corrupcion in hys bones. The thoughtes of the ryghteous are ryght, but the ymaginacion of the vngodly are disceatfull. The talkynge of the vngodly is howe they maye laye wayte for bloud, but y mouth of the ryghteous wyll deliuer them. * God ouerturneth the estate of the wycked & they stande not: but the house of y ryghteous shall stande steadfaste. A man shall be commended for hys wysdome, but a foole shall be despyled. * A symple man which laboureth and worketh, is better then one that is gorgous and lacketh bread. A ryghteous mā regardeth the lyfe of hys catell, but the vngodly haue cruel hertes. * He that sylleth his lande, shall haue plenteousnesse of bread: but he y foloweth ydolnes: is a very foole.

* (Who so hath pleasure to continue at the wyne, leaueh dysceatfull in hys awne dwellyng.) The desyre of y vngodly hunteth after myschefe, but the rote of the ryghteous bringeth forth fruite. The wycked falleth into the snare thozow y mayle of hys awne mouth, but the iust shall escape out of paret. Euer y mā shall enioye good accordynge to the frute of hys mouth, and after the workes of hys handes shall he be rewarded. Loke what a foole talketh in hande, he thynketh it well done: but he that is wysse, wyll be counceled. A foole vttereth hys wyath in all the haste, but a discrete man couerth yzonge. A iust man wyll tell the tructh, and shewe the thyng that is ryght: but a false witnesse disceaueth. A sleaundersous person prycketh lyke a swerde but a wysse mans tonge is wholsome. A trewe mouth is euer costant, but a dissemblynge tonge is soone chaiged. They that ymagyn euell in theyr mynde, wyll disceau: but the counsellors of peace, shall haue ioye folowynge them. There shall no mysfortune happen vnto the iust, but the vngodly shall be fylled with mysery. * The Lorde abhorreth lyngge lypyes, but they that labour for tructh please hym. He that hath vnderstandynge, doth hyde wysdome: but an vndiscrete herte telleth out hys folynesse.

A diligent hande shall beare rule, but the ydle shall be vnder tribute. * Hynnesse discorageth the herte of man, but a good worde maketh it glad agayne. The ryghteous excelleth hys neyghboure, but the waye of the vngodly wyll disceau them selues. The disceyfull man shall not roste, that he toke in hyspyng, but the riches of the iust man is of great valewe. In the waye of ryghteousnesse there is lyfe, and in the same waye there is no death.

The. xiii. Chapter. The rote of the ryghteous shall not be moved, but the riches of the iust man is of great valewe. In the waye of ryghteousnesse there is lyfe, and in the same waye there is no death.

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A wysse sonne wyll herken to hys fathers warnynge, but he that is scoonefull, will not heare whe he is reproved. A good man shall enioye y frute of his mouth but he that hath a frowarde mynde, shall be spoyled. He that kepeth hys mouth kepeth hys lyfe: but who so openeth hys lypyes to euell, destroyeth hym selfe. The flogarde wolde sayne haue, & cannot get hys desyre: but the soule of the diligent shall haue plenty. A ryghteous man abhorreth lyces, but the vngodly shameth both other and hym selfe. Ryghteousnesse kepeth the innocent in the waye, but vngodlynesse doth ouerthrowe the synner. * Some men are ryche, though they haue nothyng, agayne some men are poore, hauing greates ryches. With goodes euer y man deliuereth his lyfe, and the poore wyll not be reproved: The lyght of the ryghteous maketh ioyfull, but the candle of the vngodly shall be put out. Amonge the proude there is euer stryfe, but amonge those that do all thynges with a buysement, there is wysdome. Capnys gotten goddes are soone spent: but they that be gathered to gether with the hande, shall increase. Longe tarpenge for a thyng that is differred, greuethe the herte: but whe the desyre cometh: it is a tree of lyfe. * Whoso despyseth any thyng, shall be hurt for the same: but he y feareth the commaundement, shall haue the rewarde. * A disceatfull sonne shall haue no good: but a discrete seruant shall do full well, and hys waye shall prosper. The lawe is a well of lyfe vnto y wysse, that it maye kepe hym from the snares of death: Good vnderstandynge geueth fauour, but harde is y waye of the despylers. A wysse man doth all thynges with discrecion, but a foole wyll declare hys folynesse. An vngodly messainger falleth into myschefe, but a faithful ambassadour is wholsome. He y thynketh scoone to be reformed, cometh to pouerthe & shame: but who so regardeth correccion shall come to honoure. When a desyre is brought to passe, it deliuereth y soule: but foolcs counten abhominacyon to departe from euell. He that goeth in the company of wysse men, shall be wysse: but who so is a company of foolcs, shall be hurte. Myschefe foloweth vpon synners, but the ryghteous shall haue a good rewarde. He that is vertuous, leaueh an inheritaunce vnto hys chylders chyldren: and y ryches of the synner is layed vpon for the iust. There is plenteousnesse of fode in the felde of the poore, but y felde not well ordred is without frute. * He y spareth the rodde, hateth hys sonne: but who so lo- ueth hym, chastyleth hym by tymes.

The. xiiii. Chapter. The rote of the ryghteous shall not be moved, but the riches of the iust man is of great valewe. In the waye of ryghteousnesse there is lyfe, and in the same waye there is no death.

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Wise women upholde theyr house, but a folysh wyfe plucketh it downe. He that walkeþ in the ryght path of the Lorde feareth him: but he that turneth him selfe a waye fro his wayes, dyspleth hym.

In the mouth of the foolþ is the rodd of pryde, but the lippes of the wyse wyll prelerue them. Where no ox is, there þeþ he is emptye: but where the ox labourer the- re is moche frute. A faythfull wytnesse wyll not dyscible, but a fals recorde wyll make a lye. A scornfull body seeketh wys- dome, and fyndeth it not: but knowledge is easy to come by, vnto hym that wyll vnderstande. Se that thou medle not with a fool, in who thou perceuest to be no know- ledge. The wysdome of hym that hath vnderstanding is, to take hede vnto his waye but the folyshnesse of the vnywysle dyscuereth.

Foles make but a spoete of synne, but there is fauorable loue amouge the ryghteous.

The herte feleth hys owne lyues bytter- nesse: nether shall straunger be partaker of his tope. The house of the vngodly shall be o- uerthrowne, but the tabernacle of the rygh- teous shall flozpe.

* There is a waye which some men thynke to be ryght, but the ende therof leadeþ vnto death. The herte is sorowfull euen in laughter, and the ende of myrthis is heynnes.

A backly- dyng hert shall be fylled wth a wne wayes, but a good mā shall lyue of his frutes. An ignoraunt body beleueth all thynges: but who so hath vnderstanding, loketh well to his go- ings. (A dyscautull soule shall haue no good, but a di- recte seruante shall do fullwell, & hys waye shall prosper.)

A wyse man feareth, and departeth fro euell, but a furiose foole goeth on presumpuously.

An vnpacient man dealeth folyshly: but he that is well aduysed, is hated of the fol.

The ignoraunt haue folyshnes in posses- syon, but the wyse are crowned with know- ledge. The euell shall bowe them selues befoze the good, and þ vngodly shall wayte at the dozes of the ryghteous. The poore is hated euen of hys a wne neyghbours, but the ryche hath many frendes. Whoso des- pylleth his neyghbour doth a mysse: but blef- sed is he that hath pytie of þ poore. (He that put- teth hys trust in the Lorde, loueth to be mercifull.)

With- out doute they erre that ymagyne wycked- nes, but they that muse vpon good thynges, vnto soche shall happen mercy and faythful- nesse. In euery labour there is some pro- fecte. But only lippe labour, bringeth forth penurpe. Ryches are as a crowne vnto the wyse, but the ignoraunce of foolles is very folyshnesse. A faythfull wytnesse de- lyuereth soules, but a dysceyfull wytnesse byngeth forth lyes. The feare of þ Lorde

is a stronge holde, and hys chyldren are vn- der a sure defence. The feare of the Lorde is a well of lyfe, to auoyde the shaxes of death. The increase and prosperite of the comens is the kynges honoure, but the de- cay of the people is the confusyon of the Prynce.

He that is pacient, hath muche vnderstanding: but he that is soone dysplea- sed, prouoketh folyshnesse. A mery herte is the lyfe of the body, but rancoure consumeth awaye the bones. He that doth a poore mā wrog, blasphemeth hys maker: but who- so hath pytie of the poore, doth honoure vn- to God. The vngodly is cast awaye for hys iniquyte, but the ryghteous hath a good hope euen in death. Wysdome resteth in the herte of hym that hath vnderstanding and it shall be knowne amouge them that are vnderstand. Ryghteousnesse setteth by the people, but the sacrifice of the bethen is syn- full. A discrete seruaunt is a pleasure vn- to the kyng, but one that is not honest pro- uoketh hym vnto wrath.

The xv. Chapter.



Softe answer putteth do- wne displeasure, but frowarde wordes prouoke vnto anger. The tonge of such as be wyse, vseth knowledge a right, as for a folysh mouth it blabbeth out noþyng, but folyshnesse.

The eyes of the Lorde loke on euery place, beholding both the good & badd. A wholsome tonge is a tree of lyfe, but he that abuseth it, hath a broken mynde. A fool despyleth hys fathers correcyon, but he that taketh hede whan he is reponed shall haue the more vnderstanding. (where ryghteousnesse is plentyfull, there is very greute power: but the ymaginacions of the vngodly shall be rote out.)

The house of the ryghteous is full of ryches, but the increase of þ vngodly are nye destruccio. A wyse mouth poureth oute knowledge but the herte of the folysh doth not so. The Lorde abhorreth the sacrifice of the vngodly, but the prayer of the ryghteous is accepta- ble vnto hym. The waye of the vngodly is an abhominacyon vnto the Lorde, but who- so foloweth ryghteousnesse, hym he loueth. He that forsaketh the ryght strete, shall be soze punyshed: and who so hateth correc- cyon, shall dye. The hell wth her payne is knowne vnto the Lorde, howe moche more then the hertes of men. A scornfull bo- dy loueth not one that rebuketh hym nether will he come vnto the wyse. A mery her- te maketh a chearfull countenance, but an heuy herte compelleth a man to spegh.

The hert of hym that hath vnderstanding, doth seke after knowledge, but the mouth of foolles is fedd wth folyshnesse. All the dayes of þ poore are myserable, but a quyet herte is

hert is as a continual feast. Better is a litle with the feare of the Lorde, then greute trea- sure wth sorowe. Better is a measse of po- tage wth loue, the a fat ore wth euell will. An angrey man stretcht by stryfe, but he that is pacient, stypleth dyscorde. The waye of a slouthfull mā, is as it were hedged wth thornes, but the strete of þ ryghteous is well clenfed. A wyse sonne maketh a glad fa- ther, but an vndiscrete body shameth hys mo- ther. A fool reioyleth in foolyshe thynges, but a wyse man loketh well to his a wne go- ynges. An aduysed thoughtes shall come to naught, but where as me are þ canne geue counsell, there is stedfastnesse. A loyfull thyng is it, to a man whē his counsell is fo- lowed: and very pleasunt is a worde spo- ken in due season. The waye of lyfe lea- deth vnto heauen, that a man shulde beware of hell beneth. The Lorde will breake do- wne the house of þ proude, but he shall make fast the borders of þ widdowe. The Lorde abhorreth the ymaginacions of the wy- ked, but pure wordes of innocētes are plea- sant vnto hym. The conctous man ro- teth vphys a wne house, but who so hateth rewardes, shall lyue. (The Lorde doth curp one eschue euell.)

The herte of þ ryghteous studieth hys answer afoze, but þ wy- ked mā mouthe spueth out myschefe. The Lorde is farre fro þ vngodly, but he heareth þ prayer of þ ryghteous. Lyke as the cle- arnesse of the eyes reioyleth the herte, so doth a good name fede the bones. The eare that harkeneth to the refourmacyon of lyfe, shall dwell amouge the wyse. He that refuseth to be refourmed, despyleth hys a wne soule: but he that submyteth hym selfe to correc- cyon, is wyse. The feare of the Lorde is the ryght science of wysdome, and lowlynes goeth befoze honoure.

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his very enemies to be his frendes. Bet- ter is it to haue a litle thyng with ryghte- ousnes, then greute rentes, wrogeously got- ten. A man deuileth a waye in his herte, but it is þ Lorde that ordreth hys goynges. When the prophesy is in the lippes of the kyng, his mouth shall not go wronge in iudgment. A trewe measure & a trewe balannce are the Lordes iudgment, he ma- keth all weyghtes. It is a greute abhomi- nacyon when kynges are wycked, for a kyn- ges seate shulde be holden vpon ryghte- ousnesse. Ryghteous lippes are pleasunt vnto kynges: and he that speaketh the truth shalbe beloued. The kynges displeasure is a mellaunger of death, but a wyse man will pacifye him. The cherefull countenance of the kyng is lyfe, and his louynge fauour is as the eucynge dewe. To haue wys- dome in possession is better then to haue gol- de: and to get vnderstanding, is rather to be chosen then to haue syluer. The path of þ ryghteous is to eschue euell: & who lo loketh well to his wayes, kepeth hys a wne soule.

Presumptuousnes goeth befoze destruc- cyon, and after a proude stomake there folo- weth a fall. Better is it to be of humble mynde with the lowly, then to deuyde the spoyles wth the proude. He that handleth a matter wysely, opteyneth good: & blef- sed is he, that putteth hys trust in the Lorde. Who so hath a wyse vnderstandinge, shalbe called to counsell: and he þ can speake fayre, shall haue the more lernynge. Un- derstandinge is a well of lyfe vnto hym that hath it: as for the chaffenyng of foolles, it is but folyshnesse. A wyse hart ordreth hys mouth wysely, and amēdeth the doctryne in his lippes. Fayre wordes are an hony co- de, a refrethyng of the mynde, & health of þ bones. There is a waye that mē thynke to be ryght, but the ende therof leadeþ vnto death. A troublous soule dysquyeteth her selfe, for her a wne mouth hath brought her therto. An vngodly persone stretcht vpon euell, and in his lippes he is as an whet- nyng stele. A frowarde body causeth stry- fe, and he that is a blabbe of hys tonge, ma- keth deuilyon amouge prynces. A wycked man begyleth hys neyghbour, and leadeþ hym in to the waye that is not good.

The vngodly þ loketh gastely wth hys eyes vpon ymagineth myschefe, & whē he moueth his lippes, he wyll do some harme. Age is a cro- wne of wozthpye, yf it be foude in the waye of ryghteousnes. A pacient man is better then one strōge: and he that can rule him sel- fe, is more wozth then he that wyuneth a cy- tye. The lottes are cast in to the lappe, but the ordynge ther of standeth all in þ Lorde.

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Better is a dyre morsell wth quyet-
ness, then a house full of fast offynge
wth strepfe. * A discrete seruaunt
shall haue more rule the the somes p^r haue no
wysdome, and shall haue lyke heritage wth
the b^rethren. * A p^r as syluer is tryed in f^r
fyrre, and golde in the forname, eue so doth the
Lorde proue the hertes. A wycked body
gryueth audice to false lyp^res, & a frowarde
personne geueth eare to a discreatfull tonge.
Who so laugheth the poore to scozne, blas-
phemeth his maker: and he p^r is glad of ano-
ther mans hurte: shall not be unpunished.
Chylde's chylde's are a worshyppe vnto
the elders, and the fathers are the honoure of
the chylde's. Sp^reach of auctorytie becometh
not a foole, moche lesse a lyp^ring mouth then
be semeth a p^rince. A rewarde is as a p^reci-
ous stone vnto him p^r hath it: but vnto who
foruer it turneth it maketh him vnwise.
Who so couereth another mans offence, se-
keth loue: but he p^r discloseth the faute, setteth
p^r p^rince agaynst him selfe. One reprofe on-
ly doth more good to hym that hath vnder-
standynge, then an. C. stryppes vnto a foole.
* A sedycious personne seketh myschefe,
& therfore is a cruell messainger sent agaynst
hun. It were better to come agaynst a the-
Beare robbed of her whelpes, then agaynst
a foole. * (trustyng) in his foolisshnes. * Who
so rewardeth euell for good, the plage shall
not departe from his house. The begynnyng
of strepfe is as when a man maketh an issue
for water, therfore of the metynge be leaue
of cōtencyon. The Lorde hateth as well him
that iustifieth the vngodly, as him that con-
demneth the innocent. What helpeth it
to geue a foole treasure in hys hande, where
as he hath no mynde to v^re wysdome?
* Who so buydeth his house to hys, seketh destruccyon:
and he that refuseth to lerne, shall fall into myschefe. He
is a frede that all waye loueth, and in aduer-
sitye a man shall knowe who is hys brother.
* Who so promyseth by the hande, and is
uertye for his neyghboure, he is a foole.
He that delyteth in synne loueth strepfe:
and who so setteth his doze to hys, seketh af-
ter a fall. Who so hath a frowarde herte,
opreyneth no good: and he p^r hath an ouerth-
warre tonge, shall fall into myschefe. He
that begettith a sole begettith his sorowe, &
p^r father of a foole can haue no iope. * A mery
herte maketh a lusty age, but a sorowfull
mynde dzyeth v^r bones. The vngodly
taketh gyttes out of the bosome, to wzeite p^r
wayes of iudgement. * Wysdome shyneth
in the face of him that hath vnderstandynge,
but the eyes of foolles wandze thozowe out
all landes. * An vndiscrete sonne is a greke
vnto hys father, and an heynesse vnto hys
mother. To punyche the innocent, and to
smite the p^rinces that geue true iudgement,

are both euell. * A wyle man, blyth se we
wordes, and he is a man of vnderstandynge,
that maketh moche of hys sp^rete. * Dee a
very foole (when he holdeth hys tonge) is
counted wyle, and to haue vnderstandynge,
when he shuterh hys lyp^res.

The. xviij. Chapter.

His accompanieth hym selfe with all
steadfast & helth some doctryne, p^r
hath a feruēt desyre to it and is se-
questrate from companie. A
foole hath no delyte in vnderstan-

dinge, but onely in those thynges wherein his
herte reioyseth. When the vngodly com-
meth, them cometh also dysdayne, and with
the dishonest person cometh shame and di-
shonour. The wordes of a wyle mans
mouth are lyke depe waters, and the well of
wysdome is lyke a full streame. * It is
not good to regarde the personne of the vn-
godly, or to pull backe the ryghteous in iud-
gement. A foolles lyp^res are euer byawelp-
ge, and his mouth prouoketh vnto battayll.

A foolles mouth is hys awne destruc-
cyon, and hys lyp^res are the snare for hys
awne soule. The wordes of a sclauderere
are very woundes, and go thozowe vnto the
p^rinmost partes of the body. * (fearceth do-
tore him that is slouthfull: and the soules of such as lye
in beluptuousnes shall hunger.) Who so is slouth-
full and slacke in hys laboure, is the brother
of him that is a waster. The name of the
Lorde is a stronge castell, p^r ryghteous flyeth
vnto it, and is in sauegarde. But the ryche
mans goodes are his stronge holde, ye he ta-
keth the for an hys wall roude aboute him.

After pyde cometh destruccyon, and ho-
nour after lowynes. * He p^r geueth sentence
in a matter before he heare it, is a foole, and
worthy to be confounded. A good stomache
dzyeth a waye a mans discafe, but wth the
sp^rete is vexed, who maye byde it? A wyle
herte laboureth for knowledge and a p^rudent
eare seketh vnderstandynge. A liberalite
bryngeth a mā to honoure and worshyp^r,
and setteth him amonge great men.

The
ryghteous declareth his awne cause first hym
selfe, p^r hys neyghbour come, he shall finde h^r.
The lott pacifyeth the variatice, & parteth p^r
myghtye a sunder. A brother though he be
grieved wth offence, yet is he more worth then a
very stronge castell: and they p^r holde together
are lyke p^r barre of a palace. A mā's hely shal-
be satysfied wth the frute of his awne mouth,
and with the increase of hys lyp^res shall he
be tyllid. Death and lye are in the instru-
ment of the tonge: and they that loue it, shall
enioye the frute therof. * Who so synbeth a

good wyse synbeth a good thyng, and re-
ceaueth an wholsome benefyte of the Lorde.
(He that putteth away a good wyman, putteth away
a good thyng: but he that keepeth an harlot, is a foole and
wastefull.) The poore maketh supplicacyon &
prayeth

prateh mekely: but the riche geueth a rough
answere. A mā that loueth his frendes wyl
be compynable with them: and some frende
sicketh faster to a man then his brother.

The. xix. Chapter.

Better is the poze that lyueth godly,
then p^r blasphemere that is but a sole.
Where na discrecyon is, there p^r soule
is inclined to the thyng that is not good, and
is swyft on foote, and offendeth. Afolyshe-
nes maketh a man to go out of hys waye, & then
is hys herte vnpacient against the Lorde.

Ryches make many frendes: but the poze is
forsaken of hys neyghboure. * A false wit-
nes shall not remayne unpunished: and he p^r
speaketh lyes shall not escape. The multitu-
de hangeth vpon great men: and euery man
faouureth hym that geueth rewardes. As
for the poore, he is hated amonge all his b^r-
then: yee, hys awne frendes withdraue fro
him: and p^r he aske them the cause, they dys-
dayne to answer hym. He that is wyle, lo-
ueth hys awne soule: and kepeth vnderstan-
dinge, that he maye prospere. A false witnes
shall not remayne unpunished: and he that
speaketh lyes shall perishe. Pleasure becom-
meth not a foole, moche more vnseemly is it,
a bonde man to haue the rule of p^rinces.

A wyle man can put of displeasure: and it
is hys honoure to lett some fautes passe.

* The kynges dysfaoure is lyke the roa-
rynge of a lyon, but hys frendshyp^r is lyke
the dewe vpon the grasle. * An vndiscrete
sonne is the heynesse of his father: & a brau-
lyng wyse is lyke the top of an house, where
thozowe it is euer dzyppynge. House and
ryche inaye a man haue by the herfyage of
hys elders: but a dyscrete womā is the gyft
of the Lorde. Slouthfulness bryngeth slepe:
and a soule accustomed with crafte shall suf-
fer hunger. Whoso kepeth the cōmaundmēt,
kepeth his awne soule: but he that regardeth
not hys waye, shall dze. He that hath pitye
vpon the poore, lendeth vnto the Lorde: and
loke what he layeth out, it shalbe payed hym
agayne. Chasten thy sonne whyle there is
hope: but let not thy soule be moued to slaye
hym. A mā of great wrath beareth a payne:
and though thou once deliuer him, thou must
agayne do almost for hym. A geue eare vn-
to good counsell, and be content to be refoz-
med: that thou mayest be wyle in thy latter
dayes. * There are many deuyces in a mans
herte: neuertheles, the counsell of the Lorde
shall stande. (for ever.) It is a mans worship
to do good: & better it is to be a poze mā then
a dissembler. The feare of the Lorde bryngeth
a man to lye: and he shall rest the hole nyght
in plenteousnes, without visitacyon of anye
plage. * A slouthfull man shuteth his hādes
into his b^rom, as into the pot: and wyl not
take payne to put it to hys mouth. * If thou

shytest a scozefull persone, the ignoraunt
shall take better heed: and yf thou reprouest
one that hath vnderstandynge, he wyl be the
wylse. He that hurteth his father or shuteth
out hys mother, is a shamefull and an vn-
worthy sonne. My sonne, heare nomore the
doctryne that leadeth the vnto errors from
the wordes of vnderstandynge. A false wit-
nes laugheth iudgement to scozne: and the
mouth of the vngodly eateth wickednesse.
Punishments are ordeyned for the scozne-
full: and stryppes for foolles backes.

The. xx. Chapter.

One maketh a mā to be scozefull:
and stronge dyspnyce causeth a mā
to be vnquyte: who so delyteth
therin, shall neuer be wyle. * The
kyng ought to be feared as the roaryng of a
lion: who so prouoketh him vnto anger offen-
deth agaynst his awne soule. It is a mans ho-
nour to kepe him selfe fro strife: but they that
haue pleasure in bzaulyng are foolles euery
one. A slouthfull body wyl not go to plowe
for colde of the wynter: therfore shall he go a
beggyng in sommer, & haue nothyng. Wyle
counsell in the herte of man is lyke a water
in the depe of the earth: and a man that hath
vnderstandynge bryngeth it forth. * Many
there be that wolde be called good doers: but
where shall one fynde a true saythfull man.

* Whoso leadeth a godly and an innocent life:
is righteous and happy shall hys chylde be
whom he leaueth behynde him. A kyng that
sitteth in the throne of iudgment, and loketh
well about hym, dzyrth a waye all euell.
* Who can saye, my hert is cleane, I am in-
nocent from synne? To vse two maner of
weyghtes, or two maner of measures, both
these are abhominable vnto the Lorde.

A childe is knowne by his couerlacion, whe-
ther his wordes be pure & ryght. The care
to heare, the eye to se: the Lorde hath made
the both. Delyte not thou in slepe, lest thou
come vnto pouertye: but open thyne eyes, p^r
thou mayst haue bzed ynough. It is naught
it is naught (sayeth he that byeth any thyng-
ge:) but when he cometh to his awne house,
then he boasteth of hys peny worth. A man
that hath a mouth of vnderstandynge hath
many p^recious stones and costly Jewels.

* Take hys garment that is suretye for a
straunger: and take a pledge of hym for the
vknowne mā's sake. Euery man lyketh the
bzed that is gotten with discafe: but at the
last hys mouth shalbe fylled with grauell.

Thozowe counsell, the thynges that men
deuple go forwarde: and wth discrecyon ought
warres to be taken in hande. The crafty di-
scatfull bewrayth secret coucell: and to him
that custometh flaterynge lyp^res ioyne note
thy selfe. * Whoso curseth hys father & mo-
ther: his lyp^rge shalbe put out in the myddes

* G. Reg. rb. a. of darclines. * The heritage that commeth to hastily at the first, shall not be praped at the ende. * Saye not thou: I wyl receyue euell: but put thy trust in the Lorde, and he shall defende the. * The Lorde abhorreth two maner of weyghtes, and a fals balace is an euell thinge. * The Lorde ordreth euery mans goinges: howe maye a mā then vnderstande bys awne waye? It is a snare for a mā to deuoure that which is holy: and after the vowe to turne to thyne awne vse, the thyng thou hast vowed. * A wyle king destroyeth the vngodly, and byngeth the whele ouer them. The lanterne of the Lorde is the bryght of mā: and goth thorowe all the inwarde partes of the body. * Mercye and fapthfulnes preferue the kinge: and with loyngge kynndnes bys seate is holden by. The strenght of yonge men is theyr worthyppe, and a gray heed is an honour vnto the aged. Woundes bygne awaye euell, & so do they the inwarde partes of the body.

The .xxj. Chapter.

He * kynge herke is in the hande of
the Lorde, lyke as are the ryuers of
water: he maye turne it whither so-
euer he wyll. Euery man thynketh
hys awne waye to be ryght: but the Lorde
iudgeth the hertes. * To do ryghteousnesse
and iudgement is moze acceptable to þe Lord
then sacrifice. A p̄sumptuous loke, a proude
stomacke: and the plowynge of the vngodly
is synne. The deuycies of one that is diligent
in ynnge plentyousnes: but he that is vnadui-
sed cometh vnto pouertie. Whoso hoodeth
hy pryche with the dyceatfullnesse of hyss
tonge, he is bayne and a foole, and lyke vn-
to þe that seke theyr awne deeth. The rob-
beres of the vngodly shalbe theyr awne de-
struccyon: for they wyll nott do the thyng
that is ryght. The wayes of the frowarde
are straunge: but * the woorkes of hym that
is cleane are ryght. * It is better to dwell in
a corner vnder the house toppe, then with a
braulynge woman in a wyde housle. The
soule of the vngodly wytheth euell: and hath
no pitye vpon hyss neyghboure. * When the
scornefull is punished, the ignoraunt take
the better head: and when he leyth the wyle
men prosper, he wyll receaue the moze vn-
derstandynge. The ryghteous man wysely
consydereth the house of the wicked: and for
theyr wickednes God ouerthroweth the vn-
godly. * Whoso stoppeth hyss eares at the
cryenge of the poore: he shall crye hym selfe,
and not be hearde. A preyreward pay-
feth displeasure, and a gyfte in the bolome;
spylleth furiouslynesse. The luste delpyteth in
doynge the thyng that is ryght: but ouer the
woorkes of wyckednesse baggeth destruc-
tyon. The mā that wandzeth out of the waye
of wydsome, shall remayne in the cōgre-

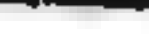
gacy of the deed. * He that hath pleasure in
banckettes, shall be a poore man. * Whoso de-
lyteth in wyne and belycates, shall nott be
ryche. * The vngodly shall be geuen for the
ryghteous, and the wycked for the iust.

* It is better to dwell in a wilderness then
with a chydynge & an angry woman. In a
wyle mannes house, there is grate treasure
and oyle: but a foolys body spendeth by all.
Whoso foloweth ryghteousnesse and mer-
cy, syndeth bothe lyfe, ryghteousnesse, and
honoure. A wyle man wyreth the clype of
the myghtye: and as fo, .or strength that
they trust in, he byngeth it downe. * Whoso
kepeþ his mouth and bys tonge: the same
kepeþ bys soule from troubles. He that is
proude and presumptuous, is called a scoz-
nesfull man, which in wrath darre worke
malicypouste. The voluptheousnesse of the
flouthfull is bys awne death: for his handes
wyl not labour. He coueteth and despyeth
all the daye longe: but the ryghteous is all-
wayne geuyng, and kepeþ not byng backe.
The sacrifice of the vngodly is abhorma-
cyon: howe manche more when they offre the
thyng that is gotten with wyckednesse!

* A false wyneſſe ſhall perſe: but he that
is a true man boldly ſpeaketh that he hath
heard. An vngodly man goeth forth raly:
but the iuſt reformeth bys a wone waye.

* There is no wisdom, there is no under-
standynge, there is no counsell agaynst the
Lorde. * The horre is prepared agaynst the
daye of battayll: but the Lorde geueth the
victorye.

The xxij. Chapter.

 * Good name is moze worth
then greater rycheſſe, and ſol-
uinge ſauoure is better then ſil-
uer and golde. The ryche and
poore are together: the Lorde is
the maker of them all. A wyle

man seeth the plague, and hydeth hym selfe:
but the folpþ go on styll and are punysshed.
The ende of sowlynes and the feare of God
is ryches, honoure, prosperite, and healtþ.
Thornes and snares are in the waye of the
frowarde: but he that doeth kepe hys soule,
wylle fle from forthe. Teache a chyld in hys
youth what waye he shulde go: for he shall
not leane it, when he is olde. The ryche ru-
leth þy pooze: & the bozower is seruaunt to the
lender. He that soweth wyckednesse shall
reape sorowe: and the rodde of hys cruelte
shall perpeþe. * He that hath a lounge eye
shal be blessed: for he getteth of his breed vn-
to the pooze. * Whoso getteth swordes, shall obtayne
þe spoyle & honoure: but he taketh awaye the soule of such as
receaue them.) Cast out the scoznefull man, and
he shall styfle go out wþ hym: yee, variatice &
claunder shall cease. Whoso delpeth to be
of a cleane herte and of gracypus lyppes, the
kyng

kynges shall be his schende. The eyes of the
Lo: des: & preserue knowledge, but as for þ
wordes of þ despytfull, he bringeth the to
nauight. The slouthfull body sayeth: there
is a lyon without, I myght be slayn in the
strete. * The mouth of an harlot is a depe
pyt, wherin he falleth that the Lo:de is an
grie woth all. Holyenes stycketh in the
herte of the lad, & the rodd of correctiō shall
drysue it awaye. Who so both a poore man
wōge to increase his awyne riches, & geueth
vnto þ riche to please hi, at þ last cometh to
pouerte him selfe. My sonne, bowe downe
thyn eare, and hearken vnto the wordes of
wysedome, applpe thy mynde vnto my do
ctryne: for thou shalt be excellent yf þ kepe
it in thine herte, & practise it in thy mouth:
that thou mayest put thy trust i the Lo:de.
I haue shewed the this daye the thynges þ
thou knowest. Haue not I warned þ very
oft with counsel & learnyng: þ I might shew
the the truth, ad that thou with the verite
myghtest answere the that sende vnto the
So that thou robbe not þ poore, because he
is weake, & oppresse not the simple in iudg
ment: for þ Lo:rd him selfe will defende their
cause, & do violence vnto them þ haue vsed
violence. Make no frendshyppe w an angrie
wylful mā, & kepe no cōpany w þ furlow:
lest þ learne his wayes, & receaue hurte in
thy soule. * Be not þ one of the that bynde
theyr hande vpo promysse, & are suertie for
waghty causes: for yf þ hast nothyng to
paye, they shall take awaye thy bed fro vn
der the. * Thou shalt not remoue the lande
marcke, which thy fore elders haue sett.
Seest þ not, þ they which be diligēt i theyr
busynes, stande before kynges and not a
monge the symple people?

The xxiii. Chapter.

When þy lysteſt at the table to eate wth a
 Lozde, ordze thy ſelfe manerly wth the
 thynges þ^{at} are ſet before the. Mea-
 ſure thyne appetite: & yf þ^{ou} wylt rule thyne
 awne ſelfe, be not ouer greedy of hys meate,
 for meate begyleth & diſceanteth. * Take
 not ouer greate trauayle & labour to be ri-
 che, beware of ſuch a purpoſe. * Why wilt
 þ^{ou} ſet thyne eye vpon the thyng, which ſode-
 nly vaniſheth awaye? For riches make the
 ſelues winges, & take theyr flyght lyke an
 Aegle in to þ^{at} payre. Eate not þ^{ou} with the cu-
 nyous, & deſyre not his meate, for he doth as
 a mā þ^{at} preſcribeth a meſure to þ^{ou} i his herte.
 He ſayth vnto the: eate & dryncke, where
 as his herte is not wth the. Pce, the moſels
 þ^{at} thou haſt eate ſhalt þ^{ou} perbake & leſe tho-
 le ſweete wordes. Tell nothige i to þ^{at} feared
 of a ſoule, for he wyl deſpyſe the wyldome
 of thy wordes. * Remoue not the olde lade
 marks, & come not with in the ſelde of þ^{at} fa-
 therleſſe: For he þ^{at} delpuereth the, is mygh-

tie, eue he shall defende theyr cause against
the. Applye thyne herte vnto correccion, &
thyne eare to the wordes of knowledge.

* Withholde not correccio fro the childe, for
yf þ beateſt hi w the rodd, he ſhall not dye
therof. Yf þ ſmyte hi w the rodd, þ ſhalt be
liuer his ſoule fro hell. My ſonne, yf thy
herte receaue wylſdome, my herte alſo ſhall
reioyce: yee, my reyners ſhalbe very glad: yf
thy lippes ſpeke the thiſe þ is ryght. * Let
not thyn herte be gelous to folowe ſyn-
ners, but kepe the ſtill i the feare of þ Lord

¶ all the daye lōge: for the ende is not yet
come, & thy paciet abydyngē shall not be in
vayne. My sonne, geue care & be wyse, and
set strypte thyngēbert i the waye of d. i. ord.

* Take no care any wth wyne bybbers & rpo-
tous eaters of fleth: for loch as be dröckar-
des & rpotous shall come to pouerte, & he þ
is geuen to moch slepe, shall go wth a ragged
coate. Seue care vnto thy father þ bigat
the, & delypse not thy mother whē she is ol-
de. Labour for to get the trueth: tell yt not
awaye, & so do by wysdome, nourtour & vn-
derstādyng: for a ryghteous father is mar-
uelous glad of a wysle sonne, ad he þ beget-
tith a wysle chyldre shall haue gret pleasure
of hi. Wo so þ thy father & mother may be
glad of the, & þ she þ bare the may reioyse.
My sonne, geue me thyne herte, & lett thy-
ne eyes haue pleasure in my wayes.* If
an whoze is a depe graue, ad an harlot is a
narow pytt. She lurketh lyke a thefe, and
bzlgeth vnto her such mē as be full of vyce.
Who hath wo: who hath sorow: who hath
strife: who hath bzauilg: & who hath wou-
des without cause? Who hath redde eyes?
Euen they þ be euer at þ wyne, & seke excel-
se. Loke not þ vpō þ wyne, how redde it is,
& what a colour it geueth in the glasse. It
goeth downe softly, but at þ last it byteth
lyke a serpēt, & styngeth as an Adder. So
shall thine eyes loke vnto straūge wemē, &
thyne herte shall muse vpō frowarde thyng-
ges. Vce, þ shalt be as though þ layest i the
myddest of þ see, or slepest vpō þ toppē of
þ mast of a shippe. They wounded me (shalt
þ saye) but it hath not hurte me: they haue
all to bzokē me, but I felt it not. whā I am
well wakened, I will go to þ dricke againe.

The xxiii. Chapter.

B*E not thou gelous ouer wycked
men, and desyre not to be among
ge the. For ther herte ymagyneth
to do hurte, ad they lyppes talke
of myschese. Thowow wylscome is an hou
se buyled, and wyth vnderstandynge is it
sett vp. Thowow discrecion shalt the cha
bers be fylled with all costly ad pleasaunt
tynges. A wyle mā is euer stronge, yee, a mā
of vnderstanding encreaseth of strength.
For with discrecyon must warres be ta
ken in

ken in hāde, & where as are many that can
geue counsell, there is the victorie. Wylsom
is to hve a thinge for a sole, for he darre not
open his mouth in the gate. He that yma-
gyneth myschefe, maye welbe called an un-
gracious personne. The thought of the
foolys is synne, & the scornfull is an ab-
hominacion vnto men. If thou be ouersene
and negligent in tyme of neede, then is thy
strength but smal. Deliuere the & go vnto
death, & are led awaye to be slayne, & be not
neglyget therin yf & be able to do the good.

If & wilt save: I knewe not of it. Thinkest
thou & he which made the hertes, doth not
cōsidre it? & & he which regardeth thy soule,
seeth it not? Shall not he recōpence euery
man according to his woꝝkes? Wyl soune,
yeatest hony & the swete hony cōbe, becau-
se it is good & swete in thy mouth. Cūe so
shall & knowledge of wylsōme be vnto thy
soule, allone as & hast gotten it. And thou
shalt haue longe dayes, yee, thy hope shall
not be in vayne. Laye no pryuy wayte (o
wicked mā) vpo the house of the ryghteous
& disquiete not his resting place. * For a
iust man falleth seue tymes, & ryseth vp a-
gayne, but & vngodly fall ito wyckednes.

* Reioyce not & at & fall of thyn enemye,
& lett not thyn herte be glad whē he stom-
bleth. Lett the Lord (when seith it) be an-
grye, and turne hys wrath from hym vnto
the. * Let not thy wrath & glosy in oue
the, to folowe the wycked & vngodly. And
why? the wicked shall haue no posterite, ad
the candle of the vngodly shall be put out.

* Wyl soune, feare & the Lord & the kynge, &
kepe no company wth the & flyde backe from
his feare: for they destruccio shall come so-
denly, & who knoweth & aduersyte & maye
come from them both? These are also &
sayenges of & wylse. * It is not good, to ha-
ue respecte of any persone in iudgemēt. He
& sayeth to the vngodly: & arte ryghteous
hym shall the people curse, yee, the cometic
shall abhorre him. But they & rebuke the
vngodly, In the doth God delite, & a ryche
blessyng shall come vpo the. * Euery mā
shall bylle his lyppes, & geueth a good an-
swere. If & make vp thy woꝝke & is with-
out, & loke well vnto & which & hast in the
felde & then buyde thyn house. We no fal-

se witness against thy neyghbour & speake
no falschode wth thy lyppes. Saye not: I will
hāde hi, eue as he hath deale w me, & will
rewarde euery mā accordyge to his dedes. I
wēt by & felde of & slouthfull, & by & vnei-
arde of the foolys man. And lo, it was all
couered w nettels, & stode full of thystles,
& the stone wall was broken downe. Thys
I sawe, & considered it well: I loked vpon
it, & toke it for a warnyng. * Yee, slepe on
slylles (saye) a lytle, slōbe a lytle, folde thy

handes together yet a lytle: so shall pouer-
te come vnto the as one that traueyleth by
the waye, & neede lyke a weapened man.

handes together yet a lytle: so shall pouer-
te come vnto the as one that traueyleth by
the waye, & neede lyke a weapened man.

The xxv. Chapter.
These also are the parables of Salomō,
which the men of Ezechiah kynge of
Juda copied out.

It is & honour of God to kepe a
thinge secreete, but & kynge's ho-
nour is to search out a thynge.

The heauen is hye, the earth is
depe, & the kynge's herte is unse-
archeable. Take & drosse fro & syluer, & the-
re shall be a cleane vessel therof. Take
awaye vngodlynesse fro & kige, & his seate
shall be stablished w ryghteousnes. But not
forth thy selfe in the presēce of & kig, & prea-
ce not ito & place of greute mē. * Better is
it that it be layde vnto &: come vp hyther,
then & to be put lower in the presēce of
the pynce whō & seyth w thyn eyes. * We
not hastie to go to the lawe, lest haplye &
do some offence after & strife be eded wherby
thy neyghbour put the to shame. Handle
thy matter w thy neyghbour him selfe, ad
discouer not another mā's secreete: lest when
mē heare therof, it turne to thy dishonou-
re, and least thyn euell name do not cease.

* Grace and frendshipp doth deliuer: to bych se that thou
kepe for thy selfe, lest thou be reproued. A woꝝde spo-
ken in due season, is lyke apples of golde in a
graued woꝝke of syluer. The correccio of &
wylse is to an obediēt eare, a golde chaine &
a Jewell of golde. Lyke as the witer coole
i the haruest, so is a saythfull messenger to
the & send hi: for he refresyth his masters
mynde. Whoso maketh greute boasts &
geueth nothynge, is lyke cloudes & wynde
without rayne. With paciēce is a pīce pa-
cified, & * w a soft tōg is ryghteousnes bro-
ken. If & fidest hony, eate so moch as is suf-
ficient for &: lest & be ouerfull, & perbake it
out agayne. With draw thy foote from thy
neyghbours house least he be wery of &, & so
abhorre &. Who so beareth false wytnesse
agaist his neyghbour, he is a verye clubb,
a swearde, & a sharpe arrowe. The hope & is
put in a false mā i tyme of neede, is lyke a
cotte toth & a sylpperi foote. Who so taketh
awaye a mā's garment i the colde weather, is
lyke byneger vpo chalc, or lyke hi & syn-
geth sores to an heule hart.

* Lyke as the moth
hurteth a garment, and a wyne the tree, so doth the bruyne
of a man hurt the hart. * If thyn enemye hōger,
feade him: yf he thyrst, geue him drinke: for
so shalt thou heape coales of fyre vpon hys
head, and the Lord shall rewarde the. The
North wynde dryueth awaye the rayne, eue
so doth an earnest sober countenance a ba-
ckbiters tonge. * It is better to syt in a
corner vnder the rose, then with a brayling
woman in a wyde house. A good repor-

te out

te out of a farre coltre, is lyke coulde wa-
ter to a thyrstie soule. A ryghteous man
fallynge downe before the vngodly, is
lyke a troubled well & a springe that is de-
stroyed. Lyke as it is not good to cate to
moch hony, * eue so he that will search out
hye thynge, it shall be to heuy for hym.

He & cannot rule hym selfe, is lyke a cyte
which is broken downe, & hath no walles.

The xxvi. Chapter.
The as knowe is not mete in somer,
ner rayne in haruest, euen so is woꝝ-
shipe vnsemy for a foole. Lyke as
the byrde & the swalowe take they flyght
& fle here & there, so the curse & is genen in
vayne, shall not lyght vpo a mā. * Vnto
the hoꝝle belogeth a whyppe, to the Ass a
byrde, & a rodde to the foolys backe. Geue
not the foole an answer after his foolys-
nesse, lest & become lyke vnto hi: but make
the foole an answer to his foolysnesse, lest
he be wylse in his awne cōceite. He is la-
me of his fete, yee dracken is he i vayne, &
comitteth eny message to a foole. Lyke as
in a lame mā his legges ar not equall, euen
so is a parable i the foolys mouth. He that
setteth a foole i hie dignite, & is eue as yf a
mā put a stone in a slynge. A parable in a
fooles mouth is lyke a thorne & pꝛycketh a
dracken mā in the hāde. * (Set is he & hard for
med all thynge: he rewardeth & sole & re: compeneth & trans-
gresses. A mā of experieñce discerneth all thi-
ges wel: but he & patteth & sole to silce en-
deth the stryfe. * Lyke as the dogg turneth
agayne to his vomyte, eue so a foole begi-
neth hys folysnesse agayne a freth. If &
seest a man & is wylse in his awne conceite,
there is more hope in a foole then in hym.

The slouthfull sayeth: there is a lyon in
the waye, & a lyon in the myddest of & stre-
tes. Lyke as the doze turneth aboute vpo
the hēges, euen so doth the slouthfull wel-
ter him selfe in his bedd. * The slouthfull
body thrusteth his hāde into hys bolome,
and it greueth hym to put it agayne to his
mouth. The slougharde thinketh hi selfe wy-
ler, then & seue men & sytt & reach. Who
so goeth by & medleth w other mens stryfe
he is lyke one & taketh a dogge by & eares.
Lyke as a madd mā that castith fyre bran-
des, and shoteth deadly arrowes and dartis
eue so doth a dissemler w his neyghboure.
And then sayth he: * (when he is taken) I dyd it
but in sporte. Where no wodd is, there the
fyre goeth out: Euen so where the tale be-
trayer is take awaye, there & strife ceaseth.

* Coles kynde heate, & wodd the fyre: eue
so doth a brayling felowe stee vpon varia-
ce. A talebears woꝝdes are lyke men &
stryke with hāmers, but they pearse the in
warde partes of the body. Cynpinous lyp-
pes and a wycked herte, are lyke a potshet-

te out of a farre coltre, is lyke coulde wa-
ter to a thyrstie soule. A ryghteous man
fallynge downe before the vngodly, is
lyke a troubled well & a springe that is de-
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med all thynge: he rewardeth & sole & re: compeneth & trans-
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ges wel: but he & patteth & sole to silce en-
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and it greueth hym to put it agayne to his
mouth. The slougharde thinketh hi selfe wy-
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stryke with hāmers, but they pearse the in
warde partes of the body. Cynpinous lyp-
pes and a wycked herte, are lyke a potshet-

de couered with syluer drosse. An enemye
shal be knowe by his talkyng, & i the mea-
ne season he ymagyneth myschefe, but whē
he speaketh fayre, beleue him not, for there
are seue abhominacions in his herte. Who
so kepeth euell will, secretly to do hurte, his
malyce shal be shewed before the whole co-
gregacyon. * Who so dyggeth vp a pytt,
shall fall therein: & he that weltreth a stone,
shall stōmble vpon it him selfe. A dyssem-
blinge tōge hateth one & rebuketh hym, ad
a flatterynge mouth woꝝketh myschefe.

The xxvii. Chapter.
The not thy boost of tomozowe
* for & knowest not what maye
happē to daye. Let another mā
praple the, and not thyn awne
mouth: yee other folkes lyppes, and not
thyn. The stone is heuy and the sande
weyghty: but a foolys wrath is heuyer
then them both. Wrath is a cruell thynge
and furiousnesse is a verye tēpest: but who
is able to abyde enuy? An open rebuke is
better then a secreete loue. Saythfull are
the woundes of a louer, but the kysses of an
enemye are cruell. He that is full, abhor-
eth an hony combe: but vnto him that is
hongrye, euerye sowze thynge is swete. He
that oft tymes slytteth, is lyke a byrde &
forsaketh her nest. * Salme and swete en-
cense make the hert mery: so is the swete
counsell of a mans frende that agreeth to
his purpose. Thyn awne frende and thy
fathers frende se thou forsake not: but go
not into thy brothers house in tyme of thy
trouble. For better is a frende at hand
then a brother farre of. Wyl soune, be
wylse, and thou shalt make me a glad herte
so that I shall make answer vnto my re-
bukers. A wylse man seynge the plage,
wyl hyde hym selfe, as for foolys they go
on syl, and suffer harme. * Take hys
garment & is suertye for a straunger, and
take a pledge of hi for the vknownen mā's
lake. He that is to hastye to praple hys
neyghboure aboue measure, shal be taken
as one that geueth hym an euell reposte.

A braylinge woman and the rose of the
house droppynge in a raynye daye, maye
well be compared together. He that re-
frayneth her, refrayneth the wynde, & hol-
deth oyle fast in hys hande. Lyke as one
pzon whetteth another, so doth one mā cō-
forte another. Who so kepeth hys fygge
tre, shall enioye the frutes therof: euen so,
he that wayteth vpon his master, shall co-
me to honoure. Lyke as in one water the-
re apere dyuerse faces, euen so diuerse mā
haue diuerse hertes. Lyke as & hell and
destruccyō are neuer full, euen so * the eyes
of men can neuer be satisfied. Syluer is
tryed in

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happē to daye. Let another mā
praple the, and not thyn awne
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re apere dyuerse faces, euen so diuerse mā
haue diuerse hertes. Lyke as & hell and
destruccyō are neuer full, euen so * the eyes
of men can neuer be satisfied. Syluer is
tryed in

tryed in the moulde, and golde in the forna-
ce, and so is a man, when he is openly pray-
sed to his face. (The hart of a wicked man seeketh af-
ter mischance, but a true hart seeketh for knowledge.)

Though thou shouldest buy a fool for a pestell
in a mortar, lyke frumentye corne, yet will
not his foolysynesse go from hym. Se þ
þ knowe the nūbre of thy cattell thy selfe, &
loke well to thy flockes. For ryches abyde
not alwaye, & the crowne endureth not
for ever. The hope groweth, the grasse ch-
meth vp, & herbes are gathered in the mos-
taynes. The lambes shall clothe the and
for þ goates thou shalt haue money to thy
husbandry. Thou shalt haue goates mylke
ynough to fede the, to vpholde thy houshol-
de, and to susteyne thy maydens.

The. xxviii. Chapter.

Angodly flyeth whā no man
chasteth hym, but the ryghteous
standeth styf as a lyon. * Becau-
se of synne, þ lande doth oft chas-
ge her prince: but thozow men of
vnderstādyng and wysdome a realme en-
dureth longe. One pooze man oppresyn-
ge another by violence, is lyke a continuall
rayne that destroyeth the frute.

They that forsake the lawe, prayse the
ungodly: but loch as kepe þ lawe, abhorre
the. * Wicked men discern not the thyn-
ge that is ryght, but they that seke after þ
Lorde, discusse all thynges. * A pooze
man leadyng a godly lyfe, is better then
the ryche that goeth in frowarde wayes.

Who so kepeth the lawe, is a chyld of
vnderstandyng: but he that is a cōpanyō
of ryotous men, shameth his father. He
that by vsurpe and vniuste garynes gathe-
rith ryches: he shall lape them in store for a
man that will ppyte the poze. * He that
turneth a waye bys care from hearing the
lawe, bys prayer shall be abhominable.

Who so ledeth the ryghteous into an euell
waye, shall fall into bys awne pytt, but the
iust shall haue the good i possesio. The ryche
mā thynketh him self to be wysse, but the
pooze þ hath vnderstandyng, can perceaue
him well ynough. * When ryghteous men
are in prosperite, then doth honoure flozpy
but when þ vngodly come vp, þ state of mē
chaungeth. He that bydeth his synnes, shall
not prospere: but * whoso knowledgeth the
and forsaketh them, shall haue mercy. Well
is him that standeth alwaye in awe: as for
him that hardeneth his herte, he shall fall i
to myschance. Lyke as a roaryng lyon and
an hōgre beare, euē so is an vngodly pry-
nce ouer the pooze people. Where the prin-
ce is without vnderstādyng, there is grea-
te oppresyon and wronge: but þ he be loch
one as hateth couetousnesse, he shall longe
raygne. * He that by violence sheddeth

any mans bloude, shall be a rennagate vn-
to bys graue, and no man shall be able to
souccoure hym. * Who so leadeþ a godly
& an innocent lyfe, shall be saued: but he that
goeth frowarde wayes, shall once haue a fall.

* He that sylleth his land, shall haue ple-
teousnesse of bread: but he þ foloweth vbyl-
nesse, shall haue pouerte ynough. A man þ
dealeth fapthfully, shall be fylled with bles-
synges: * he that maketh to moch haste for
to be ryche, shall not be vngylte. To ha-
ue respecte of personnes in iudgemēt is not
good: And why? A mā will do wronge, yee,
euen for a pece of bread. He þ will be ryche
all to soone, hath an euell eye, and consyde-
reth not, þ pouerte shall come vpon hym.

He that folowynge my precepts rebuketh
a man, shall fynde more fauoure at the last,
then he that flatreth hym. * Whoso rob-
beth his father and mother, and sayeth it is
no synne: the same is lyke vnto a destroyer.

He that is of a proude stomache & without
feare, stereth vp styf: but he that putteth
bys trust in the Lorde, shall be well fedd.

He that trusteth in bys awne herte, is a
foole: but he þ dealeth wylly, shall be safe.

* He that geueth vnto the pooze, shall not
lacke: but he that turneth a waye bys eyes
fro loch as be in necessity, shall suffre grea-
te pouerte byn selfe. * When the vngod-
ly are come vp, men are sayne to hyde them
selues: but when they perissh, the ryghteous
increase.

The. xxix. Chapter.

Angodly is vngodly, & shall not
be reformed, shall sodenly be de-
stroyed without any help. * Whē
the ryghteous haue the ouerhan-
de, the people are i prosperite: but

when the vngodly beareth rule, there the
people mourne. Who so loneth wysdome
maketh his father a glad mā: * but he that
kepeth company with harlottes, spendeth
a waye that he hath. With true iudgemēt
the kynge setteth vp the lande, but þ he be
a man þ oppresyth the people with gathe-
rynges, he turneth it vpsyde downe. Who
so flatreth bys neyghbour, layeth a nette
for his fete. * The synne of þ wicked is his
awne snare, but the ryghteous doth syng &
reioyse. The ryghteous considreth þ cause of
þ pooze: but the vngodly regardeth no vn-
derstādyng. Wicked people bryge a cytie
in decaye, but wysse mē set it vp agayne. If
a wyle man go to laue w a foole (whether
he deale w him frendly or roughly) he get-
teth no rest. The bloude thyrstie hate the
ryghteous: but þ iust & seke his soule. A
foole powreth out bys sperte altogether
but a wyle mā kepeth it in tyll afterwarde.
If a price deyle i lyes, all his seruantes a-
re vngodly. The pooze and the lender mete
together,

together, & the Lorde lyghtheneth both theyr
eyes. * The seate of the kynge that faith-
fully iudgeth the pooze, shall continue sure
for euermore. The rodde and correccion
ministre wysdome, but þ a chyld be not
loked vnto, he byngeth his mother to sha-
me. When the vngodly come vp, wycked-
nes increaseth: but the ryghteous shall se
theyr fall. Hurtoure thy sonne w correc-
cion, and thou shalt be at rest, yee, he shall
do the good at thyne herte. When the
worde of god is not preached, the people pe-
ryshe, but well is hym that kepeth þ lawe.
A seruant wyl not be the better for wor-
des, for though he vnderstande, yet wyl he
not regarde them. If thou seest a man þ
is hasty to speake vndupled, thou mayest
trust a foole more then hym. He that de-
lycately byngeth by his seruant from a
chyld, shall make hi bys master at length.

An angry man stereth vp styf, and he
that beareth euell wyl in his mynde, doth
moch euell. After pryde cometh a fall,
* but a lowely sperte byngeth greate wor-
thyp. Who so kepeth company wth a the-
se, hateth his awne soule: he heareth blas-
phemyes, and telleth it not forth. He that
feareth mē, shall haue a fall: but who so put-
teth bys trust i the Lorde is with out dan-
ger. Many there be that seke the prin-
ces fauoure, but euer any mans iudgement cō-
meth from the Lorde. The ryghteous ab-
horreth the vngodly: but as for those that
be in the ryght waye, the wicked hate the.
*(A chyld þ kepeth þ worde, shall be with out destruction).

The. xxx. Chapter.

The purenes of the worde of God: and what we
ought to require of God, with certen wonderfull
thynges that are in the worde.

Angodly is vngodly, & shall not
be reformed, shall sodenly be de-
stroyed without any help. * Whē
the ryghteous haue the ouerhan-
de, the people are i prosperite: but
when the vngodly beareth rule, there the
people mourne. Who so loneth wysdome
maketh his father a glad mā: * but he that
kepeth company with harlottes, spendeth
a waye that he hath. With true iudgemēt
the kynge setteth vp the lande, but þ he be
a man þ oppresyth the people with gathe-
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þ pooze: but the vngodly regardeth no vn-
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a wyle man go to laue w a foole (whether
he deale w him frendly or roughly) he get-
teth no rest. The bloude thyrstie hate the
ryghteous: but þ iust & seke his soule. A
foole powreth out bys sperte altogether
but a wyle mā kepeth it in tyll afterwarde.
If a price deyle i lyes, all his seruantes a-
re vngodly. The pooze and the lender mete
together,

ryches, onely graunte me a necessary lyuyn-
ge. Lest þ I be to full, I denye the, and
lape: * Who is the Lorde? And lest I be-
inge constrayned thozow pouerte, fall vn-
to stealynge, and take the name of my God
in vayne. Accuse not a seruant vnto his
master, lest he speake euell of the, and thou
be hurte. There is a generacyon that cur-
seth theyr father, and doth not blesse theyr
mother. There is a generacion that thyn-
ke them selues cleane, and yet is not clesed
from theyr fylthynesse. There is a gene-
racyon that hath a proude loke, & doth cast
vp theyr eye lyddes. There is a genera-
cion whose teth are swerdes, & with theyr
chaw bones they cōsume & deuoure þ sym-
ple of the earth, and the pooze from amōge
men. The hōlleche hath two daughters
cryeng: byng byther, byng byther.

There be thre thynges that are neuer sa-
tyfied, yee, foure thynges sayeth neuer
hoo. The graue: a womans wombe clo-
sed: and the earth that hath neuer water y-
nough. As for fyre, it sayeth neuer hoo.

* Who so laugheth bys father to scoorne,
and letteth bys mothers commaundement
at naught: the rauens pycke out bys eyes i
the valleye, and deuoured be he of the yon-
ge Aegles. There be thre thynges to hye
for me, yea foure that passeth my knowled-
ge. The waye of an Aegle in payre, þ waye
of a serpet ouer a stone, the waye of a thyp
in the see, and the waye of a man wth a
ponge woman. Soch is the waye also of
a wyfe that breaketh wedlocke, which wy-
peth her mouth lyke as when she hath eatē
and sayeth: As for me, I haue done no har-
me. Thozow thre thynges the earth is
dysquieted, & the fourth may it not beare:
Thozow a seruant þ beareth rule. Tho-
row a foole þ hath to moche byced, thozow
a wise worthy hatered whē she is maryed,
and thozow an hand mayden that is herye
to her mastres. These be foure thynges i
the earth, the which are very lytle: but in
wysdome they excede the wyse. The em-
mettes are but weake people * yet gather
they theyr meate together in the barne.

The Conyes are but a feble folke, yet ma-
ke they theyr couches amonge the rockes.
The grethoppers haue not a gyde, yet go
they forth together by heapes. The spy-
der laboureth with her heapes, & is in kyn-
ges places. There be thre thynges that
go styfly, yea foure ar comlye in goynge. A
Lyon, which is strongest amōg beastes, ad
geueth place to no mā: A grehōnde strōge i
the hynder partes: A rāme also & a kyn-
g, agaynst whom no mā aryseth vp. If thou
hast done foolysly whan thou wast in hye
estate, or if thou hast taken euell counsell:
then laye thyne hande vpon thy mouth.

The. xxxi. Chapter.

The proverbes

Who so chymeth mylke, maketh butter: and he that rubbeth hye nose, maketh it blede: Eue so he that causeth wrath byngeth forth stryfe.

The. xxi. Chapter.

¶ Kinges ought to iudge iustly. The proverbes of an honest married wyfe.

The wordes of

kyng Lamuel, & the lesson that hye mother taught hym.

My sone (why do ye so) sone of my body: O my deare beloued sone, geue not ouer thi strenght & waies vnto wine, which are þe destructione of kynges. O Lamuel, yt is not for kynges, it is not (I saye) for kynges to drike wyne, nor þe stronge dryncke: (for this is no secret where bynckenne the reigneth) lest they byynge drenched forgett the lawe, and peruerete the iudgement of all poore mē's children. Geue stronge dryncke vnto such as are condemned to death, and wyne vnto those that mourne: that they maye drike it, and forgett theyr mysery & aduersyte.

Be thou an aduocate, for the dowe and stande in iudgement thy selfe, to speake for all such as be socoured in this transitorye worlde. Ope thy mouth, defende the thyngge that is lawfull and ryght, and the cause of the poore and helpelesse.

Who so fyndeth an honest saythfull woman, she is moche more worth then perles. The heart of her husband maye safelye trust in her, so that he shall fall in no pouerthe.

She will do hym good and not euell, all the dayes of her lyfe. She occuppeth woll and flaxe, & labourerth gladly with her handes. She is lyke a marchauntes shyppe, that byngeth her vytayles from a farre.

She is vp in the nyght season, to prouide meate for her houtholde, and fode for her

maydens. She consydreth lande, & byeth it, and with the frute of her handes she planteth a vnyeyarde. She gyrdeth her loynes with strenght, & courageth her armes. And yf she perceaue that her houtholde doth good, her candle goeth not out by nyght. She layeth her fyngers to the spynnell: and her hande taketh holde of þe distaffe. She openeth her hande to the poore, yee she stretcheth forth her handes to such as haue neede. She feareth not that the colde of wynter shall hurte her house, for all her houtholde folkes are clothed with skarlett. She maketh her selfe sayre oznametes, her clothynge is whyte sylke & purple.

Her husband is moche let by in the gates, when he sitteth amonge the rulers of the land. She maketh cloth of sylke and sellet it, & deliuereth gyrdles vnto the marchaunt. Strength and honoure is her clothynge, & in the latter daye she shall reioyse. She openeth her mouth with wysdome, and in her tonge is the lawe of grace.

She loketh well to the wayes of her houtholde: & eateth not her bred with ydolnes. Her children shall arple, and call her blessed: & her husband shall make moche of her.

Many daughters there be that gather riches together, but thou goest aboue them all. As for fauoure, it is deceatfull, and ventie is a vayne thyngge: but a woman that feareth þe Lord, she is worthy to be praised. Geue her of þe frute of her handes and let her a lone workes prayse her in the gates.

The ende of the Proverbes of Salomon.

Of the preacher,

No. xxxvii.

The. ii. Chapter.

The booke of the

Preacher, otherwyle called ecclesiastes.

The fyrst Chapter.

¶ That is in this wyse to be vnderstande.

These are the wordes of the Preacher, sonne of Dauid, kynge of Ierusalem. * All is but mosse vayne vayne (sayeth þe Preacher) & all is mosse vayne (I saye) & but plaine vante. For what els hath a mā, of all þe labour þe taketh vnder þe Sunne? One generacion passeth awaye, another cometh, but þe earth abyedeth still. The Sunne arpleth, þe sunne goeth downe, & returneth to hye place, þe maye there rise vp againe. The wynde goeth toward þe South, & turneth vnto the north, fetcheth his course, whirleth aboute, & goeth forth, & his circuite returneth agayne to him selfe. * All floudes rūne into the see, & yet þe see yt selfe is not fylled: for loke vnto what place þe waters rūne, thence they come to floue agayne. All thynges are so harde to be knowen, y no mā can expresse the. * The eye is not satisfied w sight, the eare is not fylled w hearinge. * The thyng þe hath bene, cometh to passe agayne: & þe thyng þe hath bene done, shall be done agayne, there is no new thyng vnder þe sunne. Is there eny thyng wherof it maye be sayde: lo, this is new: for it was longe agoon in þe tymes þe haue bene before vs. The thyng þe is past, is out of remembrance: Euen so the thynges þe are for to come, shall no more be thought vpon amonge them þe come after. I my selfe þe Preacher, was kynge of Israel at Ierusalem, & dyd applye my mynde to seke out & search for þe knowledge of all thynges that are done vnder heauē. Soch trauaile and labour hath God geue vnto þe children of men, to exerceple them selues therein.

Thus I haue consydred all the thynges þe come to passe vnder the Sunne, and lo, they are all but vayne, & vexacion of minde. The croked canot be made straght, nor þe thigge þe is vnperfecte, canot be accepted w thynges þe are perfecte. I comoned w mine a lone herte, sayinge: lo, I am come to a great estate, & haue gottē moze wysdome, the all they þe haue bene before me in Ierusalem. Yee my herte had greute experie of wysdome & knowledge, for there vnto I applied my mynde: þe I myght knowe what were wysdome & vnderstanding, what were errour & foolishnes: & I perceaued, þe this also was but a vexacion of minde: for where moche wysdome is, there is also so greute trauaile & disquietnes: & þe moze knowledge a man hath, þe moze is hye care.

¶ Aboundaunce of ryche, of pleasure & of buyte: longe are vayne thynges.

The sayd I thus in my herte: Now go I to, I wil take mine ease & haue good dayes. But lo, þe is vayne: also in so moche þe sayd vnto þe mā geue to laughter: þe arte madd, & to myght: what doest thou? So I thought i my herte, to geue my selfe vnto wyne and agayne to applye my mynde vnto wysdome, and to comprehend folkes vntill the tyme þe (amonge all þe thynges whiche are vnder the Sunne) I myght le what were best for men to do, so longe as they lyue vnder heauen.

* I made gorgeous sayre workes. I builded me houses, and planted vnyeyardes. I made me orchardes and gardes of pleasure, and planted trees in them of al maner frutes. * I made poles of water, to water þe grene and fruteful trees withall. I bought seruantes and maydens, and had a greute houtholde. As for catell and shepe, I had moze substance of them, then all they that were before me in Ierusalem. I gathered syluer & golde together, eue a treasure of kynnes and landes.

I prouided me syngers & women, which coulde playe of instrumentes, to make men myght and pastime. I gat me psalteries & songes of musike. And I was greater and in moze worshippe, the all my predecessours in Ierusalem. For wysdome remained with me: & loke whatsoeuer myne eyes despyed, I let the haue it: and wherin soeuer my herte delpted, or had eny pleasure, I with helde it not fro it. Thus my herte reioysed in all that I dyd, and this was my porcion of all my trauaile. But when I consydred all the workes that my handes had wrought, and all þe labour that I had take therein: lo, all was but vayne and vexacion of mynde, and nothing of eny valur vnder þe Sunne. The turned I me to consydre wysdome, erreure, and folyshnes (for what is he among men that myght be compared to me the kynge in soch workes?) and I sawe: that wysdome excelleth folyshnes, as farre as light doth darknesse. For a wyse man hath his eyes in his head, but the foole goeth in the darknesse: I perceaued also, þe they both had one ende. The thought I i my mynde, If it hapen vnto the foole as it doth vnto me, what nedeth me then to labour eny moze for wysdome? So I confessed within my herte, that this also was but vayne. For the wyse are eny as lytle in remembrance as the folysh, for þe dayes shall come whē all shall be forgotten, yee þe wyse man dieth as well as þe foole. Thus beganne I to be weery of my lyfe, in so moche that I coulde awaye with nothing that is done vnder the Sunne, for all was but vayne & vexacion of minde: Yee I was weerye

Wecp of all my labour, whych I had taken vnder the Sunne, because I shulde be sayne to leaue them vnto another man that cometh after me: And who knoweth, whether he shal be a wyse mā or a foole? And yet shall he be lord of all my labours, which I with soch wysdome haue taken vnder the Sunne. Thys is also a vayne thyng.

So I turned me to refrayne my mynde from all soch trauayle, as I toke vnder the Sunne: for so moch as a man shulde wecry hym selfe with wysdome, with vnderstandyng and oportunitie, & yet be sayne to leaue his labours vnto another that neuer stetteth for the. This is also a vayne thyng & grea- te misery. For what getteth a mā of all the labour and trauayle of his mynde, that he taketh vnder the Sunne, but heynesse, sor- rowe and desquyetyng all the dayes of his lyfe? In so moch that his hert cannot rest in the nyght, this is also a vayne thyng. * Is it not better then for a mā to eate & dync- he, & his soule to be mery in his labour? Yee I sawe that thys also was a gyfte of God: For who will eat or go more lustely to his worke then I? And why? God gyueth to the man that is good before him, wysdome, vnderstandyng, & gladnesse. But vnto the synner he geueth wecrynges: * (and superfluous care) that he maye gather and heape toge- ther the thynges, that afterwarde shal be ge- uen vnto him, whom it pleaseth God. This is now a vayne thyng, yee a hevy disquie- nesse and veracyon of mynde.

The.iii. Chapter.

All thynges come in their tyme, and passe a- waye in their tyme.

Every thyng hath a tyme, yee all y is vnder the heauen, hath his coue- nient season. There is a tyme to be bozne, and a tyme to dye.

There is a tyme to plante and a tyme to pliche vp the thyng, that is planted.

A tyme to slaye, and a tyme to make whole.

A tyme to breake downe, & a tyme to build vp.

A tyme to wepe, and a tyme to laugh:

A tyme to mourne, and a tyme to daunce.

A tyme to cast awaye stones, and a tyme to gather stones together.

A tyme to embrace, and a tyme to refrayne from embracing.

A tyme to wyne, and a tyme to lese.

A tyme to spare, and a tyme to speede.

A tyme to cut in peces, and a tyme to sowe together.

A tyme to kepe sylvence, & a tyme to spea- ke.

A tyme to loue, and a tyme to hate.

A tyme of warre, and a tyme of peace.

What hath a man els (y doth any thing) but wecrynges & labour? For as touchyng the trauayle and carefulnesse whych God hath geuen vnto men, I se y he hath geuen it them, to be exercysed in it. All thys hath

he ordered maruelous goodly, to euery thig his due tyme. He hath planted ignorance also in the hertes of me, that they shuld not comprehend the ground of hys workes, which he doth from the begynning to y en- de. So I perceaued, y in these thynges there is nothing better for a man, then to be me- ry and to do well so longe as he lyueth. For all that a mā eateth & dynceth, yee what fouer a mā enioyeth of all his labour, that same is a gyfte of God. I considered also y what fouer God doth, it cōtinueth for euer and that nothing can be put vnto it, nor ta- ken from it, and that God doth it to the in- tent, that me shuld feare hym. * The thyng that hath bene, is now: and the thyng that is for so come, hath bene afore tyme, for God restoreth agayne the thyng that was past. * Moreover, I sawe vnder the Sunne vngod- ly nesse in the steade of iudgement, and ini- quyte in steade of ryghteousnesse. Then thought I in my minde: God shal separate the ryghteous from the vngodly, and then shal be the tyme and iudgement of all coun- cels and workes. I commennded with myne awne hert also, concernyng the chyldren of men: how God hath chosen them, & yet let- teth them apaire: as though they were bea- stes: for it happeneth vnto men as it doth vnto beastes, and as the one dyeth, so dyeth the other: yee they haue both one maner of bryth: so y (in this) a man hath no premy- nence aboue a beast, but all are subdued vn- to vanytie. They go all vnto one place, for as they be all of dust, so shall they all turne vnto dust agayne. * Who knoweth y spre- te of mā that goeth vwarde, and the bryth of the beast that goeth downe into y earth? * Wherfore I perceaued, that there is nothing better for a man, the to be ioyfull in hys la- bour, for that is hys porcyon. But who wyl byng him to se the thyng that shall come after hym?

The.iiii. Chapter.

The myserys of the innocent. The superfluous labours of men. The chyldre that is poore, and wepe, &c.

I turned me, & * considered all y violent wrong that is done vnder the sunne, & beholde, the teares of soch as were oppressed, & there w- as no man to conforthe the, or y wolde dely- uer & defende the from the violence of their oppressours. Wherfore I iudged those that are deed, to be more happye then soch as be alpye: yee, him that is yet vnbayne to be bet- ter at ease then they both, because he seyth not the miserable workes that are done vnder the sunne.

Agayne, I sawe that all trauayle, & dily- gence of labour, y euery man taketh in han- de, was done of enuy agaynst his neybour. This

This is also a vaine thyng, and a veracyon of mynde. The foole foldeth his handes to- gether, and eateth vp hys awne fleshe. One haue full (sayeth he) is better with rest, then both the handes full with labour & trauay- le of minde. * Moreover, I turned me, & behol- de yet another vanyte vnder the Sunne.

There is one man, no mo but hym selfe a- lone, haupng nether chyldre ner brother: yet is there no ende of his careful trauayle, his eyes can not be satysfied with riches, * (yet doth he not remembre hym selfe, and saye.) For whom do I take soch trauayle? For whose pleasu- re do I thus consume awaye my lyfe? This is also a vayne & miserable thyng. * Therfo- re, two are better then one, for they maye well enioy the profyt of theyr laboure.

For if one of them fall, his cōpanyon hel- peth him vp agayne: But wo is him that is alone, for yf he fall, he hath not another to helpe him vp. Agayne, when two slepe to- gether, they are warme: but how cā a body be warme alone? One maye be ouertome, but two maye make resistauce: A thre fold cable is not lyghtly broken. A poore chyldre byng wyse, is better then an olde kyng, y doth, and cānot beware in tyme to come.

Some one commeth out of prison, and is made a kyng: and another which is bozne in the kyngdome, commeth vnto pouerte. And I perceaued, that all men lyuynge vn- der the sonne, go with y seconde chyldre, that shall stonde vp in the steade of the other.

As for the people y haue bene before him, and y come after hym, they are innumera- ble: And they y come after him shall not re- toyse of him. This is also a vayne thyng & a veracyon of mynde. When y comest in to y house of God, kepe thy fote & draw nye y God which is at hāde may heare: * y thou gyue not the offeringes of fooles, for they knowe nowght, but to do euell.

The.v. Chapter.

A monition to beware of rache communicacyon: he ought not to meruell at the oppres- sion of the poore. The courteous is not satysfied with his riches.

Not hastye with thy mouth, and let not thine hert speake eny thing rashly before God. For God is in heauen, and y vpon earth, therfore let thy wordes be few. For where moch ca- refulnesse is, there are many dreames: and where many wordes are, there men maye heare fooles. * If thou make a vowe vnto God, be not slacke to perfourme it. As for folsh voves, he hath no pleasure in the: If thou promyse eny thyng, paye it: for better it is that thou make no vowe, the that thou shuldest promyse, and not paye. * Suffre not thy mouth to cause thy flesh for to syn- ne, nether saye thou before the angell, y it is

thy ignorance. For then God will be angrie at thy voyce, & destroye all the workes of thyne handes. And why? where as are ma- ny dreames and many wordes, there are al- so diuerse vanytes: but loke that thou feare God. * If thou seyst the poore to be oppres- sed and wrongeously dealt withall, so that equite & the ryght of the lawe is wasted in the lāde: maruell not thou at soch a thyng, for one grea- te man kepeth touch with ano- ther, & y myghtie men are in auctorite ouer the poore. The encrease of y erth vpholdeth all thyng, yea the kyng himselfe is mayn- tened by husbādrys. He that loueth money, wyl neuer be satysfied w money: & who so deliteth i riches, shal haue no profyt therof. This is also a vayne thyng. Where as mo- che ryches is, there are many also that spen- de them awaye. And what pleasure moze hath he that posseseth the, sayng that he maye loke vpon them with his eyes? A la- bouringe mā slepeth sweetely, whether it be lytle or moch that he eateth: but the aboun- dance of the ryche will not suffre him to sle- pe. Yet is there a soze plage, which I haue sene vnder the sunne (namely) ryches kepte to the hurte of him that hath the in posses- sion. For oft tymes they perissh with his grea- te misery & trouble: & yf he haue a chyld- re, it getteth nothyng. * Lyke as he came naked out of hys mothers wombe, so goeth he thither agayne, & carryeth nothing awaye with hym of all his labour. This is a mise- rable plage, that he shall go awaye euen as he came. What helpeth it hym then, that he hath laboured in the wynde? All the dayes of his lyfe also he byd eate in y darcke, with grea- te carefulnesse, sycknesse and sorow.

Therfore me thinke it a better & a fayrer thyng, a man to eate and dyncke, and to be refreshed of all hys labour, y he taketh vn- der the Sunne all y dayes of his lyfe which God geueth hym, for this is hys porcyon.

For vnto whosouer God geueth riches goodes and power, he geueth it hym to en- ioye it, to take it for hys porcyon, and to be refreshed of hys labour: thys is y gyfte of God. For he thinketh not moch howe lōge he shall lyue, for so moch as God fylleth his herte with gladnesse.

The.vi. Chapter.

The myserys of the ryche and couetous. The disre- sence of a foole and a wyse man.

Here is yet a plage vnder the sun- ne, & it is a generall thyng among men: when God geueth a man ry- ches, goodes and honoure, so that he wanteth nothyng of all that hys herte cā desyre: and yet God geueth him not leaue to enioy y same, but another man spendeth them

* Eccl. b. d.

* Eccl.

* Eccl.

* Sap.

* Abac.

* Eccl. b. d.

* Eccl. r. a. f. f. d. f. f. d. a

* Eccl. r. f. c. f. d. c.

23
* Eccl. i. f. l. a.
* Abac. i. a.

* Job. i. d.
* Eccl. b. d.

* Eccl. f. d.

them. This is a vayne thinge & a miserable
plage. If a mā begett an hundred children, &
lyue many yeres, so þ his dayes are many
in nombre, and yet can not enioye his good,
nether be buried: as for him I saye, þ an vn-
tymely byrth is better then he. For he com-
meth to naught, & spedyth his tyme in darr-
knes, & his name is forgotte. Moreover, he
seeth not þ sonne, & knoweth not of it: & yet
hath he more rest then the other. Yee though
he lyued two thousande yeres, yet hath he
no good lyfe. Come not all to one place: All
the labour þ a man taketh, is for him selfe,
& yet his desire is neuer fylled after his min-
de. For what hath þ wylle more then þ fooler?
What helpeth it the poore, þ he knoweth to
walke w̄ foolles before the lyuig? The clea-
re syght of the eyes is better, then þ the soule
shulde walke after desires of þ luste. How-
beit, this is also a vayne thinge & a dysquiet-
nelle of mynde. The thinge þ hath bene: is na-
med already, & knowen þ it is euen mā him
selfe: nether maye he go to lawe w̄ hym þ is
myghtier then he. Many thinges ther be þ in-
crease vanite, & what hath a man els. For
who knoweth what is good for mā lyuig, i
the dayes of þys vayne lyfe, which is but a
shadowe? Who wyl tell a mā, what shal
happen after him vnder the Sunne?

The vii. Chapter.

That to bych passeth our strengthes and wylles
ought we not to seke after.

A Good name is more worth then a
precious oymnt, and the daye of
death is better then the daye of byrth.
It is better to go into an house of mournin-
ge, then into a baketinge house. For there
is the ende of all men, & he þ is liuig, taketh
it to hert: grauntie is better then to laugh:
for when the countenance is heuy, the herte
is reformed. The hert of the wylle is in the
mournyng house, but the hert of the folp
is in the house of myrth. * It is better to
geue care to the chastenynge of a wylle man
then to heare the songe of foolles. For the
laughinge of foolles is lyke the crackynge of
thornes vnder a pot. And that is but a vayne
thyng.

The wylle man hateth w̄ longe delynge:
& abhorreth the harte þ couetith rewardes.
Better it is to cōspire, the ende of a thinge
then the begynnynge. The paciet of sprete
is better then the hpe mynded. Be not haste-
ly angrie in thy mynde, for w̄rath resteth in
the bolome of foolles. Saye not þ: What is
the cause, þ the dayes of the olde tyme were
better, then they þ be now: for þ were no wyl-
le questiō. Wylldome w̄ inheritaunce is good
pet better is it w̄ them þ without care may
beholde the sonne. For wylldome defendeth

as well as moneye, & the excellēt knowled-
ge & wylldome geueth lyfe vnto him þ hath
it in possession. Considre the worke of God
how þ no man can make the thinge straight
which he maketh croked. Else wel the tyme
of prosperite, & remēbre the tyme of mysfor-
tune: for God maketh the one by the other,
so þ a man cā fynde nothing els. All thinges
haue I considered in the tyme of my vanite:
þ the iust mā perissheth for his righteousnes
sake, & the vngodly lyueth in þys wycked-
nelle. Therefore * be þ nether to ryghteous
ner ouer wylle, þ thou perishe not: be nether
to vnyghteous also ner to folp, lest thou
dye before thy tyme. It is good for the to
take holde of this, & not to let that go out
of thy hand. For he that feareth God, com-
meth forth with them all.

Wylldome geueth more corage vnto the
wylle, then ten myghtie mē of the cite: * for
there is not one iust v̄p̄ earth, þ doth good,
and synneth not. Take not hede vnto euery
worde that is spokē, lest thou heare thy ser-
uaunt curse þ: for thine a wne hert knoweth
that þ thy selfe also hast oft tymes spoken
euell by other mē. All these thinges haue I
proued i wylldome: for I thought to be wy-
se * but the wēt farther from me then he was
before, pec & so depe that I might not reach
vnto her. I applyed my mynde also vnto
knowledge, & to seke & searche oute science,
wylldome & vnderstāding: to knowe the foo-
lyshnesse of the vngodly, & the errour of do-
tinge foolles. And I founde, þ a woman is
betterer then death: for she hath cast a byrde,
her herte as a nett that men fysh with, and
her handes are cheynes. Who so pleaseh
God, shal escape from her: but the synner
will be taken with her.

Scholde (sayeth the preacher) thys haue
I diligently searched oute & proued. One
thinge must be considred with another, that
a man may come by knowledge: whych as
pet I seke, & fynde it not. Among a thousan-
de mē I haue founde one, but not one womā
amonge all. Lo, this onely haue I founde, þ
* God made man iust and ryght, but they

The viii. Chapter.

The kynge's commaundement ought to be obeyed.
Glories: one of the cheste thynges vnder þ sonne.

Who is wylle? Who hath knowledge
to make answere? A mans wylldome
maketh þys face to shine: but vn-
chamefastnes putteth it out of fauoure. I
must kepe the kynge's commaundement, and
the oth that I haue made vnto God. Be
not hasty to go out of þys syght, and se
thou continue in no euell thinge: for what-
soeuer it pleaseh hym, that doeth he. Lyke
as when a kynge geueth a charge, his com-
maundement is myghty: Euen so * who
maye

Of the preacher.

Job. xxi.

maye saye vnto him: What doest þ? Who
so kepeh the commaundement: shal sele no
harme: but a wylle mans herte discerneth þ
tyme & iudgement: For euery thinge will ha-
ue oportunitie & iudgement, and this is the
thyng that maketh men full of carefulness
and sorowe. And why? a man knoweth not
what is for to come: for who wyl tell him?
Nether is there eny man þ hath power ouer
the sprete, to kepe ityll þ sprete, ner to haue
eny power in the tyme of death: is it not he
also that can make an ende of the battayle,
nether maye vngodlynes deliuer them that
medle with all.

All these thinges haue I considered, and
applyed my mynde vnto euery worke that
is vnder the sonne: howe one mā hath lord-
shype v̄p̄ another to his a wne harme. For
* I haue seene often þ vngodly brought to
ther graues: and yet they haue retorned in
to the cite ageyne, and came from the pla-
ce of holy men, which in the cite were gro-
wen out of memory as were those also that
lyued well. Thys is also a vayne thyng.
Because now that euell workes are not
hastely punished, the hert of man geueth
hym selfe ouer vnto wyckednesse. But
though an euell persone offende an hundred
tymes, & God differ gyuynge him lōge lyfe:
pet am I sure, þ it shal go well w̄ them that
feare God, because they haue hi before their
eyes. Agayne, as for þ vngodly, it shal not
be well w̄ him, nether shal he prolonge his
dayes: but euen as a shadowe, so shal he be
that feareth not God.

Yet is there a vanyte vpon earth: There
be iust men, vnto whom it happeneth, as
though they had the workes of the vngod-
ly: Agayne, there be vngodly, with whom
it goeth as though they had the workes of
the ryghteous. Thys haue I called also a
vayne thyng. Therefore I commend glad-
nesse, because a mā hath no better thing v̄-
der the Sunne, then to eate and dryncke, &
to be merry: for þ shal he haue of his labour
all the dayes of his lyfe, which God geueth
him vnder the sunne. And so I applyed my
mynde to learne wylldome, & to knowe the
trauayle that is i the worlde (and þ of such
a fastyon, þ I suffred not myne eyes to slepe
nether daye ner nyght) I vnderstode of all
the workes of God, but it is not possible for
a mā, to attayne vnto the workes þ are do-
ne vnder the Sunne: and though he bestowe
his labour to seke them out, yet can he not
reach vnto them: yee though a wylle man
wolde vntertake to knowe them, pet shal
he not fynde them.

The ix. Chapter.

A mā wotteth not, by þ wylldomes of þys a wne wyl-
le, whether he be wylldome of loue or hate. A mā ought
to lye meryly with his wylle, & praye of wylldome

E all these thinges purposed, I haue
my mynde to seke out. The rygh-
teous and wylle, yee and they: ser-
uautes also, are in þ hāde of God:
and * there is no man þ knoweth ether
loue or hate, but all thynges are before the.
It happeneth vnto one as vnto another: it
goeth with þ ryghteous as with þ the vn-
godly: * with the good and cleane as with
the vncleane: with hym that offereth as
with him that offereth not: lyke as it goeth
with þ vertuous, so goeth it also with the
synner: As it happeneth vnto the persured,
so happeneth it also vnto him that is afea-
yed to be forsworne. Amonge all thynges
that come to passe vnder the Sunne, thys
is a misery þ it happeneth vnto all a lyke.
This is the cause also that the hertes of mē
are full of wyckednesse, & madd foolishnesse
is in their hertes as longe as they lyue, vn-
tyll they dye.

And why? As lōge as a mā lyueth, he hath
a hope: for a quyk dogg (saye they) is bet-
ter then a deed liō: for they þ be lyuig, knowe
þ they shal dye: but they þ be deed: knowe
nothing, nether deserue they eny more. For
their memorial is forgotte, so that they be
nether loued, hated ner enuyed: nether haue
they eny more parte in the worlde, I all that
is done vnder þ Sunne. So thou thy wape
then, eate thy bred with ioye, and dryncke
thy wyne with a glad hart, for thy workes
please God. Let thy garmentes be allwaye
whyte, & * let thy head lack none oymnt.
* Alse thy self to liue ioyfully with thy wife
whom thou louest, all the dayes of thy lyfe
which is but vayne, þ God geueth tye v̄-
der the Sunne, all the dayes of thy vanite:
for that is thy porcion in this lyfe, of al thy
laboure and trauayle that thou takest vn-
der the Sunne. What soeuer thou takest in
hande to do, that do with all thy power, for
in the graue that þ goest vnto, there is ne-
ther worke, counsell, knowledge ner wyl-
ldome.

So I turned me vnto other thinges vn-
der the Sunne, & I sawe, that in ruinynge,
it helpeth not to be wytt: in batayle, it hel-
peth not to be strōge: to fedynge, it helpeth
not to be wylle, to riches, it helpeth not to be
suttell: to be had i fauoure, it helpeth not to
be cōpyng: but that all lyeth in tyme & for-
gane. For * a man knoweth not þys tyme,
but lyke as the fysh are takē with the an-
gle, and as the byrdes are catched with the
snare: Euen so are men takē in the perious
tyme, when it cometh sodenly vpon them.

Thys wylldome haue I seene also vnder
the Sunne, & me thought, it a greate thig.
There was a lytle cite, & a fewe mē with
it: so there came a greate kynge and beseged
it, and made greate bulwarkes agaynst it.
And

And in p^ritie there was folide a poore mā,
(but he was wyse) which with hys wyf-
dome deliuered the cite: yet was there no bo-
dy that had eny respect vnto such a simple-
man. Then sayde I: wyfdom is better the
strength. Neuertheles, a simple mans wyf-
dome is despised, & hys wordes are not he-
red. A wyse mans counsell that is folowed in
p^ritence, is fatte above the crenelle of a cap-
taine amonge fooles. * For wyfdom is bet-
ter the hardnesse: but one vnto hyt alone de-
tropeth much good.

The .c. Chapter.

The difference betwixt a foole and a wyse man.
Fortunate and happye is that realme which hath
a wyse prince.

A Deed hye doth corrupt swete opy-
ment & maketh it to stynk: E-
uen so oft tymes he that is made
for wyfdom & honour, is abhor-
red because of a lytle foolishnes. * A wy-
se mā's herte is vpoⁿ p^ryghe hāde, but a foo-
les herte vpoⁿ p^r left. A foole will shewe him-
self whē he goeth by p^r way, yet thiketh he
p^r every mā doth as foolysly as hi selfe. If
a p^rncipal sp^rete be geueⁿ p^r to beare rule, * he
not negligēt thē in thine office: for he p^r can
take cure of him selfe, auoydeth great offen-
ces. Another plage is there, which I haue se-
ne vnder the sonne: namely, p^r ignoraunce p^r
is comenly amonge p^rncipes: in that a foole
sytteth in greate dignite, & the ryche are sett
downe beneth: I haue seue seruauntes ryde
vpon horses, and p^rncipes goyng vpon their
fete as it were seruauntes. * But he p^r dyg-
geth vpoⁿ a p^ryt, & all fall therein him selfe: and
who so breaketh downe the hedge, a serpent
shall bite hym. Who so remoueth stones,
shall haue trauaple withall: & he p^r he weth
wood, shall be hurt therewith.

When an y^ro is blont, and the popnt not
sharpened, it must be whet agayne, and p^r to
myght: Eue so both wyfdom folowe dili-
gence. A habler of hys tōge is no better, thē
a serpent that styngeth wythout hyspyng.
The wordes out of a wyse mā's mouth are
gracious, but the lypyes of a foole wyll de-
trope him selfe. The beginnyng of his tal-
kyng is foolysnes, & the last worde of his
mouth is starke madnesse. A foole is full of
wordes, & a man cannot tell what shall co-
me to passe: who wyll then warne him of it
that shall folow after him? The labour of
the folysh is greuous vnto thē, whyle they
knowe not howe to go into the cite.

Who be vnto the (O thou lande) whose
kyng is but a child, and whose p^rncipes are
early at their banquettes: But well is the
(O thou lande) whose kyng is come of no-
bles, & whose p^rncipes eate in due season, for
necessyte & not for lust. Thozow flourish-

nelle the balches fall downe, & thozow vnde-
hādes it tyngeth in at the house. Meate ma-
keth men to laugh, and wyne maketh the
mery: but vnto money are all thinges obe-
dient. With p^r apyng no euell in thy thought
& speake no hurte of the ryche in thy p^reu-
chable: for a vyrd of the wyse shall betraye
thy voyce, and with hit fetters shall he be-
wraye thy wordes.

The .xl. Chapter.

Wysheke ought to be distribute vnto the peaple.

If thy hyde vpon waste faces, &
so shalt thou fynde after many
dayes. Geue parte. vii. dayes, and
all vpoⁿ the eyght, for p^r knowest
not what misery shall come vpoⁿ earth. Wi-
hen p^r cloudes are full, they p^rvyze out ray-
ne vpon the earth. And when the tre falleth
(whether it be toward p^r South or North)
in what place soeuer it fall, there it lyeth.
He that regardeth the wyde, shall not Lowe
and he that hath respecte vnto the cloudes,
shall not reape. Now lyke as p^r knowest not
the waye of p^r sp^rite howe he entred into p^r
body beinge yet in a mothers wombe: Eue so
p^r knowest not the workes of God, whych
is the workemaster of all.

Cease not thou therfore with thy handes
to Lowe thy fete, whether it be in the mo-
ninge or in the euenyng: for thou knowest
not whether this or that shall prospere, and
yf they both take, it is p^r better. The lyght
is swete, & a pleasaunt thyng is it for the
eyes to loke vpon the Sūne. If a man lyue
many yeres, and be glad in thē all, let him
remembre the dayes of darkenesse, whych
shall be many: and that foloweth, all thynges
shall be but vanyte. Be glad then (O thou
yong mā) in thy youth, and let thyne hert
be mery in thy yong dayes, folowe p^r wayes
of thyne awne herte, & the lust of thine eyes
but be thou sure, that God shall bypnyge the
into iudgement for all these thynges.

The .xli. Chapter.

From oure mouth ought we to confesse, and re-
garde the goodnes of God.

If a waye displeasure out of thyne
herte, & remoue euell from thy body:
for chyldhode & youth is but vany-
te. Remembre thy maker the soner in thy
youth, & euer the dayes of aduersyte come
e^r or p^r peares drawe nye. When p^r shalt saye:
I haue not pleasure in them: before p^r sunne
the lyght, p^r moone & starres be darkened, &
or the cloudes turne agayne after p^r rayne,
when the keepers of p^r house shall tremble, &
when p^r stronge mē shall bowe them selues:
when p^r myllers stide styll, because they be
so fewe, & whē p^r sp^ryt of p^r wyndowes shall
ware

The Ballet of Bal-
lettes of Salomon: called in Latyn,
Canticum Canticorum.

The fyrst Chapter.

A myssicall songe of the spirituall and godly
loue, betwene Christ the spouse, and the church
or congregacion hys spouse.



That he wold kysse me with
the kysses of his mouth: for
thy loue is more pleasaunt
then wyne, & that, because of
p^r good & pleasaunt sauoure of
thy most p^recious balme.

Thy name is as swete smel-
lynge opyntment when it is shed forth, ther-
fore do the maydes loue the: drawe thou me
vnto p^r: we wyll runne after the. The kyng
hath brought me into hys p^reuⁿchambres.
We wyll be glad & reioyce in the, we & synke
more of thy loue then of wyne. They that be
ryghteous loue p^r. I am black (O ye daugh-
ters of Ierusalem) lyke as * the tētes of p^r Ce-
darenes, & * as the hangynges of Salomon: *
but yet am I sayre & well fauoured withall.
Aruell not at me p^r I am so black: for why?
the sunne hath shyned vpoⁿ me. My mothers
chylde had euell wyll at me, they made me
p^r keeper of the vyneyardes: but myne owne
vyneparde haue I not kept. Tell me of him
whō my soule loueth where thou feedest the
shepe, where thou makest the rest at p^r noone
daye: for why shall I be lyke him, that goeth
wzonge aboute p^r flockes of thy cōpanyons?
If thou knowe not thy selfe (O thou sayrest
amonge weimē) then go thy waye forth after p^r
fotesteppes of the shepe, and fede thy goates
besyde the shepherdes tentes. Vnto * the
hoost of Pharao's charrettes haue I compa-
red the, O my loue. Thy chekes and thy neck,
is beawtyfull as p^r currys, and hanged with
spanges and goodly Jewels: a neck bāde of
golde wyll we make the with syluer buttōs.
When the kyng sytteth at the table, he
shall smell my hardus: a bondell of Myrr
is my loue vnto me: he wyll lye betwixt my
brestes. A cluster of Camphore in the vy-
neardes of Engaddi is my loue vnto me.
* Howe sayre art thou (my loue) O howe
we sayre art thou: thou hast doues eyes.
O howe sayre art thou (my beloued) howe
well fauoured art p^r: Oure bed is deckt with
floures, the syllynges of oure house are of Ce-
dre tree, and oure crosse soyntes of Cypresse.

The .ii. Chapter.

I Am the lylic of the felde, and rose of
the valleyes: as the rose amonge the
thornes, so is my loue amonge the
daughters. Lyke as the apple tree amonge
the trees of the wodd, so is my beloued amonge
the scēns. My delect is to syt vnder hys shā-
dow.

ware hymme, when the dozes in the stretes
shal be shut, and when the voyce of the myl-
ler shall be layed downe: when men shall rype
vnto the voyce of the byrde, and when all p^r
daughters of myspke shall be brought lowe:
when men shall feare in hys places, and be a-
fraid in the stretes: when the Almonde tree
shall flozthe and be laden with the greshop-
per, and when all lust shall passe (because
man goeth to his longe home, and the mour-
ners go aboute the stretes.) O zener the spl-
uer lace be taken awaye, and or the golden
well be broken. O z the pot be broken at the
well, and the whele vpon the cysterne: Then
shall the dust be turned agayne vnto earth
from whence it came, and the sp^rete shall re-
turne vnto God, which gauest. * All is but
vanyte (sayth the Preacher) all is but playne
vanyte. The Preacher was yet more
wyse, and taught the people knowledge: he
gaue good hede, sought out the croude, and
set forth many parables. Hys diligence was
to fynde out acceptable wordes, ryght scrip-
ture, and the wordes of trouth. For * the
wordes of p^r wyse are lyke pyches and nay-
les that goothozow, wherewith p^r stiffe ga-
thered is holden vpoⁿ: for they are geuen of one
sheperde onely. Therfore beware (my son-
ne) of that doctrine that is besyde thy: for
to make many bookes it is an endles worke:
and to loude cryng we cryeth the bodye.

Let vs heare the conclusyon of all thyn-
ges: feare God, and kepe hys commaunde-
mentes: For that toucheth all men.

For God shall iudge all wor-
kes and secrete thynges,
whether they be good
or euell.

The ende of the boke
of the Preacher /
other wyse cal-
led / Ecclesia-
stes.

howe, for hys face is swete vnto my thro-
te. He bringeth me into hys wyne seller, hys
bottles filled ouer me, is lone. Set aboute
me cuppes of wyne, to comfort me with apples,
for I am sicke of loue. * Cant. vii. 1.
* Cant. iii. 1.
* I charge you, O ye daughters
of Jerusalem, by the Roses and hyndes of the
felde, that ye wake not vnto my loue nor tou-
che her, tyll she be content her selfe. We thinke
I heare the voyce of my beloued, lo, there co-
meth he, he bringeth vpon the mountaynes, &
leapynge ouer the litle hylles. My beloued,
is lyke a Rose, or a ponge hart. Beholde, he
standeth beynde our wall, he loketh in at
the wyndowe, and peepeth thow we p grate. My
beloued answered and sayde vnto me.
I stande vpon my loue, my beutyfull, and go
to thynne a wone: for lo, p wynter is now past
the rayne is awaye and gone. The floures
are come vp in the felde, the yme of the byr-
des syngynge is come, and the voyce of the
turtle done is heard in oure lade. The fygge
tree bringeth forth her fygges, and the vyne
beare blossoms, & haue a good smel. I stande
vpon the & come my loue, my beutyfull, & come
I saye (O my doue) out of the caues of p ro-
ckes, out of the holes of the wall: O let me se
thy countenance and heare thy voyce for
swete is thy voyce, and saye is thy face. Set
vs the foxes, yee the litle foxes, that hurt the
vyne, for oure vyne beare blossoms. * My
loue is myne, and I am hys, which sedeth a-
monge the roses, vntill the daye breake, and
tyll the shadowes be gone. Come agayne
(O my beloued) and be lyke as a Rose, or a
ponge hart vpon the wyde mountaynes.

The iii. Chapter.

By nyght I my berd I sought, who
my soule loueth: ye diligently sought
I him, but I founde him not. I will
get vp (thought I) and go aboute
the cytie, in the wayes in all the stretes will
I seke him whom my soule loueth: but when
I sought hym, I founde hym not. The wat-
chmen also that go aboute the cytie, founde
me. Sawe ye not him whom my soule lo-
ueth? So when I was a litle past the, I fo-
und him who my soule loueth. I haue got-
ten holde vpon hym, and will not let him go
vntill I bringe hym into my mothers hou-
se, and into her chambere that bare me.
* I charge you, O ye daughters of Jeru-
salem, by the Roses and hyndes of the felde,
that ye wake not vnto my loue her touche her,
tyll she be content her selfe. Who is this,
that cometh vp out of the wylderne like
vapours of smoke, as it were a smell of
Myrr, frankincense, and all maner spyes
of the Apotecary? Beholde, aboute Salo-
mons bedde she stande, & valeant men
of the most myghtie in Israel. They holde

swordes euer, one, and are expert in warre.
Euery man also hath by a swerde vpon his
thigh, because of feare in the nyght. Myrr
Salomon had made him selfe a palace of the
wod of Libanus, the pillars are of syluer, the
couerynge of golde, the seate of purple, the
grounde is pleasantly paved with lye for
the daughters of Jerusalem. So forth (O
ye daughters of Syon) and beholde Myrr
Salomon in the crowne: wher with his mo-
ther crowned him in the daye of hys maria-
ge, and in p daye of the gladnesse of his bert.

The iiii. Chapter.

How saye art thou, my loue, howe
saye art thou, p hast doulles eyes,
beside that which lyeth vpon with-
in. * Thy doulles eyes are lyke
well of a flocke of goates p he wo-
ne vpon mount Silead: Thy teth are lyke the
pe of the same bignesse, which went vp from
the washinge place: wher euery one beareth
two twyns, and not one vnfrutefull amonge
them. Thy lippes are lyke a rose coloured ry-
bonde, thy roodes are lowly, thy chekes are
lyke a peece of a pomegranat within thyne bea-
res. Thy neck is lyke p tower of Dauid build-
ed with costly stones lyng out on the sides
wher vpon there hang a thousande spydes,
yee all the weapens of the geauntes. * Thy
two brestes are lyke two twyns of ponge
roes, which fede amonge roses. O that I
myght go to the moztayne of Myrr, & to p
hyll of frankincense: tyll I haue breake & tyll
p shadowes be past awaye. Thou art all
saye, O my loue, & no spott is there in the.
Come to me fro Libanus (O my spouse) co-
me to me fro Libanus loke from the toppe of
Amana, from the toppe of Sanir & Hermo,
fro the lyes denues and from p mountaynes
of p leoparbes. Thou hast with loue bewit-
ched my bert. O my syster, my spouse, p hast
bewitched my bert, with one of thyne eyes,
and w one cheyne of thy neck. O howe saye
are thy brestes, my syster, my spouse? Thy
brestes are moze pleasaunt then wyne, and p
smel of thyne oymntes pasterhall spyes.
Thy lippes, O my spouse, droppe as p hony
cobe, yee my lye and hony is vnder thy tong,
and the smel of thy garnetes is lyke p smel
of Libanus. A garden well locked is my sy-
ster, my spouse, a garden well locked, and a
sealed well. The frutes p are planted in the,
are lyke a very Paradyse of pomegranates
with swete frutes: as Camphore, Cardus,
and Saffro, Calamus, & Spynom with
all swete smelling trees: Myrr, Aloes and
all the best spyes: a well of gardes, a well of
lyuinge waters, which refreth wone fro Li-
banus. O thou noyssh wynde, come thou
south wynde, and blowe vpon my garden, p
the smel thereof may be carryd on euery lye:
yee p my beloued maye come into hys garde,
and eate

of p swete frutes that growe therein.

The v. Chapter.

In come into my garden, O my
sister, my spouse: I haue gathered my
Myrr with my Myrr. I haue eaten
hony with my hony cobe, I haue drake my
wyne with my mylke. Eate, O ye fr-
des, dyncke and be mery, O ye beloued.
As I am allepe, and my bert is waking
I heare voyce of my beloued, wher he knoc-
keth. Open to me, O my sister, my loue,
my doue, my derlyng: for my beade is full
of dewe, & the lockes of my beare are full
of the nyght dropes. I haue put of my
rode, howe I do it on agayne: I haue wa-
shed my fete, howe shall I fyle the agaynes?
My loue put in his hand at the hole, and
my bert was moued within me. I stode vp
to ope vnto my beloued, & my hades drop-
ped with Myrr, & the Myrr ranne do-
ne my fyngers vpon p locke. I opened vnto
my beloued, but he was departed and gone
his waye. Now when he spake, my bert
was gone: I sought hym, but I could not
fynde hym: I cryed vpon hym, neuer thelesse,
he gaue me no answer. So p watchmen
p wente about the cytie, founde me, smote
me, & wounded me: yee, they p kepte p wal-
les, toke awaye my hercheate fro me.
I charge you therefore, O ye daughters
of Jerusalem, p ye fynde my beloued, that
ye tell hym, howe that I am syck for loue.
What maner of man is thy loue aboue
other louers? O p sayest amonge women?
O what can thy loue do, moze then other
louers, that thou chargest vs so straitly?
As for my loue, he is white and rebde co-
loured, a goodlye persone amonge ten thou-
sande: his heade is as the most fyne golde,
the lockes of hys beare are vylshed, and
black as a crowe. His eyes are as p eyes
of doves by the water brokes, as though
they were washed with mylke, & are sett ly-
ke perles in golde. Hys chekes are lyke a
garde bedd, where in the Apotecaries plate
all maner of swete thynges: hys lippes
are lyke roses that droppe swete smelling
Myrr. His handes are lyke gold rynges
haunge enclosed p pprecious stone of Char-
lis. His body is as the pure puerp, de-
cte ouer with Sapphires: his legges are as
the pylers of Harbell, set vpon sokettes
of golde. His face is as Libanus, and as p
beuty of the Cedre trees. The wordes of
his mouthe are swete, yee, he is altogether
lowly. Soche one is my loue. O ye daugh-
ters of Jerusalem, soch one is my loue.

The vi. Chapter.

Wither is thy loue gde then (O thou
sayest amonge women) whether is
thy loue departed? we will seke hi
with the. My loue is gone downe into

hys garden, vnto the swete smelling bed-
des, that he may refresh hym selfe in the gar-
den, and gather roses. My loue is myne &
I am his, which sedeth amonge the roses.

Thou art beutyfull, O my loue, as is the
place of Thirza, thou art saye as Jerusa-
lem, fearfull as an armye of men, w they
banners. Turne awaye thyne eyes fro me,
for they haue set me on fyre. * Thy beartye
lockes are lyke a flocke of goates thorne
vpon the mount of Silead. Thy teth are
lyke a flock of thorne shepe, which go out
of p washing place: wher euery one bea-
reth twyns, & not one vnfrutefull among
them. Thy chekes are lyke a peece of a po-
granate, with in thy volupers. There are
* 12. Quenes, 12. wyues, and dame selles
without noblye. One is my doue, one is my
derlyng. She is the onely beloued of her
mother, & deare vnto her p bare her. W he
p daughters sawe her, they sayde, she was
blessed. Yee the Quenes and wyues pray-
sed her. What is the this, p loketh forth
as the moztayne: saye as the moone, clea-
re as the sunne, and fearful as an armye of
men w their baners. I wente downe to p
nutt garde, to se what grewe by p brokes, &
to loke p the vyne paroe flourished, or p
pomegranates were shot forth. I knewe
not p my soule had made me p charyote of
the people that be vnder tribute. Turne
agayne, turne agayne. O thou perfecte one
turne ageyne, turne agayne, & we will loke
vpon the. What wil ye se in the Sula-
myte? She is lyke men of warre syngynge
in a compagne.

The seuenth Chapter.

How pleasaunt are thy readyng-
ges with the shoes, thou princes
daughter? Thy thighes are lyke
a saye iewel, which is wrought
by a connyng wozyke master.
Thy nauell is lyke a roud goblet, which
is neuer without dyncke. Thy wobe is lyke
a hepe of wheat that is sett aboute w roses.
* Thy two brestes are lyke two twyns of
ponge roes. Thy neck is as it were a tower
of puerp: thine eyes also are lyke the water
poles p are in Hesebo, beyde p porte of Ba-
thabbim: thy nose is lyke the tower of Li-
banus, which loketh toward Damascus.
That head p standeth vpon the, is lyke Car-
mel & the beare of thy beade is lyke purple
and lyke a kyng goynge forth w his gar-
de aboute hym. O how saye & lowly art
p my derlyng, i pleasures? Thy stature
is lyke a Palme tree & thy brestes lyke the
grapes. I sayde I will clyme vp to p Pal-
me tree, & take holde of his nye braiches.
Thy brestes also thalbe as p vyne clustres
p smel of thy nostrels lyke is the smel of
p apples

apples, and thy laves lyke the beste wyne. Whiche goeth straye vnto my beloued and brusteth forth by sylppes of the Xuyent eldres. There wyl I turne me vnto my loue & he shall turne hym vnto me. Come on my loue, we will go forth into the felde, & take oure lodgyng in the villages. In the mornyng we will go se þ vnyeparde: we will se þ the vyne be spryde forth, þ the grapes be growne, and þ the þggrates be shot out. There wyl I geue þ my brestes: þ Wandjagoras geue theþ sweate smell: and besyde oure doores are all manner of pleasaunt frutes: both newe, & olde: whych I haue kepte for the, o my beloued.

The viii. Chapter.

That I myght fynde the wythout, and kysse the, whom I loue as my brother whych suckte my mothers brestes: and that thou shalt not be despised I will leade the, and byng the in to my mothers house: that thou myghtest teach me, & that I myght geue the drynke of cyced wyne, & of the swete sappe of my pograntes. * His left hande shall be vnder my head & his ryght hande shall embrace me. I charge you, O ye daughters of Ierusalem, þ ye wake not vpon my loue, ner touch her, tyll she be content her selfe. What is the this, that cometh vpon the wildernes, and leaneth vpon her loue? I waked the vpon amonge the apple trees, where thy mother concyued the, where thy mother (I saye) brought the into the worlde. O set me as a scale vpon thine herte, and as a scale vpon thine arme: for loue is myghtie as the death, & gelousy as the hel. Her coales are of fyre, & a very flame of the Lorde: so þ many waters are not able to quench loue, neher mape the streames drowne it. Yee, þ a man wolde geue all the good of his house for loue, he shuld counte it noþyng. Our

lyster is but ponge, & hath no brestes: what shall we do for our lyster, when she shall be spoken for? If she be a wall, we shall buylde a syluer holwercke ther vpon: if she be an open doore, we shall fasten her with borders of Cedre tree. I am a wall, and my brestes lyke towres, then was I as one that hath founde fauoure in his syght. Salomon hath a vnyeparde at Baal hamon, & this vnyeparde deliuered he vnto the hepers: þ euey one for the frute therof shulde geue hym a thousande peces of syluer. My vnyepard is in my sight: thou (O Salomon) must haue a thousande, and the hepers two hundred wigh the frute. Thou that dwellest in the gardens, O let me heare thy voyce, that my companyons maye hearken to the same. O get the awaye, my loue, and be as a roo or a pong hert vpon the swete smellynge mountaynes.

The ende of the Ballet of Ballettes of Salomon: called in Latin: Canticiu Canticozu.

The booke of the prophete Esay

The first Chapter.

Esay propheseth that the angell of God shall doe the vpon Ierusalem because of thers synnes.

The vision of Esay þ sonne of Amos which he sawe vpon Iuda and Ierusalem in the dayes of Azia and Iotha, Ahaz & Iehesiah kynges of Iuda. Heare, O heauen, & hearken O earth: for the Lorde hath spoken: I haue nourished & promoted chyldren, but they haue done wyckedly agaynst me. The ore hath knowne his owner & þ alle his masters cribb: but Irael hath receaued no knowledge, my people hath no vnderstandyng. Alas for thys synfull nacton, a people of great iniquitie: a seed of vngacions people corruptinge ther wayes. They haue forsaken the Lorde, they haue prouoked the holy one of Irael vnto anger, and are gone backward. Wherby shulde þe be plagued any more: for þe are euer fallige awaye. The whole head is syck, & þ hert is heuy. fro the sole of the fote vnto þ head, there is no whole parte in all your body: but all are wouddes, botches, sores, & stryppes, whych caner be helped, bounde vpon, molified, ner eased w any opment. Your land lyeth waste, your cyties are bzent vpon, your enemyes deuoure youre lade, & ye must be sayne to stade, & loke vpon it: & it is desolate, as they were subuerted þ were alienate fro þ Lorde. Moreover, the daughter of Syon ys left alone lyke a cote in a vineyard, lyke a lodge in a garde of cucumbers, lyke a wasted cytie. And excepte þ Lorde of hostes had left vs a fewe alyue: we shuld haue bene as Sodoma, and lyke vnto Gomorra. Heare þ worde of the lorde ye Lordes of Sodoma: & heke vnto þ lawe of our God, þ people of Gomorra. Why offere þe so many sacrifices vnto me saith Lorde: I am full of þ bzentoffrynges of wethers, & of þ fatnesse of fedbeastes. I haue no pleasure in þ bloud of bullakes, laves and goates. When þe come to appeare before me, who requireth this of you to treade within my porches? Therefore offere me no mo oblacids, for it is but lost labour. Incense is an abhominable thinge vnto me. I haue not awaye with youre newe moones, your Sabbathes & gatherige together at þ solēne dayes. I hate your newe mone dayes & solēne feastes, eue from þ very hert. I can not awaye w suche vanitie & holdinge in of the people. They lye vpon me as a burthen, and I am wey of beryng the. When þe holde out your handes, I will turne myne eyes from you. And though þe

make many prayers, yet wil I heare noþyng at all, leyng your handes afeul of bloude. Wash you therfore, and make you cleane, put awaye your euell entetes out of my syght, cease from doyng of euell. Lerne to do ryght, applye your selues to equite, deliuer þ oppressed, helpe þ fatherles to his ryght, let the widowes cōplainte come before you. Come I praye þe (sayeth þ Lorde) let vs reald oure matter together. Though youre synnes be as read as scarlet, they shalbe as white as snowe. And though they were lyke purple, they shalbe as whit as wolfe. If þe be lounyng & obediēt, þe shal enioye þ best thyng þ groweth i þ lād. But if þe be obstinate & rebellious, þe shalbe deuoured w þ swerde: for thus þ Lorde hath promised w his awne mouth. How happeneth it then þ þ ryghteous cytie (which was full of equite) is become vnfaythfull as an whore/ryghtuousnes dwelt i it, but now murderers. Thy syluer is turned to drosse, & thy wyne myrte with water. Thy prices are wicked & companyons of theues. They loue gyftes altogether, and gape for rewarde. As for þ fatherles, they helpe þi not to his ryght, neher wyl they lett the widowes causes come before the. Therefore, sayeth þ Lorde God of hostes, þ myghty gouernour of Irael, Oute vpon þe, I will ease me of myne enemyes, & I will auenge me of myne aduersaryes, I shall lave my had vpon þ, & burne out thy drosse fro þ synnest & purcell, & put out all thy synne, & set thy iudges agayne as they were som tyme & thy Senatours as they were fro þ begynnyng. Then shalt þ be called þ ryghteous cytie, þ faythfull cytie. So shalbe redeemed w equite, & they shal turne agayne vnto her ryghteousnesse. For þ trasgressours & vngodly, and for þ as are be come vnfaythfull vnto the Lorde, must altogether be vtterly destroyed. For they shall be ashamed of the goddes þ you longed for. And þe shall be put to shame for þ Idols groue gardes þe haue chosen: þe shalbe as a tree whose leaues are fallen awaye, & as a garden þ hath no moystnesse. And as for the glozy of your graued Images, it shalbe turned to dyre strawe, and he þ made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The second Chapter.

Of the comynge and deeth of Christ, and of the callenge of the Beachen.

Esay is the worde þ was opened vnto Esay the sonne of Amos, vpon Iuda & Ierusalem. It wilbe also in the last dayes þ þ wyl where þ house of þ Lorde is bulded, shal be þ cheste amonge wylls, and exalted aboue all lytle wylls. And all nacyns shal pzeace vnto hym, and the

multytude of people shal go speakyng thus one to another: vp, * let vs go to the house of the Lord, & to the house of the God of Jacob: that he maye shewe vs his waye, and p we maye walcke in his pathes. For the lawe shal come out of Sion, and the word of the Lorde from Ierusalem, and shall geue sentence amonge the heathen, and shall reforme the multitude of people: They shall breake theyr swerdes also i to mattocks, and theyr speares to make fythes. And one people shall not lyfe vp weapen agaynst another, neither shal they learne to fyght from this forth. Come ye (O house of Jacob) let vs walcke i the lyght of the Lorde. But thou hast forsaken thy people the house of Jacob, because they go farre beyonde the east cōtreys i Soiercyes (who they haue as i Philistines had) and in straunge chyldren they thinke them selues to haue ynough. Theyr land is full of siluer and gold, neither is there any ende of theyr treasure: Theyr land is also full of horses, & no fde is there of theyr charrets. Theyr lande is also full of bayne goddesses, and before the worke of theyr awne handes haue they bowed the selues, yee, euē before the thinge that theyr awne fyngers haue made. There kneleth the man, there falleth the man downe before the, but the (O Lorde) wilt not leaue them unpunished.

And therfore get the in to some rock, and hyde the in the grounde for feare of the Lorde, and for the glory of his magesty: Which casteth downe the high lookes of presumptuous persones, and bringeth lowe the pryde of man, and the Lorde only shall be exalted in that daye. For the daye of the Lorde of hostes shall go ouer al pryde and presumption, vpon all them that exalte them selues, and shall bypunge the all downe: vpon all the hygh and stoute Cedre trees of Libanus, & vpon all the okes of Basan, vpon all the hygh hylles, and vpon all stoute mountaynes, vpon all costly towres, & vpon all stronge walles, vpon all hyppes of Charlis, and vpon euery thyng that is glorious and pleasaunt to loke vpon. And it shall bypunge downe the pryde of man, and laye mans presumption full lowe, and the Lorde shall only haue the vitory in that daye. But the Idols shall utterly be rote out. When shall crepe in to holes of stone, and into caues of the earth, for feare of the Lorde, and for the glory of his magesty: what tyme as he shall arple vp to condemne the earth. Then shall man cast awaye his goddesses of syluer, and his goddesses of gold (which he neuertheles had made to honour them) vnto Holles & Backes: And they shall crepe in to the caues and rockes, & into the clyftes of hard stones, for feare of God, and for the glory of his magesty, when he shall

to condemne the earth. Feare not ye then any man, whose byeth is in hyss nostrils. For what is he of reputacion?

The thyrde Chapter.

The prophecies that at the coming of Christ all strength and power shall be put forth of Iherusalem.

In the Lorde God of hostes both take awaye from Ierusalem and Iuda, all possessions & power al weat and bypunge, the captayne and the souldyar, the iudge and prophete, the wyse and the aged man, the prince of fysle peare olde, and the honorable: the Senatours, and men of vnderstandinge: the master of craftes and oratours. And I shall geue the chyldren to be theyr princes, & babes shall haue the rule of you. The people also shall be pyllled and polled, and one shall euer be doyng violence and wronge to another. The bope shall presume agaynst the elder, and the vyle persone agaynst the honorable. Yee, one shall take a frende of his awne kynred by the bosome, and saye: thou hast clothynge, thou shalt be our head, for thou mayest kepe vs fro this fall & perrell. Then shall he sweare & saye: I cannot helpe you. Moreover, there is neither meate ner clothynge in my house, make me no ruler of the people. For Ierusalem is ouerthrowne & Iuda must fall to the ground, because that both theyr wordes & counsels are agaynst the Lorde, to prouoke the presence of his magesty vnto anger. The chaungynge of theyr countenance betwixt them, yee, they declare theyr awne synnes, the selues, as the Sodomitites, & hyde the not. Who be vnto theyr soules for they haue retourned euill vnto the selues. Byd the ryghteous do well, for they shall enioye the frutes of theyr studies. But who be to the vngodly and vnyghteous, for they shall be rewarded after theyr workes. Chyldren are extorcioners of my people, and women haue rule of them.

O my people, those that call the blessed decaue the, and depraue the waye of thy foteystepes. The Lorde is rysen vp to comen of the matter, and stādeth vp (I saye) to geue iudgement of the people. The Lorde shall come forth to reason with the Senatours and princes of his people. It is ye that haue burnt vp my vineyard, the extorcion done to the poore is i your houses. Wherfore do ye oppresse my people, & marre the faces of the poore? sayeth the Lorde God of hostes. Moreover, they sayth the Lorde: Seing the daughters of Sion are become so proude, and come in stretched out neckes and with bayne wanton eyes: seynge they come i tryppynge so nyce with theyr fete: Therfore shall the Lorde shane the heades of the daughters of Sion, and shal discover theyr

theyr shame. In that daye shall the Lorde take awaye the gorgeousnes of theyr apparell, and spanges, cheynes, partelettes, and colarres, bracelettes and boones, & goodly floured, wyde and bordered rayment, brooches, and headbandes, rynges and garlandes, holy daye clothes and vales, kercheffes and pinnes, glasses and cypresses, bonettes and taches.

And in steade of good smell, there shall be stynck amonge the. And for theyr gyddles there shall be losse of bades. And for well sett heare there shall be baldnesse. In steade of a stomacher, a sack cloth, and for theyr bewty witherdesse, and sonne burnynge. Pourer housbandes and myghtie men shall perishe with the swerde in batayle.

At that tyme shall theyr gates mourne and complayne, and they shall sytt as desolate folck vpon the earth.

The fourth Chapter.

For want of men, fewen women desyre to haue one man.

Then shall seuen wyues take holde of one man, and saye: we will laye all our meate and clothynge together in comen, only that we may be called thy wyues, & that theyr shamefull reproche maye be taken: fro vs. After that tyme shall the braunche of the Lorde be bewtyfull and myghty, and the frute of the earth shall be fayre and pleasaunt for those Israelytes that shall lyue therof. Then shall the remnaunt in Sion & the remnaunt at Ierusalem be called holy: Namely all such as are wytted among the lyuynge at Ierusalem: what tyme as the Lorde shall wash awaye the fylthyness of the daughters of Sion, and pource the bloude out from Ierusalem with the wynde of his iudgemente and with fyre. Moreover, vpon all the dwellynges of the hyll of Sion and vpon theyr whole congregacion, shall the Lorde proude a cloude and smoke by daye, & the bypunge of a flammynge fyre by nyght: for all theyr glory shall be prelerued. And Ierusalem shall be a tabernacle for a shadowe because of hete in the daye tyme a place and refuge where a man maye kepe hym from wetter & rayne.

The v. Chapter.

Of Christ and his vineyard, with an exhortacion of courtousnes and dyuocenes.

Now will I syng my beloued frende a songe of my frendes, because of his vineyard. My beloued frende hath a vineyard in a very frutefull plenteous grounde.

This he hedged, theyr he walled rounde aboute, and plated it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therein. And afterwarde when he looked that it shulde bypunge

his grapes, it brought forth thornes. Now therfore (O ye Cyprians of Ierusalem and whole Iuda:) Iudge I praye you betwixt me, and my vineyard. What more could haue bene done for it that I haue not done? Wherfore then hath it geue thornes, wherfore I looked to haue had grapes of it?

Well, now I shall tell you how I will do with my vineyard: I will take the hedge from it, that it maye perishe, and breake downe the wall, that it maye be trode vnder fote. I will laye it waste, that it shall neither be digged nor cut, but beare thornes and briers. I will also forbyd the cloudes that they shall not rayne vpon it. As for the vineyard of the Lorde of hostes it is the house of Israel, and whole Iuda his sayre planting. Of these he looked for equite, but se there is wrong: for ryghteousnesse, lo, it is but mysery.

Who vnto the that soyne one house to another, & bying one lande so nygh vnto another, that the poore can get no more ground, & the poore maye dwel vpon the earth alone. These thynges are i the ears of the Lorde of hostes: shall not many greater & more gorgeous houses be so waste, that no man shall dwell in the? And ten akers of vynges shall geue but a Quarte, and xxx. buibels of seide shall geue but any? Epha.

Who be vnto them, that ryse vp early to folowe dyuocenes, and to them that continue so, vntill nyght, & tye they be sett on fyre with wyne. In those copanys are harpes and lutes, tabzettes & pipes, and wyne. But they regarde not the worke of the Lorde, and cōsyde not the operacion of his hādes. Therfore cometh my folk also in to captiuite, because they haue no vnderstandynge. Theyr glory is famished with hunger, and theyr pryde is marred for theyr ste. Therfore gapeth hell, and openeth her mouth maruelous wyde: that theyr pryde, boastynge and welth, with such as reioyse therein, maye descende into it.

Thus hath man a fall, and is brought lowe, and the hygh lode of the proude shall be layde downe. But the Lorde of hostes is exalted in iudgement, and God that is holy, is praysed in ryghteousnes: Then shall the shepe eate in ordre, and the ryche mens landes that were layde waste, shall straungers deuoure. Who be vnto the, that drawe wyckednes vnto them with coardes of vanite and synne, as it were with a cart rope.

Which vnto to speake on this maner: let hym make haste now, & go forth with his wycke, that we maye se it. Lett the counsell of the holy one of Israel come, and drawe nye, that we maye knowe it.

Who be vnto them the call euell good, and good euell, which make darchnesse lyght, &

lyght darchnesse, that make lowe swete, & swete lowe. Who be vnto them that are wylle in theyr awne lyght, and thynke the felices to haue vnderstandynge. Who be vnto them, that are strong to suppe out wyne and experte men to sett by dyonchenesse. These geue senten with the vngodly for rewardes, but comdeigne the iust cause of the ryghteous.

Therefore, lyke as fyre lycketh by the strawe, and as the flame consumeth the stubble: Euen so theyr rote shall be as corruption: and theyr blossom shall vanysh awaye lyke dust: for they haue cast awaye the lawe of the Lord of hostes, & blasphemied the word of the holy maker of Israel.

Therefore is the wrath of the Lord kindled also agaynst hys people, and he shaketh his hande at them: pee, he hath myten, so that the hylls dyd treble. And theyr carcasses dyd lye in the open streates, lyke myre. And in all thys, the wrath of God hath not recalled, but hys hande is stretched out styl. And he shall geue a token vnto a straunge people: and call vnto the in a farre countre: and beholde, they shall come hastily with speede. There shall not be one faynt nor feeble amonge the, no not a sleggy nor sleper person. There shall not one of the put of the gyrdle from his loynes, nor lowse theyr lache of his shoe. Hys arrowes are sharpe, & al his bowes bent. His horse hooves are lyke flynt, & his cartwheles lyke a storme wynde. His crepe is as it were of a lyon, and he roareth lyke lyons whelpes. They shall roare, & hantch by the praye, & no man shall recoure it or get it from the. In that daye they shall be so ferece vpon them, as the see. And yf we looke vnto the lade, beholde, it shall be all darchnesse & sorowe. If we loke toward heauen: beholde, it shall be darcke.

The vi. Chapter.

Esay sawe the glory of the Lord, and was sent to prophesie the desolacion of Ierusalem.

In the same yere that kynge Oziah dyed, I sawe the Lord sittynge vpon an hygh and glorious seate, & his trayne fylled the temple. And aboute hit stode the Seraphims, wherof euery one had sixe wyges. With twayne eche couered his face, with twayne hys fete, and with twayne dyd he flye. They cried also eche one to ather on thys maner: holy, holy, holy, is the Lord of hostes. The whole worlde is full of his glory. Pee, & geastes and dozechekes moned at his cryng, and the house was full of smoke. Then I sayde, Who is me for I am lost in almost as I am a man of vncleane lippes, & dwell amonge people that haue vncleane lippes also: for myne eyes haue

sene the kynge and Lord of hostes.

Then flew one of the Seraphims vnto me, haupnge a hote cole in his hande, which he had taken from the auter with the tonges, and touched my mouth, and sayde, lo: this hath touched thy lippes, & thy synne vncleane is taken awaye, & thy synne forgiven. Also, I herd the voyce of the Lord saye on this maner: Whom shall I send, and who shall be oure messenger? Then I sayde: here am I, sende me. And he sayde, go, and tell this people: * ye shall heare in dede, but ye shall not vnderstande: ye shall playnely se, and not perceaue. Harden the harte of this people, stoppe theyr eares, & shut theyr eyes, that they se not with theyr eyes, heare not with theyr eares, and vnderstand not with theyr hertes, and conuerte and be healed.

Then spake I: Lord, how longe he answered: vntill the cyties be utterly wasted without inhabitours, & the houses without men, tyll the lande be also desolate, and lye vnbuylded. For the Lord shall take the men farre awaye, so that the lade shall lye waste a longe season, yet in yt shall succede x. kinges, and the lande shall retorne and be layde waste. And as the terebint tre and oke in winter cast ther leaues, and yet haue ther saype in them so shall the holy seed conuerne in theyr substance.

The vii. Chapter.

The Syrians moue batayle agaynst Ierusalem. A byrgyn shall beare a chyld.

It happened in the tyme of Ahaz the sonne of Iotham, which was the sonne of Oziah kynge of Iuda: & Rezin the kynge of Syria, and Berchah sonne of Romeliah, kynge of Israel: went vnto Ierusalem to beseege it, but Rezin was not able to winne ye. Now when the house of Dauid (that is Ahaz) herde worde therof, Syria & Ephraim were confederate together: his herte quaked (pee and the hertes also of his people) lyke as when a tree in the felde is moued with the wynde.

Then sayde God vnto Esay: go mete Ahaz (thou and thy sonne Sear Jashub) at the head of the ouer pole, in the fote path by the fullers grounde, & saye vnto hym, take hede to thy selfe & be styl, but feare not, nether be faynt harted, for these two taples: y is: for these two smokynge fyre brazens, the wrath and furiosyness of Rezin the Syrian and Romelies sonne: because that the kynge of Syria Ephraim and Romelies sonne haue wickedly conspyred agaynst the sayng: We will goo vnto agaynst Iuda, bere them, and bypunge them vnder vs, and set a kynge there, euen the sonne of Tabeel. For thus.

For thus sayeth the Lord God therto, It shall not so goo forth, nether come so to passe: for the head cytie of Syria is Damascus, but the head of Damascus is Rezin. And after fyue & threscore yere, shall Ephraim be no more a people. And the cheefe cytie of Ephraim is Samaria, but the head of Samaria is Romelies sonne. If ye beleue not: it cometh of thys: that ye are vnfaythfull to God. Moreover, God spake once agayne vnto Ahaz, sayinge, requyre a token of the Lord thy God, whether it be toward the depth beneth, or toward the heygth aboue. Then sayd Ahaz: I will requyre none, nether will I tempte the Lord. The Lord answered: Then heare to, ye of the house of Dauid: Is it not ynough for you ye be greuous vnto men, but ye must greue my God also? And therefore the Lord shall geue you a token: Behold, a byrgyn shall conceaue and beare a sonne, and (ye hys mother) shall call his name Emanuel. But ter ad hony shall he eate, & he maye knowe to refuse the euell, and chose the good. For oz euer the chyld come to knowledge, to eschue the euell and chose the good. The lande (that thou so abhorrest) shall be desolate of both her kynges. The Lord also shall sende a tyme vpon the, vpon thy people, & vpon thy fathers house (soch as neuer came sence the tyme that Ephraim departed fro Iuda) thozowe the kynge of the Assyrians. For at the same tyme shall the Lord whysle for the flies that are aboute the water of Egypt, and for the Bees in the Assyrians lade. These shall come, and shall lyght all in the desolate valeys, in the holes of stones, vpon all thornes and bushy places.

At the same tyme shall the Lord make due the heare of the head and the fete and the beerd cleane of, with the rasoure that he shall hyper beynde the water: namely, with the kynge of the Assyrians. At the same tyme shall a man lyue with a howe, and two shepe. Then, because of the aboundance of mylke, he shall make butter & eate it. So that euery one which remayneth in the lade, shall eate butter and hony. At the same tyme all vyneyardes (though there be a thousande vynes in one, & were solde for a thousande syluerlynges) shall be turned to briers & thornes. Lyke as they shall come in to the lande w arrowes & bowes, so shall all the lande be come briers and thornes. And as for al hylls that are hewe downe, ther shall not come vpon the anye feare of briers & thornes. But ye catell shall be dryuen thither, and the shepe shall fede there.

The viii. Chapter.

The despyraunce of the lande by Emanuel. A. done of offence, at whiche many shall stumbe.

Moreover, the Lord sayd vnto me: Take a greate leaf, & write in it, as men do w a penne, make hastye speede to robbe, & haste to the people. And I called vnto me saythfull witness to recorde. Uryah the prest, & zachariah the sonne of Barachiah. After that wet I vnto the Prophetisse, & had conceaued & borne a sonne. Then sayde the Lord to me: geue him this name: a speedy robber: an hastie spoiler. For why, oz ouer the chyld shall haue knowledge to crye father, & mother: shall the ryches of Damascus & the substaunce of Samaria be taken awaye by the spoiler, before the kynge of the Assyrians.

The Lord spake also vnto me, sayinge: For so moch as thys people refuseth the still rennyng water of Sylo, and put theyr delpte in Rezin & Romelies sonne: Behold, the Lord shall bypunge myghtie & greate floudes of water vpon them: namely, the kynge of the Assyrians with all his power: which shall clyme vpon vnto all his floudes, and renne ouer all theyr banckes. And shall breake in vpon Iuda, flowinge & increasynge in power, tyll he gett hit by the neck. He shall fylle also the widenesse of the lande with hys brode wynges, Emanuel. Breake downe (o peple of Assur) and ye shall be, broke downe: herken to all ye of farre countrees. Muster you, and you shall be broken downe, prepare you to batell and you shall be toyme in peeces: take your counsell together, yet must your counsell come to naught: go in hande withall, yet shall it not proce: for God is with vs. For the Lord spake thus to me in the powre of his hande, & warned me, sayinge vnto me: that I shulde not walcke in the waye of this people.

He sayde moreover: rounde with none of the, whosoeuer saye: ponder people are bounde together: feare them not, nether be a frayd of them, but sanctifie the Lord of hostes, lett hym be your feare and dyde. For he shall be the holy place to flye to, and stone to stumbe at: the rock to fall vpon: a snare and net to both the houses of Israel, and the inhabitours of Ierusalem.

And many shall stumbe, fall, and be broke vpon hym: pee, they shall be snared & taken. Now laye the witness together & seale the lawe w my disciples. Thus wil I wayte vpon the Lord that hath turned his face from the house of Jacob, and I will loke for him. But lo, as for me, and the children which the Lord hath geuen me: we are a token and a wonder in Israel, for the Lord of hostes sake, which dwelleth vpon the hyll of Sion.

And yf they saye vnto you: aske counsell at the sothelayers, witches, charmers and conurers, then make them thys answer.

As there

** Luk. xliii.* Is there a people thy where, that asketh not
counsel at his God? ** Shulde me reme vn-*
to the dead for I luynges. If eny mā want
lyght, lest hym loke vpon the lawe, and the
testimony, whether they speake not after
this meanig. If he do not thys, he stoblet
and suffreth hunger. And yf he suffre hunger
he is out of pacience, and blasphemeth his
kyng & his God. Then loketh he vpon war-
de, & downwarde to y earth, & beholde, the
re is trouble and darcknesse, veraciō is ro-
unde aboute hym, and the cloude of errou-
re. And out of such aduersite, shal he not es-
cape. Euen lyke as in tyme past, it hath be-
ne well sene, that the lande of zabulon and
the lande of Nephtaly (where thozow y see
Waye goeth ouer Iordane into the lande of
Galilee) was at the fyrst in lytle trouble:
but afterwarde soze vexed.

The ix. Chapter.

The prophete of the natyue & domynion.

** Isa. xliii.* **T**he people that walke in darcke-
nesse haue sene a greace lyght. As
for them that dwell in the lande
of the shadowe of death, vpon
them hath y lyght shyned. Thou
hast multiplyed the people, & not increased
theyr toye. ** They reioyce before the,* euen
as men make mery in haruest, and as men
that haue gotten y victorie, whe they deale
the spoyle. For thou hast broken the yoke
of y peoples burthen: the staff of yps shoul-
der and the rod of yps opprelloure, as in
the dayes of Hadrian.

And trulie every batayll y the warry-
ure accomplissheth, is done w confused nople &
defpylge ther garmentes w bloude: But
this batayle shal be w burnynge & consu-
myng of fyre. For vnto vs a chyld is boz-
ne, & vnto vs a sonne is geuen. Vpon yps
shoulder doth the kyngdome lye, and he is
called w yps awne name: wonderfull. The
geuer of coucell, y myghty God, y euera-
ling father, the pryce of peace, he shal ma-
ke no ende to encrease y kyngdome & peace,
& shal lye vpon the seate of Dauid & in his
kyngdome, to set vp the same, & to stablisy
it w equyte and ryghteousnesse, from hēce
forth for euermore. Thys shal the gelyusy
of the Lorde of hostes byynge to passe.

The Lorde sent a worde into Jacob, the
same is come into Israel. And all the peo-
ple of Ephraim shal knowe, and they that
dwell in Samaria, y can sape with pryde
and hys stomackes, on this maner. The ty-
le worcke is fallē downe, but we will buyl-
de it w squared stones. The Wolbery tym-
bre is broke, but we shal sett it vp agayne
with Cedre. Neuertheles, y Lorde shal pre-
pare Razin the enemye agaynst them, and

so orde theyr aduersaries, that the Sici-
ans shal laye holde vpon them before, and
the Philistynes behynde, and so deuoure
Israel with open mouth.

After all thys is not the wrath of y Lorde
ceased, but yet yps hande stretched oute
styll. For the people turneth not vnto hym
that chastyleth them, nether do they seke
the Lorde of hostes. Therefore hath y Lorde
roted oute of Israel both head and tay-
le, byaunche and twygge in one daye.

By the head, is vnderstande the Sena-
toure and honorable man, and by the tayle
the Prophet that preached lyes. For all
they which enfourme the people that they
be in a ryght case, soch be disceainers. Soch
as men thynke also to be perfecte among
these, are but cast awayes.

Therefore shal the Lorde haue no pleasu-
re in theyr ydge men, nether fauoure theyr
fatherlesse & wyddowes. For they are all
together ypprecytes and wycked, and all
theyr mouthes speake foly. After all thys
is not y Lordes wrath ceased, but yet yps
hande is stretched oute styll. For vngodly-
nesse burneth, as a fyre in the byers and
thornes. And as it were out of a fyre in a
wood or a rebe bush, so ascendeth the smo-
ke of theyr pyde.

For cause of the wrath of the Lorde of
hostes, is the lande full of darcknesse, and
the people be consumed, as it were with fy-
re, no mā doth spare his brother, but he rob-
byth on y ryght hand: & doth famishe, he
eateth on the left hande, and he shal not ha-
ue ynough. Every man shal eate the
flesh of his awne arme. Manasses shal ea-
te Ephraim, and Ephraim, Manasses, and
they both shal cate Iuda. After all thys
is not the Lordes wrath ceased, but yet is
yps hande stretched oute styll.

The x. Chapter.

The threatneth the opprellours of the poore, and
prophete shal sayn & beynaheris.

Whe vnto the y make vnygh-
teous lawes, & deuyse thinges,
which be to harde for to kepe:
wher thozow the poore are op-
pressed, on every syde, and y in-
nocentes of my people robbed of iudgement:
that wyddowes maye be theyr praye, and
that they maye robbe y fatherlesse. What
will ye do in tyme of the visticapon, and
whan destruction shal come fro farre? To
whom wyll ye runne for helpe? and to whō
wyll ye geue poure honoure, that he maye
kepe it? that when I with drawe my hāde
ye come not amonge the presoners, or lye
amonge the deed? After all this doth not
the wrath of the Lorde cease, but yet is his
hande stretched oute styll.

Who be

Who be also vnto Affir, which is a staf of
my wrath, in whose hande is the rod of my
vnyghment. I shal sende hym amonge tho-
se yppocritish people, amonge the people that
haue deserued my dysfaoures shal I send
hym: that he may utterly robbe the, spoyle
the, and treade them downe lyke the myze
in y strete. Howbeit, his meanynge is not so
nether thynketh his hert of thys falschyon.
But he ymagineth onely, how he may rote
out and destroye moch people, for he sayeth
are not my wynges all kynges? Is not
Calno as easie to wyne, as Charcha-
mis? Is it harder to conquire Hamath
then Arphad? Or is it lyghter to ouercome
Damascus then Samaria? As who say: I
were able to wyne the kyngdome of the
Idolaters and their goodes: but not Jeru-
salem & Samaria. Shal I not do vnto Je-
rusalem & their ymages, as I dyd vnto Sa-
maria and their ydoles?

Wherefore y Lorde sayeth: Alone as I ha-
ue perfourmed my whole worcke vpon the
hyll of Syon and Jerusalem, then wyll I
vyset the noble and stoute hart of the
kyng of Assyria, with yps proude lookes.
For he standeth thus in his awne conceate:
this do I thozowe y power of myne awne
hāde, and thozow my wyldome: For I am
wyle, I am he that remoue the lādes of the
people: I robbe their treasures: and (lyke
one of the worthyes) I dyue them fro their
hye scates. My hande hath founde out the
strenght of the people, as it were a nest. And
lyke as egges, that were layde here and the-
re, are gathered together: So do I gather
all countrees. And there is no man, y darre
be so bolde, as to touch a fether, that darre
open his mouth, or once whyssper.

Shall the are boast it selfe, agaynst him
that he weth therwith? or doth y sawe ma-
ke eny braggig agaynst him that ruleth it?
That were eue lyke, as yf the rod dyd exal-
te it selfe agaynst him that beareth it: or as
though the staff shulde magnifye it selfe, as
who saye: it were no wood. Therefore shal y
Lorde of hostes send hi amonge his fatlinges
leanes, & burne vpon his glory, as it were w
a fyre. But the lyght of Israel shal be that
fyre, and his Sanctuary shal be the flamme
and it shal kyndle, and burne vpon his tho-
nes and breezes in one daye, per all the
glory of his woddes and felde shal be con-
sumed with body & soule: And they shal be
as an hoost of men, whose standerd bearer
sayleth. The trees also of yps felde which
remayne, shal be of such a nōbre, that a chil-
de maye tell them.

After that daye shal the remnant of Is-
rael, & soch as are escaped out of the house
of Jacob, seke nomore conforzte at him that
smote the, but with saythfulnesse & treuth

shal they trust vnto the Lorde, the holy one
of Israel. The remnant, euen the wyke-
ryte of Jacob, shal conuertere vnto God the
myghty one. For though thy people (O Is-
rael) be as y sande of the see, yet shal y rem-
nant of them conuertere in hym. Perferte is
the iudgement of him that floweth in rygh-
teousnesse, and therefore the Lorde of hostes
shal perfectly fulfyll the thyng, y he hath
determined in y myddest of y whole worlde
Therefore thus sayeth the Lorde God of ho-
stes: Thou my people, y dwellest in Syon,
be not afrayed, for y kyng of the Assyrians:
he shal smyte the with a rodd, & shal wagg
his staff at the, as the Egypcians dyd some
tyme: But soone after, shal my wrath and
myne indignaciō be fulfylled i the destruc-
tion of them.

Moreover, the Lorde of hostes shal pre-
pare a scourge for hi, lyke as was y slaugh-
ter of Hadria vpon the rock of Oreb. And
he shal lyft vp his rodd ouer the see, as he
dyd somtyme ouer the Egypcians. Then
shal yps burthen be taken from thy shoul-
ders, and his yock from thy neck, yee, the sa-
me yock shal be corrupte for very fatnesse.
He shal come to Aiath, and go thozow to-
ward Mygdon: at Mychmas shal he laye
vpon his harnesse, and go ouer the foorde. Sy-
don shal be their resting place, Hamath
shal be a frayed, Sydon Saul shal lye a-
waye. The voyce of y noyes of thy hostes
(y daughter Gallim) shal be herde vnto
Lays & to Anathoth, which also shal be in
trouble. Madmena shal tremble for feare,
but y citelins of Sabin are manly, yet shal
he remayne at Rob y daye. After that, shal
he lyft vp yps hāde agaynst the mount of y
daughter Syon, the hyll of Jerusalem. But
se, the Lorde God of hostes shal take awaye
the proude from thence, with feare. he shal
hewe downe the proude, & sel the hys myn-
ded. The busshe also of y wood shal he ro-
te out with yron, and Lybanus shal haue
a myghty fall.

The xi. Chapter.

The prophete of the natyue of Christ and of hys
people: of the remnant of Israel, and of the sayth of
the heathen or gentyles.

And there shal come a rodd forth
of the kyng of Isai, and a blof-
some shal flourish out of yps rote.
The sprete of y Lorde shal lyght
vpon hym: the sprete of wyldome, and vn-
derstandynge: y sprete of counsell, & strenght
the sprete of knowledge, and of the feare of
the Lorde: and shal make hym feruent in
the feare of God.

For he shal not geue sentence, after the
thyng that shal be brought before his eyes,
nether reproue a matter at y fyrst hearing:
but w ryghteousnesse shal he iudge y poore,
and with

and with holynes that he reforme the sim-
ple of the worlde.

We shall smyte the worlde with the rodd
of hys mouth, & wth the breath of hys mouth
shall he slaye the vngodly. Ryghteousnesse
shall be the gyde of his loynes, & trueth &
faythfulnesse, the gydyng v^o of hys ray-
nes. The wolfe shall dwell with the lambe,
and the Leopard shall lye downe by a goa-
te. Bullockes, & yox & catell shall kepe com-
pany together, so a lytle chyld shall rule
them. The kowe & the Bere shall fede toge-
ther, & their yonge ones shall lye together.
The Lyd shall eate strawe lyke the ore, or
the kowe. The chyld whyle he sucketh, shall
haue a desire to the serpes nest, and when
he is weaned, he shall put hys hnde into the
Cockatrice denne. No man shall do euill to
another, no mā shall destroye another, in all
the byll of my holynes. For the earth shall
be full of the knowledge of the Lord, euē as
the see floweth ouer with water.

And in y^e dape that the gentyles enquire
after y^e rote of Jesse which shall be set v^o for
a token vnto the people, & hys dwellinge
shall be glorious. At y^e same tyme that y^e Lord
take in hande agayne, to conquere the rem-
nant of his people (which shall be left alyue)
From the Assyrians, Egyptians, Arabians,
Moziās, Elamites, Caldees, Antiochians
and frō the Ilandes of the see. And he shall
set v^o a token amonge the Gentyles, and
gather together the dispersed of Israel, pec-
e the out castes of Iuda from the foure cor-
ners of the worlde. The hatred of Ephraim
also and enemies of Iuda shall be cleane ro-
ted out. Ephraim shall beare no euill will
to Iuda, and Iuda shall not hate Ephraim:
but they both together shall lye vpon the
shoulders of y^e Philistines toward the west,
and spyle the together that dwell toward
the East. The Idumites and the Moa-
vites shall lett their handes fall, & the Am-
monites shall be obedient vnto them.

The Lord also shall cleue the tungenes of
the Egyptians see, & with a myghtie wynde
shall he lyft v^o hys hnde ouer Nilus, and
shall smyte hys Ieuē streames, and make
men go ouer drye shod. And thus shall there
be a waye for his people, y^e remaneth from
the Assyrians, lyke as it happened to the Is-
raelites, what tyme they departed out of y^e
land of Egypt.

The xii. Chapter.

The songe of the Church for the abapnyng of the
viciozite and ouer coming of the worlde.

That then I shall saye: O Lord,
I shall thanke the, for thou wast
displeased at me, but refrayne thou
from thy wrath, and comforte me. Behold,
God is my saluacion in whom I will trust,
and not be afrayde. For the Lord God is

my strength, & my songe, he also is become
my saluacion. Therefore with loye shall ye
drawe water out of the welles of the Sa-
loure, & then shall ye saye: geue than-
kes vnto the Lord, call vpon his name, de-
clare his counceils amonge the people, kepe
them in remembrance, for his name is excel-
lent. O syng prayes vnto the Lord, for he
hath done greates thynges, as it is knowne
in all the worlde. Crye out, and syng thou y^e
dwellest in Syon, for great is the holy one
of Israel in the myddes of the.

The xiii. Chapter.

The prophete the destruction of Babylon, the ca-
pitale, and the coming agayne of the people.

This is the heuy burthen of Ba-
bylon, which shall saye the sonne of A-
mos dyd se. Lyft v^o the banner v-
pon the hye hyl, call vnto the, hol-
de v^o poure hande that the wyndes maye
go in at the dore. I haue sent for my deby-
tes & my gyautes (sayth the Lord) which
shall execute wrath, I wyll call for soch, as
trumphe in my glory.

There is a nysle of a myltitude in the
mountaynes, like as of a great people, a rus-
hyng, as though the kyngdomes of y^e na-
cions came together. (And the Lord of ho-
stes, mustreth his armye to bataile.) They
come out of a farre countree, from the ende
of heauen: Euen the Lord hym selfe wth the
ministers of his wrath, to destroye y^e who-
le lande. Yourne ye, for y^e dape of the Lord
is at hande, and shall come as a destroyer
from the almyghtie. Therefore shall all han-
des be letten downe, & all mens hertes shall
melt awaye, they shall stnde in feare, care-
fulnesse and sorow shall come vpon them, &
they shall haue payne, as a woman y^e tra-
uayleth with childe. One shall be abas-
hed of another, and their faces shall burne
lyke the flamme of fyre.

Beholde, the dape of the Lord shall come,
terrible, full of indignaciō, furoure & wrath
to make the lande waste, & to roote out the
synners therof. For the starres & planetes
of heauen shall not geue their lyght, the sun-
ne shall be darkened in the ryng, and the
moone shall not shyne with his lyght. And
I wyll punyssh the wyckednesse of the wor-
ld, and the synnes of the vngodly, sayeth
the Lord. The hye stomackes of the prou-
de wyll I take awaye, and wyll laye downe
the boastyng of tyrautes. I will make
a man dearer the fyne golde, and a mā to be
more worth then a golde wedge of Ophir.
Therefore, I wyll shake the heauen, and the
earth shall remoue out of her place: in the
wrath of the Lord of hostes, and in the dape
of hys fearfull indignacion. And Babylon
shall be as an hunted or chased doo, and as a
shepe

there y^e no man taketh v^o. Every mā shall
turne to hys awne people, and syle eche one
into his awne lande. Who so is founde alo-
ne, shall be shot thow: And who so gather
together, shall be destroyed with the swerde.
Their chyldren shall be slayne before their
eyes, their houses spoyled, and their wyues
rauisht. For lo, I shall byng v^o the Me-
des agaynst them, which shall not regarde
siluer, nor be desirous of gold. With bowes
shall they destroye the yong chidren, & haue
no ppytie vpon women wyth chylde, & their
faces shall not spare the chyldren. And Ba-
bylon (that glozy of kyngdomes and be-
tye of the Caldees honour) shall be destroyed
euē as God destroyed Sodome and Go-
more. It shall not endure for euer, nether
shall there be any more dwelling there, frō
generacyon to generacyon.

The Arabians shall pytch no tentes
there, nether shall y^e shepherdes make their
foldes there any more: but fearfull wild bea-
stes shall lye there, & y^e houses shall be full of
great Dules. Estriches shall dwell there, &
Ages shall daūse there wild cattes shall crye
in the palaces, and Dragōs shall be in y^e plea-
sant houses. And as for Babylons tyme it
is at pād, & her dayes shall not be prologed.

The xiiii. Chapter.

The returne of the people from captiuitie. The
prosperite of the people of God, and a reuenge of
their enemies. The pyte of Babylon.

At the Lord wyll be mercifull vnto
Jacob, and wil yet chose Israel
agayne, and set them in their awne
lande. Strangers shall cleaue vnto
them, & get them to the house of Jacob.
The people shall take them, & cary them ho-
me to their awne lade. And make the to en-
derite y^e house of Israel in y^e lande of y^e Lord
y^e they maye be seruautes & hand maydes
of the Lord. They shall take those prisoners
whose captiues they had bene a fore: & rule
those y^e had oppressed them. Whē the Lord
now shall bryge the to rest, frō the trauayle,
feare, & harde bondage y^e thou wast laden wth
all: the shall thou v^o hys mockage vpon
the kyng of Babylon, & saye: how happe-
neth it y^e the oppressour leaueh of? Is the
golden tribute come to an ende? The Lord
hath broke y^e ceptre of y^e vngodly & the rodd
of the lordly. Which whē he is wroth smy-
teth y^e people wth cotinual strokes, & tyranou-
selye reigne the ouer y^e hethen whom he per-
secuted without compassion. And therefore
the whole worlde is now at rest & quyetnes
and men syng for ioye.

Pe, euē y^e fyre trees & Cedres of libanus
reioyse at thy fall saye: Nowe y^e thou art
layd downe, there come no mo v^o to heve
downe vs. Hell also beneth trebleth to mete
y^e at thy comyng, & for thy sake hath ray-
sed his deade, & all myghtie mē & pynces of

y^e earth. All kynges of y^e earth stnde v^o frō
their seates, y^e they may all answere & spea-
ke vnto y^e. Art y^e become weake also as we?
Art thou become lyke vnto vs? Thy pompe
and thy pyde is layde downe into the pyt,
and so is the melody of thy instrumentes.
Woymes be layde vnder the, & woymes are
thy couerynge.

How art thou fallen from heauē (O Lu-
cifer) thou faire moynynge childe: how hast
thou gotten a fall euen to the grounde, and
art become weaker the y^e people? For thou
saydest in thyne herte: I will clyme v^o into
heauen, & exalte my throne aboue beyde y^e
starres of God, I will spt also vpon the ho-
ly mount toward the North, I will clyme
v^o aboue the cloudes, and wyll be lyke the
hyghst of al. Yet thou shalt be brought do-
wne to y^e depe of hell. They that se the, shall
narrowly lōke v^o the, and thynke in them-
selues, sayenge: Is this the mā, y^e brought
all lades in feare, and made the kyngdomes
afrayde? Is this he that made the worlde i
a maner waste, and layde the cytyes to the
groude, which let not his prisoners go out?

The kynges of the naciōs lye euery one
in his awne house with wo:shyppe, and y^e
art cast out of thy graue lyke a filthy abho-
minable brāuch: lyke as dead mens raynēt
y^e are shot thow: with the swerde, & go do-
wne to the stones of the depe: as a dead coar-
se that is troden vnder fete: and art not bu-
ried with them. Eue because that thou hast
wasted thy lande, and destroyed thy people
The generacyō of the wycked shall be with-
out honour, for euer. Let there a waye be
sought to destroye their chyldren, that be in
their fathers wyckednes, y^e they come not
v^o agayne to possesse the lande, and fyll the
worlde full of enemies.

I will stnde v^o agaynst the, sayeth the
Lord of hostes, & roote out y^e name & remant
sonne, & sonnes sonne of Babylon (sayeth y^e
Lord) & will geue it to y^e Otters, & will ma-
ke water poddels of it. And I wyll swepe
the out wth the besome of destrucciō, sayeth y^e
Lord of hostes. The Lord of hostes hath
sworne an othe, sayenge: It shall come to
passe as I haue determyned, and shall be ful-
fylled as I haue deuysed. So that Assyria
that I destroye in my lande, & v^o my mou-
taynes will I treade h^o vnder foote. Wher
thow his yock shall come from them, and
his burthen shall be taken frō their shoulder.
Thys denye hath God taken thow: the
whole worlde, and thys is hys hande stret-
ched out ouer all people. For y^e the Lord of
hostes determineth a thyng, who is able to dy-
sanulle it? And y^e he stretch forth his hnde,
who maye holde it in agayne?

The same peare that kyng Azaz dyed,
god threatened on this maner: Reioyse not
thou

(thou whole Palestyna) because the rod of hym þ beateth the is broken: for out of the scrpetes rote, there shall come an adder, & þ frute shall be a fyrie synge worme. But the fyrst boone of þ pooze shall be fed, & þ symple shall dwell in safete. Thy rote also will I destroye wþ hunger, & it shall slaye thy remnant. Mourne þ pozte, wepe þ cite, for the whole land of Palestyna þ art layde waste for there shall come fro þ North, a smoke that not one alone may abyde in his place. Who shall then answer þ messengers of þ Gtyle? For þ Lord hath stablyshed þ, & the pooze of his people þ be therein, do put theyr trust in him.

The. xv. Chapter.

A prophete agayn Moab.

In this is the heuy burthen vpon Moab: Ar of Moab was destroyed & overthrowen in þ nyght season: Ar also in Moab was destroyed & perished in the nyght. They wente vpon to the ydols house, euen to Dibon to the hye places, to wepe for Abo, and Moab dyd mourne for Medba:

All theyr heades, were balde & all theyr beardes shauen. In theyr stretes are they gyrded aboute with sack cloth. In all þ topes of their houses & stretes shall be no synge but mournynge & weppynge. Helebou & Eleale shall crye, þ theyr voyce shall be heard vnto Jahaz. The worthyes also of Moab shall bleare out and crye for very sorow of their myndes: Who shall in herte be for Moabs sake. They shall flye vnto þ cpte of zoar, which is lyke a fayre pong bullock of thre pere olde, for they shall all go vpon to Luth, wepyng. Eue so by þ waye to ward honouraim they shall make lamentacion for ther vtter destruccio. For þ waters of Rintri shall be dried vp, by reason wherof þ grasle is withered, þ herbes destroyed, & the grene thynges gone. For the residue þ he hath done, they are soyr. As for theyr substaunce, þ enemyes haue caried the to the broke of þ wyllyes. For þ crye wet ouer þ whole lande of Moab: vnto Eglaim & vnto Beer Elim was there nothing but mournynge, because the waters of Dimo were full of bloude: for the Lord shall sende more bloude vpon Dimon, & lyons vpon the remnant of the lande, & on them that are escaped from Moab.

The. xvi. Chapter.

The destruccio of Moab.

Ende þ Lord of the world a la be, fro the rocke þ lyeth toward þ deserte, vnto þ hil of the daughter Spō. For as for the daughters of Moab, they shall be as a treblpyng byde, þ is put out of her nest, for they shall carpe them vnto Arnon: gather your coucel, come together in iudgemēt, couer vs wþ your shadowe in the myddaye, as the nyght doth hyde the

chased, and be traye not them that are fled. let my persecuted people dwell amonge you. Moab, be thou their refuge against the destroyer: for the aduersary is brought to naught, þ robber is vndone, the tpyaunt is waysted out of the land. And in mercy shall the seate be prepared, and he shall syt vpon it in the truetly, I the tabernacle of Dauid iudgyng and sekynge iudgemēt, & making hast vnto ryghteousnes. We haue heard of the pryde of Moab, he is very proude, presumptuous, arrogant, and full of indignacyon, & vayne are his lyes. Therefore shall Moab make lamentacio because of the Moabites (that shall be slayne) þee they shall wayle all together. Because of the foundacyon of the cite that is made of brick, shall ye complayne: eue þe lame people that are left onely behinde.

For the bynes of Hesbon are cut downe: As for the vyne of Sibma, the Lordes of the heithen haue broken downe byz principall brasiches: they are come euen vnto Jazer, they wet on wadering vnto þ wilderness. Byz goodly braunches were thowen downe, as they wet ouer the see. Therefore will I mourne for Jazer, & for the vyne of Sibma. I will poure my teares vpon the, O Hesbon and Eleale, for the crye of thyne enemyes is fallen vpon thy sommer frutes, and vpon thyne haruest. The Myrith and chere is taken awaye out of the plentifull felde, and in the vyneyardes there shall be no ioye ner gladnesse.

The treader shall treade out no wyne in the presses, þ song of theyr mery chere haue I layde downe. Wherefore, my bowels shall romble lyke an harpe for Moabs sake, and myne inwarde partes for the ctyes sake þ is made of byck. And it shall come to passe, that whā it is sene that Moab shall be made wery of his byll chapels, he shall come to his tēple to praye, but he shall not be able. So then, thys is the sayeg þ the Lord hath spoken concernynge Moab lens that tyme. But now the Lord hath spoken sayeng. In thre yeares which shall be as the yeares of an hyred seruaunt: shall the glozpe of Moab be turned into cofusion, thowout al his multitude, which is very great. And that whych remaineth, shall be very small and feble.

The. xvii. Chapter.

A prophete agayn Damascus.

In this is the heuy burthen vpon Damascus: Beholde, Damascus is taken awaye, to be nomore a cite, but shall be an heape of broken stones. The waste ctyes of Aroer shall be folde for catel which shall lye there, and there shall be none to fraye them awaye. Ephraim also shall nomore be strong,

strong, & Damascus shall nomore be a kyng dome, & the remnaunt of Syria shall be as þ glozpe of þ child of Israel, sayeth þ Lord of hostes. And in þ dape it shall come to passe þ Jacob shall be made very pooze, & þ fanelle of his flethe shall waxe leane. And he shall be as one þ gathereth vpon come in haruest, eue lyke him whole arme reapeth þeares of cozne. He shall be also lyke hym þ gathereth eares of cozne in the valley of Rephaim. Some gathering in dede shall there be left in it, eue as in the thakynge of an olyue tre there remayne two or thre berpes in the toppe of the vppermost bowe, & four or fyue in þ brode frutefull braunches therof, sayeth the Lord God of Israel.

Then shall mā turne agayne to his maker, & his eyes shall haue respecte to þ holy one of Israel. As for the altares which are his a wne handy worke, he shall not regarde them, & the thynges þ his fyngers haue made (as groues & pynges) those shall he not cast his eye vnto. In þ dape shall their strong ctyes be as the forsaken shrubbes & braunches, which they left because of the children of Israel, & the lande shall be desolate. Because thou hast forgotten God thy saluacion, and hast not bene myndefull of thy strong rock, therefore shall thou set pleasant plantes, & shalt graffe the brasiche of another mans vyne. In the dape shall thou make thy plāt to growe, & early in the moynge shall thou make thy seve to flourish. The haruest shall be gone in the dape of enheritaunce, & there shall be sorowe without hope of coforte. Who shall be to the multitude of moche people, which shall make a sounde lyke the noyse of þ see: And the violence of þ nations, which shall rage lyke the rushyng in of many waters: Eue lyke many waters shall the people rage. God shall rebuke hym, and he shall flye farre of. He shall be chased awaye lyke as dyce strawe vpon the mountaynes before the wynde, and lyke a thing that turneth before the storme. At euen beholde, there is trouble: & oz euer it be moynng, lo, he is gone. This is þ porcyon of them that oppresse vs, and the lott of them that robbe vs.

The. xviii. Chapter.

A prophete agayn Egypte.

That lande that trusteth vnder the shadowe of wynges, that lande which is beyonde the waters of Ethiopia: Sending messengers by the see, euen in vessels of rebes ouer the water. Set you hence (ye spedye messengers) to a naciō that is scatred a brode & robbed of that they had: a fearfull people from their begynning vnto therto: a naciō troden downe by lytle and lytle, whose lader the floudes haue spoy-

led. All ye inhabitors of the world and in-dwellers of þ earth, loke vpon whā he setteth a token in the mountaynes, and harken whā he blisweth wþ the trompe. For so þ Lord sayde vnto me, as for me, I will take my rest, & loke vpon the matter in my habitacio, lyke a fayre heate after þ rayne, & lyke a cloude of dew in þ heat of haruest.

For afore the haruest, whā the braunche is growne, there shall come ripe frute out of the floure, & he shall cut downe the increace wþ sythes, & the braunches shall be take awaye with hokes. Thus shall they be left together vnto the foules of þ mountaynes, and to the bestes of the erth: for in sommer the byrdes shall remayne vpon it, and eue-ry beest of þ lande shall be vpon it in þ wynter. In þ tyme shall there a presēt be brought vnto the Lord of hostes: eue a people that is scatred a brode, and robbed of that they had, that same people which hath bene scat full from theyr begynnyng vnto therto: a naciō troden downe by lytle and lytle whose lande the floudes haue spoyled: To the place of the name of þ Lord of hostes, euen to the mount Spōn.

The. xix. Chapter.

The prophete agayn Egypte.

In this is the heuy burthen of Egypte: Beholde, the Lord rydeth vpon a swyfte cloude, and shall come in to Egypte, & the ydols of Egypte shall tremble at the presence of hym, & the hert of Egypte shall quake in the myddes of her. And I wyll set the Egyptians one agaynst another, so that one brother shall fyght agaynst another, & one neyghboure agaynst another, cite agaynst cite, & realme agaynst realme. The mynde also of Egypte shall be cleane without coucell withui it selfe, & the deuyce that they take, wyll I destroye, so that they shall seke counsell at ydols & at sozcerers, at workers with syctes & at sothslapers. And the Egyptians will I geue ouer into the hande of a maruelous cruell Lord, & a myghtie kyng shall haue dominion ouer them, sayeth the Lord God of hostes. The waters of the see shall fayle, & the ryuer shall decrease and be dyed vp. The waters shall be drawen out: the ryuers of Egypte shall be emptyed & dyed vp, the rebes and flagges shall be cut downe.

The grasle in the ryuer & by the ryuers banck, & all that groweth by the ryuer shall wither awaye, and be brought to naught. The fyfthers also shall mourne and all they that cast angle into the water, shall make lamentacion, and they that laye forth theyr nett besyde þ waters, shall be roted out. Wo-rouer, they þ worke in flaxe, and make fyne workes, shall be confounded, and so shall they þ weane open workes. For theyr dyen workes

workes shall be euen destroyed, and all they that make pontes and strewes for fish shall come to naught.

But ye foolish prynces of zoon, ye wyse counsellours of Pharao, whose wit is turned to foolishnes, how saye ye vnto Pharao: I am come of wyse men & of auncient kynages: What at they: where are (I saye) thy wyse men? Let the tell yf they can what y lord of hostes hath deuyled vpon Egypte.

The prynces of zoon are become fooles, the prynces of Roph are disceaued, they haue disceaued Egypte, eue they that were taken for the chiefe kyned therof. In the myddes of it hath the lord powred the spere of wyckednes, ad they haue disceaued Egypte in euery worke therof, euen as a drunken mā staketh in his vompte. Neither shall the heade of taylor, the braunch of rebe be able to do anye worke i Egypte. In y dape shall Egypte be lyke vnto women: It shall be afrayed and stode in feare at the morcyon of the hand of the Lord of hostes, which he maketh ouer it. And Egypte shall be afrayed of y land of Iuda: so p euery one which maketh mēcyon of it, shall be afrayed therat, because of the counsell of the Lord of hostes which he deuyseth for it.

In that dape shall spue cities in the land of Egypte speake the language of Canaā, & swere by the Lord of hostes: the citie of desolaciō shall be called one of them. In y dape shall the altare of the Lord be in y myddes of the land of Egypte, & thys tyle becyde it: VNTO THE LORDE. And it shall be a token and witness vnto the Lord of hostes in the lande of Egypte. For they shall crye vnto y Lord because of such as trouble them, & he shall send the a Saviour & a great man to delpue them.

And the Lord shall be knowne in Egypte, and the Egyptians shall knowe y Lord in that dape, and do sacrifice and oblatiō: pee they shall vowe a vowe vnto the Lord, and performe it. The lord also shall smyte Egypte sore, & heale them agayne, & they shall be conuerted vnto the Lord, and he shall be intreated of them, & shall heale them. In that dape shall there be a comē waye out of Egypte vnto Assyria, and Assyria shall come in to Egypte, & Egypte in to Assyria, so that the Egyptians and the Assyrians shall serue the Lord together. In y dape shall y naciō of Israel be the thyrd wyth Egypte & Assyria, and they shall be blessed in the myddes of the lande, which lade the Lord of hostes hath blessed, sayeng: blessed is my people of Egypte, Assur also is the worke of myne handes, and Israel is myne inheritaunce.

The .xx. Chapter.

Agaynst Egypte and Ethiopia.

In the yere that Tharthā came vnto Alhod (whan y Sargon y kynge of Assyria had sent him) and had foughte agaynst Alhod and taken it. At the same tyme spake the Lord by the hāde of Esay the sonne of Amos, sayeng: Go and take of the sacke clothe from thy lopnes, & put of thy shooe from thy foote. And he dyd so, walkynge naked and bare foote. And the Lord sayde: lyke as my seruauit Esay hath walked naked, and bare foote for a signe and wonder thre yeaeres vpon Egypte, and Ethiopia: Euen so shall the kynge of Assyria take a waye out of Egypte and out of Ethiopia, chyliden and olde men, naked and bare foote wyth their lopnes vncouered, to the greateshame of Egypte.

They shall be brought in feare also, & ashamed one of another: Ethiopia of Egypte, and Egypte of Ethiopia, considerynge what gloze they were in a fore. And they p dwell in y same yle, shall saye in that dape: Beholde, thus are we regarded. Whither shall we flye for helpe, that we maye be delpyered fro the kynge of Assyria? And howe shall we escape?

The .xxi. Chapter.

Agaynst Babilon, Dumma, and Arabia.

The burthen of the wayst see: Euen as the stormy wether y passeth thowrow at the noone dape, to come from the wyldernes, from that horrible lande. A greuous visiō was shewed vnto me: Let one dysceatfull offender come agaynst another, & one destroyer agaynst another. Up Elam, laye sege thou of Media: all their gronyngs haue I layed downe. Therefore are my lopnes fylled with sorow, heynnes, hath taken holde vpon me, as the pāges of a woman that is traueyng. It made me stoupe when I herde it, & it vexed me whan I sawe it. My hart pated, fearfulness came vpo me. The nyght of my voluptuousnes hath he turned agaynst me into feare.

Whyle they garnished the table, y watchman looked: And while I was eatynge and drynkynge (it was sayde:) vpon ye captaynes, take pou to your shylde. For thus hath the Lord sayd vnto me: Go and set a watchman, to tell what he seyth. And he sawe a charēt, which two horsmen sat vpon, with the cariage of an Asse, and the cariage of a camell. So he looked & toke very diligēt heed. And y lyeon cried, Lord, I stode wayting all the whole dape, & am appoynted to kepe my watch euery nyght. And beholde, here cometh a charēt of men, with two horsmen. And he answered & sayde: Babilon is fallen, it is fallen, & all the pynages of hyz goddes hath he smytte downe vnto the ground. Thou art he whom I must threke,

and thou

and thou belogest to my corne flooze. This that I herde of the Lord of hostes y God of Israel haue I shewed vnto you.

The burthen of Duma: he calleth vnto me out of Seir: Watchman, what hast thou espyed by nyght? Watchman, what hast thou espyed by nyght? The watchman sayde: The moynynge cometh, & so doth the nyght. If ye wyll aske anye question, then aske it, retourne and come agayne.

The burthen concernynge Arabia: In the pleasaunt groude of Arabia shall ye tary all nyght, euen in the stretes of Dedanin. The inhabitours of the lāde of Thema brought forth water to him that was thyrstie, they puffed him with their bzed that was fled awaye. For because of swerdes are they become fugitive, euen for the drawn swerde, and for the bent bowe, & because of the greuousnes of warre. For thus hath the lord sayde vnto me: There is yet a yere accordeynge to the yeaeres of an hyrd seruauit, & all the gloze of Cedar shall fayle. And the nombze of them that shall escape from the bowes, shall be mynished by the myghtye chyliden of Cedar, for so the Lord God of Israel hath spoken.

The .xxii. Chapter.

A prophecie agaynst Iherusalem.

The burthen of the valley of vision: What hast thou to do here, that thou clymest vnto the house toppes? Thou that art full of occupieng, thou sedicious & proude citie: thy slayne men are nether put to death wyth swerde, ner deed in batell. All thy captaynes are fugitive together, the archers haue taken them prisoners: All they y are founde in the, are in captiuite together, because they fled farre of. Therefore layd I: let me alone & I wyll make lamentaciō. Ye shall not be able to comforte me, because of the destrucciō of the daughter of my people. For thys is a dape of trouble, of rypne, & of destrucciō y the Lord wyll byng to passe in the valley of vision, breakynge downe the citie, & cryng vnto mountaynes.

Elam bare the quyer to a charēt of fote men and of horsmen, and the cytye of Ierusalem the shylde of. Thy chiefe valley also was full of charētes, and the horsmen set theyz faces directly towarde the gate. And in y dape dyd the enemye take awaye y bewte of Iuda, and the dydest thou loke towarde the armoure of the house of the focest. Pee haue sene also y broken places of y citie of Dauid, how that they are many, & ye gathered together the waters of the lower pole. As for the houses of Ierusalem haue ye broke downe to make y wall strong. A pytt also haue ye made betwene the two

walles, for the waters of the olde pole, and haue not regarded the maker therof, nether had respecte vnto him that toke it in hāde.

And in that dape dyd the Lord God of hostes call men vnto wepyng and mourning, to baldnesse & dryndynge aboute wyth lack cloth. And Behold, they haue ioye and gladnesse, sayeng oren & kyllyng shepe eatynge flesch & drynkynge wyne: * Let vs eate and drynke: for tomorrow we shall dye. And it came to the eares of the Lord of hostes: This iniquite shall not be purged fro you till ye dye, sayeth y lord God of hostes.

Thus sayeth the Lord God of hostes: Go, get the into poulder treasurer, euen vnto Sebna, which is y ruler of y house. What hast thou to do here? and whom hast thou here, that thou shuldest here bewte the out a sepulcre, as it were one that bewteth hym out a sepulcre an hyc, or y graunth an habitation for him self in a hard rock?

Beholde, O thou man, the Lord shall carye the awaye into captiuite, & shall surely couer the wyth confusiō. The Lord shall turne the ouer lyke a ball with hys handes (and shall sende the) into a farre contree: There shalt thou dye, & there (in steade of the charctes of thy pōpe) shall y house of thy lord haue confusiō. I wil dryue the fro thy place, & out of thy dwellynge shall be ouerthrowe. And in that dape shall I call my seruauit Eliakim the sonne of helkia. And with thy garmentes will I clothe him, and wyth thy gyrdle will I strength hym: thy power also will I committe into his hāde & he shall be a father of such as dwel in Ierusalem, and in the house of Iuda.

* And the keye of the house of Dauid will I laye vpon his shoulde, so y he shall open and no man shall shut. He shall shut, and no man shall open. And I wyll fasten hym as a nayle in a sure place, and he shall be the gloriouse seate of hys fathers house. Moreover, all generaciōs and posterities shall hang vpo him, all the gloze of their fathers house, all vessels both great and small, and all instrumēttes of measure and musick. In that dape (sayeth the Lord of hostes) shall the nayle that is fastened i the sure place departe, be broken and fall, and the burthen y was vpo it, shall be plucked awaye, for so the lord hath spoken.

The .xxiii. Chapter.

A prophecie agaynst Assyria, and a promes that it shall be rejoyced agayne.

The burthen of Tyre: Dourne ye shippes of Tharsis, for there cometh such destrucciō that ye shall not haue an house to entre into: Out of the lande of Cytim haue they knowledge of thys place. Be still, ye that dwell in y Ile, the marchauntes

* 1. Cor. xv. 2. Sapient. ii. 6.

* 1. Cor. xv. 2. Sapient. ii. 6.

* 1. Cor. xv. 2. Sapient. ii. 6.

* 1. Cor. xv. 2. Sapient. ii. 6.

* 1. Cor. xv. 2. Sapient. ii. 6.

chaufes of zidon, and such as passe ouer the see, haue made p plenteous. The corne that groweth by the great waters of Eilus, and the frutes of the ryuer were by vitayles, so that it became a comen marce of p nacions.

Ene ashamed thou zidon, for the see (eue the strenght of the see) hath spokē, saye: I haue not trauayled, ner broughte forth chil dren, ner noyshed vp young me, or brought vp virgins.

Wha tydinges cometh to the Egipcians they shall be soz for the rumoze that goeth of Tyre. Set you to Charlis, mourne ye p dwell in the Ile. Is not this that gloriouse cyte of poures, which hath bene of olde anti quiter, hys awne fete shall cary hys forth to be a logeourner in to a farre countrie. Who hath deysournd thys agaynst Tyre (that geueth garlades vnto other cities) whose mar chaunters are princes, and whose captaynes are honozable in the worlde. Euen the lord of hostes hath deysournd thys, to put downe the pyde of all such as be gloriouse, and to mynysh all them that be proude vpo earth: Set the out of thy lade vnto p daughter of Charlis, sayng thou hast nomoze strenght.

He that smote the kpngdomes together, holbeth out his hande ouer the see: euen the lord him self hath geuen a comaundement agaynst the same comen place of marchadi se, that they shall utterly destroye p might therof. And he sayd: **M**ake nomoze thy boast (O virgin thou daughter zidon) thou shalt be brought downe: Up, get the ouer vnto Citim, where neuertheles thou shalt haue no rest. Behold, this people came not of the Caldees, but Assur made them strong with great shippes. They set vp the strong holdes therof, & destroyed his palaces, & he brought it i decaye. Mourne ye shippes of charlis for your strenght is brought downe.

And in that daye shall Tyre be forgotten seuenty peares (acordinge to the peares of one kpng) and after the ende of the seuenty peares shall Tyre syng as doth an harlot. Take an harpe, & go aboute the citie (thou harlot that hast bene forgottē) make swete melody, sing moo songes, that thou mayest be had in remembraunce. And after the ende of the seuenty peares shall the lord visyt Tyre, & he shall conuerte vnto her rewarde, and shall committe fornicacio with all the kpngdomes of the earth p are in the worlde. Thei occupieng also and their rewarde shall be holp vnto p lord. Their gaynes shall not be layde vponer kepte i store, but it shall be theys that dwell before the lord, that they maye eate ynough, & haue clothyng sufficient.

The. xxiii. Chapter.

A prophetic of tribulations come vpon the worlde because of synne.

Behold the lord maketh the earth wayst and empye: he turneth it vpon lyde downe, & scatred abrode p inhabitours therof: And p prest shall be as the people, & the master as the ser uant, p mastresse lyke p mayd, p seller lyke the byer: he that lendeth vpon vsury, lyke hym that borroweth vpon vsury: the creditoure as the better. The worlde shall be cleane wasted & utterly spoyled, for so the lord hath spokē. The earth is soz & consumeth awaye, the worlde is feble & perissheth: the proude people of p earth are come to naught. The earth also is become vnprofitable vnder the inhabitours therof, which haue tras gressed the lawes, chainged the ordinaunce, broken the euerlasting couenaunt.

Therfore hath p curse consumed p earth, and they that dwell therein, are fallen into trespase. Wherefore, the inhabitours of the earth are perished with drouth, ad some me are left behynde. The wyne faileth: the wyne hath no myght, all they p haue bene mery of hart, are come to mournyng. The myrth of tabrettes is layed downe, p nops of such as haue made mery, is ceased, p ioye at p herpe is at an ende. They shall dypke nomoze wyne w myrth, strong dypke shall be bytter to them that dypke it. The citie of vanite is broken downe, euery house is shut vp, p noman maye come in. In p strectes is there a crye because of wyne, all the re is vanished awaye, p myrth of the worlde is gone, in the citie is left desolacyō and the gate is smytten with destruccion.

For in the myddes of the worlde, euen amonge the people, it shall come to passe, as at the shakynge of Olyues, and as the grapes are whā p wyne haruest is done. They shall lyft vp theys voyce: and make a mery nops, and in magnifyng of the Lord shall they crye out of the west. Wherefore, prayse ye the lord in the valleys, euen the name of the lord God of Israel in the fles of the see. From p vttemost parte of p earth haue we heard prayles and myrth because of the ryghteous. And I sayd: **I** knowe a thyng in secrete, I knowe a thyng i secrete, wo is me, the trasgressours haue offēded, the trasgressours haue greuously offēded. Fearfulnesse, the pytt and the snare are vpo the, O thou that dwellest i the earth. It will come to passe, that whoso escapeth the fearfull nops, shall fall in to the pytt. And he that cometh vpon out of the pytt, shall be taken wyth the snare. For the wyndowes from an hye are open, and the foundations of the earth are moued.

The earth is viterly broken downe, the earth hath a soze ryne, the earth quakech excedyngly. The earth shall reue to p fro lyke a dzonkerd, and shall be remoued lyke a tent.

Like a tent (of one nyght) & the iniquitie therof shall be heny vpo it. It shall fall, & not rise vp agayne. And in that daye shall the Lord visyt the world p are vpo the earth. And they shall be gathered together, as they p be in pison: & they shall be shut vp inwarde, & after many dayes shall they be visited. The mone shall be abashed, and the sunne ashamed, whē the Lord of hostes shall raygne in mount Sio and in Jerusalem with wozypp, and in the syght of such as shall be of hys councill.

The. xxv. Chapter.

A thankesgyng to God for hys wozykes.

Thou arte the Lord my God, I wyll magnifye p, I wyll geue thakes vnto thy name. For p hast brought wonderfull thinges to passe, according to thynne olde counceils truly & saythfully. Thou hast mad of a citie an beape of stones, and brought a stronge towne into decaye. The habitation of straungers hast p made to be no citie, nether shall it be builded any moze. Therefore shall p mighte people geue gloz vnto p: the citie of p valeant heithen shall feare p. For thou hast bene a strenght vnto the poze, and a succour for the neady in his trouble. A refuge agaynst euell wether, & shadowe agaynst p heate. For the blast of ragynng men is lyke a storme that casteth downe a wall.

Lyke as thou byngest beate downe out of a dyre place, so shalt p suppress p nops of alauites. The heate is in p shadow of p cloude: p bzauch of p mighte shall be brought lowe. And in this moitayne shall p Lord of hostes make vnto all people a feast of pleteous & delicate thinges, eue of most pleasant & depntie dishes. And in this moitayne shall p Lord destroye the couering, p all people are wyaped in, and the hanging p is lyed vpon all nacys. As for death, he hath destroyed it for euer. And p Lord God shall wype awaye teares fro all faces, and the rebuke of his people shall he take awaye out of all the earth. For so the Lord hath sayde.

And in that daye it shall be sayde: Lo, this is our God, we haue wayted for hym, & he shall saue vs. Thys is the Lord, in whō we haue hoped, we wyll be mery & reioyce in the saluation that cometh of hym. For in this moitayne shall the hande of the Lord cease and Moab shall be thershed vnder him, euen as strawe is thershed vpo p groude. And he shall stretch out hys hande in the myddes of them (as he that swymmeth, casteth out his handes) and with the strenght of his handes shall he byng downe their pyde. The strongholde also and fence of thy walles shall be ouerthrowe & cast downe, & brought them to the grounde, euen vnto dust.

The. xxvi. Chapter.

A songe of the despayraunce of the people.

In p daye shall thys songe be songe in the lande of Iuda. We haue a stronge citie, & Saluacion shall God appoynte in steade of walles and bulwozke. Ope p gates p the righteous people which kepeth the trouth maye entre in. Their minde is set vpon the, because thou pseruest them in peace, euen in peace: because they put their trust in the. Put ye your trust all waye in the Lord: for in the Lord God there is strenght for euer moze. For he hath brought downe hys mynded citelens. As for p proude citie, he hath brought it lowe: euen vnto the grounde shall he cast it downe, & bring it vnto dust. The fote euen the fote of the poze: and the steppes of such as be in necessitie shall treade it downe.

The path of equite wilt thou graut vnto the iuste, & thou moost ryghteous, thou shalt order p path of him that is ryghteous. Per, in the waye of thy iudgementes, Lord, haue we put our trust in the. Thy name also: & the remembraunce of the, is p thyng that oure soule longeth for. O p soule hath longed for the all the night, and w my spere (which is within me) wyll I seke the earlye in the morning. For when thy iudgementes are in the earth, the inhabitours of p worlde shall learne righteousnes. Shall the vngodly man be fauoured, which hath not learned ryghteousnes, but doth wickedly in the earth where nothyng ought to be done, but that which is ryghteous: he shall not se the glory of the Lord. Lord, when thy hande is lyfte vpo to stryke, they se it not: but they shall se it, and be confounded with the zeile of the people, and the spere that columeth thynne enemies, shall deuoure them.

Lord, vnto vs thou shalt proude peace: for thou also hast wrought all our wozykes in vs. O Lord our God, other lordes besyde the hath subdued vs: but we wyll be myndfull only of the & of thy name. The deed will not lyue, & they p be out of lyfe, will not ryle agayne: therfore hast thou visited & ro ted them out, and destroyed all the memory of them. Thou hast increased the people (O Lord) thou hast increased the people, & thou art prayled: thou hast sent the farre of vnto all the coastes of the earth. Lord in trouble haue they visited the: they powzed out their prayer, whē thy chastenng was vpo theu. Lyke as a woman w chylde that draweth nye towarde her trauell, is soz & cryeth in her paynes, eue so haue we bene in thy sight, O Lord. We haue bene w chylde & suffered payne, as though we had brought forth winde. For there is no saluation in the earth, nether do p inhabitours of p worlde submyt the selues. Thy deed me shall lyue, euen w my body shall they rise agayne. Awake and syng ye that dwell in dust. For thy dewe

The prophete

is euen as the dewe of herbes, and the earth shall cast out them that be vnder her. Come my people, * enter thou into thy chambers, and shut thy doores about þe: * hyde thy selfe a litle for a while, vntyll the indignation be ouerpast. * For so, the Lorde is comyng out of his place, to viset the wickednes of such as dwell vpon earth. The earth also shall disclose her awne bloud, and shall nomoze hid them that are slayne in her.

The xxviii. Chapter.

A prophete of the comyng of Christ, and destruction of poplarye.

In that daye, the Lorde w his soze, great and myghtye swerde shall viset * Leuiathan þe fugityue serpent, eue Leuiathan that crooked serpent, and he shall slaye the dragon þe is in the see. In that daye, se þe syng of the congregatyon which is the vineyard, þe bringeth forth þe best wyne. Eue the Lorde do kepe it. In due seasons shall I water it, & lest the enemye do it any harme, I will both nyght and daye preserue it. There is no displeasure in me, els (when the vineyard bringeth in the forth beere & thornes) I wold go thowow it by warre, & burne it vp together. Let it take holde of my strength, and it shall be at one w me, euen at one shall it be with me.

The dayes are comyng, that Jacob shall take rote. Israel shall be grene & flozpye, and the worlde shall be fylled with frute. Hath he synnten him as soze, as he did the other that smote him? Or is he slain w so soze a slaughter as they that sle w hym? In measure doth he synre him, whye he sedeth vnto him soch thinges, wherby he cometh to hys mynde agayne. For in the daye that the east wynde bloweth soze, it taketh a waye the frutes.

Thus therfore shall the iniquyte of Jacob be reconcyled, and here is all the frute of the takynge a waye of his synne, þe he make all the stones of þe altars of ydolles, as chalc stones that are beaten in lunder, that theye growes and ymages rpe not vp agayne.

Els, shall the stronge cite be desolate, & the habitation forsaken & left lyke a wilderness. There shall the calfe fede, & ther shall he lye, & cate vp the grasses therof. * When þe braunches of it are drie, they are broken of, & the women come, and set the on fyre. * For it is a people of no vnderstanding, & therfore he that made them, shall not fauoure the, and he þe created the, shall geue them no grace. And in that daye shall the Lorde make a thershyng from the middes of the riuer Euphrates vnto the riuer of Egypt: and þe childre of Israel shall be gathered together one to another. In þe daye shall þe great trope be blowne, so þe they which were lost in the lade of Assyria: & they that were banished into þe lande of Egypt, shall come and worshyp the

Lorde in the holy mount at Jerusalem:

The xxviii. Chapter.

Agaynst the pydes of Ephraim, & agaynst false prestes and preachers.

Whe vnto the crowne of pryde, eue to the dylcken people of Ephraim * whose great pope is as a flour that fadeth a waye) * vpon the head of the valkye of such as be in welth, and are overladen with wyne. Beholde, * ther cometh a vehemēt and soze daye fro the Lorde lyke an vnmeasurable hayle and percellous tempest, euen lyke the force of myghtye and horrible waters, þe hioletye beareth downe all thinges. The crowne of the pryde of the dionken Ephraimites shall be troden vnder fote: * so that the flour of hys saynnes and bewty, which is in the head of the valley of fatnes, shall fade a waye, as doth an vntimely rype fygg afoze heruest. Which whā a man spyeth, he lobeth vpon it: and whye it is pet in his hande, he eateth it vp.

In þe daye shall the Lorde of hostes be the crowne of glozy, & bademe of be wyte vnto the residue of his people. He wille also a spirite of persyte knowledge to him þe sterteth in iudgement, & strength vnto them that turne a waye the battell to the gate of the enemies. But they are out of the waye by reason of wyne: þe farre out of þe waye are they thowowe strong dzyne. * The preste also & the prophet are gone astraye by the meanes of strong drynke, they are dionken w wyne, they go amisse thowowe strong drynke: they fayle in pphceping & stoble in iudgment. For tables are so full of vomyte and spychines, þe no place is cleane. Who then shall such one teach knowledge? And whom shall he make to vnderstode the thing that he heareth? For they are as ignorant as yong children, that are taken fro the mylke and are weaned.

For they that be such must haue after one lesson, another lesson: * after one comāndement, another comāndement, after one rule another rule, after one instructyon another instructyon, there a litle and there a litle. For he that speaketh vnto this people is euen as one that vseth rudenes of spech, and a straunge language. If any man saye vnto them: lo, this is the rest wherwith ye maye ease hym that is weerye, thys is the refreshinge, they wyll not herken. * Therfore, the worde of the Lorde (lesson vpon lesson, comāndement vpon comāndement, rule vpon rule, instructyon vpon instructyon, there a litle and there a litle) shall be vnto them an occasyon of stomblyng that they maye go on, and fall backward, be bzused, tangled and snared.

Wherfore, heare the worde of the Lorde þe mockers, ye that haue rule of this people which is at Jerusalem. Because ye haue sayd: We

of Elaye,

Jo. I.

We haue made a couenaunt with death, & with hell are we at agreement. And though there go forth a soze plage, it shall not come vnto vs. For we haue made falshode our refuge, and vnder vanitie are we hid. Therfore thus sayth þe Lorde God: Beholde, I laye in Sion for a foundation a stone, eue a tryed stone, a precio⁹ corner stone, a sure foundation: Whoso beleueth, let hym not be to hastye. Iudgment also will I laye to the rule, and righteousnes to the balaunce: so þe the hayle shall take a waye your bayne confidence as a byome, and the prey place of youre refuge shall the waters renne ouer.

And thus the couenaunt that ye made w death, shall be disanulled: and your agreement that ye made with hell, shall not stand. Yee, when the soze plage goeth forth, ye shall be troden downe vnder it. Fro the tyme that it goeth forth, it shall take you a waye. For early in the moznyng euer daye: yee, both daye & night shall it go thowowe: & when the noyse ther of is perceaued, it shall gendze veneration. For the bed is narrow, and not large: & the couering so small that a man can not wynde him selfe vnder it. * For þe Lorde shall stonde as in mount + Berazim, and shall be wrothe lyke as in þe valley * Sibe, þe he maie do his worke, & his straing worke & bying to passe his acte, his straunge acte.

Now therfore se þe be no mockers, lest your punishment increace: for I haue heard of the Lorde of hostes, that there shall come a thort ende vpon the whole earth. Heare ye then, & herken vnto my voyce, considre & podye my spech. Doth not þe husbandman plowe all the daie, and openeth & breaketh the clottes of his grounde, þe he maye sowe: Whā he hath made it playn, will he not spred abrode the fitches, and sowe comyn, & cast in whete by measure, & the appoynted barlye and rye in their place? God will instructe hym to haue discretion, euen his God wyll teach hym. For fitches shall not be treshed with an harowe: nether shall a carte whele be brought thowowe the comyn: but the fitches are beate out with a stafe, and comyn w a rodd. But the seede that bread is made of, is treshed, though it be not alwaye a thershyng. And þe carte whele must be brought ouer it, lest he grynde it with his feth. This also cometh of the Lorde of hostes, which worketh w wonderfull wysdome, and bringeth excellent workes to passe.

The xxix. Chapter.

A prophete agaynst Jerusalem, and agaynst the bayne tradicions of men.

W vnto þe Ariel Ariel thou cite þe * Dauid dwelt in Go on from yeare to yeare, and let the lambs be slayne. I will laye lege vnto Ariel, so that there shall be heynnes and

sozome in it: and it shall be vnto me euen an altare of slaughter. I wyll besege the round about, and fight agaynst the thowowe a bulwowe: and wyll reare vp ditches agaynst þe. Thou shalt be brought downe, & shalt speake out of the grounde, and thy spech shall go lowe out of the duste. Thy voyce also shall come out of the grounde lyke the voyce of a witch: and thy talkyng shall whisper out of the dust. Moreouer, the noyse of thy straunge enemyes shall be lyke thyne dust, & the multitude of tyauntes shall be * as dzye strawe, that cannot tarp: euen sodenly and in hayste shall theye blast go.

Thou shalt be visited of the Lorde of hostes w thodze, earthquake, and w a great noyse: with storme and tempest and w the flame of a columing fyre. And the multitude of all nations that fyght agaynst Ariel, shall be as a dreame sene by night: * eue so shall all they be that make warre agaynst it, and stronge holdes to overcome it, and that late eny sege vnto it. In conclusion, it shall be eue as when an hongry man dreameth that he is eating, and when he awaketh, hys soule is emptye. Or as when a thurstye man dreameth that he is drynking: and when he awaketh, he is yet saynt: and his soule lacketh the appetite. Euen so shall be the multitude of all nations that fyght agaynst Sion.

Wondre these thynges once in your wyndes, & wondre. * Blinded are they them selues and the blind guides of other. They are dionken: but not with wyne: they are vnstable, but not thowowe strong drynke. For the Lorde hath couered you with a sloubringe sprete, and hath closed your eyes. Your prophetes also & rulers that shuld se, the hath he couered. * And the visyon of all the prophetes is become vnto you, as the wordes of a boke that is sealed vp, which men deliuer to one that is learned, saying: Reade thou in it. And he sayth: I cannot, for it is sealed. And the boke is geuen vnto him that is not learned, saying: Reade thou in it, and he sayth: I am not learned. Therfore thus hath the Lorde sayde: * For somoche as this people when they be in trouble, do honour me with their mouth & w their lippes: but their hert is far fro me, & the feare which they haue vnto me, proceedeth of a comāndment that is taught of men. Therfore wyll I do maruapls amonge this people, eue maruclous thinges (I saye) & a wonder. * For the wysdome of their wise men shall perishe, & the vnderstanding of their wyte men shall byd it selfe.

Wo vnto the that kepe secrete their thoughtes, to hyde their counsell fro the Lorde, and do their workes in darknesse, sayinge: * who seeth vs? & who knoweth vs? Wontles, your destruction is (in my handes) in re- putacyon as the potters claye. And doth the

woorde saye of hym that made it, he made not me: And doth an earthen vessel saye of him that fashioned it, he had no understanding: Is it not hard at hande, that Ipharus shall be turned into a lowe felde, and that the lowe felde shall be take as the wodde? And in that daye shall deaffe men heare the wordes of the boke, and the eyes of y^e blinde shall se euen out of the cloude and out of darkness. The meke spiced also shall be merry in the Lorde, and the poore amonge them that be lowly, shall reioyce in the holy one of Israel. For he that dyd violence, is brought to naught, and the scozefull man is consumed: and they roted out that were hastie so soone to vnyghtcousnes, & makynge a man to synne in the worde, and that toke hym in a snare which reyned them in the open place: and they that haue turned the cause of the ryghteous to naught. Therefore thus sayth the Lorde vnto the house of Jacob, eue thus sayeth he that redeemed Abraham: * Jacob shall not now be confounded, ner his face pale. But when he seeth hys chyldren the woerde of my bades in the middes of him, they shall sanctifie my name, and prayse the holy Lord of Jacob, and feare the God of Israel. They also that haue bene of an erronouse spete, shall come to vnderstandyng: and they that haue bene scozefull, shall learne doctryne.

The xxx. Chapter.

Agaynst them that forsake the counsell of God, & cleue in the counsell of men. The prophet also threatneth the remnant of the people, that after the destruction of Iherusalem went into Egypte.



Alas, for those disobedient chyldren (sayth the Lorde) * that they wyll take counsell without me. Alas, y^e they wyll take a secret aduice, and not out of my spete, and therefore adde they synne vnto synne. Euen they that walke to go downe into Egypte, and haue asked no question at my mouth: but seke strength in the myght of Pharaon, and trust in the shadowe of Egypt. Therefore shall the strength of Pharaon be your confusion, and the truste of the shadowe of Egypte your shame. For his captaynes were at zoan, and his ambasadours came vnto hanes. * They were all ashamed of the people that could do them no good, and that might not helpe the, ner shew them any profyt, but were they confusyon and rebuke.

The heauy burthen of the bestes of the south in a lande of trouble and anguyshe, from whence shall come the ponge and olde lion, the wyper and fyre serpent that flyeth agaynst them that vpon coltes beare they riches, and vpon camels their treasures, to a people that can do them no good. For vaine and nothyng worth shall the helpe of the Egyptians be. Therefore haue I erped vnto Iherusalem. * They shall haue strength

pnough, yf they wyll sette their myndes in quietnes. * Now therefore, go thy wale, and wyte thys before the in a table, & note it in a boke, that it maye finally remayne and be kept styll for euer. For it is an obstinat people, * and dissembling chyldren, chyldren that refuse to heare the lawe of the Lorde.

For they saye vnto the seers: Se not, and to the y^e be cleare of iudgement: loke not out ryght thynges for vs: but speake saye wordes vnto vs: * loke out errorres, gett you out of this waye, departe out of this path, & turne the holy one of Israel fro vs. Wherefore thus sayth the holy one of Israel: Because your hertes rise agaynst this worde, & because ye trust in wrongeous dealyng & peruerse iudgment, & put your confidence therein. Therefore shall ye haue thys myschefe for y^e destruction and fall. Ilike as an hye wall that falleth, because of some ryfte or blast, whose breaking commeth sodenly. * And the hurte therof is lyke an erthen vessel, which breaketh without helpe: so that in y^e burstyng of it, there is not found one sheuer to fetch fyre in, or to take water withall out of the pyt.

For thus sayth the Lorde God, euen the holy one of Israel: * In repentance & in * rest shall ye be safe: in quietnes and sure confidence shall be your strenght. But ye haue had no lpf thereto. For ye haue sayd: No, but we will escape thozowe horses. (Therefore shall ye flye) & we will get vs vp vpon swyft beastes. And therefore shall your persecutours be swyfter. * A. H. shall flye at the rebuke of one, & at the rebuke of v. shall ye all flye, tyll ye be left as a thyp mast vpon the topp of a mountayne, and as a beaken vpon an hyll. * Therefore doth y^e Lorde cause you to wayte, y^e he maye haue mercy vpon you: to thynke that he maye haue the preeminence, when he is gracious vnto you. For the Lorde is the God of iudgement. Blessed are all they that hope in hym.

Yf the people remayne in Syon and at Iherusalem, thou shalt not be in heynes: but at the voyce of thy complaynte shall he haue mercy vpon the. And when he heareth it he shall geue the an answer. And though the Lorde geue you the bread of trouble, and the water of aduersitie, thy rayne shall be nomore so skant, but thyme eyes shall see thy rayne. Yee, and thyme care shall heare y^e tal-kyng of hym that doeth speake behynde the. * Thys is y^e waye, walke ye in it. Turne not aside nether to the ryght hande ner to the lyft. Ye shall destroye also the couerynge of youre syluer ymages, and the deckyng of youre golden ydols. Euen as filthynes shall ye put them awaye. And thou shalt say vnto it. Gett the hence. Then shall God geue rayne vnto thy seebe, that thou shalt sowe the ground withall, and bred of the increace of the

of the earth, which shall be fat and very plentiful. In that daye also, shall thy cattell be fed in large pasture. The oxen lyke wise and the pouge asses, that eate the ground, shall eate cleane prouender, which is pouged with the wynde and the sanne.

Finally, vpon euery hye mountaine and hyll shall ther be riuers and streames of waters, * in the daye of the greates slaughter, when the towers fall. Moreover, the lyght of the moone shall be as the light of the sunne, and the sunne lyght shall be seuen folde, and haue as much hyne as in leue dayes besyde: when the Lorde byndeth vpon the soze of hys people, and healeth the stroke of their wound. Beholde, the fame of the Lord commeth fra farre, and his presence is so hote, that no man is able to abyde. His lypses are full of indignation, and hys tonge is as a consuming fyre. Hys bryth is as a vehement floude of water, that reacheth vnto the necke. That he maye lyft awaye the hepythen in the spue of vanitey: And his bryth is as a byrdie of error in the chawes of the people.

And ye shall syng, lyke as in the ryghte, when the holy solempnyte beginneth. And ye shall haue gladnes of hert, lyke as when one commeth with a pyper vnto the hyll of the Lorde, and to the moost myghty one of Israel. And the Lorde shall cause his glorpyous voyce to be heard, and shall declare his stretched out arme with a terrible countenance and with the flame of a consuming fyre, with noysome lyghtenynge, with a shouer, and with hayle stone. For thozowe the voyce of the Lorde shall * Assur be destroyed, which smote other men with the rodde. And it shall come to passe, that whitherlocuer he goth, y^e rodde shall cleue vnto him, which the Lorde shall laye vpon him & with tabrettes and harpes: and with greates warre shall he fyght agaynst his host. * For the fyre of payne is ordeyned from the beginning: yee, euen for kynges is it prepared. Thys hath y^e Lorde set in the depe, and made it wyde: the burnyng wherof is fyre and muche wodde. The bryth of the Lorde, which is a ryuer of bypinstone, doth kyndle it.

The xxxi. Chapter.

The curseth them that forsake God, and seke for the helpe of men.

Be vnto them that go downe in to Egypte for helpe, and truste in horses, and put their confidence in charettes, because they be manye, and in horsmen, because they be lusty and strong. But they regarde not the holy one of Israel, and they aske no question at y^e Lord. Where as he neuertheles (beyng wyldest of all) plageth the wycked, and yet goeth nott from his worde, when he steppeth forth, and

taketh the victorie agaynst the household of the frowarde, and agaynst the helpe of euell doers. Nowe the Egyptians are men, and not God, and their horses flesh and not spete. And alsoone as the Lorde stretcheth oute hys hande, then shall the helper fall, and he that shulde haue bene helped, and they shall all together be destroyed. For thus hath the Lorde spoken vnto me: Like as the * lyon or * lyons whelp roareth vpon the praye that he hath gotten, and is not ascraped, though the multitude of shepherdes crye out vpon hym, nether abashed for all the heape of the. So shall the Lorde of hostes come downe to fyght for mount Syon, and defende hys hyll. Ilike as byrdes flote aboute their nestes, * so shall the Lorde of hostes kepe, sa-ue, defende and deliuer Iherusalem.

Therefore, O ye chyldren of Israel, turne agayne, from that infidelitey, wherin you drowned your selues. * For in that daye euery man shall cast out hys ydols of syluer and hys ydols of golde, which ye haue made with youre awne handes vnto youre synne. * Assur also shall be slayne with the swearde, not with a mans swearde, nether shall the swearde of any man denoure hym: And he shall fle from the slaughter: and his seruantes shall be discomfyted in their hertes. He shall go for feare to hys strongholdes, and hys prynces shall fle from hys bad-ge. Thys hath the Lorde spoken, whose lyght burneth in Syon, and his fyre in Iherusalem.

The xxxii. Chapter.

The condicions of good rulers and officers.

Beholde, a king shall gouerne after the rule of ryghtewelsse, and the princes shall rule, accordyng to the balauce of equitye. And that man shall be vnto men as a defence for the wynd, and as a refuge for the tempest: lyke as a riuer of water in a thirsty place, and the shadowe of a greates rocke in a drye lande. The eyes of the seynge shall not be dym, and the cares of them that heare, shall take diligent hede. The hert of the vnwyse shall attayne to knowledge, and the vnparfyt tong shall speake playnely and distinctly. Then shall the folp the nygarde be nomore called getle, ner the churle liberall. But the nygarde will be niggardly minded, and his hert wyll worke euell and playe the pocritye, and ymagyn abominations agaynst God, to make the hongry leane, and to withhold drinke from the thursty. These are the perlonous weapons of the churlysh, these be his shamefull coun- cels: that he maye begyle the poore with dis-centfull wordes: yee, euen there as he shulde geue sentence with the poore. * But the lyberall persone ymagineth honest thynges, & commeth vpon for liberalitey vnto promotyng

E Up (ye ryche and ydell women) herken vnto my voyce. Ye careles cities, marke my wordes. After yeares and dayes shall ye be brought i feare. Ye careles cities. For haue ye not come. Ye ryche ydell cities ye that feare no parell. Ye abashed, you that lyue in aboundaunce: tremble, you that lyue careles: cast of your rayment, make your selues bare, put sacke cloth aboute you. For as the infanten wepe when their mothers teetes are dryed: so shall you weape for your fayre felde and frutefull vyneyardes. Wy people: selde shall vynges thornes and thistles: and so shall it be euen in euery house of voluptuousnesse and in euery cite that reioysyth.

D The palaces also shall be broke, & the greatly occupied cities desolate. The towres and bulwarckes shall become denues for euermore, & pleasure of mulles shall be turned to pasture for shepe: vnto the tyme that I sprete be powred vpon vs from aboue.

Then shall the wyldernes be a frutefull felde, and the plenteous felde shall be reckened for a wodde. Then shall egyptie dwell in y desert, and righteousnes in a frutefull land.

E And the rewarde of righteousnes shall be peace, and her frute rest & quyetnes for euer.

E And my people shall dwell in the pynnes of peace, and in sure dwellinges in safe places of conforste. And when the hayle falleth, it shall fall in the wodde, and the cite shall be set lowe in the valleye. Howe happy shall ye be, when ye shall safely loue your seed besyde all waters, and bypue thyther the fete of your oxen and asses.

The xxxij. Chapter.
The thientenpage agaynst the Assyrians. A descrep: upon of them that shall see the Lozde.

M O to the that destroyest, whet thou waste not destroyed, thou breake the leage, where as none hath broken it with the: for when thou shalt leaue destroying, * thou thy self shalt be destroyed. And when thou ceaseest from breakeinge the leage, then shall they breake it to the. O Lozde, haue mercy vpon vs: we haue put our hole trust in the. Be an arme to suche early: and * our helth, in y tyme of trouble. At that confuse noyse, the people fledd, and at thynne exaltinge, the hepten were scarred. And the spoyles shall be gathered (which shall be yours) as are the gathering of Asuchus. And the multitude going to it, shall be as locustes runnyng to and fro.

The Lozde is exalted, for it is he y dwell- leth an hye: he hath fylled zion with iudgement and righteousnes. And a sure stablyshing of thy tymes shall be strength, health, wisdom & knowledge: and the very feare of the Lozde shall be y treasure of it. Beholde, y messengers shall crye without: & the ambal-

satours of peace shall weape bytterly: The stretes are wast, ther walketh no man therein: God hath broken the appoyntment, the cities are cast awaye, & me are nothing regarded y desolat erth is in heynnes. Libanus is shamed: & herwe downe. Saron is lyke a wyldernes: Basan & Charnel are despoiled of their frutes. And therfore sayth the Lozde: I will vponowe: now will I be auanced: now will I be exalted as a mightye God. * Ye shall cocraue stubble, & beare strawe, & poure sprete shall be the fyer. y it maye consume you, & y people shall be burnt like yme, & as thornes burne y are hewen of, & cast in the fyer.

Now herke to ye y are farre of, how I haue done, & conside my power, ye y be at hande.

The sinner at zion are asfayde, a soden fearfulness is come vpon y pporities. What is he amoge vs, say they, y shall dwell by y coluining fier: which of vs maye abyde that euerlasting heat? he y ledeth a godly lyfe, say I, & speaketh the trueth. he y abhorreth gaines wone by violence & disceyte: he y kepeth his hnde y he touch no rewarde: which stoppeth his eares, y he heare no counsell agens y innocet bloude: which holdeth downe his eyes, y he se none euell. he it is, y shall dwell on hye: whose sauegarde shall be in a bulwarcke of rockes, to hym shall be geuen meate, & hys waters shall not faile. Thynne eyes shall se y king in his glorie: eue y king of y farre countreis shall they se: thine herte studied for feare thinkinge thus: * What shall then become of y scribe, of y preceptuer of our money: what of him y taxed our fairest houses: There shalt y not se a people a strange tong to haue so diffused a language, y it may not be vnderstod: neither so strange a speech but it shall be perceaued. There shall zion be sene the heed cite of oure solempne feastes.

There shall thynne eyes se Ierusalem that glorious habitap: y tabernacle y neuer shall remoue: whose nayles shall neuer be taken out wout ende: whose coardes euerychone shall neuer corrupte: for the gloriuous mageste of y Lozde shall there be present among vs: as a place, where saye broad ryuers & streames are, thozow the which shall nether galey rowe, ner greateshyppes saile.

* For the Lozde is our iudge, the Lozde is our lawe gener. The Lozde is our king, and he him selfe shall be our sauoure. There are y coardes so layde abroade, y they cannot be better. And therfore they haue not tyred their make, nor spredde abroade their saile.

Then there is dealed great spoyles: yee, lame men rone after the pray. There lyeth no man that sayth: I am syck, but all euell is taken awaye from the people that dwell there.

The xxxij. Chapter.
The last destruction of the Synagoge, in which the kyngdome and priesthode of that people was traslated to the church and congregation of chile.

Come

Come

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Come

Come ye hepten and heare, take hede ye people. Herken thou erth & all y is therein: y round copaste and all that groweth there vpon: for the Lozde is angry w all people, and his displeasure is kindled agaynst all the multitude of them, he hath destroyed them, & deliuered them to the slaughter. So y their slayne shall be cast out, and their bodies synck: that euen the very hylls shall be wet w the bloud of the. All the starres of heauen shall waite, and the heu shall folde together lyke a roll, and all the starres therof shall fall, lyke as y leaues fall from the vynges and fyggetrees.

For my swerde shall be barbed in haue, and shall immediatly come downe in iudgment vpon Idumea, and vpon the people which I haue cursed for my vengeance.

And the Lozdes swerde shall be full of bloude, & be rusty w the fatnes and bloude of lames and goates, with the fatnesse of the kidneys of wethers. For the Lozde shall kill a great offering in Bozra, & a great slaughter in the lande of Idumea. There shall the vnicornes fall w them, and the bulles w the gyautes: and their lande shall be thozowely soaked with bloude, & their grounde corrupt with fatnes. Vnto the also, Zion, shall come the daye of y vngreace of God, and the peare when thynne a wne iudgmentes shall be recompensed. And his shoudes shall be turned to pyrch, and his earth to bymstone: & there with shall the land be kindled, so that it shall not be quenched daye ner nyght: but smoke euermore, and so forth to lye waste. And no man shall go thozowe it for euer. But pellicanes, storkes, great oules and rauens shall haue it in possession, and dwell therein.

For God shall sprede out the lyne of desolation vpon it, & wepe it with the stones of emptynes. When kynges are called vpon there shall be none, & all prices shall be awaye.

Thornes shall growe in their palaces, nettels and thistles in their strongholdes, that the dragons may haue their pleasure therein, and that they maye be a court for estryches. There shall strange visures and monstrous bestes mete one another, and the wyld kepe company together. There shall the lamia lye, & haue her lodging. There shall the oule make her nest, buyde, be there at home and byng forth his yonge ones. There shall the kytes come together, echone to his lyke.

Seke thozow the scripture of the Lozde and reade it. There shall none of these thynnes be left out, there shall not one, ner loche lyke, saile. For what his mouth commaundeth that same doeth his sprete gather together, or fulfilleth. he hath cast y lot for the, and to those beastes hath his hndes deuyded the line: therfore those shall possesse the enherptaunce, from generatyon to generatyon,

and dwell therein for euer.

The xxxv. Chapter.
Of the tyme and kyngdome of chile.

B ut the deserte and wildernes shall reioyce, the waste grounde shall be glad and flozpy as the lylly. She shall flozpye pleasauntly, and be topfull, and euer be geuyng of thankes more and more. For the glorie of Libanus, the betwye of Charnel and Saron shall be geuen her. These shall knowe the honoure of the Lozde, and the magesty of oure God. * And therfore strength the weakie hndes, and conforste the feble knees.

Saye vnto them that are of a fearefull hert. Be of good chere, and feare not. * Be holde, poure God cometh to take vengeance: and you shall se the rewarde that God geueth: God cometh his awne selfe, & will deliuer you. * Then shall the eyes of y blinde be lpghtened, and the eares of the deaffe opened. Then shall the lame man leape as an hert, & the ydone mans tonge shall geue thackes. * In the wildernes also, there it all welles spring, & foudes of water in y deserte. The drye grounde shall turne to riuers, and the thirsty to springes of water. Where as dragons dwelt afore, ther shall growe sweete floures and grene rushes. There shall be fote pathes & comestretes, this shall be called the holy waye. No vnclene person shall go thozowe it: for the Lozde him self shall go with them that waye, and the wayferer, nor ignorant shall not erre. There shall be no lyde, & no raulshing beast shall come therein, nor be there but me redemed shall go there fre and safe. And the redemed of the Lozde, I saie, shall conuerste and come to zion with thankesgelyng. Eueralstynge love shall they haue: pleasure and gladnes shall be among the. And as for all sorowe and heynnes, it shall vanysh awaye.

The xxxvi. Chapter.
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And Rabshakeh sayde vnto them: Tell Hezekias, that the greake kyng of Assyria sayth thus vnto him: What presumption is thys, that thou trustest vnto? I saide, Surely thou trustest in thy lyplaboure, when counsell & strength are necessary to battayle:

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and dwell therein for euer.

The xxxvi. Chapter.
Jerusalem is assaiged by Sennaberib, in the tyme of kyng Hezekias.

I n the xliij. yere of king Hezekias came Sennaberib kyng of the Assyrians downe, to lape seage vnto all the stronge cities of Iuda, to conquer the. And the kyng of Assyrians sent Rabshakeh fro Lachis towarde Ierusalem, agaynst king Hezekias, w an ercading hoste, which set him by the condyte of the ouerpole in the waye y goeth thozow the fullers lade. And so ther came forth vnto him Eliakim Helkias sonne the president. * Sobna y scribe, and Ioah Asaphs sonne y secretary.

And Rabshakeh sayde vnto them: Tell Hezekias, that the greake kyng of Assyria sayth thus vnto him: What presumption is thys, that thou trustest vnto? I saide, Surely thou trustest in thy lyplaboure, when counsell & strength are necessary to battayle:

and dwell therein for euer.

* 115. reg. b.
* 116. reg. a.

ozelles wher to trustest þ, that þ castest thy selfe of frome? * lo, thou puttest thy trust in a broke staf of reede (I meane Egipt) which þe þ leaneſt vpon, it goeth into his hãde & cutteth þyn & thowowe. * Euen ſo is þ pharaõ the kynge of Egipte, vnto all them that trust in hym. But þ ſt wouldest ſaye to me: we truſte in þ Lord our God. A goodly God in deed: whoſe hye places and altars hezekia toke downe, and commaunded Iuda and Ieruſale to worſhypp onely befoze the aultare. Howe therfoze deliuer hostages that thou rebelle nomoze agaynſt my Lord the kynge of Aſſyrians. And I wyll geue the two thouſande hoſtes: yf thou be able to ſet men vpon them: how dareſt thou reſiſt the power of þ ſmalleft pyunce, þ my Lord hath: how dareſt thou truſt in the charettes and hoſe men of Egipt? * Mozeouer, thinkeſt thou þ I am come downe hyther to deſtroye this lãd wout þ Lordes will? The Lord ſayde vnto me: go downe into þ lãde, that þ mayeſt deſtroye it. Then ſayd Eliakim, Sobna and Ioah vnto Rabſakech: Speake to vs thy ſeruantes (we praye the) in the Syryas language: for we vnderſtãde it wel. And ſpeake not to vs in the Jewes tong, leſt þ folcke heare which lyeth vpon the wall. Then answered Rabſakech: Thinke þe, þ the kynge ſent me to ſpeake this only vnto þ Lord and þ: hath he not ſent me to them alſo, that I ſe vpon the wall: that they maye be compelled to eate their awne donge, & drynck their awne ſtyle w þou? And Rabſakech ſtoode ſtiff, and cryed with a loude voyce in the Jewes tong, and ſaide: Howe take heede, howe the great king of the Aſſyrians geueſt you warning. Thus ſayth the king: Let not hezekias diſceauce þou: for he ſhall not be able to deliuer þou. Mozeouer let not hezekias conſorte þou in the Lord, when he ſayth: The Lord wout doubt ſhall defende vs, and ſhall not geue ouer this cite into the handes of the kynge of the Aſſyrians, beleue hym not. But thus ſayth the kynge of Aſſyria: opteyne my fauoure, enclyne to me: ſo maye euery man enioye þys vineyardes and ſpygg trees, and drynke the water of his cyſterne: vnto the tyme that I come my ſelf, and brynge þou into a lãde that is lyke þoue awne: wherin is wheate and wyne, which is both ſowen with ſeede, and planted with vineyardes. Let not hezekias diſceauce þou, when he ſayth vnto þou: the Lord ſhall deliuer vs. * Right the Goddeſſe of the Gentils kepe euery mans lande, from the power of the kynge of the Aſſyrians: Where is the God of Bethſarum? And who was able to defende Samaria out of my hande? * Of which of all the Goddeſſes of theſe lãdes hath deliuered theyr countrey out of my power? is the Lord in dede able to deliuer Ieruſa-

* 116. reg. b.

lem from my hande? vnto this hezekias meſſengers helde theyr tonges, and answered not one worde: for the king had charged the, that they ſhulde geue hym none anſwere. So came Eliakim hezekias ſonne the preſident, Sobna the ſcribe, and Ioah Aſaphs ſone the ſecretary, vnto hezekias with brent clothes, and ſolde hym the wordes of Rabſakech.

The xxxviij. Chapter.

¶ Hezekias had ſet hym ſelfe befoze the Lord, the atter of Sennacherib: ſigne of the ſunne of the Lord: and he ſet hym ſelfe to hym ſonne.

When hezekias hearde that, he rent hym clothes, * and putt on a ſacke * and went into the temple of the Lord. But he ſente Eliakim the preſident, Sobna the ſcribe, with the eldeſt preſtes clothed in ſacke, vnto the prophet Eſay the ſonne of Amoz, and they ſaid vnto hym: Thus ſayth hezekias: Thyſ is the daye of trouble, of plage and of blaſphemye: for the chyldren are come to the place of byrth: but there is no power to brynge them forth. The Lord thy God (no doubt) hath well conſidered the wordes of Rabſakech, whom his Lord the king of Aſſyrians hath ſent to deſpye & blaſpheme the lypunge God: with ſoche wordes as the Lord thy God hath hearde epght well. And therfoze, lyfte vpon thy prayer for the remnaunt, that yet are left. So the ſeruantes of the kynge hezekias came to Eſay.

And Eſay gaue the theſe anſwere: Saye thus vnto þour lord: thus ſayth the Lord: Be not afraid of the wordes that thou haſt hearde wherwith the kynge of the Aſſyrians ſeruantes haue blaſphemed me. * Beholde, I will cauſe a wynde to go ouer hym, aſſone as he heareth the rumour, he ſhall go againe into hym contrey: there wyll I deſtroye hym with the ſwarde in his awne lãde. * Howe when Rabſakech returned, he founde þ king of Aſſyria laying ſege to Libnas: for he had vnderſtãde þ he was departed fro Lachis. For ther came a rumour þ Charbakeſ hige of Ethiopia was come forth to warre agaynſt hym. And whẽ the king of Aſſyria heard that, he ſent other meſſengers to kynge hezekias w this commaundement: Saye thus to hezekias king of Iuda: Let not thy God diſceauce the, in whõ thou hopeſt, and ſayeſt: Ieruſalem ſhall not be geuen into the handes of the king of Aſſyria. For lo, thou knoweſt well howe the kinges of Aſſyria haue handled all the landes that they haue ſubuerſed, and hopeſt thou to eſcape? Were the people of Genetyles (whom my progenitours conquered) deliuered at any tyme thowow their goddeſſe? * As namely, Gozan, Haran, Rezeph, and the chyldren of Eden, which were at Chalaſſar. Where is the kynge of Hemah, and the kynge of Arphad, and the king of the

* 115. reg. a.

* 116. reg. a.

* 116. reg. a.

* 116. reg. a.

* 116. reg. a.

* 116. reg. a.

* 116. reg. a.

of the cyle Sapharum, Ena & Aua? Now when Ezeckia had receaued the lettere of the meſſengers, and read it, he went vnto þ houſe of the Lord, and opened the letter befoze the Lord. And Ezeckia prayed befoze þ Lord on this maner. O Lord of hoſtes, þ God of Iſrael, which dwelleſt vpon * Cherubin. Thou art the God, that onely is God of all the kyngdomes of the worlde, for thou onely haſt * created heauen and earth. * Enclyne thyne eare Lord & conſyde, open thyne eyes, O Lord, and ſe, and ponde all the wordes vpon Sennacherib, which hath ſent þis emballage to blaſpheme the lypunge God. It is true, O Lord, that the kynges of Aſſyria haue conquered all kyngdomes and lãdes, and caſt theyr goddeſſes in the fyre. Not withſtãdpyng thoſe were no goddeſſes, but þ worckes of mens handes, of wood or ſtone, therfoze haue they deſtroyed them. Welouer vs then, O Lord oure God, from the handes of Sennacherib, that all kyngdomes of the earth maye knowe, that thou onely art the Lord. Then Eſaye the ſonne of Amoz ſent vnto hezekia, ſayinge: Thus ſayth þ Lord God of Iſrael. Where as thou haſt made thy prayer vnto me, as touchyng Sennacherib þ kynge of Aſſyria, this is the anſwere, that þ Lord hath geuen concernyng hym. Deſpiſed art þ, and mocked (O daughter of Syõ) he hath ſhake his head at the, O daughter of Ieruſalem. But thou Sennacherib, * whom haſt thou deſpyed and blaſphemed? Agaynſt whom haſt thou liſted vpon thy voyce, and exalted thy proude lookes: euen agaynſt þ holy one of Iſrael. Thou with thy ſeruantes haſt blaſphemed the Lord, and thus holdeſt thou of thy ſelfe. I will coner the hye mountaynes, and ſydes of Libanus with my hoſmen. And there wyll I cut downe the hye Cedre trees and the ſapreſt ſpyre trees. I wyll vnto the hepgth of it, and into the cheſt of hym tymbre wooddeſ. If there be no water, I wyll graue and drynke. And as for waters of defence, I ſhall drye the vpon with the ſete of myne hoſt. Yee, haſt thou not hearde, what I haue taken in hande, & brought to paſſe of olde tyme? That ſame wyll I do nowe alſo: waſte, deſtroye, and brynge ſtronge cyties vnto heapes of ſtones. For theyr inhabitaours ſhall be lyke lame men, brought in feare and confounded. They ſhall be lyke þ graſſe & grene herbes in the felde, lyke the þey vpon houſe toppes, that withereth afore it be growne vpon.

I knowe thy wayes, thy goinge forth and thy commynge home, yee, & thy madneſſe agaynſt me. Therfoze thy furiousneſſe agaynſt me, and thy pryde is come befoze me. I wyll put my ryng in thy noſe, and my byrdle vpon the chawes of the, and turne the about, euen the ſame waye thou cameſt. I wyll geue the

alſo this token (O hezekia) thyſ pere ſhalt thou eate ſuch as groweth of yt ſelfe & the ſeconde yere, þ which ſpringeth agayne of the ſame, and in the thyrde yere, yee ſhall ſowe & reape, yee ſhall plante vineyardes, and enioye the frutes therof.

And ſoche of the houſe of Iuda as are eſcaped, ſhall come together, and the remnaunt ſhall take rote beneth, and brynge forth frute aboue. For the eſcaped ſhall go out of Ieruſalem, and the remnaunt from the mounte Syon.

And thyſ ſhall the gelouſy of the Lord of hoſtes brynge to paſſe. Therfoze thus ſayeth the Lord, concernyng the kynge of the Aſſyrians. He ſhall not come into this cyle, and ſhall ſhote no arrowe into it, there ſhall no ſhilde hurt it, nether ſhall they caſt ditches about it. The ſame waye þ he came, he ſhall retorne, and not come at thyſ cyle. ſayeth þ Lord. And I wyll kepe and ſaue þ cyle (ſayeth he) for myne awne, and for my ſeruante Dauids ſake.

* Thus the angel went forth, and ſlew of the Aſſyrians hoſt, an hundred foureſcore and ſyue thouſande. And whẽ men aroſe vpon early in the moynyng. Beholde, they were ſlayne, and all laye full of deed bodyes. So Sennacherib the kynge of the Aſſyrians brake vpon, & dwelt at Aſinue. Afterwarde it chaunced, as he prayed in the temple of Neſtath his God, that Adramalech and Sarazer his awne ſonnes ſlew him with the ſweard, and fled into the lande of Armenia. And Aſar hadon his ſonne raygned in his ſteade.

The xxxviii. Chapter.

¶ Hezekia ſpoke vnto the deeth, but is yet reup: ured by the Lord, and lyueth ſyftene yeres after, for which benefite he geueſt thankes.

Nor lãge afore this, was hezekia ſycke vnto the deeth, * & the prophete Eſay þ ſonne of Amoz came vnto bi, & ſayd: Thus commaundeth the Lord: Set thyne houſe in order, for thou muſt dye, and ſhalt not eſcape. Then hezekia turned hym face toward the wall, and prayed vnto the Lord, and ſayde: Remembre (O Lord) that I haue walcked befoze the in treuth and a ſtedfaſt herte, & haue done the thynges that are pleaſant to the. And hezekia wepte ſore. Then ſayde God vnto Eſay: Go and ſpeake vnto hezekia: the Lord God of Dauid thy father ſendeth the this worde: I haue hearde thy prayer, and conſyded thy feares, * beholde, I wyll put ſyftene yeres mo vnto thy lyfe, and deliuer the and the cyle alſo, from the hande of the kynge of Aſſyria: for I wyll defende the cyle. * And take the thyſ token of the Lord, that he will do it, as he hath ſpoken: Beholde, I wyll retorne the ſadowe of Ahaſ dyl, that nowe is layed out with þ ſunne

* 116. reg. a.
* 116. reg. b.
* 116. reg. c.
* 116. reg. d.

* 116. reg. a.

* 116. reg. b.

* 116. reg. c.

The Prophecye

Sunne and bringe it ten degrees backward.
 * **So the Sunne turned ten degrees back-**
 * **warde, the which he was descended afore.**

¶ A thanchelgeyunge, which hezekia
kyng of Iuda wrote, when he had
bene sycke, and was recovered.

I thought I shulde haue gone to the ga-
tes of hell when myne age was shortned,
and haue wanted the respyne of my peeres.

I spake within my selfe: I shall neuer vi-
set the Lorde (the Lord I saye) in thys lyfe:
I shall neuer se man among the dwellers of the
worlde. Myne age is folden vp together, &
taken awaye from me, lyke a shepherdes co-
tage: I haue hewen of my lyfe by my syn-
nes, lyke a weener cutteth of hys webbe.

He wyl with pyninge sycknesse make an
ende of me: yee, he wyl make an ende of me
in one daye. * **I thought I wolde haue**
lyned vnto the morowe, but he brosed my
bones lyke a lyon, and in one daye thou wilt
make an ende of me.

¶ Then chafred I lyke a swalowe, and ly-
ke a crane, and mourned as a doue.

I lyfte vp myne eyes into the heygth: O
Lorde (sayde I) my sycknes kepeth me do-
wne: ease thou me. * **¶ What shall I saye?**
The Lorde hath made a promise to me. Yee,
and he him selfe hath perfourmed it. I shall
therfore as longe as I lyue remembre thys
bitternes of my lyfe. **¶ Lorde men maye**
lyue beyond the yere, and I wyl decla-
re to all men: that euē in those yeres I haue a
soyfull lyfe, and that it was thou that cau-
sedest me to scape and agayne thou hast ge-
uen lyfe to me.

¶ Beholde bytter as gall
was my pensynesse, so sore longed I for
hele. And it was thys pleasure to deliuer my
lyfe, from the fylthye pytt, for thou it is (O
Lorde) that hast cast all my synnes behynde
thys backe. * **¶ For heil prayseth not the, death**
doth not magnifye the.

¶ They that go downe into the graue pray-
se not thys trueth: but the lyuinge, yee, the ly-
uinge a knowledgē p. lyke as I do thys daye.

¶ The father telleth hys chyldren of thys
saythfulnesse: * To heale me it is the Lorde
des worke, and we wyl synge in songes in
thys house, all the dayes of oure lyfe. **¶ And**
Esaie sayde: take a playster of fygges, and
laye it vpon the soze, so shall it be whole.

¶ Then sayd hezekia: O what a great mi-
racle is this, that I shall go vp into the hou-
se of the Lorde?

¶ The xxxix. Chapter.

¶ Hezekia is reported of Esaie, because he shewed
hys treasure vnto the embassytours of Babylon.

¶ The same tyme Merodach
Baladam, Baladamus sonne
kyng of Babylon, sent lettres
ad presentes to hezekia. For he
understode howe p. he had bene

syck, & was recovered agayne. * And heze-
hia was glad therof, & shewed the the com-
dittes of his treasure, of syluer, of gold, of spi-
ces & rotes, of precious oyles, all that was in
his cabbodges & treasure houses. There was
not onethyng in hezekias house, and so tho-
row out all his kyngdome, but he let the se it.

¶ Then came Esaie the prophete to kyng
hezekia, and sayd vnto him. What haue the
men sayde, and from whete came they vnto
the? hezekia answered: they came oute of a
farre cowntre vnto me, out of Babylō: Esaie
sayde: what haue they looked vpon in thys
house? hezekia answered. All that is in myne
house haue they sene: and there is nothyng
in my treasure, but I shewed it them.

¶ Then sayde Esaie vnto hezekia: Under-
stande p. worde of the Lorde of hostes: * Be-
holde, the tyme wyl come, that euery thyng
which is in thys house, and all that thys pro-
genitours haue layde vp in store vnto this
daye, shall be caried to Babylon, and nothing
left behynde. This sayeth the Lorde. Yee, and
parte of thys sonnes, that shall come of the, ad
whom p. shalt get, shall be caried hence, and
become gelded chamberlaynes in the kyng
of Babylons court. ¶ Then sayde hezekia to
Esaie. Now God prosper his awne counsell,
which p. hast tolde me. He sayde moze ouer:
So p. there be peace & faithfulness in my tyme.

¶ The xl. Chapter.

¶ The commynge of S. John baptist. The preparacion
of the Apostles. The callynge of the Disciples.

¶ Comforte my people (O ye prophe-
tes) comforte my people, sayeth your
God, comforte Ierusalem at the hert, &
tell her: p. her tranayle is at an ende
that her offence is pardoned, that she hath re-
covered of the Lordes hande sufficient correc-
cion for all her synnes. * ¶ I voyce crieth in wil-
dernesse. Prepare the waye for p. Lorde in the
wildernesse, make streyght p. path for our
God in p. deserte. Let all halleyes be exalted,
& euery moystayne & hill be layed lowe, what
so is croked, let it be made straght: & let the
rough be made playne felde. * ¶ For p. glory
of the Lorde shall appeare, and all flesh shall
at once se it, for why: the mouth of the Lorde
hath spoken it.

¶ The same voyce spake: Nowe crye. And p.
prophet answered: what shall I crye? * that
all fleshe is grasse, & that all the godlines the-
rof, is as p. floure of p. felde. The grasse is wy-
thered, p. floure falleth awaye. Euē so is the
people as grasse, when the breath of p. Lorde
bloweth vpo the. Nevertheless, whether the
grasse wyther, or p. floure fade awaye. * Yet
p. word of our God endureth for ever. So vp
vnto p. hye hyll (O hye) p. that bright good
tydynges, lyfte vp thys voyce with power, &
thou preacher Ierusalem. Lyfte it vp with-
out feare, and saye vnto the cyties of Iuda:
Beholde

Of Esaie.

Jo. liii.

Beholde your God, beholde the Lord God
shall come with power, and beare rule with
his arme. Beholde, he bringeth hys treasure
with him, and his workes go before hym.
¶ He shall fede his flock lyke an herdman. He
shall gather the lumbes together with hys
arme, and carye them in his bosome, & shall
kyndely intreate those that beare yonge.

¶ Who hath holden the waters in hys fist?
Who hath measured heauen w. his spanne, &
hath comprehended all the earth of p. worlde in
thys measure? Who hath weyed p. moystay-
nes & hylles in a balauce. Who hath refour-
med the mynde of p. Lorde: or to who hath he
shewed his counsell. * ¶ Who is of his cou-
cell to teach him: or who hath geuen him un-
derstandynge and hath taught him the path
of iudgement. Who taught him counge and
opened to him the waye of vnderstandynge.

¶ Beholde, all people are in comparyson of hym,
as a droppe to a bocket full, & are counted as
the lest thyng that the balauce weyeth. Yee &
p. fleshe taketh vp as a very lttel thyng. Li-
banus is not sufficient to minstre fyre for hys
offeringe, and all the bestes therof are not
ynough to one sacrifice. All people in compari-
son of him are rekened as nothing, * yf they
be compared with him lesse then nothyng and
as it that is not. ¶ To who then wyl ye liken
God: or what similitude wyl ye set vp vn-
to him? Shall the caruer make him a carued
ymage: & shall p. goldsmith couer hym with
golde, or cast him into a fourme of syluer pla-
tes? ¶ Moze ouer, shall the ymage maker (that
the pooze man which is dyspoled, maye haue
some thyng to sett vp also) seke out and chole
a tree, p. is not rotten, & carue therout an yma-
ge, p. moueth not: knowe ye nothing o wret-
ches: hearde ye neuer of it: hath it not bene
preached vnto you sence the begynning: ha-
ue ye not bene enformmed of this, by the fou-
dacyon of the earthe, that he sytteth vpon
the circle of the worlde, and that all the inha-
bitours of the worlde are in comparyson of
him, but as grethoppers. * ¶ That he spredeth
out p. heanens as a conerynge, that he stret-
ched them out, as a tent to dwell in. ¶ That he
bringeth prynces to nothing, and the iudges
of the earth to dust: so p. of the it may be sayde
they be not planted nor sowe agayne, neither
their stock roted agayne in the earth: for as
soone as he bloweth vpon the, they wyther &
fade awaye, lyke p. straw in a whyrle winde.

¶ To who nowe wyl ye lyken me, & whom
shall I be lyke, sayeth the holy one. Lyfte vp
your eyes on hye, & consyde. * Who hath ma-
de those thynges, which come out by so great
heapes: & he call them all by their names.
¶ For there is nothing hid vnto the greatnesse
of hys power, strength, & myght. Howe may
then Iacob thinke, or how may Irael saye:
My wayes are hid fro the Lorde, & my God

knoweth not of my iudgementes. Know-
west thou not, or hast thou not hearde, that
the euerlastynge God, the Lorde which made
all p. corners of the earth, is nether weery nor
fatynt: and that his wysdome can not be copye-
hended: but that he geneth strength vnto the
weery, and power vnto the fatynt: Children
are weery and fatynt, and the strongest men
fall. * ¶ But vnto them that haue the Lord be-
fore they eyes, shall strength be encreased.
¶ Agles wynges shall growe vpon the. Whe
they runne they shall not fall: and when they
go, they shall not be weery.

¶ The xli. Chapter.

¶ Of the goodnes and mercy of God towarde the people.

¶ I sayll (ye I landes) and herke vnto
me. Be stronge ye people, Come hy-
ther, and he we poure cause, we wyl
go to p. lawe together. ¶ Who raysed vp p.
iust man fro the rynginge of the Sunne, & cal-
led him to go forth? Who cast downe the pro-
ple, and subdued the kynges before him: that
he maye throwe them all to the groude with
his swearde, and scatre the lyke stubble with
his bowe: he foloweth vpon the, and goeth
safely him self. And that in a waye where, be-
fore his fote had not troden. Who hath made
and created thes thynges: euē he that called
the generacions from the begynnyng. * ¶ Euē
I the Lorde, which am p. fyrst, and with the
last. The yles sawe it, & did feare, and the en-
des of the earth, were abashed, drewe nye, &
cam hither. ¶ Every man exhorted hys neygh-
boure, & brother, and bad him be stronge. The
carpenter comforted the goldsmith, & the gold-
smith p. hance mā, saying: Glue wylld obe-
ry wyl in it. ¶ It shall be good, p. we fasten this
cast worke: & then they fastened it with nay-
les, that it shulde not be moued, ¶ But thou
Irael art my seruauite: thou Iacob art ele-
cte, thou art p. scede of Abraham my beloued
thou art he who I led fro the endes of p. earth
by the hāde. ¶ For I called the fro farre eue fro
among the gloriouse mē of it, & sayd vnto the:
¶ Thou art my seruaut. I haue chosen the, and
not cast the awaye: * be not afrayed, for I
am w. the. ¶ Wilt not awaye as waxe, for I am
thys God, to strengthe the, helpe p. & to kepe the
whys ryght hāde of myne. ¶ Beholde, all they
that relyt the shall come to confusyon & sha-
me: and thys aduersaries shall be destroyed &
brought to naught. So p. who so seeth after
the, shall not fynde the. ¶ Thy destructions shall
peryshe, and so shall they p. undertake to make
batayll agaynst the be as that is not, & as a
thyng of naught. ¶ For I thys Lorde and God
wyl strengthen thys ryght hand. ¶ Euē I that
saye vnto the. ¶ Feare not. I wyl helpe p. ¶ Be
not afrayed thou lytle worme Iacob, & thou
despyed Irael: for I wyl helpe the, sayeth
the Lorde, and the holy one of Irael thys
auenger. ¶ Beholde, I wyl make p. a treading
cart and

* Jer. xlii. b.

* Esa. xlii. a
and. xlii. c.
Apo. ii. b.

* Esa. xlii. b.

capit. li. b.
oma. li. b.

beal. xli. b.

Isa. xlii. b.

* Esa. xli. a
Esa. xli. a
Esa. xli. a
Esa. xli. a
Esa. xli. a

* Jer. xli. b.

* Esa. xli. b.
James. ii.
I. i. b. c. d. e.
Esa. xli. b.

* Esa. xli. b.
James. ii.
I. i. b. c. d. e.
Esa. xli. b.

Ma. xli. a.

cart and a new flayle, that thou mayst thresh the and grinde the mountaynes, and bypunge the hylls to poulder. Thou shalt fanne them and the roynde shall carpe them awaye, and the whirly wynde shall scatter them. But thou shalt reioyse in the Lorde, and shalt delpyte in praylinge the holy one of Israel.

* When the thyrst and pooze seke water & fynde none, and when theyr tonge is drye of thyrst. I geue it them sayth the Lorde. I God of Israel forsake them not. * I bypunge forth foudes in the hylls, and welles in playne felde. I turne the wyldernes to ryuers, and the drye lande to condyttes of water. I plante in the waste grounde trees of Cedre, Bore, Myrr and Olives. And in the drye I set ffyre trees, Olmes, & Hawthornes together. All this do I, that they altogether may se and marche, perceauing with their hertes and cōsydare, that the hande of y Lord maketh these thynges, and that the holy one of Israel bypungeth them to passe. Stande at your cause (sayeth the Lorde) & bringe forth your strongest grounde, sayth the kynge of Jacob. Let the bring forth their goddes, and let ther goddes tel vs what shall chaunce here after: yee, let the shewe vs the thynges y are past, what they be: let the declare the vnto vs that we maye take them to herte, and knowe them hereafter. Ethen, shewe vs thynges for to come, & tel vs what shalbe done hereafter: so shall we knowe, that you are goddes do somthing, ether good or bad: so will we both knowledg the same: and tell it out.

* Beholde, ye goddes are of naught, & your makynge is of naught, yee abhominable is y man that hath chosen you. Neuertheles, * I haue waked vp one from the North, and he shall come. And another fro the East, which shall call vpon my name, & shall treade vpon princes as vpon claye, & as the potter treadeth downe the myrc. Who declared this from the begynning, and we wyl knowe him. O fro the olde tymes, & we will cōfesse, and saye y he is righteous. But there is none that sheweth or declareth eny thing, there is none also y heareth your wordes. The fyrst is he y shall saye to yon, Beholde, beholde they are present, & to Ierusalem it selfe will I geue an Euāgellike. But when I cōsyder there is not a man amonge the, nor any y can geue counsell, nor that when I examen them that can answer one word. Lo, wicked are they & vayne, w the thynges also y they take in hād: yee, their ymages are but wynde & vayne thynges.

The xlii. Chapter.

The commenge of Chyrr, and hys baptyme.

* Beholde, * this is my seruaunte vpon whom I leane, my electe, In whom my soule is pacified. I haue geuen hym my spyrite, that he maye shewe forth iudgement and

equyte among the Gentyles. He shall not be an outcrier, nor lyfte vp his voyce. His voyce shall not be heard in the stretes. And a bysed rede shall he not breake, and the smoking flaxe shall he not quench: but saythfully and truly shall he geue iudgement, not be penyue nor carefull, that he maye restore ryghteousnes vnto the earth, and the Gentyles also shall kepe his lawes. * For thus sayeth God the Lorde vnto hym (euen he that made the heauens, and spred them abroad, and set forth the earth w her increase: which geneth breath vnto the people that is in it, and spirete to them that dwell therin) I the Lorde haue called the in ryghteousnes, and led the by the hāde. * Therefore wyl I also defende the, and geue the for a couenaunt of the people, and to be the * lyght of the Gentyles. That thou mayest open y eyes of the bynde, * let out y prisoners fro ther bondes & them that spt in darcknesse, out of the dongeon house. Euen I am the Lorde, and this is my name: * And my glozy wyl I geue to none other, nether myne honoure to grauen ymages. Beholde, olde thynges are come to passe, & new thynges do I declare. And o euer they come, I tell you of them.

* Spynge vnto the Lorde, a newe songe of thanckelgeynge, blowe out his prayse from the ende of the worlde. They that be vpon the see, and all that is therein, prayse hym, y Iles and they that dwell in them. Let the wyldernes with the cyties like vpper voyce, y townes also that they of Cedar dwell in. Let the be glad that spt vpon rockes of stone, and let them crye downe from the hye mountaynes: as cryynge glozye vnto the Lorde, and magnifyng hym amonge the Gentyles. The Lorde shall come forth as a gyaute, and take a stomack to hi lyke as a fresh mā of warre. He shall roare & crye, & overcome his enemies.

I haue longe holden my peace (sayeth the Lorde) I haue bene styll and refrayned my selfe, but nowe I wyl crye lyke a traue-lyng womā, & at once wyl I destrope, and denoure. I will make wastes both mountayne and hill, & drye vponer grene thing y groweth thereon. I will drye vpon the floudes of water, and dryncke vpon the ryuers. I wyl bring the blinde into a strete, that they knowe not: and lede them into a fote path, that they are ignoraunt in. I shall make darcknesse lyght before them, and the thyng that is croked to be streyght. These thynges haue I done vnto them, and not forsaken them: * They are fallē backe yee, and let them be ashamed earnestly, that hope in y doles, & saye to fashyoned ymages: yee are oure goddes.

Heare, O ye deafe men, and sharpe your epyghetes to se (O ye blinde,) * Who is blinde, but my seruaut? O so deafe, as my messanger, whom I sent vnto them? For who is the rule

so bynde (saye they) as the perfecte man and so bynde as the Lordes seruante? Thou vnderstondest moch, and kepest nothyng: the eares are open, & no man heareth. The Lorde is mercifull vnto the for his ryghteousnes sake: that his worde myght be magnified & praysed. But the people them selues is robbed and trode vnder the fote chapynd in dongeons and they all (I saye) be shut into prison houses. * They be carped awaye captiue and no man doth losse the: They be troden vnder fote, and no mā doth labour to bring them agayne. * But who is he amonge yon, y pondreth this, that cōsydareth it, & taketh it for a warnyng in tyme to come?

* Who suffered Jacob to be troden vnder fote, and Israell to be spoyled? wyl not the Lorde? Because we haue synned agaynst him & haue had no delyte to walke in his wayes, nether bene obedient vnto his lawe. Therefore hath he poured vpon hym hys wrathfull displeasure, and stronge battayll, which cryeth hym on euery syde, yet wyl he not vnderstande. He burneth hym vp, yet synneth it not into hys herte.

The xliii. Chapter.

God promysed to send hys Chyrr, which shall deliuer hys people. He saygeueth synners for hys awne sake.

* Nowe, the Lorde that made the Jacob, and he that fashyoned the: O Israell, sayeth thus: * Feare not, for I haue redeemed the. * I haue called the by name: thou art myne awne. * Yf thou goest thorow the water, I wil be with the, that the stronge floudes shulde not pluck the awaye. * And yf thou walkest thorow the fyre, it shall not burne the, and the flame shall not kynde vpon the. For I am the Lord thy God the holy one of Israel, thy Sauoure. I gaue Egypte for thy deliuerance, the Mozaues & the Sabees for the: because thou wast deare in my lyght, and because I set by the, and lo-ued the. I wyl geue ouer all men for the, and deliuer vp all people for thy sake, feare not: for I am with the. * I wyl bringe thy sede fro the East, and gather the together fro the west. I wyl saye to the North, lett go. And to the South, kepe not backe: * but bring me my sonnes from farre, and my daughters fro the endes of y worlde. Namely, all those that be called after my name. For them haue I created, fashyoned, & made for myne honour.

* Bring forth that people, which is blinde & yet hath eyes, which are deafe although they haue eares. * All nations come in one and be gathered together, which amonge the shall declare soche thynges, and tell vs what is to come: Let them bypunge theyr witness so shall they be fre: els, let them heare, and saye, it is truth. You are my witnesses (sayeth the Lorde) and my seruant, whom I haue

chosen: therefore be certified & geue me faithfull credence: and cōsydare, * that I am he, * before whom there was neuer any God, and that ther shalbe none after me. I am euen, I am the only Lorde & beside me ther is no Sauoure. I gaue warnyng, I made whole. I taught you when there was no straunge God amonge you. And this recorde must ye beare me your selues, (sayth the Lorde, that I am God. And euen he am I from the begynnyng, and * there is none that can take any thyng out of my hande. I do the worke and who shall be able to let it.

Thus sayeth the Lorde the holy one of Israel your redeemer: * for your sake I haue sent to Babylon, and brought downe y strengest of them. All they are hightyng with the Chaldees that boost them of theyr synnes: Euen I the Lorde your holy one which haue made Israell, and am your kynge. Thus sayeth y Lorde (euen he that maketh a waye in the * see, & a footpath in the myghty waters: * which bringeth forth y charrettes & horses, the hoste & the power of warre, that they may fall and neuer ryse, and be extincte, lyke as towre is quenched.

Remembre not thynges of olde, and regard nothyng that is past. Beholde I shall make a newe thyng, and shortly shall it appere, & shall you not knowe it? I wyl make stretes in the deserte, and ryuers of water in the wyldernes: The wyld beasts shall worshyppe me: the dragons, and the yonge Estriches. * For I shall geue water in the wyldernes, and streames in the desert: that may geue dryncke to my people, who I chose. Thys people haue I made for my self, and they shall shewe forth my prayse. For thou (Jacob) woldest not call vpon me, but thou haddest an vnlust toward me, O Israell. Thou gauest me not thy bestes for burnt offeringes nether dydest honour me with thy sacrificys. Thou boughtest me no deare spyce with thy money, nether pourest the fat of thy sacrificys vpon me. * howbeit I haue not bene chargeable vnto the in offeringes, nether greuous in incēse. But thou hast labored me with thy synnes, & wroged me with thyne vngodlynes.

* Where as I yet, eue I am he onely, that for myne awne selfes sake do awaye thyne offences, and forget thy synnes: so that I will neuer thinke vpon them. But me now in remembraunce (for we wyl reason together) and shewe what thou hast for the, to make the ryghteous. * Thy fyrst father offended fore, and thy rulers haue synned agaynst me. Therefore I ether suspēded, or slue the cheefest pynces. I dyd curse Jacob, and gaue Israell into reprofe.

The xliiii. Chapter.

Chyrr

Chis promyseth to dargene his church.

Sheare nowe, O Jacob my seruaunt, and Israel who I haue chosen. For thus sayeth the Lord, that made the, fashyoned y, and helped the, euen from thy mothers wombe. We not asayed, O Jacob my seruaunt, thou ryghteous, who I haue chosen. * For I shall poure water vpon the drye grounde, & ryuers vpon the thurstye. * I shall poure my sprete vpon thy sede, and myne encrease vpon thy rock. They shall growe together, lyke as y grasse, and as the wyllowes by the waters syde. * One shall saye: I am the Lordes. Another shall call hym selfe after the name of Jacob. The thyrde shall subscribe with hys hande vnto the Lord, and geue him self vnder the name of Israel.

Thus hath the Lord spoken: euen the kynge of Israel, and his redeemer, the Lord of hostes: * I am the fyrst and the last, and without me is there no God. Yf any be lyke me, let hym call forth the thynge paste and openly shewe it, and laye it playne before me what hath chaused synce I apoynted y people of the worlde, and what shall be shortly or what shall come to passe, in tyme longe to come, let them shewe thes thynge. We not abashed nor asayed. For haue not I euer tolde you hyther to, and warned you? Ye can beare me recorde poure selues. Is there any God excepte me? or any maker, that I shulde not knowe hym?

All caruers of Images are but vayne, & the carued ymages that they loue, can do no good. They must beare recorde the selues, that (seynge they can nether se nor vnderstande) they shalbe confounded. * Who darre the make a God, or fashyon an ymage, that is profytful for nothynge? * Beholde, all the felowshyppe of them must be brought to confusion. And truly all the worke masters of them at men, they shall all be gathered together, they shall stande, tremble, and be confounded one with a nother. The smith maketh an are, and tempereth it with hoate coales, and fashyoneth it with hammers, and worketh w it with all the strength of hys armes: yee, so metyme he is faynt for very hunger, and so thurstye, that he hath no more power. The carpenter (or ymage caruer) taketh measure of the tymbre: and spredeth forth his lyne: he marketh it with some coloure, he playneth it, he ruleth it, ad squareth it, and maketh it after the ymage of a man, and according to the bewty of a man: yf it maye stande in the temple.

Mozzouer, he goeth oute to hewe downe Cedre trees. He bypnygeth home Olmes and Olex: and takynge a bolde corage, he seketh out the best tymbre of the wodde. He him selfe hath planted a pyne tree, which the rayne hath swelled, which wodd serueth for men to

burne. Of this he taketh and warmeth hym selfe withall: he maketh a fyre of it to bake breade. And afterwarde maketh a God there of, to honoure it: an Idole to knele before it. One pece he burneth in y fyre, with another herosteth flesh, that he maye ente roste his belly full: with the thyrde he warmeth hym selfe, and sayeth: Aha, I am well warmed, I haue bene at the fyre. And of the residue he maketh hi a God, & an Idole for him selfe. He kneleth before it, he worshippeth it, he prayeth vnto it, & sayeth: deliuer me, for thou art my God.

* Yet men nether cōspyre ner vnderstande, because theyr eyes are stopped, that they cannot se: and their hertes, that they cannot perceiue. They pōndre not in theyr myndes, for they haue nether knowledge ner vnderstandynge, to thinke thus. I haue bzent one pece in the fyre: I haue baked bread with the coles there of, I haue roasted flesh with all, & eaten it: shall I none of the residue make an abhominable Idole, and fall downe before a rotten pece of wood? Thus he doth but lese hys labour, and hys herte which is disceayned, doth turne hym asyde: so that none of them can haue a fre cōscience to thinke: maye not I erre?

Conspyre thys (O Jacob and Israel) for thou art my seruaunt. I haue made the, that thou myghtest serue me. O Israel, forget me not. * As for thynge offences, I haue dyspūen them awaye lyke the cloudes, and thy synnes as the myst. Turne the agayne vnto me, for I haue redeemed the.

Beglad ye heauens, who the Lord hath made for the Lord hath dealete graciously w hys people, let all that is here beneth vpon y earth, be to yfull. Reioyse ye mountaynes and woddes, with all the trees therof: for y Lord hath redeemed Jacob, and wyl shewe hys glozy vpon Israel. Thus sayeth the Lord thy redeemer, cū he that fashyoned the from thy mothers wombe. * I the Lord, do all thynge my selfe alone. I only spede out the heauens and I only haue layde the foundacyō of the earth by myn awne selfe. I destroye the cokes of witches, and make the Soothsayers foolles. As for the wyle, I turne them backward, and make theyr connyng folysnesse.

He doth set vp the purpose of his seruante, and fulfilleth the counsell of his messengers. Concernynge Ierusalem, he sayeth: It shalbe inhabited. And of the cyties of Iuda: They shalbe buylded agayne, and I will repayre theyr decayed places: he sayeth to the groude: be drye. And I will drye by thy wader floudes. He sayeth of Egypt. * He is myne herdman: so that he shall fulfill all thynge after my will. He sayeth also of Ierusalem: It shall be buylded, and of the temple: It shalbe fast grounded.

The xlv. Chapter.

The

The assurance of the people by Egypt. The comynge of Christ and callynge of the Gentyles.

Thus sayeth the Lord vnto Egypt his anoynted whom I haue taken by y ryght hāde, to subdue natiōs before hi. * I wyl lowse the gyde of kynges, & I wyl open y gates before his face, and not to shut their doores. I will go before the, and make the croked streyght, I shall breake the brasen doores, & burst the yron barres. I shall geue the y byd treasures, & the thynge which is secretly kept: y thou mayest knowe that I am y Lord God of Israel which haue called the by thy name: & * that for Jacob my seruaunt sake, & for Israel my chosen. For I called the by thy name, and ordeyned the or euer thou knewest me. * Cū I the Lord be fore who there is none other: for without me ther is no God. * I haue prepared the or euer thou knewest me, that I myght be knowne fro the rylling of y sunne to the goynge downe of the same, that all is nothynge without me. For I am y Lord, and there is els none. It is I y created the lyght & darcknes. * I make peace and trouble: yee, cū I the Lord do all these thynge. * Ye heauens fro aboue droppe downe, & let the cloudes rayne ryghteousnes. The earth open it selfe, and bringe forth health, that therby righteounes maye flopph. Cū I the Lord bringe it to passe.

* Who be vnto him y stryuerth w his maker, the pottherde with the potter. Sayeth y claye to the potter. What maketh thou? or thy worke serueth for nothynge? Who be vnto him that sayeth to hys father. Why begettest y? And to his mother: why bearest thou? Thus sayeth the Lord, euen the holy one, & maker of Israel. Alike me of thynge for to come, cōcernynge my sonnes: and put me in remembrance, as touching the workes of my hādes: I haue made the earth, and created man vpo it. With myne handes haue I spred forth heauen, and geuen a commaundement for all the host therof. I shal wake him vp with ryghteousnes, and ordeyne all his wayes. * He shal buyde my cytie, and let out my prisoners: & that nether for gyft nor rewardes, sayeth the Lord of hostes. Thus sayeth the Lord. The occupiers of Egypt, the marchautes of the Morians and Sabees, shall come vnto the with tribute, they shalbe thynge, they shal followe the, and go with cheynes vpo their fete. They shal fall downe before the, and make supplicacyon vnto the. For God (without whom there is none other God) shalbe with the. * O howe profounde art y God, thou God and Sautoure of Israel. Confounded are they all, and put to dishonoure: they are gone hence together with shame, euen y makers of ymages. But Israel shalbe saued in y Lord, which is the cuerlastynge saluacyō. Ye shall not come to shame ner confusion,

worlde without ende.

For thus sayeth the Lord: * euen be that created heauē, the God that made the earth, that fashyoned it, and sett it forth. He dyd not make it for naught, but to be inhabited: Cū I the Lord, without whom there is none other. * I haue not spokē secretly, ne ther in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Jacob: like me, I am the Lord, which when I speake, declareth the thing that is righteous & true: gather you & come together, draw me hyther, you y are escaped of the people. * Haue they eny vnderstandynge, that let vp the stockes of theyr Idols, & praye vnto a God, that cannot helpe them? draw nye, come hyther, and let the aske counsell one at another and shewe forth. What is he, that tolde thys before? or, who spake of it, euer sence the begynning? haue not I the Lord done it? * I am the true God and Sautoure, and ther is els none but I. * And therfore turne you vnto me (all ye endes of the earth) that ye maye be saued: for I am God, & there is els none. I swaie by my selfe: oute of my mouth cometh the word of ryghteousnesse, and that maye no mā turne: * but all knees shall bowe vnto me, and all tungen shal swaie by my name, saying. Verily, in the Lord is my ryghteousnes and strength. To him shal men come: but all they that thinke scoime of him, shalbe confounded. And the whole sede of Israel shalbe iustified and make their boast in the Lord.

The xlv. Chapter.

The health that cometh by Christ is prophesied.

Bell is fallē, Rado is broke downe: whose ymages were a burthen for the beastes and cattell, to ouerlade them, and to make them weary. They are soucke downe, and fallen together: for they maye not ease them of theyr burthen, therfore must they go into captiuitie. Herten vnto me, O house of Jacob, and all ye that remaine yet of the household of Israel: whom I haue bozne from poure mothers wombe, and brought you vp fro poure byrth, tyll ye were growē. I, I, which shal beare you vnto poure last age. I haue made you, I wyl also norysh you, beare you and saue you. * Whom wyl ye make me lyke or to whom wyl ye make me equall or cōpare me that I shulde be lyke hym, in fashyon or ymage, that I maye be lyke him? * Ye foolles (no doute) wyl take out syluer & golde oute of poure purses, and weye it, & hye a goldsmith to make a God of it, that men maye knele downe and worshyppe it. * Yet must he be take on mennes shouldeers: bozne, and set in his place, that he maye stande and not moue out of his place. Alas, y shuld crye vnto

crie vnto him which geueth no answer: and
helpuerth not the man that calleth vpon him,
from hys trouble:

Consyde this well, and be ashamed. Go
into poure a wne selues (O ye runnagates.)
Remembre the thynges which are past, sence
p begynninge of the worlde: that I am God
& that there is els no God, yee: & that there is
nothyng, lyke vnto me. In the begynnyng
of a thyng. I shewe the ende therof: & I tell
before, thynges that are not yet come to passe.
My deuice stondeth, stedfastly stablyshed, &
I fulfyll all my pleasure. * I call a byrde out
of the East, & the ma by whom my counsell shall
be fulfylled out of farre countreys, as soone as
I thynke to deuise a thyng, I do it.

Hearre me, O ye p arc of an hys stomacke,
but farre from ryghteousnesse. I shall bring
forth my ryghteousnesse. It is not farre, &
my health shall not tary longe awaye. I will
laye health in Sion, and in Israel my glory.

The xlvii. Chapter.

The worde of the Lorde Agaynst Babylon.

Behold, I will bring downe the daughter, y^e byrgyn
Babylon) syt thou downe in the dust
syd vpon the grounde, & not in a throne
(O thou mayden of Caldea.) Thou shalt no
more be called tender & pleasant. Bring
forth the quene, & grinde merle, vntill she thy
brodded heare, put of thy shoes, make bare
thy knees: & waide thozowe p water ryuers.

* Thy name shall be discouraged and thy pry-
nyces shall be sene. For I will avenge me of
the & will shewe no mercy to the as, I do to
other men sayeth oure redeemer, which is cal-
led p Lorde of hostes the holy one of Israel.

Syt syll, holde thy tynge, and get the in
to some darck corner (O daughter Chaldea)
for thou shalt nomore be called lady of kyng-
domes. I was so wroth w my people, that I
punished myne enheritaunce, and gaue them
into thy power. * Neuertheles, y^e shewdest
the no mercy, but euen the very aged men of
them, dydest thou oppresse ryght soze with
thy yock, and thou thoughtest thus: I shall be
lady for ever. And belyde all that, thou hast
not regarded these thynges, nether remem-
bered what was the ende of that cytie Jerusa-
lem. Heare now therfore, thou wyllfull, that
syttest so careles, and speakest thus in thyne
herte: * I am alone, and without me is there
none. I shall neuer be wydowe, ner desolate
agayne. And yet both these thynges shall co-
me to the vpon one daye in the twynclinge of
an eye: & Namely, wyddowhead, and deso-
lacyon. They shall myghtely fall vpon the,
for the multitude of thy wyches, and for the
greate heape of thy confusers. For thou
hast trusted in thy wickednes, and hast sayd,

* A man seyth me. Thyne awne wyldome
and connyng hath deceaued the. In that thou
hast sayde: I am alone and without me ther

is none. Therfore shall trouble come vpon
the, and thou shalt not knowe, from whence
it shall aryle. Mytchese shall fall vpon the,
which thou shalt not be able to put of. A so-
dayne viter destruction, shall come vpon the
oz euer thou be aware.

Nowe go to thy confusers, & to the mul-
titude of thy wyches (with whom thou hast
woried thy selfe fro thy youth) yf they maye
helpe the, oz strengthen the. Thou hast hy-
therto had many counsellors of them, so let the
heauen gasers and the beholders of starres
and mone prophetes come on now and de-
lyner the: yee, and lett the shewe, when these
newe thynges shall come vpon the. Beholde,
they shall be lyke strawe, which yf it be kynd-
led with fyre, no man maye ryde it for the
vehemence of the flame. And yet it geueth
no synders to warme a man by, ner cleare
fyre to syt by. Thus are they with who thou
hast weried thy selfe, and thus are thy mar-
chauntes that haue bene with the from thy
youth. Euery one hath taken his awne waye
and shall none of them defende the.

The xlviii. Chapter.

The pcepte of the Actes is reposed. The Lorde
alone wyde worshipped, which hath chosen vs,
and which socoureth vs for his awne sake.

Behold, I will bring downe the daughter, y^e byrgyn
Babylon) syt thou downe in the dust
syd vpon the grounde, & not in a throne
(O thou mayden of Caldea.) Thou shalt no
more be called tender & pleasant. Bring
forth the quene, & grinde merle, vntill she thy
brodded heare, put of thy shoes, make bare
thy knees: & waide thozowe p water ryuers.

Syt syll, holde thy tynge, and get the in
to some darck corner (O daughter Chaldea)
for thou shalt nomore be called lady of kyng-
domes. I was so wroth w my people, that I
punished myne enheritaunce, and gaue them
into thy power. * Neuertheles, y^e shewdest
the no mercy, but euen the very aged men of
them, dydest thou oppresse ryght soze with
thy yock, and thou thoughtest thus: I shall be
lady for ever. And belyde all that, thou hast
not regarded these thynges, nether remem-
bered what was the ende of that cytie Jerusa-
lem. Heare now therfore, thou wyllfull, that
syttest so careles, and speakest thus in thyne
herte: * I am alone, and without me is there
none. I shall neuer be wydowe, ner desolate
agayne. And yet both these thynges shall co-
me to the vpon one daye in the twynclinge of
an eye: & Namely, wyddowhead, and deso-
lacyon. They shall myghtely fall vpon the,
for the multitude of thy wyches, and for the
greate heape of thy confusers. For thou
hast trusted in thy wickednes, and hast sayd,

Neuertheles, for my names sake, I will
drawe my wrath: & it shall be for myne ho-
nours sake, yf I patiently forbeare the, and
do not rote y out. Beholde, I haue poured
the, yet not as siluer. * I haue chosen the in y^e
fyre of affliction: and that onely for myne a-
wne sake: yee, * eue for myne awne sake will
I do this: oz els, what dishonour wolde they
do to my name: herken vnto me, O Jacob,
and Israel whom I haue called, I am he. I
am euen he that is, I am the fyrst & the last.
My hande hath layde the foundatyon of the
earth: and my right hande hath spaned ouer
the heauens. Allone as I call them they are
there. Gather you all together, and herken:
which of ponder goddes hath declared this?
The Lorde hath a loue vnto him, and he
shall perfourme hys wyl agaynst Babel, &
declare hys power agaynst the Chaldees. I
my selfe alone, euen I haue told you this be-
fore. Yee, I dyd call hym & bringe hym forth:
and he shall geue a prosperous iorney. Come
nye and heare this: haue I spoken eny thing
darkly, lense the begynnyng: when a thyng
begynneth, I am there.

Wherfore, the Lorde God and hys sprete
hath sent me. And thus sayth the Lorde God
thy redeemer, the holy one of Israel: I am the
Lorde thy God, which teach the * profitable
thynges, and leade the the waye, that thou
shuldest go. * That thou hadst regarded my
commandementes, then had thy welthy-
nes bene as the water streame: and thy rygh-
tousnes as the waues flowynge in the see:
thy seede also had be like as the sande in the
see, and the frute of thy body lyke y grauelle
stones therof. His name shulde not be rote
out: nor destroyed before me. * So awaye
fro Babylon, fyre fro the Chaldees w a mery
voyce speake of this, declare it abroad, and
go forth vnto the ende of the worlde, saye:
The Lorde hath redeemed hys seruaunt Ja-
cob, that they suffred no thirst, he lead them
thozow the wilderness, and caused y waters
to flowe out vnto them fro out of the rocke.
* He claue the rocke a fonder, and the wa-
ter gusshed out. * As for the vngodly, they
haue no peace, sayth the Lorde.

The xlix. Chapter.

They shall gather together all weapons, be
they neuer to farre of.

Ye people, herken vnto me, & take heede
ye people from farre. The Lorde hath
called me from my birth, and made me
cyon of my name fro my mothers wombe:
he hath made my mouth like a sharpe
sword: vnder the shadowe of hys hade hath
he defended me, and hyd me in hys quyer
as a good arrowe, & sayd vnto me. Thou
art my seruaunt Israel. * I will be honoured
in the. When answerde I: I haue lost my la-
boure, I haue spent my strength in vayne.

Neuertheles, I will comyt my cause and my
worke vnto the Lorde my God. And nowe as
sayth the Lorde, euen he that hath yoned me
fro my mothers wombe to be his seruaunt, y^e
I maye byng Jacob agayn vnto him: how
best. Israel will not be gathered vnto hym
agayne. In whose sight I am greate, which
also is my Lorde, my God and my strength.
And he sayde: It is but a small thyng that y
art my seruaunt, to sett vp the kynredde of
Jacob, and to restore the destruction of Is-
rael. * For I haue made the the light of the
Gentyls, that thou mayst be my healeth vn-
to the ende of the worlde.

Wherfore, thus sayth the Lorde the au-
ger and holy one of Israel: because of the ab-
horringe and despyng amonge the Genti-
les, concerning the seruaunt of all them that
beare rule. Kynges and princes shall se, and
arple and worshyp, because of the Lorde that
is saythfull: & because of the holy one of Is-
rael, which hath chosen the. And thus saith y^e
Lorde: * In the tyme accepted haue I heard
the, and in the daye of saluacion haue I hel-
ped the. * I will preserue the and make the to
be the atonement of the people, that y mayst
helpe vp the earth agayne: a possesse agayne
the desolate heritages. * That thou mayest
saye to the prisoners: go forth, and to them
that are in darcknesse: come into the lyght,
they shall fede in the hye wayes, and get
their pasture in all hye places. * They shall
neither hoer, ner thirst: heate nor sunne shall
not hurte them. For he that saouret them,
shall leade the, and geue them dyncke of the
springe welles. I will make wayes vpon all
my mountaynes, and my fote pathes shall be
exalted. And beholde, they shall come fro far:
lo, some from the north and west, some from
the lande of Sinis, which is in the south.
* Reioyse ye heauens: & syng praples, thou
earth. Talke of tope ye hylls, for God hath
conforted hys people, and will haue mercye
vpon his that be in trouble.

But Sion sayde: * God hath forsaken, &
my Lorde hath forgotten me. Wyll a wyfe
forget the childe of her wombe, and not pitie
the sonne who she hath borne? And though,
they do forget, yet will not I forget y. Be-
holde, I haue written the vp vpon my handes,
thy walles are euer in my syght. * They
make hast to buylde the vpon agayne. As for y^e
those that ouerthrowe the, and made the
wast, they shall departe from the. * Lyst vp
thyne eyes, and loke about the: all these ga-
ther the together, & come to the. As truly as
I lyue (sayth the Lorde) thou shalt put them
all vpon the, as an apparell, & gyde them to
the as a byrd doth her ieweils. As for thy lād
that lyeth desolate wasted and destroyed: it
shall be to narowe for the that shall dwell in
it. And they y wolde deuoure the, they shall be
farre

farre awaye. Then the childe wold the baren
shall bringe forth vnto y. shall saye in thyn
care: thys place is to narrowe, gyue place y
I maye haue rowme. Then shalt thou thyn-
ke by thy selfe: who hath begotten me thes
seinge I am baren and alone, a captiue and
an out cast: And who hath noysshed the vp
for me? I am desolate and alone, but from
whence come these?

And therfore thus sayth the Lorde God:
Behold, I will stretch out myne hande to y
Gentylis, and set vp my token to the people.
They shall bring the thy sonnes in their lap-
pes: and carpe thy daughters vnto the vpon
their shoulders. For kinges shall be thy nur-
syng fathers, and quenes shall be thy nursing
mothers. They shall fall before the w they
faces flatt vpon the earth: and lyche vpon the
dust of the fete: that thou mayst knowe how
that I am the Lorde. * And who so putterh
his trust in me, shall not be confounded. Who
spoyled the gyante of his praye: or who tak-
eth the prisoner fro the myghtye? And ther-
fore, thus sayeth the Lorde. The prisoners
shall be taken from the gyante, and the spoy-
le deliuered from the violence: for I will
maynteyne thy cause agaynst thyn aduer-
saries, and saue thy sonnes. And will fede
thyn enemyes with theyr awne fleshe, and
make them drynke of their awne bloude, as
of swete wyne. And all flesh shall knowe, O
Jacob, that I am the Lorde thy sauour, thy
noble redeemer.

The i. Chapter.

The Jewes are reproued, and also called.

Thus sayth y Lorde: * Where is y
byll of your mothers deuorcement,
that I sent her a waye: or who is y
blurer, to who I solde you? * Be-
holde, for your awne offences are ye solde, &
because of youre transgression, is your mo-
ther forsake. For why wolde no mā receaue
me, when I came: and when I called, no mā
gaue me answer. * Is my hande shortened
that it might not helpe: or haue I not power
to deliuer: lo, * at a worde I drynke vpon the
see: and of water floudes I make drye lāde:
so that for want of water, the fyre corrupt
and dye for thirst. * As for heauen, I clothe
it with darchnesse, and put as it were a sack
vpon it.

The Lorde God hath geue me a well ler-
ned tonge, * so that I can comfort the which
are troubled: yee, and that in due reason. He
wakeneth myne eare vpon by tymes in y mo-
nyng: by tymes in the morninge, I saye, he
will waken myne eare, that I myght heke
as to y scole masters. * The Lorde God hath
opened myne eare, therfore can I nott saye,
naye: ner withdraue my selfe: * but I offe
my backe vnto the smyters, & my chekes to
the nippers. * I turne not my face fro shame

and spitting, & the Lorde God shall helpe me:
therfore shall I not be confounded. I haue har-
dened my face like a flint stone, for I am su-
re, y I shall not come to confusio. Ipe is at hād
that iustifieth me, who will then go w me to
lawe: Let vs stande one against another: yf
there be any y will reason with me, let hym
come here forth to me. * Beholde, the Lorde
God standeth by me, what is he then y can
condempne me: lo, * they shall be all like as an
olde clothe, the more shall cate them vp.

Therfore, who so feareth the Lorde amōg
you, let hym heare the voyce of his seruauit,
Whoso walketh in darchnesse, and no lyght
shyneth vpon him, lett hym put hys trust in
the name of the Lorde, and holde him by his
God. But take heed, & ye all kyndle a fyre
of the wrath of God, and stee vpon the coales:
walke on in the glistering of your awne fyre
& in y coales y ye haue kindled. This cometh
vnto you fro my hād, namely that ye shall
sleepe in sorowe.

The ii. Chapter.

Consolacion & comfort is promysed vnto the saythfull.

Take vnto me, ye y holde of right-
teousnes, & ye that seke the Lorde.
Take hebe vnto y stone, wherout
ye are hewen, & to the graue wher-
out ye are dygged. Considre * Abrahā your
father, & Sara y bare you: howe y I called
him alone, & blest hym, and encreased him
Therfore shall the Lorde comforte y, & re-
payre all her decaye: making her deserte as a
paradise, & her wilderness as y garde of the
Lorde. Myrth and ioye shall be founde there,
thakelgeuings & voyce of prayse. Haue res-
pect vnto me the, O my people both by ghe &
lowe & lape thyn eare to me: * for a lawe &
an ordinaunce shall go forth frome, to lyghte
the Gentils. It is hard by, that my health &
my righteousnes shall go forth, and the peo-
ple shall be ordred with myne arme.

The plandes, y is the Gentils, shall hope
in me, and put their trust in myne arme. Lift
vp your eyes toward heauen, and loke vpon
the earth breneth. * For the heauens shall va-
nythe awaye lyke smoke, and the earth shall
waxe olde lyke a cloth, & they y dwell therein
shall perishe in lyche manner. But my saluacio
shall endure for euer, and my righteousnes
shall not cease. Herten vnto me, ye that haue
pleasure in righteousness, y people y bearest
my lawe in thyn heart. * Feare not the curse
of men: be not afrayde of their blasphemys
and reuyliges: * for wormes & mothes shall
eate the vpon lyche cloth & woll. But my rygh-
teousnes shall endure for euer, & my sayyng
health fro generacion to generacion. Make
vp, wake vp: and be stronge. O thou arme of
the Lorde, wake vp, lyke as in tyme past,
euer and sence the worlde beganne.

Art

* Art not thou the same arme, that hast
wounded the proude Egypt, and betwen the
pagis in peeces: Art not y eue he, which hast
dred vpon the depe of the see, which hast made
mayne y see grounde, y the deliuered myght
goe thowow: Therfore y redeemed of y Lorde
shall turne agayne, & come wth ioye vnto
Sio, there to endure for euer: * That myrth
& gladnesse myght be with the: that sorowe
and wo myght fle from them: * Yee I, I am
euen he, that in all thynges geneth you con-
solacion. What art thou then, that fearest a
mortall mā, the childe of mā, which goeth
awaye as doeth the floure: And forgettest y
Lorde that made the, that spred out the hea-
uens, and layde the foundation of the earth
But thou art euer afrayde for the syght of
thyn oppressoure, which is ready to do har-
me: Where is the wrath of the oppressoure?
The tyme cometh on faste whē the preso-
ner shall be losened, and he shall not dye in
the dongeon nor yet be consumed by fainy-
ment. * I am the Lorde thy God (that
make the see to be still, & to rage:) * whose
name is the Lorde of hostes: I haue put my
wordes in thy mouth, & haue defended the in
the shadowe of my hande: that I maye plāte
the heauens, & lepe the solidacy of the earth,
and saue vnto Sion: thou art my people.

Awake, awake, and stande vp, O Jeru-
salem, thou that from the hād of the Lorde,
hast dyronken out: the cuppe of hys wrath:
thou that hast supped of, and sucked out the
dregges of his deadly cuppe to the botome.
For amōg all the sonnes whō he hath begot-
ten, there is not one y maye holde it vp: & not
one to leade it by the hande, of all the sonnes
that he hath noysshed. Both these thynges
are happened vnto the, but who is sorpy for
it: yee, destructyon, wastynge, hunger and
swerde: but who will comforte the? Thy son-
nes lye comfortles at the heade of euery stre-
te lyke a take venyson, and are full of the ter-
rible wrath of the Lorde, and punishment of
thy God. And therfore thou miserable and
dyronken (howbeit not wth wyne) heare
this: Thus sayeth thy Lorde: thy Lorde and
God, the defender of hys people. Beholde, I
will take the slombryng cuppe out of thy
hande, euen the cuppe wth the dregges of
my wrath: that fro hēce forth thou shalt ne-
uer drynke it more, but I will putt it into
their hād y trouble y: whych haue spoken to
thy soule: stoupe downe, y we maye go ouer
the: & thou laydest thy body euen wth the
grounde, and as the strete to go vpon.

The liij. Chapter.

Consolacion and comforte to the people of God.

Take vnto me, ye y holde of right-
teousnes, & ye that seke the Lorde.
Take hebe vnto y stone, wherout
ye are hewen, & to the graue wher-
out ye are dygged. Considre * Abrahā your
father, & Sara y bare you: howe y I called
him alone, & blest hym, and encreased him
Therfore shall the Lorde comforte y, & re-
payre all her decaye: making her deserte as a
paradise, & her wilderness as y garde of the
Lorde. Myrth and ioye shall be founde there,
thakelgeuings & voyce of prayse. Haue res-
pect vnto me the, O my people both by ghe &
lowe & lape thyn eare to me: * for a lawe &
an ordinaunce shall go forth frome, to lyghte
the Gentils. It is hard by, that my health &
my righteousnes shall go forth, and the peo-
ple shall be ordred with myne arme.

uncircumcised ner vncleane person come in y.
Shake the fro the dust, arys & stande vp, O
Jerusalem. Plucke out thy neck fro the boode:
O y captiue daughter Sio. For thus sayeth
the Lorde: * ye are solde for naught, therfore
shall ye be redeemed also without any mōy.

For thus sayeth y Lorde God: * My pro-
ple wente downe afore tyme into Egypte,
there to be straungers, & and the kyng of the
Assyriās oppressed them wthout anye cau-
se. And now what profyt is it to me (sayth
the Lorde) that my people is frely carped a-
waye, and brought in to heuynes by their ru-
lers, * & my name euer still blasphemed: say-
eth y Lorde: Therfore that my people maye
knowe my name, therfore I say in that daye
they shall knowe it, that I am he y do spea-
ke. I saye euen I. * O howe bewtifull are y
fete of the Embassitoure, y bynyngeth y me-
sage fro y mountayne, & pclameth peace: that
bynyngeth the good tydynges, and preacheth
health, and sayeth vnto Sio: Thy God is y
kyng. Thy watchmen shall lyft vp theyr
voyce: with lowde voyce shall they preach of
hym: for they shall * se hym present, whē the
Lorde shall conuerte Sion.

* Be glad, with thankes grynge. O y
desolate Jerusalem, & reioyce together: for the
Lorde hath comforted hys people, he hath de-
liuered Jerusalem. The Lorde hath made ba-
re hys holy arme, and shewed it forth in the
syght of all the Gentiles, * & all the endes of
the earth hath sene the sauinge health of our
God. * A waye, a waye, get you out fro then-
ce and touche no vncleane thyng. So oute
from amonge soche. And be cleane, that bea-
re the vessell of the Lorde. For ye shall not
escape by rennyng: ner by flyge awaye: but
* the Lorde shall go before you, and the God
of Israel shall gather you together.

Beholde, my seruauit shall deale wpsely,
therfore shall he be magnified, exalted & gre-
atly honoured. Lyke as the multitude shall
wonder vpon hym, because hys face shall be so
deformed & not as a mā face, hys * betwepe
lyke no man: Euen so shall the multitude of
the Gentyles loke vnto hym, & kynges shall
put their mouthes before him. * For they y
haue not bene tolde of hi, shall se hym, & they
y herde nothyng of hym, shall beholde him.

The liij. Chapter.

The propherye of the pacyon of our
Sauour Jesus Christ.

Behold who hath geuen credence vnto the
thynges we haue hearde: O to whom
is the arme of the Lorde knowne? For
he dyd growe before the Lorde lyke as a ba-
unche, & as a rote in a drye grounde, * he hath
neither betwye nor sauoure. When we shall
loke vpon hym, there shall be no saynesse: we
shall haue no lust vnto him. * He is despised
& abhorred of men, he is soch a man as is full
of

The prophete

Of Eley.

No. lix.

of sorowe & as hath good experience of infir-
mities. We haue reckoned hym so vyle, that
we hydd our faces from hym, y^e he was de-
spised & therfore we regarded him not. How-
beit he only hath taken on hym all our in-
firmities, & borne our paynes. Yet we dyd iudge
hym, as though he were plagued & cast downe
of God: and punished * where as he (not
wytthstanding) was wounded for our offences,
and smitten for our wickednes. For y^e
chastylement of our peace was layde vpon
him, and wyth hys stryppes are we healed.

* As for vs, we haue gone all astraye (like
shepe) every one hath turned his owne way.
But the Lorde hath heaped together vpon
him the iniquitie of vs all. he suffered violence
and was euell intreated, & dyd not yet open
his mouth. * he shalbe led as a shepe to be
slayne, yet shal he be as still as a labe befo-
re the shearer, and not open hys mouth. he
was had awaye from prison hys cause not
herde, and wythout eny iudgement: whose
generacyon yet who maye nombze? he was
cut of from the grounde of the lyvinge.
Whych punishment dyd go vpon hym, for
the transgression of my people, whych in
deade had deserued that punishment, * hys
grauie was geue hym wyth the condemned,
and wyth the ryche man at hys deeth. *
Where as he dyd neuer violence ner vnryght,
neither hath there bene eny disceitfulnesse in
hys mouth.

* Yet hath he pleased the Lorde thus to
bryste hym wyth plagues, and to smyte hym
wyth infirmities, that when he had made his
soule an offering for synne, he myght se longe
lastyng seide. And thus deuycce of the Lorde
shal prosper in hys hande. With tranquyle
& labour of hys soule, shal he obtayne frute,
and he shal be satisfied * by the knowledge
of hym whych is my ryghteous seruant he
shal iustifie the multitude, for he shal bea-
re awaye theyr synnes. Therfore wyll I
geue hym the multitude for hys parte, and
he shal deuyde the spoyles wyth the strongest
because he geueth ouer hys soule to deeth, *
and is reckened amonge the transgressours,
whych neuertheles hath take awaye the syn-
nes of the multitude, and made intercessyon
for the mysdoers.

The liiiij. Chapter.

Of the grete dominion of Christ. The in-
firmities of God endureth but a short space, but
hys mercy is euerylastyng.

Be glad now, * thou bar^e that bea-
rest not, reioyce, synge and be me-
re. For thou that art not wyth chyldre:
For y^e desolate hath moo chyldre,
the mayed wyfe, sayeth y^e Lorde. Make
thy fetters wyder, and sprede out the bagyn-
ges of thyne habitacyon: spare not, laye forth
thy cordes, and make fast thy shooes: for y^e
shalt be multiplied on the ryght syde & on the

left, and thy seide shal haue the Gentyles in
possession and dwell in the desolate cyties.
Feare not, for thou shalt not be confounded:
Be not ashamed, for thou shalt not come to
confusion. For thou shalt forget the shame
of thy youth, & shalt not remembre the di-
shonoure of thy widowhed. For he y^e made
the, shal be thy Lorde * a husbande (whose na-
me is the Lorde of hostes) and thy redemer.
Shal be euen the holy one of Israel, the Lorde
of the whole worlde. For the Lorde hath cal-
led the, beyng as a desolate forowfull wo-
man, & as a younge wyfe that hath broken
her wedlocke: sayeth the Lorde.

* A lytle while haue I forsake the, but w^h
grete mercyfullnesse shal I take the vpon
me. Wh^h I was angry, I hydde my face fro
y^e for a lytle season, but thow euerlastyng
mercy haue I pardoned the, sayeth the Lorde
thyne auenger. * And this is vnto me as the
water of Noe: for lyke as I haue sworne y^e
I wyll not bryng the water of Noe eny more
vpon the worlde: * so haue I sworne that I
wyll neuer be angry wyth the, ner reprove y^e.
The mountaynes shal remoue, and the hyl-
les shal fall downe: but my louyng kynd-
nesse shal not moue, and the bonde of my pe-
ace shal not fall downe from the, sayeth the
Lorde thy mercyfull Lorde. Beholde y^e pore,
ouerwhelmed with trespasse & * wythout co-
forte. I will make thy walles of precious sto-
nes, & thy foundacyon of Saphyres, thy wy-
dowes of Chrystal, thy gates of fyne cleare
stone, & all thy borders of pleasaunt stones.
* Thy chyldren shal all be taught of God, &
I wyll geue the plectousnes of peace. In ry-
ghteousnes shalt thou be grounded, & be far
re from oppressors: for the whych thou nedest
not be afrayed, neither for hynderance, for it
shal not come nye the. Beholde, the aleunt
that was farre from me, shal dwell wyth y^e:
& he that loyneth batayle agens the shal pe-
rishe. Beholde, I make the smith that blow-
eth the coales in the fyre, & he maketh a wea-
pen after hys hady worcke. I make also the
waster to destroye: but all the weapons that
are made agaynst the, shal not prosper. *
And as for all tinges, y^e shal respyte y^e in iud-
gement, thou shalt overcome them, & cōdēne
them. Chys is the heritage of the Lordes ser-
uautes, and their ryghteousnes commeth of
me, sayeth the Lorde.

The lv. Chapter.

Of consolacyon and comfote to the people. The
frute and profit of the wordes of God.

Come to the waters all ye, y^e A
be thursty, and ye that haue no
money. Come, bye, y^e maye
haue & cate. Come, bye wyne
and mycke, wythout any mo-
ney, or money worth. Wherfore do ye laye
out

out your money, for the thyng that sedeth
not, & spende your labour aboute y^e thyng
that satisfieth you not. But hearken hearken
rather vnto me, & ye shall eate of y^e best, and
your soule shal haue her pleasure in plente-
ousnes. Encline your eares, and come vnto
me, take hede (I saye) & your soule shal lyue.
* For I will make an euerylastyng couena-
unt wyth you, eu^r y^e sure mercyes of Dauid.
Beholde, I gaue him for a wytnesse among
the folke, for a wytnesse and captayne vnto
the people. Lo, thou shalt call an unknowne
people: & a people that had not knowledge of
the, shal runne vnto the: because of the Lorde
thy God, and the holy one of Israel, whych
glorifyeth y^e. Seke the Lorde, while he may
be founde, and call vpon hym while he is
nye. * Let y^e vngodly man forsake his owne
wayes, & the vnyghteous hys owne yma-
gyne, and turne agayne vnto the Lorde:
so shal he be mercyfull vnto hym: and to
oure God, & for he is very ready to forgeue.
For thus sayeth the Lorde: my thoughtes
are not your thoughtes, and your wayes
are not my wayes, but as farre as the hea-
uens are hyer then the earth, so farre do my
wayes excede yours, and my thoughtes
yours. * And lyke as the rayne & snowe cō-
meth downe from heauē, and returneth not
thither agayne, but watereth y^e earth, ma-
keth it frutefull and grene, that it maye ge-
ue corne vnto the sower, and breade to hym
that eateth. So the worde also that cometh
out of my mouth shal not turne agayne bo-
de vnto me, but shal accomplishe my wyll &
prosper in y^e thyng wherto I sende it. And
to shall ye goo forth w^h loye, & be led w^h peace.
The mountaynes & hylles shal synge wyth
you for ioye, & all the trees of the felde shal
clappe theyr hādes. For thornes, there shal
growe fyre trees, & the thyrre tre in the
strede of bycers. And thus shal be done to y^e
praye of the Lorde, and for an euerylastyng
token, that shal not be taken awaye.

The lvi. Chapter.

Of exhortacyon to iudgement and righteousness,
& to the spiritual kepyng of the Sabbath. Agaynst
shepherdes that deuoure theyr flock.

Thus sayeth the Lorde. * Repe-
equite, and do ryght, for my sa-
uyng health shal come shortly,
& my ryghteousnes shal be ope-
ned. Blessed is y^e mā that doth
thus, and the mans chyld whych kepeth the
same. * he that taketh hede, that he vnha-
lowe not the Sabbath (that is) he that ke-
peth hym selfe that he do no euil. Then shal
not the stranger, which cleaueth to y^e Lorde,
saye: * Alas, the Lorde hath shut me cleane
out fro hys people. Nether shal the * gelded
mā saye: lo, I am a drye tre. For thus sayeth
the Lorde, vnto the gelded that kepeth my

Sabbath: Namely, that holdeth greatly of
the thyng that please me, and kepeth my
couenaunt: vnto them wyll I geue in my
householde and wythin my walles, a better
heritage & name, then yf they had bene cal-
led sonnes & daughters. * I will geue the an
euerylastyng name, y^e shal not perishe. Agay-
ne the strangers that stycke to the Lorde, to
serue hym, and to loue hys name: * and to be
hys seruantes. And all they, whych kepe
the selues, that they vnhalowe not the Sab-
bath, namely, that they fulfyll my couena-
unt: them wyll I beyng to my holy mou-
taine, and make them topfull in my house of
prayer. Theyr burnt offrynges and sacrificy-
ces shalbe accepted vpon myne altar. * For
my house shalbe called an house of prayer for
all people.

Thus sayeth the Lorde God whych ga-
thereth together the scatred of Israel: I will
beyng yet another congregacyon to hym.
Come all ye beastes of the felde, that ye may
denoure, all y^e beastes of y^e wood. * For hys
watchmē are all blynde, they haue all toge-
ther no vnderstandyng, they are all domme
dogges, not beyng able to barkke, they are
slepy: slegys are they, and lye in sloupyng:
they are shamelesse dogges, that be neuer sa-
tisfied. The sheperdes also in lyke maner ha-
ue no vnderstandyng, * but every man tur-
neth his awneway, every one after his aw-
ne couetousnes w^h ail hys power. * Come
(saye they) I wyll fetch wyne, so shal we
fyll oure selues, that we maye be dronken.
And do to morowe, lyke as to daye, y^ece and
moche more.

The lviij. Chapter.

Of the Jewes are rebuked for theyr inuysie done to Christ.

The * ryghteous perissheth, and no mā
regardeth it in hys hert. Good godly
people are take awaye, and no mā co-
spireth it. Namely, that the ryghteous is cō-
uayed awaye from the wycked. he comme-
the into peace, & godlye mē rest in their chā-
bres, and before the godly man goeth peace.
Come hyther therfore ye charmers chyldren,
* ye sonnes of the aduouter and the whoze:
Wherin take ye your pleasure? vpon who
gase ye wyth your mouth, & bleare out your
tongue? Are ye not chyldren of aduoutry, and
a seide of dissimulacyon? * Ye make your fyre
vnder the oaks, and vnder all grene trees,
and ye offre chyldren in the valleys, and
dennes of stone. Thy parte shalbe with the
stony rockes by the riner: y^e these shal
be thy parte. For there y^e hast poured meat &
drinke offryng vnto them. Shulde I delite
in that? Thou hast made thy bed vpon hye
mountaynes, thou wentest vpryther, and
there hast thou slayne sacrifices. * Behynde
y^e dozes and postes, hast thou sett vp thy re-
membraunce.

The prophete

When thou haddest dysconoured thy selfe to another then me, when thou wētest downe and made thy bed wyder, and wpth those Idols hast thou made a couenaunt, and lovedest theyr couches, where thou sawest the. Thou wentest streyght to kynges wpth oyle & byuerse opntmetes (that is) thou hast sent thy messaungers farre of, & yet art thou fallen into the pyt therby. Thou art wccry for the multitude of thyne awone wayes, yet saydest thou neuer: I wyll leaue of. Thou hast had p lye p thy hades wrought, & therfore thou art carelesse. For when wylt thou be abashed of feare, seynge thou hast broken thy promyse, and remembrest not me, nether hast me in thyne hert. Thynkest thou, that I also wyll holde my peace (as a foze tyme) that thou fearest me not. Pee, verely I wyl declare thy goodnes and thy wozkes, but they shall not profyt the: when thou crepest, let thy chosen heape deliuer the. But the wynde shall blowe them fureh, and vante shall take the all away. Neuertheles, they that put their trust in me, shall inheret the lande, & haue my holy byll in possession. And therfore thus he sayeth: * Make playne, make playne, & clense the strete, take vp the stoblyng blocks out of the waye that ledeth to my people. For thus sayeth the hye & excellent, euen he that dwelleth in cuerlastyngnesse, whose name is the holy one: * I dwell hye above and in the sanctuary, and wpth hym also, that is of a cōtrite and humble spete do I dwell. I maye heale a troubled mynde, and a cōtrite herte. * For I chp de not euer, & am not wroth wth out ende. But the blasfym goeth from me, and is included in the body, and I made the breath. I am wroth wth hym for his couctousnes, I synpte him, I hyde me, and am angrey, when he turneth him selfe, & foloweth the by waye of his awone hert. I haue seen his wayes and I heale hym. * I lede him and ressoze to hym cōfozte, and to those that were soz for him I make the frutes of thankesgeyng, that he maye saye. Peace peace * vnto them that are farre of, and to them that are nye, sayth the Lorde, and I make hym whole. But the wycked are lyke the ragynge see, that canot rest, whose water someth wpth the myze & grauel. Eue so the wycked haue no peace, sayeth God.

The. lviij. Chapter.

The Lorde (by the mouth of the prophete) re- proueth the people for theyr saynges, whych were ful of hypocryse.

Rye * now, as loude as p cast. Leane not of, lyft vp thy voyce lyke a trōpet, & shewe my people theyr offences, & the house of Jacob their synnes. For they se- ke me daylye, & wyll knowe my wayes, eue as it were a people that byd ryght, and had

not forsake the statutes of the Lord. They argue wpth me concernynge ryght iudgement, and will be nye vnto God. * Wherefore fast we (saye they) and thou seest it not: we put our lynes to strytenes, and thou regardest it not.

* Beholde, whē ye fast, poure lust remaineth styll: for ye do no lesse violence to your detters: lo, ye fast to stryfe and debate, & to synpte wth your self without mercy. Now ye shall not fast thus that your voyce myght be heard aboute. * Thynke ye this fast please me, that a man shulde chasten him selfe for a daye, and to wythe his head aboute lyke an hoope, & to lye vpon the earth in an heary cloth: shulde that be called fastynge, or a daye that please the Lorde? Woth not this fastynge rather please me, that thou loose him out of bondage, that is in thy dānger: that thou breake the ooth of wycked bargaynes, that thou lett the oppressed go free, and take from the all maner of burthen: * to deale thy bread to the hongry, & bringe the poore wandryng, home into thy house, when thou seest the naked & thou couer him, and hyde not thy face from thy neyghboure (and bishope not chynne a wone fcaste.)

* Then shall thy lyght breake forth as the moonyng, & thy health floz the ryght moztly: thy righteounesse shall go before the, and the glory of the Lorde shall embrace the.

* Then yf thou callest, the Lorde shall answer the: yf thou crepest, he shall saye: here I am. Pee, yf thou layest awaye fro the thy burthen, and holdest thy fingers, & cease from blasphemous talkinge, * yf thou hast cōpassyon vpon the hōgre, & refre shest the troubled soule: Then shall thy lyght spynge out in the darknesse, & thy darknesse shall be as p noone day. The Lorde shall euer be thy guyd, & satisfie the desyre of thyne herte in p tyme of droughe, & fyll thy bones w mary. Thou shalt be lyke a fresh waterd garden * & lyke the fountayne of water, p neuer leaueth rānyng. Then the places that haue euer bene waste, shall be builded of the: there shalt thou laye a foundaciō for many kynredes. Thou shalt be called the maker vp of hedges, & the buylder agayne of the waye of p Sabbath.

Pee, yf thou turne thy fete in the Sabbath, so that thou do not the thyng which please thy self in my holy daye: & thou call the pleasaunt, holy, and glorious Sabbath of the Lorde, and that thou gūe him the honoure: so that thou do not after thyne awone ymagination, nether seke thyne awone wyl, ner speake thyne awone wordes. Then shalt thou haue thy pleasure in the Lorde, and I wyl carpe the hye above the earth, and fede the wth the herptage of Jacob thy father: for p Lorde a wone mouth hath so promysed.

The

The. lix. Chapter.

The Lorde is myghty to saue, and ready to heare our requestes.

Behold * the Lorde's hande is not so shortened that it can not helpe, nether is his eare so stopped that it maye not heare. But * poure mysdedes haue separated you from poure God, & your synnes hyde his face fro you, that he heareth you not. For poure handes are defyled wth bloude, & poure fyngers w vnrightheousnesse: Pour lypes speake lesynges, and poure tonge setteth oute wyckednes. No man regardeth ryghteousnes, and no man iudgeth truly. Every man hopeth in wayne thynges, and ymagineth disceate * conceauneth weerynesse, and byngeth forth euell. They brede cockatrice egges, and weaue the spyders webb: who so eateth of these egges, dyeth. But yf one treade vpon the, there cometh vp a serpent. Theyr webb maketh no clothe, and they maye not couer them wth their labours. Their dedes are p dedes of wyckednes, and the worcke of robbery is in their handes. * Theyr fete rūne to euell, and they make haste to shed innocent bloude. Theyr counsels are wicked counsels, harme * and destruccyon are in their wayes. But the waye of peace they knowe not. In theyr goynges is no equyte: their wayes are so crooked, that whosoener goeth theryn, knoweth of no peace.

And this is the cause that equite is so farre from vs, and that righteousnes cometh not nye vs. * We loke for lyght, lo, it is darkenesse: for the moonyng hyde, se, we walcke in the darcke. * We grope lyke the blinde vpon the wall, we grope euen as one p hath none eyes. We stamble at the none daye, as though it were toward nyght: in the fallyn places, lyke me that are halfe deed. We roare all lyke Beers, and mourne styll lyke do- ues. We loke for equyte, but there is none: for health, but it is farre from vs. For oure offences are many before the, & oure synnes testifie agaynst vs. Pee, we must confesse p we offende, & knowlege that we do amysse: Namely, transgresse & dissemble agaynst the Lorde, and fall awaye from oure God: vlyng presumptuous and traytorous ymaginacions, and castinge false matters in oure herces. And therfore is equite gone a lyde, and ryghteousnes standeth farre of: * treuth is fallen downe in the strete, and the thyng that is playne and open, maye not be shewed. Pee, the treuth is taken awaye, and he that refrayneth him selfe from euell, must be spoyled.

Whē the Lord sawe thys, it displeased him for, p there was no equite. He sawe also, p there was no mā, ryghtwise, & he wōdered p ther was no man to helpe hym. Wherefore

he helde hym by his awone power, and he stayned him by his awone righteousnes. * He put ryghteousnes vpo him for a brest plate, a set the helmet of health vpon his head, he put on wrath in steade of clothyng, & toke gelously about hym for a cloke: (lyke as whē a man goeth forth wrathfully to recompence his enemyes, & to be auēged of his aduersaryes.) Namely, p he myght recompence & rewarde the Ilādes, wher thozowe the name of the Lorde myght be feared, fro the synge of the Sunne: and his magesty, vnto the goyng downe of the same.

For he shall come as a violet waterstreame, whych the wynde of the Lorde hath mo- ued. * But vnto Sion there shall come a re- demer, and vnto the in Jacob that turne fro wyckednesse, sayeth the Lorde. I wyl make thys couenaunt wth them (sayth the Lorde:) My spete that is vpo the, and the wo- des which I haue put in thy mouth, shall ne- uer go out of thy mouth, nor out of p mouth of thy chylders chyldre, fro thys tyme forth for euer moze worlde wthout ende sayth p Lorde.

The. lx. Chapter.

A consolaciō and comfōrt to Ierusalem.

Et the vp by tymes, & be bryght, Ierusalem, for thy lyght cometh, & the glory of the Lorde is rylen vpo the. For lo, whyle the darknesse & cloude couereth the earth and the people, the Lorde shall shewe p lyght, & his glory shall be sene in p. * The Gentiles shall come to thy lyght, and kynges to the bryghtnes p spyngeth forth vpo the. * Lyft vp thyne eyes, & loke rounde aboute the: All these gather the selues, & come to the. Thy Sonnes shall come vnto the fro farre, and thy daughters shall gather the selues to the on euery syde. Then thou shalt se thys: and be gloriouse, thou shalt maruell excedyngly, and thyne hert shall be opened: when the abundance of the see shall be con- uerted vnto the (that is) when the ryches of the Gentiles shall come vnto the. The mul- titude of Camels shall couer the, the drome- daries of Madian & Ephā * All they of Sa- ba shall come, byngynge golde & incense, & shewing the prayle of the Lord. * All the catell of Cedar shall be gathered vnto the, & rāmes of Nabaioth shall scrue p, to be offered acceptabyle vpo myne auter, * which I haue chosen, & in the house of my glory which I haue garnysed. But what are these, that sic here lyke the cloudes, & as the douds styng to the wyndowes?

The Iles also shall wayte for me, & special- ly the hyppes of Charis: that they maye byngne thy sonnes fro farre, & theyr syluer & their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel, that hath glorified the. * Strangers shall

by buyde

E buyde vpon thy walles, & they kynges shall do the scrupce. For when I was angrie, I smote the: and of my merce, I pardoned y: * **Thy gates shall stand open** (till both daye and nyght, and neuer be shut: that the booste of the Gentiles maye come, and that they kynges maye be brought vnto the. For euery people and kyngdome that serueth not y, shall perishe, & be destroyed wth utter destruction. The glory of libanus shall come vnto the. The fyre trees, Boxes and Cedres together, to garnyshe y place of my Sanctuary, for I will glorifye the place of my fete.

Moreover, those shall come kneeling vnto the, that haue veyed the: and all they that despyed the, shall fall downe at thy fete.

Thou shalt be called the cytie of the Lorde, Sion the cytie of the holy one of Israel. Because thou hast bene forsaken and hated, so that noman wot thowowe the: I will make the glorious for euer and euer, and topful thowowe out all posterities: * **Thou shalt sucke the mylk of the Gentiles, and kynges brestes shall fede the.** And thou shalt know, that I the Lorde am thy Saupoure and redeemer, the myghty one of Jacob. For brasse,

will I geue the golde, and for yron syluer: for wod brasse, & for stoncs yron. I will tozneyne thyne oppresyon into peace, & thyne exactions into ryghteousnes. Violence and robbery shall neuer be heard of in thy lande, neither barne and destruction wth in thy borders. Thy walles shall be called heath, and thy gates the prayse of God. * **The Sunne shall neuer be thy daye lyght, and the lyght of the Moone shall neuer thyne vnto the:** but the Lorde him selfe shall be thyne euerylastyng lyght, and thy God shall be thy glory.

* **Thy Sunne shall neuer go downe, and thy Moone shall not be hydd, for the Lorde hym selfe shall be thy euerylastyng lyght, and thy sonowfull dayes shall be ended.** Thy people shall be all ryghteous, and possesse the lande euer: the flour of my plantyng, the worke of my handes, wherof I will reioyce. Thy yongest and leest shall growe in to a thousande, and the spinplest in to a stronge people. I the Lorde shall shortly bringe this thinge to passe in his tyme.

The .lxij. Chapter.

The prophete that wherof shall be annointed and sent to preache.

I the spere of the Lorde God is vpon me, for the Lorde hath anoynted me, and sent me, to preache good tydings vnto the poore, that I myght bynde vpon the wounded hertes, * that I myght preache deliuerance to the captiue, and open the prison to them that are bounde: that I myght declare the acceptable peare of the Lorde, and the daye of the vengeance of oure God: * that I myght comforte all they that are in heuynesse,

that I myght geue vnto them y mourne in Sion, that I myght geue I saye, bewty in the steade of ashes, topfull oymment for syghinge, pleasaunt raymet for an bey mynde: that they myght be called trees of ryghteousnesse, a plantyng of the Lorde for hym to reioyce in.

They shall buyde the longe rough wilderness, & sett vpon the olde deserte. They shall repayre the waste places, & soch as haue bene voyde thowowe out many generacions. Straungers shall stande and fede youre catel, and the Aleuantes shall be youre plowme & dyers of youre vynges. * But ye shall be named the priestes of the Lorde, and me shall call yon the seruautes of oure God. Ye shall enioye the goodes of the Gentiles, and triumphe in their substance. For youre greates reproche yon shall haue double loye, and for shame, shall they haue loye of their porcyon. For they shall haue double posselsion in their lande, and euerylastyng loye shall be wth the.

For I the Lorde, which loue ryght and hate robbery (though it were offered me) shall make theyr workes full of faythfulness & make an euerylastyng couenant wth them.

Their fede also and their generacion shall be knowen amonge the Gentiles, and amonge the people. All they that se the, shall knowe that they are the hye blessed fede of the Lorde. And therfore * **I am ioyfull in the Lorde, & my soule reioysseth in my God.** * For he hath put vpon me the garment of saluacion, & couered me wth the mantle of ryghteousnesse. * He shall decke me lyke a bydegrome, and as a hyde y hath hye apparell vpon her. For lyke as the groude byngeth forth frute, & as the garden sheweth forth fede: so shall the Lorde God cause ryghteousnesse, and prayse to God to flourish forth, before all the heathen.

The .lxij. Chapter.

A prophete of the commynge of Chyrt.

I as Iong as Iake therfore will I not holde my tunge, and for Jerusalem Iake I will not cease: vntill their ryghteousnesse breake forth as the thynnyng lyght, and their saluacion as a burnyng lampe. Then shall the Gentiles se thy ryghteousnesse, and all kynges thy glory. Thou shalt be named wth a newe name, which the mouth of y Lorde shall shewe. Thou shalt be a crowne in the hande of the Lorde, and a glorious garlande in the hande of thy God. For thys tyme forth thou shalt neuer be called y forsaken, and thy lande shall nomore be called y wilderness. But y shalt be called: * **My pleasure is in her, & thy lande shall be called: the maryed woman:** for the Lorde loueth the, & thy lande shall be sowed in marriage. * And lyke as a yoge mā taketh a daughter to marriage, so shall thy sonnes be maryed vnto y.

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And as a byde grome is glad of bys byde, so shall thy God reioyce ouer the.

I haue set watchmen vpon thy walles (O Jerusalem) which shall neither ceasse daye nor night to preache the Lorde. And ye also that remembre the Lorde ye shall not kepe him close, nor leaue to speake of him, vntill Jerusalem be sett vpon, & made the prayse of the worlde. The Lorde hath sowne by his right hande & by his stronge arme, that from hence forth he will not geue thy corne to be meate for thyne enemyes, ner thy vyne (wherin y hast laboured) to be drinke for the straungers. But they that haue gathered in the corne, shall eat it, & geue thanks to the Lorde: & they y haue bozned in the vyne, shall drinke it in the court of my Sanctuary.

Go yon, go yon thowowe the gatis, make cleane the way, make playne, make playne y fote pathe, & take awaye y stones, out of y & set out a token for the people. Beholde, the Lorde proclaimeth vnto y endes of y worlde: * **tell the daughter Syon: se, thy saupour cometh, beholde, he bringeth his treasure wth him, & his workes go before him.** For they whos y Lorde deliuereth, shall be called y holy people: & as for the: thou shalt be named y greatly occupied, & not the forsaken cytie.

The .lxij. Chapter.

What is he thys, y cometh fro Edom, wth redd coloured clothes of Bosta: (which is so costly cloth) & cometh in so myghty wth all his strength. I am he that teacheth ryghteousnesse, & am of power to helpe. Wherfore then is thy clothynge read, & thy raymet lyke his that treadeth in the wyne presse? I haue trodden the presse my selfe alone, and of all people there is not one wth me. Thus will I treade downe myne enemyes in my wrath, and set my fete vpon them in my indignacyon. And their bloude shall be sponge vpon my clothes, and so will I stayne all my rayment. * **For the daye of vengeance is assigned in my hert, & the peare wth my people shall be deliuered, is come.** I looked aboute me, and there was no man to shewe me any helpe, I maruayled y noman helde me by. Then I helde me by myne awne arme, & my seruethnesse susteyned me. And thus will I treade downe y people in my wrath, & bathe the in my displeasure: and vpon the earth will I laye their strength.

I will declare the goodnesse of y Lorde, & the prayse of the Lorde for all that he hath geuen vs, for the greates good y he hath done for Israel: which he hath gyuen them of his awne fauoure, & accordyng to y multitude of his lounge kindnesse. For he sayde: These no doute are my people, & no thynnyng chylde, and so he was their saupoure. In their troubles he was also troubled w

them, and the angell y went forth from hye & presence, deliuered the: Of very loue & kyndnesse y he had vnto them, redeemed he the, y hath bozned them, and carped them by euer, sence y worlde beganne. But after they prouoked him to wrath & veyed his holy mynde he was their enemye, & fought agaynst them him selfe. Yet remembred Israel the olde tyme of Moses & his people. * **Sayinge wher is he y brought the from y water of the see, wth the y feed his shepe: wher is he y bath geuen his holy spere amonge them? he ledde the by the ryght hnde of Moses wth his glorious arme: demyng y water before the (wherby he gat him selfe an euerylastyng name) he ledde the in the depe, as an hore is led in y playne, y they shulde not stoble, as a tame beast goeth in the felde: and the breath gyuen of God gyueth him rest.**

Thus (O God) hast thou led thy people, to make thy selfe a glorious name wth all.

* **Loke downe yon fro heauen, & beholde the dwellyng place of thy Sanctuary & thy glory: howe is it, y thy gelousy, thy strength, the multitude of thy mercyes & thy lounge kyndnesse, will not be entreated of vs? Pet art thou y our father. For Abraham knoweth vs not, neither is Israel acquainted wth vs. But y Lorde art our father & redeemer, & thy name is euerylastyng.** O Lorde, wherfore hast y led vs out of thy waye? * **Wherfore hast thou hardened our hertes, y we feare the not? Be at one wth vs agayne, for thy seruantes sake and for the generacyon of thyne heritage. Thy people hath had but lyse of thy Sanctuary in posselsion, for oure enemyes haue troden downe the holy place. And we were thyne fro the begynnyng: when thou wast not their Lorde, for they haue not called vpon thy name.**

The .lxij. Chapter.

The prophete (whos y person of the Messias) hath sech thys cyrie & daryngment, whans ryghteousnes is lyke a cloth dyed wth the floures of a woman.

What thou wouldest cleue y heauen in sonder, & come downe: that the mountaynes myght melte awaye at thy presence, lyke as at an hote spere: & that the malicious myght boyle, as the water both vpon y spere: Wherby thy name myght be knowen amonge thyne enemyes, & y the Gentyls myght tremble before the. When thou wroughtest wondrous straunge workes, we looked not for the. Thou camest downe and the hylls melt at thy presence. For sence the begynnyng of the worlde it hath not bene heard of y persened, * **neither hath any eye sene another God besyde the: which dost so moche for the, that put their trust in the.**

Thou helpest him that doth ryght wth cherefulness, & them that thynke vpon thy

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The prophete

Of Esay

No. lxxi.

wayes. But lo, thou hast bene angrie, for we offended & haue bene euer in synne: * yet shall we be saued. We are all as an vncleane thyng, & all oure ryghteousnes are as the clothes steyned with floures of a woman: we fall euerychone as the leafe, for oure synnes cary vs awaye lyke the wynde. There is no man that calleth vpon thy name, that standeth vp to take holde by the. Therefore hydest thou thy face from vs, and consumest vs, because of oure synnes.

But nowe O Lorde, O father of oures: * we are the claye, & thou art oure potter, & we all are the worke of thy handes. * We not to soze dyspleased (O Lorde) & kepe not oure offences to longe in thy remembraunce, but confesse that we all are thy people. The cyties of thy Sanctuary lye waste. * Syon is a wyldernesse, and Jerusalem a desert. Dure holy house which is oure bewty, where oure fathers prayed the, is brent vp: ye, all oure comodities & pleasures are wasted awaye. Wylt thou not be intreated (Lorde) for all this? Wylt thou holde thy peace, and scourge vs so soze?

The lxxv. Chapter.

The seelyng of Jerusalem, and the callinge of the heathen.

I * I praye like me, that hitherto haue not asked for me: they fynde me, & hitherto haue not sought me. * I haue sayde I am here, I am here. I am founde of a people that neuer called vpon my name. For thus longe haue I euer holden out my handes to an vnfaithfull people, & go not the ryght waye, but after their a wone ymaginacions: To a people that is euer despyng me to my face. * They make their oblacions in gardens, and their smoke vpon: alters of byrche, they lurche amonge the graues, and lye in the dennes all nyght. * They eat swynes fleshe, & vncleane bryth is in their vessels. If I comest nye them, they saye touch me not, for I am holper then thou. All these men when I am angrie, shall be turned to smoke: & fyre, that shall burne for euer. Beholde it is wyrtten before my face, & shall not be forgotten, but recompensed. * I shall rewarde it them into their bosome: I meane poure myddes, and the myddes of poure fathers together (sayeth the Lorde) which haue made their smokes vpon ymountaynes, and blasphemed me vpon the hylls: therefore will I measure their olde dedes into their bosome againe. Moreover, thus sayeth the Lorde: * lyke as when one wolde gather holy grapes, men saye vnto hym: breahe it not of for it is holy: & euen so wyl I do also for my seruantes sakes, that I wyl not destroye them all. But I wyl take a sede out of Jacob, & out of Juda one, to take possession of my hyll. My chole shall possesse these thyn-

ges, & my seruantes shall dwell there. Sars shall be a shepfolde, & * the valley of Achor shall gene & stallynge for the cattell of my people, & feare me. * But as for you, ye are they I haue forsaken the Lorde, and forgotten my holy hill. Ye haue set vp an altar vnto Jupiter, & geuen ryche byrche offerpuges vnto the planettes. Therefore wyl I noybre you with the swerde, & ye shall be destroyed all together. For when I called, no man gaue me answer: when I spake, ye hearkened not vnto me, but dyd wyckednes before myne eyes, and chose the thyng I pleased me not.

Therefore thus sayeth O Lorde God: Beholde, my seruantes shall eate, but ye shall haue hunger: Beholde, my seruantes shall byrche, but ye shall suffer thurst. Beholde, my seruantes shall be mercy, but ye shall be confounded. Beholde, my seruantes shall reioyce for very quyetnesse of herte: But ye shall crye for sozow of hert, and complayne for verayty of mynde. Poure name shall you leaue accursed amonge my chosen, for God the Lorde shall slaye you, and call his seruantes by another name. * Who so reioyseth vpon earth, shall reioyce in O true God. And who so sweareth vpon earth, shall sweare in the true God. For y olde cuntye shall be forgotten, and taken awaye out of my syght. * For lo, I shall make a newe heauen, and a newe earth. And as for y olde, they shall neuer be thought vpon, ner kepte in mynde: but O Lorde sayth he glad and euermore reioyce, for the thynges, that I shall do.

For why: Beholde, I shall make a topfull Jerusalem, and his people topfull, yee, I myselfe will reioyce wyth Jerusalem, & be glad w my people. * And the voyce of wepyng and waylyng shall not be herde in her from thence forth. There shall nether be chyldre nor olde mā, that haue not their full dayes. But when the chyldre cometh to an hōdgeth yeare olde, it shall dye. And yf he is an hundred yeare of age do wronge, he shall be curled. * They shall buyde houses, & dwell in the: they shall plante vnyerardes, & eate & frute of them. They shall not buyde, and another possesse: they shall not plant and another eate. * But the lyfe of my people shall be lyke a tre, and so shall the worke of their handes.

My chosen shall lye longe, they shall not labour in vayne, ner begitt wyth trouble: for they ate the hye blessed sede of the Lorde, and their frutes wyth them: And it shall be, that oz euer they call, I shall answer them. Whyle they are yet but thynkynge howe to speake, I shall heare them. * The wolfe and the lambe shall fede together, and the lyon shall eate haye lyke the bullock. * But earth shall be the serpent's meate. There shall no man hurte ner slaye another, in all my holy hyll, sayeth the Lorde.

The

The lxxvi. Chapter.

God dwelleth not in temples made by mannes hands. He despyseth sacrifices done without me: he is a spych. God comforteth them that are troubled for his sake. Amonge the chyrden, the Sabbath is conynall.



Thus sayeth the Lorde: * Heauen is my seate, & the earth is my fote stole. Where shall nowe y house stande, that ye wyl buyde vnto me? And where shall be the place, that I wyl dwell in? As for these thynges, my hande hath made them all, & they are all created, sayeth the Lorde. * Whych of them shall I then regarde? Euen him that is poze and of a lowly troubled spete, & standeth in awe of my wordes. For who so slayeth an ore for me, doth me so greate dishonoure, as he that killeth a mā. He that killeth a shepe for me, kneteth a dogge. He that byngeth me meat offrynges, offereth swynes bloude: Who so maketh me a memoypall of incense, prayseth y thyng that is vnyght. Yet take they soch wayes in hande, and their soule delecteth in these abhominacions.

Therefore wyl I also haue pleasure in laughynge them to scorn, and y thyng that they feare, wyl I byryng vpon them. * For when I called, no man gaue answer: when I spake, they wolde not heare: But did wyckednesse before myne eyes, and chose y thynges I displease me. Heare the wordes of God all ye that feare the thyng which he speaketh. Poure brythren that hate you, and cast you out for my names sake, saye: The Lorde is haynoul against vs, but you shall se him in toye when they shall be confounded.

Then shall be heard agret noyse fro the cytle and the temple, the voyce of the Lorde, & wyl rewarde, & recompence his enemyes: lyke as when a wyfe byngeth forth a man chyld, oz euer she suffre the payne of y byrth & anguyse of y traunaple. Who euer hearde oz sawe soche thynges, doth the groude beare in one daye: oz are the people bozne all at once, as syon trauepled in chyldre byrth and bare her sonnes: For thus sayeth the Lorde.

Am I he that maketh other to beare, and beare not myselfe? Am I he that beareth and maketh baren: sayeth the God. Reioyce wyth Jerusalem, and be glad wyth her, all ye that loue her. * Be ioyfull wyth her, all ye y mourned for her. For ye shall sucke comforte out of her brestes, and be satisfied. Ye shall taste, and haue delyste in the pleasurable of her power. For thus sayeth O Lorde: beholde, I wyl lett peace into her, lyke a water floude, and the myght of the hyethen lyke a flowynge streame. The shall ye sucke, ye shall be bozne vpon her sydes, and be ioyfull vpon her knees. For lyke as a chyld is comforted of his mother, so shall I comforte you, and ye shall be comforted in Jerusalem. And whē

ye se this, poure herte shall reioyce * and poure bones shall flozpe lyke an herbe.

Thus shall the hande of the Lorde be knowne amonge his seruantes, and his indignacion amonge his enemyes. For behold, the Lorde shall come with fyre, & his charret shall be lyke a whoyle wynde, that he maye recompence his vengeance in his warth and his indignacion wyth the flame of fyre. For the Lorde shall iudge all flesh wyth the fyre and wyth his swerde, and there shall be a greate nombze slayne of the Lorde. Soch as haue made them selues holy and cleane in the gardenes, & those y haue eaten swynes flesch, in yce, and other abhominacions, shall be taken awaye together, sayeth the Lorde. * For I wyl come to gather all people & tonges wyth their workes and ymaginacions: these shall come, and se my glozpe. Into them shall I geue a token, and sende certayne of them (that he deliuered) amonge the Gentiles: in to Cilicia, Assyria, and Lydia (where men can habde bowes) into Italye and also Greke lande.

The fles farte of, that haue not herde y spake of me, and haue not sene my glozpe, shall preache my prayse amonge the Gentiles, and shall byryng all poure brythren for an offryng vnto the Lorde, out of all the people, vpon horses, charrettes and horse lyters, vpon chylles and cartes to Jerusalem my holy hyll (sayeth the Lorde) lyke as the chyldre of Israel byryng the offryng in cleane vessels, to the house of the Lorde.

And I shall take out certayne of them for to be prestes and leuites, sayeth O Lorde. For lyke as the newe heauen and the newe earth which I wyl make, shall be fast stablished by me: (sayeth O Lorde) So shall poure sede and poure name continue, and there shall be a newe Moone for the other, and a newe Sabbath for the other, and all fleshe shall come to worshippe before me (sayeth O Lorde) And they shall go forth and loke vpon the carions of them that haue transgressed agaynst me. * For their wormes shall not dye, nether shall their fyre be quenched, & all fleshe shall abhorre them.

The ende of the booke of the prophete Esay.

The booke of the pro

phete Jeremye.

The fyrst Chapter.

The booke of Jeremye, and in what tyme he prophesied. He receyved hym selfe & wolde refuse the office of a prophete, because he is younge and his expert. He is taught of the Lorde, & becometh bold. God openeth vnto hym, that the destruction of the Jewes, by the Babylonians, is at hande. Jeremye is commaunded to speake the wordes of God vnto the Jewes, without feare.

Here are the sermons of Jeremye the sonne of helkiah the prest, one of them that dwelt at Bethaniam in the lande of Beniamin: when the Lorde had fyrst spoken with him, in the tyme of Josiah the sonne of Amon kynge of Juda, in the xliij. yere of his reygne: and so durynge vnto the tyme of Jehoahim the sonne of Josiah kynge of Juda, & vntill the xi. yere of zedekiah the sonne of Josiah kynge of Juda were ended: when Jerusalem was taken, even in the fyfth moneth. The wordes of the Lorde spake thus vnto me: * Before I fashioned y in thy mothers wombe, I dyd knowe the. And after thou wast borne, I sanctified y, and ordeyned y, to be a prophete vnto y people. Then sayde I: * O Lorde God, I canne not speake, for I am yet but younge. And the Lorde answered me thus: Saye not so, I am to younge: * For thou shalt goo to all that I shall sende the vnto, & whatsoeuer I commaunde the, that shalt thou speake. Be not afrayed of their faces, for I am with the, to deliuer the, sayeth the Lorde.

* And with that, the Lorde stretched oute his hande, and touched my mouth, & y same lorde sayde vnto me. Behold, I put my wordes in thy mouth, and beholde thys daye do I set the ouer the people & kyngdomes: that thou mayest rote out, breake of, destroye, & make waste: and y thou mayest buylde vp & plante. After this, the Lorde spake vnto me sayinge: Jeremye, what seyst y? And I sayde: I se a rodde of an almond tree. Then sayde the Lorde vnto me: thou hast sene right, for I wyll make haste speelde ypon my wordes, to perfourme it.

It happened afterwarde, that the Lorde spake to me agayne, and sayde: What seest thou? And I sayde: I do se a leetynge pot, lokynge from out of the north.

Then sayde the Lorde vnto me: * Out of the north shall come a plage vpon all y dwellers of the lande. It is so. * I wyll call all the kindredes of y kyngdomes of y north (sayeth the Lorde). And they shall come, & euery one shall sett his seate in the gates of Jerusalem, and in all their walles rounde aboute & in all cyties of Juda. And thozowe the shall I de-

The prophete

clare my iudgement, vpon all the wyckednesse of thole men y haue forsaken me: that haue burnt incense vnto straunge goddes, & worshipped the workes of their awne handes.

* And therfore gyde vpon thyn loynes, arys, and tell the all, that I geue the in commaundement. Feare them not, lest I destroye the before the. * For beholde, this daye do I make the a stronge fenced towne, an yron pylle, and a brasen wall agaynst the whole lande, agaynst the kynges and myghty men of Juda, agaynst the prestes and people of the lande. They shall fyght agaynst the: but they shall not be able to ouercome the for I am with the, to deliuer the, sayeth the Lorde.

The iiij. Chapter.

God rebuketh his benefices done vnto the Jewes. Agayne Jeremye & the prophetes of yea chere y confesse & deppele God. The Jewes are destroyed because they forsooke God, & because they sinned whose hantynge after ydols.

Moreouer, the wordes of the Lorde came vnto me sayinge: So thy wayes, crye in the eares of Jerusalem, & saye: Thus sayeth the Lorde: I remembre y, for the kyndnesse of thy yowthe, and because of thy steadfast loue: at the tyme of thy desponsynge, in that thou folowdest me thozowe y wyldernes, in an vntylled lade. Israel was an hallowed thyng vnto the Lorde, and so was his fyrst frutes. * All they y deuoure Israel shall offende: my fortune shall fall vpon the, sayeth the Lorde. Heare therfore the wordes of the Lorde, O thou house of Jacob, and all the generacyon of the house of Israel. Thus sayeth the Lorde.

What vnfaithfulnesse founde poure fathers in me, that they wente so farre awaye frome, fallynge to lightnesse, and beyng so wayne? They thought not in their hertes. Where haue we left the Lorde, that brought vs oute of the lande of Egypte? that led vs thozowe the wyldernes, thozowe a deserte & rough lande, thozowe a drye and a dedly lande, yet, a lade that no man had gone thozowe, and wherin no man had dwelt. * And when I had brought you into a pleasaunt welbuylded lande, that ye myght enioye the frutes and all the commodities of the same: ye wēt forth and defyled my lade, & brought myne herptage to abhominacyon.

The prestes the selues sayde not: Where is the Lorde? They that had y lawe in their handes, knewe me not: & the shepherdes offended agaynst me. The prophetes dyd serupce vnto Baal, & folowed such thynges as shall bynge them no profyt.

Wherfore, I am constrained (sayeth the Lorde) to make my chylde vpon you, & vpon poure chylvers chylde: Go in to y fles of Cedar, take diligent hede: and se, whether such thynges be done there, whether the Gerys the selues deale

Of Jeremy

Ho. lxiij.

deale so falsly and vntreuly w their goddes, (which yet are no goddes in dede) But my people hath geue ouer their hye honoure, for a thyng that maye not helpe them.

Beholden the (O ye heauens) be afrayde, & abashed at such a thyng, sayeth the Lorde. For my people hath done two euels. They haue forsaken me the well of the water of lyfe, and dygged them pyttes, yee vyle and broken pyttes, that can holde no water. Is Israel a bonde seruant, or one of the holdes? Why then is he so spoyled? Why do they roare and crye then vpon him, as a lyon? They haue made his lande waste, & byscyties are so brent vp, y there is no man dwelling in them. Yee, the chylde of Noph and Taphnes haue despyled thy neck.

Cometh not this vnto the, because thou hast forsaken the Lorde thy God, euer sence he led the by the waye? And what hast thou now to do in the strete of Egypte: to drynke the water of Nilus? Ethe, what makest y in the waye of Assyria? To drynke water of the floude? Thyne awne wyckednesse shall repproue the, & thy turnynge awaye shall condemne the: y thou mayest knowe & vnderstande: howe euell and hurtfull a thyng it is, y thou hast forsaken the Lorde thy God, & not feared him, sayeth the Lorde God of hostes.

I haue euer broke thy yock of olde, & vnloosed thy bondes: yet sayest y, I wyll nomore offend, but (lyke an harlot) y runnest about vpon all hye hilles, & amonge all grene trees, where as I planted the as a noble vyne, & a good rote whose seed is all faithfull. * How art y turned then in to a bytter, vnfrutefull, & straunge grape? Yee, & that so fore: y though thou was the wylde myrtle & make thy selfe to fauoure with that swete smelling herbe of Bosyth: yet in my syght y art stayned with thy wyckednesse, sayeth the Lorde thy God.

Saye not now: I am not vnclene, and I haue not folowed Baal. * Loke vpon thyne awne wayes in y wooddes, valleyes and benes: so shalt thou knowe, what y hast done. Thou art lyke a swyft dyomedary, y goest casely his waye: and thy watonnes is lyke a wyld ass, that vseth the wyldernes, and that snoffeth and bloweth at his wyll. Who can tame the? All they that seke the shall not fayne, but fynde the in thyne awne vnclenes. Hepe thou thy fote from nakednes, and thy throte frō thyrtie, and without shame thou answerest. * So, for I haue loued straungers and them will I folowe.

Lyke as a thefe that is taken with y dede cometh to shame, even so is the house of Israel come to confusyon: the comen people, their kynges and rulers, their prestes & prophetes. * For they saye to a stocke, thou art my father, and to a stone: y hast begotten me. Yee, they haue turned their backe vpon me, & not

their face. * But in the tyme of their trouble, when they saye. Stande vp, and helpe vs, I shall answer the: Where are nowe thy goddes, y thou hast made the lett the stode vp, & helpe the in the tyme of neede yf they be able. * For loke howe many cyties thou hast (O Juda) so many goddes hast thou also.

Wherfore then will ye goo to lawe with me, saynge yee all are spynners agaynst me, sayeth the Lorde. It is but lost labour, that I smyte poure chylvers, for they receaue not my correccyon. * Poure a wne swerde destroye y your pyttes, lyke a deuouringe lyon. O ye people, loke vpon the wordes of the Lorde. Am I then become a wyldernes vnto the people of Israel? or a lande y hath no lyght? Wherfore sayeth my people the: we are Lorde, we will come no more vnto the. Doth a mayden forget her rayment, or a byde her stomacher? But as for my people they haue forget me, dayes innumerable. Why boastest thou thy wayes so hylic (to optayne fauoure there thozowe) when thou hast yet stayned the with blasphemys, and teachest thyne awne wayes.

Upon thy wynges is foude the bloude of poore and innocent people, & y not in corners & holes only, but openly in all these places. Yet darrest y saye: I am (without synne & gyttlesse). With his wrath can not come vpon me. Beholde, I condemne the in iudgement, because thou darrest saye: I haue not offended. And why runnest thou so often to and fro, to chaunge thy wayes? For thou shalt be confounded, as well of Egypte, as of the Assyrians: yee, thou shalt go thy waye from them, and smyte thyne handes together vpon thy head. Because the Lorde doth abhorre y confydence and hope of thyne, and thou shalt not prosper with all.

The iiij. Chapter.

God bringe mercysfull callen vnto repallace his people, which he had forsaken for their who:rdome with ydols. He rebuketh Israel vnto repentance, yf they shal theu thephers that haue the true knowledge of God. The returns of Israel vnto God, confesse yf they offende.

Omenly, * when a man putteth awaye his wyfe, and she goeth frō him & marieth with another, then the questyon is: quilde he resorte vnto her any more after that? Is not this felde then despyled and vnclene? * But as for the, thou hast played the harlot with many louers, yet turne agayne to me, sayeth the Lorde. Lyft vp thyne eyes vnto y hilanters & loke, yf thou be not despyled with who:rdome. Thou hast wayted for the in the stretes, and as a murderre in the wyldernes. Thozowe thy who:rdome & shamefull blasphemys, is the lande despyled.

* This is y cause, y therayne & eueninge dewe hath creased. Thou hast gotten the an who:res forehead, and wilt not be ashamed.

The prophete

Of Jeremie.

Col. lxxiii.

Elis woldest thou saye vnto me: O my father, thou art he that hast brought me vp, & led me from my pouth: Wylt thou then put me awaye, & cast me of for ever? Or wilt thou withdrawe thy selfe cleane from me? Heere theles, thou speakest such wordes, but thou art euer doinge worse and worse.

of their a wone frowarde herte.

Then those y be of y house of Iuda, shall go vnto y house of Israel: & they shall come together out of the North, into y same lande y I haue geuen your fathers. I haue the woe also, howe I toke the by byngte but a childe & gaue the a pleasaunt lande for thyme heritage, yee, & a goodly houle of the heathen, & howe I commaunded the, y thou shouldest call me father only, and not to bypnycke from me.

But lyke as a woman vnfaithfully sayeth her husbnde, so are ye vnfaithfull vnto me (O ye house of Israel) sayeth the Lorde. And therfore the voyce of the chyldren of Israel was herde on hye, wepinge and waylinge: for they haue despyled their waye, and forgotten God their Lorde.

O ye disobedient chyldren, turne agayne (sayinge: lo, we are thyme, for yart the Lorde our God:) And so shall I heale your backturnynges. Truly saynly trusteth be for helth y lok eth for it in the hylls and in bayne is it sought in the multitude of the mountaynes, but the healeth of Israel shalderth only vpo God our Lorde.

Confusyon hath deuoured oure fathers laboure from oure youth vp: yee, their shepe and bullockes, their sonnes and daughters. So do we also slepe in oure confusyon, and shame couereth vs: for we & oure fathers fro oure youth vp vnto this daye haue spynned agaynst the Lorde our God, and haue not obeyed the voyce of the Lorde our God.

The. liij. Chapter.

The true repentance of returnage to God. Heere doth he to the circumcysion of y herte. The destruction of Iewys is prophesied, for the malice of their hertes.

Israel, yf y wylt turne the, then I turne vnto me, sayeth the Lorde. And yf y wylt put awaye thyme abhominacions out of my syde, y shalt not be moued: And shalt I swear: The Lorde lyueth: in truethe, in equitye and ryghteousnesse: and all people shall be fortunable & topyfull in him. For thus sayeth y Lorde, to all Iuda & Ierusalem: plowe your lande, and sowe not amonge the thornes.

Be circumsyded in y Lorde, and cut awaye the foreskynne of your hertes, all yee of Iuda, and all the indwellers of Ierusalem: that my indignacyd breake not out lyke fyre and byndle, so y no man maye quench it, because of the wyckednes of your pynagynacions.

Preach in Iuda and Ierusalem, crye out and speake: blowe the trypettes in the lande, crye y enery mā maye heare gather together, & saye: Gather you together, and we will go in to stryde cyties. Set vp y token in Syon, spede you, and make no tarlyge: for I wyl bringe a greute plage, and a greute destruction from the north. For the spople of the Gentyles is broken vp from y place, as a lyb out of his denne, that he maye make the lande

lande waste, and destroy the cyties, so that no man maye dwel therein. Wherfore, gyrd your selues aboute with sacke clothe, mourne, and wepe, for the fearful wraoth of the Lorde is not withdrawen from vs.

At the same tyme (sayth the Lorde) the herte of the kynge and of the princes shall be gone, the prestes shall be astonysed, and the prophetes shall be sore afraied. Then sayd y Lorde God, hast thou then disceyued this people and Ierusalem, saying: y we shal haue peace, and nowe the swerde goeth thorowe the: lyues: Then shall it be sayde to the people & Ierusalem: y a stronge wynde in the hye places of the wyldernesse cometh thorow the waye of my people, but neyther to fan, nor to cleanse.

After that, shall there come vnto me a stronge wynde from those places, and then wyl I also gyue sentence vpon them. For lo, he cometh downe lyke as a cloude, and his charrettes are lyke a stormy wynde: y his horsemen are swifter then y egyle. Woe vnto vs, for we are destroyed. O Ierusalem, y wylt thyme hert fro wyckednesse, that thou mayest be helped. How long shal thy noslon thoughtes remayne with the?

For a voyce from Dan and from the hyl of Ephraim speaketh out, and telleth of a destruction. Remembre y heythen, and gyue Ierusalem warnyng, and preache vnto her, that watchers ouer her are comyng from far countreys. They haue cryed out agaynst y cyties of Iuda. And they haue beset her aboute in euery place lyke as the watchmen in the feld: for they haue prouoked me to wraoth, sayth the Lorde.

Thy wayes and thy thoughtes, haue brought the vnto this, such is thyme owne wyckednesse and disobedience: and because it is a bytter thing, it hath striketh the to y hert. Ah my bely, ah my bely, (shalt thou cry) how is my hert so sore, my hert pateth within me: I cannot be still, for I haue herde the crying of the trompettes, and peales of warre.

They crye: murder vpon murder, the hole lande shal perishe. Immediatlye, my tentes were destroyed, and my hangynges in the twynkelyng of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trompettes?

Heere thelesse, this shall come vpon them, y because my people is become foolyshe, and hath not knowen me. They are the chyldren of foolyshe, and without any discretion. To doo euyl, they haue wylt prouoghe: but to doo well, they haue no wysdome. I haue looked vpon the cerry, and se: it was waste and voyde. I looked towarde beauchen, and it had no thyme.

I behelde the mountaynes, and lo, they trembled, and all the hylls were in a feare.

I looked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked wel, and the plowed felde was become waste: yea, all they cyties were broken downe at the presence of the Lorde, and indignacion of his wraoth.

For thus hath the Lorde sayd: The whole lande shalbe desolate, yet wyl I not then haue done. And therfore, shall the earth mourne, & the beauchen be soze aboute: for the thynge that I haue spoketh to the prophetes purposed and taken vpon me to do, shall not repent me, and I wyl not go fro it. The hole lande shall lye, for the noyse of the horsemen and bowemen: they shal runne into tentes, into wooddes, and clyme vp the stonye rockes. All y cyties shall be voyde, and no man dwelling therein.

What wylt thou now do, thou beinge destroyed? For though thou clothest thy selfe with scarlet, & deckest the w golde: y though thou payntest thy face with colours now, yet shalt thou trym thy selfe in bayne.

For those that hitherto haue bene thy greute fauourers, shall abhorre the, and goo about to slaye the. For I heare a noyse, lyke as it were of a woman trauayllyng, or one in labouryng of her fyrst chyld: Eue the voyce of the daughter Syon, that casteth out her armes, and swooneth, saying: Ah woe is me, how sore vered and famit is my hert, for feare of the murderers.

The. v. Chapter.

In Jeremie is there no reprouous or saythfull man founde, cyther amonge the people or the rulers, for whos sake y Lorde shulde repare the cytie. Woe: for y wylt is destroyed of the Assyrians.

Like thowowe Ierusalem, beholde I and se: Seke thowowe her stretes also within, if ye can fynde one mā that doeth equal and ryght, or seker for the truthe, and I shall spare that cytie (sayeth the Lorde). For though they can saye: the Lorde lyueth, yet they sweare to discreue. Where as thou (O Lorde) lokest onely vpon sayth and truthe.

Thou hast scourged them, but they toke no repentance: thou hast corrected them for amendement, but they refused thy correction. They made theyr faces harder then a stone, and wolde not amende.

Therfore I thought in my selfe: peradventure they are so simple and foolyshe, that they vnderstand nothing of the Lordes way, and iudgements of our God. Therfore, wyl I go vnto theyr heedes & rulers, & talke with them: yf they knowe the waye of y Lorde and the iudgements of oure God. But these (in lyke maner) haue broken the yacke, and burst the bondes in sondre.

Wherfore, a Lyon out of the woodde hath hurte them, and a wolfe in the eueryng shall destroye them. The Leopard doth lye lurking by theyr cyties, to teare in peces all them

* Jer. l. a. Jer. b. b. Jer. c. c. b.

* Jer. xix. b.

* Jer. xl. c. b. Jer. xl. c. b.

* Jer. b. a. Jer. b. b. Jer. c. c. b.

* Jer. c. c. b. Jer. c. c. b.

* Jer. b. b. Jer. b. b. Jer. c. c. b.

* Jer. b. b. Jer. b. b. Jer. c. c. b.

* Jer. l. a. Jer. b. b. Jer. c. c. b.

all them that come therout. For they offer-
ces are multiplyed, and they departunge a-
waye is encreased. Shulde I then for al this
haue mercy vpon the? They chyliden haue for-
taken me, and I sworne by them that are no
goddess. And albeit that I fed them to the ful
pet they fall to aduoutre, and haunt barlot-
tes houses.

In the desyre of vnclely last they are be-
come lyke the stoned houle: euery man nyeth
at his neyghbours wyfe: Shulde I not cor-
rect this, sayth the Lorde?

Shulde I not be auenged of euery people,
that is lyke vnto this? Tyne by vpon they
walles, beate them downe, but destrope them
not vterly, take away theyr foetrestes, by-
cause they are not the Lodes: For vnsapth-
fully hath the house of Israel and Iuda forsak-
ken me, sayth the Lorde: They haue denyed
the Lorde, and sayde: it is not he that loketh
vpon vs: Cuth, there shal no misfortune come
vpon vs: we shal see nether swerde ner hun-
ger. As for the warnyng of the Prophetes
they take it but for wynde, yea, there is none
of these whiche wyl tell them, that such thin-
ges shal happen vnto them.

Wherfore, thus sayth the Lorde God of
hoostes: bycause ye speake suche wordes, be-
holde: The wordes that are in thy mouth
wyl I turne to fyre, and make the people to be
wood, that the fyre maye consume them.

Lo, I wyl byng a people vpon you fro
farre, O house of Israel (sayth the Lorde) a
myghty people, an old people, a people whose
speech thou knowest not, nether understan-
dest what they saye. Theyr arrows are so-
dayne death: yea, they them selues be verpe
gpauntes. This people shal eate vpon thy frute
& thy mente, yea, they shal deuoure thy sonnes
& thy daughters, thy shepe & thy bullockes.

They shal eate vpon thy grapes, & fynges.
As for thy strong & wel defended cyties, wher-
in thou dydest trust, they shal byng to po-
uertye, and that thowowe the swerde. Neer-
thelesse I wyl not then haue done with you,
sayth the Lorde. But yf they saye: wherfore
doth the Lorde our God all this vnto vs?

Then answer the: bycause, that lyke as
ye haue forsaken me, and serued straunge god-
des in your owne lande, euen so shal ye serue
other goddes also in a straunge lande.

Breache this vnto the house of Jacob, and
crye it out in Iuda, and saye thus: Heare this
(thou folish & vndiscret people) ye haue eyes
but ye see not: cares haue ye, but ye heare not.

Heare ye not me, sayth the Lorde: Are ye
not ashamed to loken me in the face? whiche
bynde the see with the lande, so that it cannot
passe his boundes. For though it rage, yet
can it do nothyng, and though the waues
therof do swell, yet maye they not go ouer.

But this people hath a false and obstinate

hert, they are departed and gone away fro me
They thynke not in theyr hertes: O let vs
feare the Lorde our God, that giueth vs rayne
earlye and late, when nede is: whiche kepeth
euer still the harvest for vs vterly.

Neerthelesse, your mysdedes haue tur-
ned these from you, and your synnes haue rob-
bed you hereof. For amonge my people are
founde wicked persones, that priuily lay sna-
res & wayte for men, to take them & destrope
them. And lyke as a net is full of byrdes, so
are theyr houses ful of that whiche they haue
gotten with falschod and discepte. Herof com-
meth theyr great substaunce and riches, her-
of are they fat and welthy, and are more mis-
checuous then any other. They mynistre not
the lawe, they make no ende of the fatherlesse
cause, yea, and they prosper: yet they iudge
not the poore accordyng to equitye.

Shulde I not punish these thinges, sayth
the Lorde: shulde I not be auenged of all suche
people as these be? Horrible & greuous thyn-
ges are done in the lande.

The prophetes teache falsely, and the pree-
stes receyue gyftes, & my people hath plea-
sure therein: What wil come therof at the last?

The vi. Chapter.

The synnes for which Jerusalem is a sipe. Vncy-
cled peccers. Conetoune. Discrete. The Lorde
seeth the sacrifices of the Jewes. The compass of
the Babylonians is prophesied agayne.

Come out of Ierusalem, ye stronge
chyliden of Benjamin: blowe
vpon the troppes ye. Ecuytes,
set vpon a token vnto Bethsaran,
for a plage and a greate mylerye
appeareth out from the North.

I wyl lyken the daughter Sion to a fayre
and tendre woman, and to her shal come the
shepherdes with theyr flockes. Theyr tentes
shal they pteche rounde about her, and euery
one shal fede them that are vnder his hande.
Make battayle agaynst her (shall they saye)
Neyse, let vs go by, whyle it is yet daye.

Alas, the daye goeth away, and the night
shadowes fall downe: Arise, let vs go by by
nyght, & destrope her stronge holdes, for thus
hath the Lorde of hoostes commaunded.

Heare downe her trees, and set vpon bulwo-
kes agaynst Ierusalem, for the tyne is come
that this cytie must be punished: for in her is
all malicousnesse. Lyke as a codyte spouteth
oute water, so she spouteth out her wicked-
nesse. Robberye & vneightousnesse is verde in
her: sorowe and woundes are euer there in my
syght. Amend the (O Ierusalem) lest I with
drawe my hert fro the, & make the desolate: &
thy lād also, & nom I dwell in it. For thus sayth
the Lorde of hoostes: The residue of Israel
shal be gathered, as the remnant of grapes.

And therfore turne thyne hande agayne
vnto the basket, lyke the grape gatherer. But

vnto whom shal I speake, whom shal I
warne that hemaye take heed? Their ea-
res are so vncircumcised, that they maye
not heare.

Beholde, they take the worde of God
but for a scoone, & haue no lust therto. And
therfore, I am so full of thynne indignacyon,
(O Lorde) & I maye suffre no longer. But
wede it out vpon thy chyliden & are without,
and vpon all ponge men. Yea, the man must
be taken prisoner with the wyfe, & the aged
with the crepel. Theyr houses with theyr
landes & wyues shal be turned vnto straw-
gers, when I stretch out myne hande vpon
the inhabitatours of this land, sayth the
Lorde. For from the leest vnto the most,
they hange all vpon couetousnesse, & from
the prophete vnto prest, they go all abou-
te with falschod and lyes.

And helyde that, they heale the hurt of
my people with swete wordes, sayeng: pea-
ce, peace, whē there is no peace at all. Were
they ashamed when they hadd commytted
abhomynacyon? Trulye nay they be past
shame. And therfore they shal fall amō-
ge slayne, & in the houre when I shal by-
set them, they shal be brought downe, say-
eth the Lorde.

Thus sayeth the Lorde: go into the strea-
tes, consydre & make inquisicyon for olde
waye: and yf it be good and ryght waye,
then go therein, that ye maye fynde rest for
your soules. But they saye: we wyl not
waleke therein, and I wyl sett watchmen
ouer you, & therfore take hede vnto thy voyce
of troppet. But they saye: we wyl not ta-
ke hede. Heare therfore ye Gtyles, & thou
cōgregacyon shal knowe, what I haue de-
uyled for them. Heare ye earth also: behold,
I wyl cause a plage to come vpon this peo-
ple, euen of fente of their awne imaginacyōs.

For they haue not bene obedient vnto my
wordes & to my lawe, but abhorred them.
Wherfore, byng ye me incense from Sa-
ba, & swete smellyng Calamus from farre
countrees: Your burnt offerynges dysplea-
se me, & I reioyce not in your sacrifices.

And therfore thus sayeth the Lorde: be-
hold, I wyl make this people fall, and the-
re shal fall from among them the father &
the chyliden, one neyghboure shal perthe
with another.

Thus sayeth the Lorde. Beholde, there
shal come a people from the North, & a great
people shal arise from the endes of the earth,
with bowes and with dartes shal they be
weapened. It is a rough & fierce people, &
an vnmerryfull people, theyr voyce rā-
reth lyke the see, they ryde vpon horses well
apoynted to battaill agaynst I, O daugh-
ter Sion. The crye of them haue we herde.
Our armes are feble, heynesse & sorowe

is come vpon vs, as vpon a woman traue-
lyng with chylde. Let no man go forth in-
to the felde, let no man come vpon the stre-
te: for the swerde and feare of the enemy is
on euery syde.

Wherfore, gyde a sack cloth aboute the
(O thou daughter of my people) spynke
thy selfe w alshes, & mourne & wepe bitter-
ly as vpon thy only beloued sonne. For the
destroyer shal sodenly fall vpon vs. The ha-
ue I set for a stronge tower (O thou prophe-
te) & a well fenced wall amonge my people,
to seke out and to trye theyr wayes. For
they are all stubberne apostates and fallen
awaye, walkinge disceitfully, they are clea-
ne blasphemers, for they hurt & destrope eu-
ery man. The bellous are bēt in the fyre, & lea-
de is not molten, & melter melteth in wayne
for euell is not taken awaye from them.
Therfore do they call the naughty syluer,
because the Lorde hath cast them out.

The vii. Chapter.

Jeremy is commaunded to shew vnto the people the
worde of God, whiche trusteth in the outwarde securce
of the temple. The euilles that shal happen to the Jewes
for the despyllyng of theyr prophetes. Sacrifices doth
not the Lorde chetely requyre of the Jewes, but the
wylde opeyngs of theyr hertes.

These are the wordes that God spake
vnto Jeremie: saye. Stande vnder
the gate of the Lodes house, and
crye out these wordes there is a loude voy-
ce, and saye. Heare ye worde of the Lorde all
ye of Iuda, that goin at this doore, to wor-
shyppe the Lorde. Thus sayeth the Lorde of
hoostes the God of Israel. Amēde your
wayes & your counceils, and I wyl let you
dwell in this place. Trust not in false lyge
wordes, sayeng: here is the temple of the Lorde,
here is the temple of the Lorde, here is the tem-
ple of the Lorde.

But rather in deade amēde your wayes
and counceils, & and iudge ryght betwixte
a man and his neyghbour: oppresse not the
strainger, & fatherles, & the wyddowe: the
not innocent blond in thys place: cleue not
to straunge goddes to your awne destruccō:
then wyl I let you dwell in this place, yea,
in the lād that I gaue afore tyme vnto your
fathers for euer. But take hede: ye trust in
lyngge tales, & begyle you & do you no good.
For when ye haue stolen, murdered, com-
mytted aduoutre, & perjury. When ye ha-
ue offred vnto Baal, folowynge straunge &
vknowne goddes shal ye be vnpunished.
Yet then come ye, & stande before me in this
house, (which hath my name geuen vnto
it) & saye. Cuth, we are absolved quite, thou-
gh we haue done all these abhomynacyōs.

What thynke you this house? hea-
reth my name, is a denne of theues? And
yea I se what you thynke, sayeth the Lorde.

de. Go to my place in Siloh, * wherunto I gaue my name a fore tyme, and loke well * what I byd to y same place for the wye-
kednes of my people of Isracell. And now, though ye haue done all these dedes (sayeth the Lorde) and I my self rose vp euer by tymes to warne you & to comen with you, yet wolde ye not heare me. * I called, ye wolde not answere. And therfore, * euen as I haue done vnto Siloh, so wyll I do to thys house, that my name is geuen vnto (that ye put youre trust in) ye vnto y place that I haue geuen to you and your fathers. And I shall thrust you out of my syght, * as I haue cast out all youre brythren the whole scede of Ephraim.
* Therfore, thou shalt not praye for thys people, thou shalt nether geue thackes, nor byd prayer for them: y shalt make no intercession to me for them, for in no wyse wyll I heare y. Sepst y not what they do in the cyties of Iuda, & in y streets of Ierusalem. * The chyldren gather stykes, the fathers kynde y pyre, y women kynde y dowgh, to bake cakes for the quene of heauen.
They poure out bynchoffrynges vnto strange goddes, to prouoke me vnto wrath. Howbeit they hurte not me (sayeth y lord) but rather confounde, & shame them selues.
And therfore thus sayeth the Lorde God: behold, my wrath & my indignacion shall be poured out vpo this place, vpo men & catell vpon y trees in y felde & frute of y lade, & it shall burne so y no man maye quench it.
* Thus sayeth the Lorde of hostes y God of Isracell: heape vpyour * burnt offrynges wth your sacrificys, and eate y fleshe. * For when I brought youre fathers out of Egypt, I spake no worde vnto them of burnt offrynges & sacrificys: but this I commaunded them, sayinge: * herken & obeye my voyce, and I shall be youre God, and ye shall be my people: so that ye walcke in all the wayes, whych I haue commaunded you, that ye maye prosper.
* But they were not obediēt, they inclined not they eares there vnto, but wet after they a wne ymagynacions & after the morcyons of they a wne wycked herte, & so turned them selues awaye, and conuerted not vnto me. And this haue they done, fro the tyme that youre fathers came out of Egypt, vnto thys daye.
* Neuertheles, I sent vnto you, all my seruantes y prophetes. I rose vpearly, & sent you worde, yet wolde they not herken, ner offere me they eares, but were obstynate, & worse then they fathers. And y shalt now speake al these wordes vnto them, but they shall not heare the: y shalt crye vpon them, but they shall not answere the. Therfore, shalt thou saye vnto them: this is the pro-

phc. y nether heareth the voyce of the Lorde they: God, ner receaueth bys correccion. * I saythfulnesse and treuth is cleane rote out of they mouth.
* Wherfore cut of thynne hearre y Ieru-
salem, & cast it awaye, take vp a cōplaynte on hys, for y Lord hath cast awaye, and scatterd y people y he is displeased wthall. For the chyldren of Iuda haue done euell in my syght, sayeth the Lorde. * They haue set vp they abhominacyōs, in y house y hath my name, and haue despyled it. They haue also buylded an altier at y Copheth, which is in the valley of y chyldren of benom: that they myght burne they sonnes & daughters in pyre, which I neuer comaunded them, nether came it euer in my thought. And therfore beholde, y dayes shall come (sayeth the Lorde) y it shall nomore be called Copheth, or y valley of y chyldren of benom, but the valley of slaughter, * for in Copheth, they shall be buried, because they shall els haue no rowme. * Yee, the deed bodyes of this people shall be eaten vp of the foules of the ayre & wyld beasts of the erth, and no man shall fraye them awaye. * And as for y voyce of myrth & gladnes of y cyties of Iuda, & Ierusalem, the voyce of y bydegrome, and of the byde. I wyll make them scasse, for the lande shall be desolate.
* The viii. Chapter.
* The destruction of the Jewes. The Lorde moueth the people to amendement, reckenyng vpon they synnes. He reprehendeth the lying doctrine of the prophetes and prestes.
* The same tyme sayeth y Lorde, the bones of y kynges of Iuda, y bones of his prynces, the bones of y prestes & prophetes, yee, & the bones of the cytyens of Ierusalem, shall be brought out of they graues & layed agaynst the. * Sunne, the Moone & all y heauenly host: whom they loued, whom they serued, whom they ranne after, whom they sought and worshypped. They shall nether be gathered together ner buryed, but shall lye as doge vpon y earth, to they shame and despylunge.
* And all they y remayne of this wycked generation, shall despyre rather to dye the to lyue: wheresoeuer they remaine, and where as I scatter them, sayeth the Lorde of hostes. They shall saye vnto them also. * Thus sayeth the Lorde. Do men fall so, that they arysen not vpy agayne? D yf Isracell repent, wyll not god turne ageyn to them? Wherfore then is this people & Ierusalem gone so farre backe, that they turne not agayne? They are euer the longer the more obstinat, and wyll not be conuerted.
* For I haue looked, & cōsydered: but there is no man y speaketh a good word: there is no man that taketh repentaunce for bys synne, that wyll so moch as saye: wherfore, haue I

haue I done thys? But euery man (as soone as he is turned backe) runneth forth wyll, lyke a wyld horse in a battayll. The Storke in y ayer knoweth bys apoynted tyme, the Turtle doue the Swallow & the Crane cōsydere the tyme of they trauayll, * but my people wyll not knowe the tyme of the punishment of y Lorde. How darre ye saye then, we are wyse, we haue the lawe of the Lorde amonge vs?
Suerly in wayne hath he prepared his pēne, & vanyly haue the wyrters wyrtē it: therfore shall the wyse be confounded, they shall be afrayed & taken: for lo, * they haue cast out the worde of the Lorde: what wyldome can then be amonge them? Wherfore, I wyll geue they wyues vnto alcautes, and they felde to destroyers.
* For from the lowest vnto y hysst, they folowe all filthye lucre: & from y prophete vnto y prest, they deale all wlyes. * Neuer theles, they heale y hurte of my people verry slenderlye, sayenge: peace, peace, where there is no peace at all.
I fe for thame, how abhominable thyn-
ges do they: and yet they be not ashamed, yee, they knowe of no shame.
* Wherfore, in the tyme of they visitacion, they shall fall amonge y deed bodyes, & be ouerthrowne sayeth the Lorde.
* Moreover, I wyll consume the in deade (sayeth the Lorde) so y there shall not be one graue vpon y vyne, nether one sygg vpon the fyge tre, and the leaues shall be plucke of. And the thynge y I haue geuen them shall be taken fro the: why prolonge we y tyme? Let vs gather oure selues together, and go into y stronge cytie, there shall we be in rest. For y Lorde oure God hath put vs to syllece, & geuen vs water myrte w gall, to bynchke: because we haue synned agaynst hym.
* We looked for peace, & we fare not the better, we waited for the tyme of health, & lo, here is no thynge but trouble.
The noyse of his horses is hearde from Dan, y whole lade is afrayed at y neyenge of his stronge horses: for they are come in, & haue deuoured y lade, w all y is in it: y cyties, and those y dwell therein. * Moreover, I wyll sende Cockatrice & serpētes amonge you (which wyll not be charmed) & they shall byte you, sayeth the Lorde.
* I wolde haue had cōforte agēst sorowe: but sorowe is come vpon me, and heynnes vexeth my hert: for lo, y voyce of y cryenge of my people is herde for feare of them, that come from a farre countre. Is not the Lorde in Syon? Is not y byng, in her? Wherfore then haue they greued me (shall the Lorde saye) w they ymages & foolys straunge fashyōs of a foreyne god? The hartest is gone, the Sōmer hath an ende, & we are not

helped. I am sore vexed, because of y hurte of my people. I am heuy & abashed, is ther no triacle at Silcad? Is ther no physycyon ther? Why then is not the helthe of my people recovered?

The ix. Chapter.
* The complaine and bewayping of the prophete, the malice of the people. In the knowledge of ydought we onely to reioyse. The bynchke of the hert.
* Who * wyll geue my head water y enough, and a wel of teares for myne eyes: y I maye wepe night and daye: for y slaughter of my people: Wolde God, that I had a cotage some where farre from folcke, y I myght leaue my people, and go fro the: for they be all aduouters & a thyn chynge sort. They hēde they tinges lyke bowes, to shote out lyes. They wax stronge vpon erthe. As for y trouth, they maye no thynge awaye wthall in the world. For they go from one wyckednes to another, and wyll not knowe me, sayeth the Lorde.
* Yee, one must kepe hym selfe from another, no mā may safely trust his a wne byde: for * one brother vndermyndeth another, one neyghboure begyleth another. Yee one dissembleth w another, and they deale w no trouth. * They haue practysed they tinges to lye, & taken great paynes to do mischief. Thou syttest i y myddes of a dysceatfull people, which for very dissemblinge falshe, wyll not knowe me, sayeth the Lorde.
* Therfore, thus sayeth the Lorde of hostes: behold, I wyll melte them, and trye them, for what shall I els do to my people. * They tinges are lyke sharpe arrowes, to speake dysceate. Wth they mouth they speake peaceably to they neyghboure, but pryncely they laye waite for hym. * Shulde I not punysh the for these thynge, sayeth y Lorde? Shulde I not be auēged of any folcke people as thys? Upon y mountaynes will I take vp a lamentacion & a sorowful crye, & a mournige vpo y sayre playnes of y wilderness. Namely, how they are so bytē vpo, y no man goeth there any moore. Yee, a man shall not heare one beaste crye there.
Byrdes & catell are all gone from thece * I will make Ierusalem also an heape of stones, & a denne of venymous wormes. And I will make y cyties of Iuda so waste, that no man shall dwell therein. What man is so wyse, as to vnderstande thys? D y to whom hath y Lord spoken by mouth, that he may shewe this, & saye. D y lande, why perishest thou so? Wherfore art y so bytē vpo, & lyke a wilderness, y no man goeth thowow? Yee, the Lorde hym selfe tolde y same vnto the, that forsoke bys lawe, & kepte not y thynge y he gaue them in cōmaundemēt, nether lyued thereafter: * but folowed the wickednes of they a wne hertes, & serued straunge Goddes, as they fathers taught them.
* Therfore

Etherfore, thus sayeth J^{h} Lord of hostes, the God of Israel. Beholde, I will fede this people with wormwood, & geue them gall to drynke. I will scatere the also among the heathen, whom nether they ner they fathers haue knowne: I will fede a wearde amoge them, to persecute them, untill I byng them to naught. Moreover, thus sayeth the Lord of hostes. Beware of y^{e} vengeance that hangeth ouer you: and cal for mourning wyues, & sende for wyse women: that they come shortly, and synge a mourninge songe of you: that y^{e} teares may fall out of oure eyes, and y^{e} eye lyddes maye gush out of water.

For there is a lamentable noyse hearde of Sion. H ow are we so sore destroyed? H ow are we so piteously confounded? We must forsake our awne naturall countre, & we are put out of oure awne lodgynges. Yet heare the worde of the Lord. O ye women, & let poure eares regarde the wordes of his mouth: y^{e} ye may lerne poure daugh- ters to mourne, & that euery one may teach her neyghboure, to make lamentacyon. Namely thus: Death is clmyng up in at oure wyndowes, he is come into oure houses, to destroye the chylde before y^{e} doze, and the yonge man in the strete.

But tell thou plainly, thus sayeth the Lord. T he deed bodyes of men shall lye upon the ground, as y^{e} donge upon y^{e} felde, & as the hepe after y^{e} mowder, & ther shall be no man to take them vp. Thus sayeth the Lord. Let not the wyse man reioyse in his wysdome, ner y^{e} strong man in his strength, nether the ryche man in his ryche: B ut who so will reioyse, let hym reioyse in this, that he understandeth, & knoweth me: for I am y^{e} Lord, which do mercy, equitye and ryghteousnesse upon y^{e} earth. T herfore, haue I pleasure in such thynges, sayeth the Lord. Beholde, the tyme cometh (sayeth the Lord) y^{e} I will vylet all them, whose fore skynne is vncircumcised. T he Egyptians, the Jewes, the Edomites, the Ammonites, the Moabites, & and the Maues. M adianites, that dwell in the wyldernes. For all the Gentiles are vncircumcised in the flesh, but all the house of Israel are vncircumcised in the herte.

The x. Chapter.

T he custodians of the Gatten are not to be feared. Of the weakenes of Idols, and of the power of God. Of euill curates.

Hear the worde of the Lord that he speaketh vnto the, O y^{e} house of Israel. Thus sayeth y^{e} Lord. Y^{e} shall not lerne after y^{e} maner of y^{e} heathen, & ye shall not be afrayed for y^{e} tokens of heauen: for y^{e} heathen are afrayed

of such: yee, al y^{e} customes and lawes of the Gentiles are nothyng, but vanyte. T hey hewe downe a tree in y^{e} wod with y^{e} handes of y^{e} workeman, and tashyon it w t the axe: they couer it ouer with golde or siluer, they fasten it with nayles & hammers, that it mouenot. I t standeth as y^{e} palme tree, it can nether speake ner go one fote, but must be borne. W e not ye afrayed of such, for they can donether good ner euill. But there is none lyke vnto y^{e} , O Lord, & great is the name of thy power. Who wolde not feare the? O kyng of the Gentils for thyne is the domynion.

For amonge all y^{e} wyse men of the Gentiles, and in all theyr kyngdomes, there is none y^{e} maye be likened vnto y^{e} . They are all together vndered & vnyble in this one thyng. All theyr conynge is but vanyte: namely, wod, syluer, which is brought out of Charlis, & beaten to plates: and golde from y^{e} phir, a worcke y^{e} is made with the hnde of y^{e} craftesman & the calter, clothed w t yelowlyck & scarlet: euen so is the worcke of theyr wyse men all together. But y^{e} Lord is a true God, a luyng God, & an euerlastyng kyng. I f he be wroth, the earth shaketh: all the Gentiles maye not abyde his indygnacyon.

As for theyr goddes thus shall you saye to them: they are goddes, that made nether heauen ner earth therfore shall they perishe from the earth, and from all thynges vnder heauen. But (as for oure God) h e made y^{e} earth w t his power, and with his wysdome doth he order y^{e} whole copasse of y^{e} worlde, with his discrecyon hath he spred out y^{e} heuens. At his voyce y^{e} waters gather toge- the in y^{e} paye, h e draweth vp y^{e} cloudes fro the uttermost partes of y^{e} earth: he turneth lychtenyng to rayne, & byngeth forth the wyndes out of their treasures. His wysdome maketh all men fooles. And confounded be all casters of ymages, for y^{e} they cast, is but a vayne thyng, & hath no lyfe. T he vayne craftesmen w t their workes, y^{e} they in their vanyte haue made, shall perishe w t another y^{e} tyme of vilitacyon. Neuertheles, Jacobs porcyon is no such: but it is he, y^{e} hath made all thynges, & Israel is y^{e} rodd of his inherytaunce. T he Lord of hostes is his name. Gather vp thy wares out of the land, y^{e} that art in y^{e} stryde place. For thus sayeth y^{e} Lord. Behold, I will now thowde as w t a stone uponge y^{e} inhabitants of this la- de: at this once, and I will byngne trouble vpon them, that they shall proue trewe the wordes y^{e} I haue spoken by the prophetes.

Alas, how am I hurt. A las how payne- full are my scourges vnto me. For I con- fyde this lowe by my self, and I must suf- fre it. M y tabernacle is destroyed, and all my

my coardes are broken. M y chyldezen are gone fro me, & can no where be fonde. Now haue I none to spede out my tent, or to set vp my habynges. For y^{e} herdmene haue done folysly, that they haue not sought y^{e} Lord. T herfore, haue they dealt vnwisely with theyr catell, & all are scatred abrode. Beholde, y^{e} noyse is harde at hand, & great sedicyon out of y^{e} north: to make the cyties of Iuda a wyldernes, & a dwellinge place for dragons. Now I knowe (O Lord) y^{e} it is not in mas power to ordre y^{e} awne wayes, or to rule his awne steppes & goynges. T herfore, chasten thou vs, O Lord, but with sauoure & not in thy wroth, byng vs not utterly to naught. P oure out thyne indygnacyon rather vpon the Gentiles, that knowe y^{e} not, & vpon the people y^{e} call not on thy name. A nd that because they haue consumed, deuoured and destroyed Ja- cob, and haue made his habytacyon wast.

The xi. Chapter.

T he curse of them that obey not the worde of Goddes promesse. T he people of Iuda following the steppes of theyr fathers, wyshperch strange goddes. T he Lord sayeth that he will not heare the Jewes, and forbyde- dech also Jeremy to praye for them.

Hys is another Sermon, whych the Lord comaunded Jeremy for to preach, saying: heare the wor- des of the couenant, & speake vnto y^{e} men of Iuda, & to all the that dwell at Ierusalem. And saye thou vnto them. Thus sayeth y^{e} Lord God of Israel: C ur- se be euery one y^{e} is not obediēt vnto y^{e} wor- des of this couenant: whych I comaunded vnto poure fathers, what tyme as I bzou- ghte them out of Egypt, from y^{e} yron forna- ce, saying: W e obediēt vnto my voyce, & do acordyng to all y^{e} I comaunde you: so shall ye be my people, & I wilbe poure God, and will kepe my promyse, that I haue sworne vnto poure fathers. Namely, that I wolde geue them a lande which floweth w t mylke & hony: as ye se, it is come to passe vnto this day. T hen answered I , and sayd: Amen. L et it be euen so Lord, as thou sayest.

Then the Lord sayde vnto me agayne: Preache this in the cyties of Iuda & rōnde aboute Ierusalem, & saye. Heare y^{e} wordes of this couenant, that ye maye kepe them. For I haue diligently exhorted poure fathers, euer sence y^{e} tyme that I brought them out of y^{e} land of Egypt, vnto this daye. I gaue them warnyng by tymes, saying: herken vnto my voyce. N euertheles, they wolde not obeye me, nor incline theyr eares vnto me, but folowed the wicked ymaginacions of theyr awne hertes. And therfore, I haue accursed the as transgressours of all y^{e} wor- des of this couenant, that I gaue them to

kepe which they (notwithstandinge) haue not kepte.

And the Lord sayde vnto me. I t is fōd de out, that whole Israel and all these cite- zins of Ierusalem are gone backe. They ha- ue turned them selues to the blasphemys of theyr forefathers, which had no lust to heare my worde. Euen lyke wyse haue the- se also folowed straunge goddes, and wor- shypped them. T he house of Israel & Ju- da haue broken my couenant, which I ma- de with theyr fathers.

Therfore, thus sayeth y^{e} Lord. Behold, I will sende a plage vpon the, which they shall not be able to escape: & though be they crye vnto me, I will not heare the. T hen shall the townes of Iuda & the citezins of Ierusalem go, & call vpon y^{e} goddes vnto whom they made theyr oblacys: but they shall not be able to helpe them in tyme of theyr trouble. For as many cyties as y^{e} hast, O Iuda, so many goddes hast y^{e} had also. And loke how many stretes there be in y^{e} , (O Ierusalem) so many shamefull alters haue ye set vp, alters I sape to of- fre vpon the vnto Baal. T herfore, praye not y^{e} for this people, byd nether prayse ner prayer for the, for though they crye vnto me in theyr trouble, yet will I not heare them.

What parte hath my beloued in my hou- se, sence he hath worked abominacion ser- uynge many goddes? T he holy fleash of fringes in the temple ar goone fro the O Ju- da, and thou when thou hast done euill ma- kest thy boast of ytt. T he Lord called y^{e} a grene olyue tre, a sayre one, a fructfull one, a goodly one: but with grete clamor hath the enemy sett fyre vpon it and the brāches of yt are destroyed. For the Lord of hostes that planted the, hath deuyled a plage for the (O thou house of Israel and Iuda) for y^{e} euill that ye haue done to pro- uoke hym to wroth, in that ye byd seruyce vnto Baal.

This (O Lord) haue I lerned of the, and vnderstād it, for thou hast shewed me theyr ymaginacions. B ut I am (as a meke lam be an ore) that is carped a waye to be slay- ne, not knowynge, y^{e} they had deuyled such a counsell agaynst me, sayeng: W e will destroye his meate with wod, & dryue him out of y^{e} land, of y^{e} luyng: y^{e} his name shall neuer be thought vpon. T herfore, I will beseeche the now (O Lord of hostes) thou ryghteous iudge, thou that trest y^{e} repnes & the hertes: lett me se the aneged of them, for vnto y^{e} haue I comitted my cause. T he Lord therfore spake thus of the cytyzins of Ierusalem, that sought to slaye me, say- ge: P reache not vnto vs in the name of y^{e} Lord, or els y^{e} shall dye of our hādes. T hus (I sape) spake y^{e} Lord of hostes. Behold, I will

I will vplet you. Your younge men shall perishe with sword, your sonnes & your daughters shall utterly dye of hunger, so y none shall remayne. For vpon the cytizing of Anathoth will I bring a plage, euen the peate of theyr vsytacyon.

The xii. Chapter.

The prophete maruelled greatly at the prosperite of the wycked, although he confesse God to be ryghteous. The Jewes are forsaken of the Lorde, he speaketh agaynst curates and preachers that seduce the people. The Lorde threatneth destruction vnto the nacions that bordered vpon Jewes, which trou- bled and bereft it.

Lorde, thou art more ryghteous, then I shulde dispute w the. Ne- uertheless, lett me talke with the in thynges reasonable. * How hap- peneth it, that the waye of the vngodly is so prosperous? & that it goeth so well with them, whych (wytout any shame) offende & lyue in wickednes? Thou plantest them, they take rote, they growe, & bynge forth frute. They boast moch of y, yet art y farre from ther repnes. But y Lorde (to whom I am well knowne) thou y hast sene, & pro- ued my herte, * take them awaye, lyke as a flock is carped to the slaughter house, and apointe them for the daye of slaughter.

* Job. xxi. a.
* Abacuc. i. b.
* Psal. lxxviii. a

* II. Pet. ii. c.

* Jer. xiii. a.

* Deu. xxi. c.
* Jer. v. b.
* and. xxi. c.
* Soppo. i. c.

* Jer. ix. a.

* Esa. xix. c.

* Esa. xli. c.
* Esa. v. a.

How longe shall the lande mourne, * and all y herbes of y felde perishe, for y wycked- nes of them that dwell therein.

The catell and the byrdes are gone, yet say they tush, * God will not destroye vs utterly.

Seyng, thou art wecry in runnyng with y fote men, how wilt thou then runne with horses? In a peaceable sure lande y mayest be safe, but how wilt thou do in the furpous wynde of Jordane? For thy brethren & thy kyured haue all together despyled the, and cryed out vpon y in thyne absence. * Sele- ue them not, though they speake saye wor- des to the. As for me (I saye) I haue forsaken myne awne dwelling place, & left my- ne heritage. My lyfe also y loue so wel, haue I geuen into the handes of myne ene- mies. * Myne heritage is become vnto me, as a Lyon in y wood. It cryed out vpo me, therfore, haue I forsaken it. Myne herpta- ge is vnto me, as a speckled byrde, a byrde of dyuerse coloures is vpon it. Come, & ga- ther ye to geather al y beastes of the felde. Come that ye maye eate it vp.

* Diuerse herdmen haue broken downe my y vineparde, and troden vpon my por- cyon. Of my pleasaunt porcyon, they haue made a wyldernes and desert. They haue layed it waste: & now y it is waste, it ligheth vnto me. Pee, the whole land lyeth waste, & no man regardeth it. The destroyers come ouer the heeth euery waye, for the sword of the Lorde doth consume from y one ende of the land to the other, & no flesch hath rest.

They haue sowen wheate, & reaped thornes. They haue taken herptage in posselpon, but it doth them no good. And y prophets were ashamed of your frutes, because of the great wrath of the Lorde.

Thus sayeth the Lorde vpon all myne euell neyghbours, that lape haue on myne herptage, whych I haue posselled, euen my people of Israell. Beholde, I will plucke them (namely Israell) out of their lade, and put out y house of Iuda from among them.

* And when I haue rote them out, I will be at one with them agayne, & I will haue mercy vpon them: & bynge them agayne, euery man to his awne herptage, and into his lade. And yf they (namely that trouble my people) will lerne y wayes of them, to sweare by my name. The Lorde lyueth (ly- ke as they learned my people to sweare by Baal) then shal they be reckened among my people. * But yf they will not obeye, then will I rote out the same folke, & destroye them, sayth the Lorde.

* Deu. xxi. c.
* and. xxi. c.
* Esa. xli. c.
* I. II. c.

* Jer. xiii. a.

The xiii. Chapter.

The destruction of the Jewes is presigured, and their spactinge abyde, why Israell was rechaunged to be the people of God, and why they were forsaken.

Thus sayth y Lorde vnto me: go thy waye, & get me a linnen breeche, & gyde it aboute thy loynes, & let it not be wet. Then I got me a bree- che, accordyng to the comaundemēt of the Lorde, and put it aboute my loynes. After this y seconde tyme, the Lorde spake vnto me agayne. Take y breeche y thou hast pre- pared & put about the, & get y vp, & go vnto Euphrates & hyde it in a hole of y rock. So went I, & hydd it at Euphrates, as the Lorde comaunded me. And it happened longe after this, y the Lorde spake vnto me. Up, & get y to Euphrates, and fet y breeche from thence, which I comaunded y to hyde there. Then went I to Euphrates, & dygged vp, & toke y breeche from the place where I had hyd it: & beholde, the breeche was corrupt, so that it was profitable for nothyng.

Then sayde the Lorde vnto me. Thus sayeth the Lorde. Euen so will I corrupte y pynde of Iuda, & the hye mynde of Jerusa- lem. This people is a wicked people, * they will not heare my worde, they folowe the wicked ymaginacyōs of their awne herte, & hange vpon straunge Goddes, then they serue & worshippe: & therfore they shalbe as this breeche, that serueth for nothyng. For as straptely as a breeche lyeth vpon a mans loynes, so straptely dyd I bynde the whole house of Israell, and the whole house of Iuda vnto me, sayeth y Lorde: * yf they myght be my people: that they myght haue a glorious name: that they myght be in ho- nour: but they wold not obeye me. Therfore laye

* Jer. xli. c.
* I. II. c.
* and. xxi. c.

* Deu. xxi. c.
* and. xxi. c.
* Jer. xxi. a.

laye this rydle before them, & saye: Thus sayeth y Lorde God of Israell: Euery pot shalbe fylled w wyne. And they shal lape: thynckest y we knowe not, that euery pot shalbe fylled w wyne? Then shalt y saye vnto them. Thus sayeth y Lorde: Behold, I shall fill all y inhabitours of thys lande w dronkennes, the hynges that lyt vpon Dauides stole, y prestes & prophetes, w all that dwell at Ierusalem. And I will sett them one agaynst another, ye, the fathers agaynst the sonnes, sayeth the Lorde.

I will not pardon them, I will not spa- re them, ner haue pytie vpon them: but de- stroye them. Be obedient, geue eare, take not disdain at it, for it is y Lorde him selfe that speaketh. Honour y Lorde your God here in, or he take ysght from you, & or euery pouer fete stumple in darknesse at the byll: lest when ye loke for the lyght, he tur- ne it into y shadowes & darknesse of death. But yf ye will not heare me, that geue you secreete warnyng, I will mourne from my whole hert for your stubburnes. * Wytte- ouly will I wepe, & y teares shal gush out of myne eyes. For y Lordes floche shal be carped awaye captiue. Tell the kyng & the quene: humble your selues, sett y ou downe lowe, for your dignyte shal be throwne downe & the crowne of your glo- ry shal fall from your head. The cyties to warde y south shalbe shut vp, & no mā shal open them. All Iuda shalbe carped awaye captiue, so that none shal remayne.

* Jer. xxi. c.
* Jer. xxi. a.

* Jer. xxi. a.
* Esa. xli. c.

* Jer. xxi. b.

* Jer. xxi. a.

* Jer. xxi. a.

I yft y your eyes, & beholde the, y come from the North: wher is y floche (of y lade) y was gyuen y. And wher are thy fette ryche sheape. To whom wilt y make thy mone, when y enemy shal come vpon the, for y hast taught them thy selfe, & made the ma- sters ouer y. Shal not sorowe come vpo y, as on a woman trauaylling w child? And yf y woldest saye the in thyne herte. Wher- fore come these thynges vpo me? * Eue for y multitude of thy blasphemyes, shal thy hynder partes & thy fete be discovered. For lyke as the man of Iude maye chaunge his skynne, & y cat of y mountayne her spottes: so maye ye y be excerpced in euell, do good. Therfore will I scare them, lyke as y sto- ble y is taken awaye, wth y south wynde. They shal be your porcion, & the porcion of your measure, wherwith ye shalbe rewar- ded of me, sayeth the Lorde: because ye haue forgotten me, & put your trust in dysceat- full thynges. * Therfore shal I turne thy clothes ouer thy heade, & discover thy thy- ghes: yf thy pynities maye be sene, thy ad- uourty, thy deedly malyce, thy headlynesse, & thy shamefull whordome. For vpon y fel- des and bylles I haue sene thy abhorma- cyōs. Wilt be vnto the (O Ierusalem) when

wilt thou euer be clenfed any more?

The xiiii. Chapter.

Of the death that shal come in Jewes. The prayer of the people askyng mercy of the Lorde. The vngodly people are not heard of prayer, sa- yng, & of false prophetes that seduce the people.

The worde of y Lorde shewed vnto Jeremy, concernyng y death of y frutes. Iuda hath mourned, his gates are desolate: they are brou- ghte to heynesse euen vnto y groude, & the crye of Ierusalem goeth vp. The lordes sent theyr seruautes to fetch water, & whē they came to y welles, they dyd fynde no water, but caried their vessels home emptye. They be ashamed & cofounded, & couer theyr hea- des. * For the grounde is dyed vp, because there cometh no rayne vpon it. The plow- men also be ashamed, & couer theyr heades. The hynde also forsoke y ponge fatone, y he brought forth in the felde, because there was no grasse. The wyld beastes dyd stande in the hye places, and drewe in theyr wyne lyke the dragons, theyr eyes dyd fayne for want of grasse.

* Jer. xlii. b.

* Esa. xli. c.
* Jer. xli. c.
* and. xlii. c.

* Jer. xli. c.

* Jer. xli. b.
* Esa. i. b.

* Jer. xli. b.
* Soppo. i. c.
* Jer. xli. a.
* and. xlii. c.

* Jer. xlii. a.

Doutles oure awne wyckednes doth re- warde vs. But lorde do y accordyng to thy name, though oure transgressyōs & synnes be many, and agaynst the haue we synned. * For y art y confort & helpe of Israell in y tyme of trouble. Why wilt y be as a straunger in y lande, & as one y goeth ouer y felde, & cometh in only to remayne for a nyght? Why wilt y make thy selfe a coward, & as it were a gyant: y yet maye not helpe? For thou (O Lorde) art in the myddest of vs, & thy name is called vpon of vs: forsake vs not. Thus hath y Lorde sayd vnto this people: * Seyng they haue had suche a lust to wa- der abrode, & haue not refrayned theyr fete, & therfore displeased the Lorde: but he will now bringe agayne to remembraunce all their mysdedes, & pynthe all theyr synnes.

Pee, euen thus sayde the Lorde vnto me: * Thou shalt not praye to do thys people good. * For though they fast, I wil not hea- re their prayers, and though they offere burnt offerings & sacrifices, yet will not I acce- pte them. For I will destroye the with the sword, honger & pestilence. Then answered I: O Lorde God, * y prophetes saye vnto the: Cuth, ye shal ned to feare no sword, & no honger shal come vpo you, but y Lorde shal geue you cōtynual rest in this place.

And the Lorde sayde vnto me: The pro- phetes preach lyes in my name, wher as I haue not sent them, nether gaue I them chy charge, nether dyd I speake vnto them: yet they preach vnto you false visyōs, char- ming, vanite, & dysceatfulness of their awne herte. Therfore, thus sayeth y Lorde. As for those prophetes y preach in my name (who I neuerthelesse haue not sent) & that saye:

A mi Cuth,

The Prophecy

* *Ysa. xlii. a.* Cuth, there shall no sweerde ner honger be in this land. * With sweerde & with honger shall those prophetes perishe, & þe people to whome they preache shall be cast out of Ierusalem, dye of honger, & be slayne wth the sweerde, * (& there shall be no man to burie them) both they & theyr wyues, theyr sonnes and theyr daughters. For thus wyll I poure wth theyr wickednesse vpon them. Thys shalt thou say also vnto the. * Wyne eyes shall wepe without ceasinge daye & nyght. For my people shall be destroyed wth greute harme, & shall perishe with a greute plague. For yf I go into the felde, lo, it lyeth all full of slayne men. If I come into the cytie, lo, they be all famished of honger.

Per, they: prophetes also & prestes chal-
be led into an vnknowne lande.

Hast thou then vtterly forsaken Iudas?
Dost thou so abhorre Syon? O hast thou
so plagued vs, þæt we can be healed nomore?
* We looked for peace, and there cometh no
good: for the tyme of health, and lo, here is
nothig but trouble. We knowledg(e) (o Lorde)
all our iniquities, & the synnes of our fa-
thers, þæt we haue offended þæt. Be not displea-
sed, (o Lorde) for thy names sake, * for-
get not thy louing kyndnesse. Remembre the
throne of thyne honour, breake not the co-
uenaunt, that þæt hast made wth vs. * Are the-
re any amonge þæt goddes of the Gētyles, that
sende rayne or geue the showres of heauen?
O may þæt heuens drope rayne without thy
commaundement: Dost not thou it, o Lorde
our God, in whom we trust? Psee Lorde,
thou dost all these thynges.

The xv. Chapter.

¶ The Lord will not heare prayers of Aaron, yf they praye for the people, but will smytte them in many myseries. The cause of soche great myseries.

Then spake þ Lord vnto me: * Thou-
ghe Moyses & Samuell stode before
me, yet haue I no hearte to thys peo-
ple. Drive them awaye, þ they mape go ou-
t of my syght. And yf they say vnto þ. Why-
ther shall we go? Then tell them: The lord
gyueth you thys answer. * Some vnto
death, some the swearde, some to honger, so-
me into captiuyte. For I will byyng foure
plages vpon them, saith the Lorde. The
swearde shall sleve them, the dogges shall
teare them in peces, * the fowles of the
ayre, & beastes of the earth shall eate them
vp, and destroye them. I wyll scatter them
about also in all kyngdomes and lādes to
be plagued because of * Manasseh the sonne
of Hezekia kynge of Iuda, for the thynges
that he dyd in Ierusalem.

B Who shall then haue pte vpon s, O Ie
rusalem: Who shall be sorp for s: O: who
shall make intercession; to optayne peace

for the / sepnyng thou goest fro me, & turnest
backwarde, sayeth the Lorde / Therefore, I
wyll stretch out myne hande agaynst þe, to de-
stroye þe, & I haue bene soye for the so longe
þat I am werpe. I haue scattered the abryde is
þat I canne on euery syde of þat lād. * I haue wa-
lled my people & destroyed them. Yet they * Jer. viii.
haue had no lust to turne from theyr awie
wayes I haue made theyr wyddowes mo
in nobye, then þat landes of the see. Upon the
mothers of their chyldre wyll I bynyng a de-
stroyer in þat none daye. * Sodenly and vn- * i. xii. ii.
awarres wyll I sende a feare vpon theyr cy-
ties. She that hath borne seuen chyldren,
hath noone, her herte is full of sorowe.

* The Sunne doth faple her in the cleare * Amos. viii.
 daye, the is cōfounded and fapntie for very
 heynynesse. As for those premapne, I wyll
 delyuer them vnto þ ſwearde before they
 enemyes, ſapth þ Lozde. * Mother, alas * Jer. xxi.
 that euer þ dydeſt beare me, a bawler & re-
 buker of the whole lande: Though I neuer
 lente ner receaued vpon vſury, yet all men
 ſpeake euell vpon me: And þ Lozde anſwe-
 red me: Merely thy remnaunte ſhall haue
 welthe. Come not I to the, when thou art
 in trouble: and helpe þ, when thyne enemy
 oppreſſeth þ: Doth one prou hurte another
 or one mettall that cometh from the North,
 another: * As for thy richesse and treaſure, * Jer. xlii.
 I wyll geue them out into a praye, not for and. xxi.
 eny money, but becauſe of all thy ſynnes, þ
 þ haſt done in all thy coaſtes. * And I wyll * Deu. xxi.
 hyngne þ with thyne enemyes into a land,
 that þ knoweſt not: for þ ſyre þ is kyndled
 in my indignacyon, ſhall burne you vp.

O Lord, thou knowest: therefore remem-
ber me, & vplet me, delpuer me from my perse-
cuters. Take me not from this lyfe in the
tyme of the longe paryence, thou knowest,
that for thy sake I suffer rebuke. * **When** I
had founde thy wordes, I dyd eat them vp
gredely: they haue made my herte ioyfull
& glad. For thy name was called vpon me,
O Lord God of hostes. I dwell not am-
ge the scorneres, nether is my delyte therein:
but I dwell only in the feare of thy hād, for
thou hast fylled me with bytternes. Shall
my heuynes endure for euer? Are my pla-
ges then so greate, that they maye neuer be
healed? Wilt thou be as one þis falle & as
a water, that falleth, and cannot continue?
Vpon these wordes, thus sayde þe Lord vn-
to me. If þe wilt turne agayne, I shall sett
the in my seruice, and þe thou wilt take out
the thynges þe is precious from þe vile, thou
shalt be euen as myne a dyne mouth. * **They**
shall conuerte vnto the, but turne not thou
vnto them: & so shall I make þe a stronge bra-
sen wall agaynst this people. * **They** shall
fight agaynst þe, but they shall not preuaile.
For I my selfe will be wth the, to helpe þe,
and

Of Jeremy.

Geo. I. &c.

and deliuer the, sayeth þe Lorde. And I will
ryd the out of the handes of the wicked, and
deliuer the out of the handes of tirauntes. .

¶ The .xvi. chapter.

They prophesie the mystery of the Trinitie. They
teach that worshipping of Images & the contempt
of Gods law, is the cause of their misery. They
prophesie the captiuitie of Babylon, & their deliuer-
saunce from thence againe, & calling of Jewes.

Thus sayde the Lord vnto me. Thou shalt take þ no wyfe, ner beget chyl-
dren in this place. For of the chyl-
dren that are borne in this place, of theyr mo-
thers that haue borne them, and of their fa-
thers that haue begotten them in this lade
thus sayeth the Lorde. They shall dye an
horrible deeth, * no mā shall mourne for the
ner bury them, but they shall lye as donge
vpon the earth. They shall perishe thorow
the swearde and hōger, * and theyr bodys
shall be meate for the foules of the ayre, ad
beastes of þ earth. For thus saith þ Lorde:
So not þ in vnto them nct come to mourne
and wepe for them: for I haue takē my pea-
ce from thys people (sayeth the Lorde) yee
my fauoure & my mercy. And in this lande
shall they dye, olde and yonge, and shall not
be buried: no man shall bewepe the, no man
shall clyppe or haue him selfe for them.

There shal not one visite another, to mourne wth them for their deed, or to comforte them. One shal not offre another the cuppe of consolacyon, to forget theyr heuynesse for father and mother. * Thou shalt not go in to theyr feast house, to syt downe, to eate or drinke wth the. For thus sayeth y^e Lorde of hostes the God of Israell: * Beholde, I will take awaye out of this place, y^e voyce of myrrh and gladnesse, the voyce of the bydegrome and of the bypde: pee, and that in y^e dapes, that ye make seite.

Now when thou shevest this people all
these wordes, & they saie vnto the. * Wher
fore hath the Lorde deuyled all thys greate
plage for vs? D; what is the offence & syn-
ne, that we haue done agaynst þe Lorde our
God? Then make thou them this answer:
* Because poure fathers haue forsaken me
(sayeth the Lorde) and haue walked after
straunge goddes, whom they haue honou-
red and worshypped: but me haue they for-
saken, and haue not kepte my lawe. * And
ye with your shamefull blasphemyes, haue
exceeded the wyckednes of poure fathers.
For euery one of you hath folowed the fro-
warde and euell ymaginacion of his awne
herte, and is not obedient vnto me.

Therefore wpll I cast you oute of thys
lande, into a lãde that ye and youre fathers
knowe not: and there shall ye serue straunge
goddess daye and nyght, there wpll I thewe

you no fauoure. * Beholde therefore (sayeth
the Lorde) the dayes are come, that it shall
nomore be sayde: The Lorde lyueth, which
brought the children of Israel out of ^{the} lande
of Egypte: but, it shall be sayde, the Lorde
lyueth, that brought the children of Israel
from the North, and from all landes where
he had scatted them. For I wyl brynge the
agayne into the lande, that I gaue vnto
theyr fathers.

Beholde (sayeth the Lorde) * I wyl sende
out many fyshers to take them, and after þ
wyl I sende out many hunters to hunte
them out, from all mountaynes and hylls
and out of þ caues of stone. For myne eyes
beholde al theyꝝ wayes, and they cannot be
hpd fro my face, nether can theyꝝ wyched de
des be kepte close out of my syghte. But
first wyl I sufficiently rewarde their shame
full blasphemies and synnes, because they
haue despyled my lande: Namely with theyꝝ
stynking Idols & with the carayngs of their
abominacions, wherewith they haue filled
myne herytage. * O Lorde, my strenght, my
power, and refuge in tyme of trouble. The
Gentyles shall come vnto the frō the endes
of the worlde, and saye: Merely our fathers
haue cleaued vnto lyes, their Idols are but
wayne & vnyprofitable. How can a mā make
those his goddes, whych are not able to be
goddes? And therfore I will once teach the,
sayeth the Lorde, I wyl shewe them my
hande & my power, that they maye knowe,
that my name is the Lorde.

The xvii. Chapter.

¶ The foreheade of the Jewes. Cursed be those
that put their confidence in man, & those blessed
that trust to God. Maynes here is wept. God is the
searcher of hearts. The living waters are forsaken.
The halotweng of the Sabbath is commaunderd.

Youre synne (O ye of the trybe of Ju-
da) is writte in the table of your her-
tes, and grauen so vpon the edges of
your alters with a penne of yre and wyth
an adamant clawe: for as the fathers thyncke
vpon their chyldre so thincke you also vpon
your alters, woddes, thicke trees, hye hyl-
les, mountaynes & felde. * Wherefore, I wil
make my mounte standeth in the felde all
your substance & treasure be spoyled, for the
great synne that ye haue done vpon your hye
places thowwe out all the coostes of your
lande. Ye shall be cast out also fro your heritage,
that I gaue you. And I wil subdue you vnder
the heuy bondage of your enemies, in a
lande that ye knowe not. For ye haue mini-
stred fyre to my indignaciō, which shall bur-
ne euermore. Thus sayeth the Lord. * Cur-
sed be the man that putteth his trust in mā,
and that taketh helpe for his arme: and he,
whose herte departeth from the Lorde: he
shall be lyke the heath, that groweth in the
wyldernes. As for that good thyng that is for
to come

to come, he shall not see it: but dwell in a drye place of the wilderness, in a salt and vndercupped lande. * Blessed is the man, that putteth his trust in the Lorde, and whose hope is the Lorde him selfe. * For he shall be as a tree, that is planted by the water syde: whyche sheddeth out the rote vnto mynstrell, whom the heate cannot harme, when it cometh, but his leaue shall be greene. And though there growe but lytle frute because of drought, yet is he not carefull, but he neuer leaueh of to bynge forth frute. Amonge all thynges, man hath the most disceitfull and stubborne herte.

¶ Who shall then knowe it? * Euen the Lorde searche out the grounde of the herte, and trye the reynes. * And rewarde euery man accordyng to his wayes, and accordyng to the frute of his workes.

¶ The partriche maketh a nest of egges, whych she layde not. He cometh by ryche, but not by rycheousnes. In the myddest of his lyfe must he leaue them behynde him, and at the last be founde a very foole. But thou (O Lorde) whose throne is most glorious, excellent and of most antiquite, which dwellest in the place of our holy rest: Thou art the comforte of Israel. All they that forsake the, shall be confounded: al they that departe from the, shall be wyrtren in earth: for they haue forsaken the Lorde the very conbyte of the waters of lyfe.

¶ Heale me, O Lorde, and I shall be whole: saue thou me, and I shall be saued, for thou art my prayse. Beholde, these me I saue vnto me. Where is the woide of the Lorde? Let it come now. Where as I neuertheles obediently folowed the as a sheperde, and haue not vncalled taken this office vpon me, this knowest thou well. My wordes also were ryght before the. Be not now terrible vnto me, O Lorde: for thou art he in whome I hope. When I am in perill: let my persecuters be confounded, but not me: let them be afrayed, and not me. Thou shalt byng vpon them the tyme of their plage, and shalt destroye them ryght so.

¶ Thus hath the Lorde sayde vnto me: * Go and stande vnder the gate, where thozowe the people and the kynges of Iuda go out, and in, yee vnder all the gates of Ierusalem, and saye vnto them, heare the woide of the Lorde, ye kynges of Iuda, and all the people of Iuda, and all ye cytyens of Ierusalem, that go thozowe this gate. Thus the Lorde commaundeth. * Take hede for poure lyues, that ye take no burthen vpon you in the Sabbath, to bynge it thozowe the gates of Ierusalem: ye shall beare no burthen also out of your houses in the Sabbath. Ye shall do no labour therein, but shall hallowe the Sabbath, as I commaunded your fa-

thers. Howbeit, they obeyed me not, neither hearkened they vnto me: but were obstinate and stubborne, & neither obeyed me: nor receaued my correccion. Neuertheles, yf ye will heare me (sayeth the Lorde) and beare no burthen into the cytie thozowe this gate vpon the Sabbath: yf ye will hallowe the Sabbath, so ye do no worke therein: then shall there go thozowe the gates of this cytie, kynges and prynces, that shall set vpon the throne of Dauid: They shall becarped vpon charrettes, & ryde vpon horses, both they and their prynces. Yee, whole Iuda & all the cytyens of Ierusalem shall goe here thozow, and this cytie shall neuer be the more and more inhabited. There shall come men also fro the cyties of Iuda, from about Ierusalem, and from the lande of Benjamin, from the playne felde, from the mountaynes & from the wilderness: which shall bynge burnt-offerynges, sacrifices, oblations, and incense, and offre vpon tharkelgeyng in the house of the Lorde. But yf ye will not be obedient vnto me, to hallowe the Sabbath, so that ye will beare your burthens thozow the gates of Ierusalem vpon the Sabbath. Then shall I set fyre vpon the gates of Ierusalem, and it shall burne vpon the houses of Ierusalem, and no man shall be able to quench it.

The xxiij. Chapter.

¶ God sheweth, by the example of a potters, that it is in his power to destroye the destroyers of his woide, and to helpe them againe when they amend. The conspuration of the Iewes against Jeremie, his prayer against the adulterers.

¶ This is another communication, that God had with Jeremie, saying: Arise, and goe downe into the Potters house, and there shall I tell the more of my mynde. Now when I came to the Potters house, I founde hym makynge his worke vpon a whele. The vessel that the Potter made of claye, brake amoge his handes: so he beganne a new, and made another vessel accordyng to his mynde. Then sayde the Lorde thus vnto me: * Wape not I do with you, as this Potter doth, O ye house of Israel, sayeth the Lorde: Beholde, ye house of Israel: ye are in my hande, cut as the claye in the Potters hande.

¶ When I take in hande to rote out, to destroye, or to waste awaye any people or kyngdome: yf that people (against whom I haue thus deuyled) conuerthe from theyr wyckednes: I repyte of the plage, that I deuyled to bynge vpon them. * Agayne, when I take in hande, to buyde, or to plante a people or a kyngdom: yf the same people do euell before me, and beare not my voyce: I repente of the good, that I deuyse to do for the. Speake now therfore vnto whole Iuda: and to them that dwell at Ierusalem. Thus sayeth

sayeth the Lorde: Beholde, I am deuyling a plage for you, and am takynge a thing in hande against you.

¶ Therfore let euery man turne from his euell waye, take vpon you the thyng that is good, and do right. But they sayde, No more of this: we will folowe our auncient pynacions, and do euery man accordyng to the wyfulnesse of his auncient mynde.

¶ Therfore thus sayeth the Lorde. Aske amonge the heathen, yf any man hath herde such horryble thynges, as the daughter of Sion hath done. Shall not the snowe (that melteth vpon the stony rockes of Libanus) moysten the felde? Or maye the springes of waters be so graue awaye, that they rine nomore, geue moystnesse, ner make frute full? But my people hath so forgotten me, that they haue made sacryfice vnto vayne goddesses. And they prophetes make them fals in theyr wayes fro the auncient pathes, ad to go into a fote waye not vled to betreden of iust men. Where thozowe they haue brought their lade into an euerylastyng wilderness & scozne. * So yf whosoener traunyleth thereby, shall be abashed, & wagge theyr heades. With an East wynde will I scatred the, before their enemye. And when their destruction cometh, I will turne my backe vpon the, but not my face. Then sayde they: come, let vs ymagin somthyng against this Jeremie. For the prestes shall not be destitute of prayse, neither shall the wyse men be destitute of counsell, ner the prophetes destitute of the woide of God. Come, and let vs smyte him with the tong, and let vs marke all his wordes. Conspyre me, O Lord, and heare the voyce of myne enemies: * Shall they recompence euell for good? for they haue digged a pit for my soule. * Remembre, howe that I stode before the, to speake good for them, & to turne awaye thy wrath from them.

¶ Therfore let their children dye of hunger, ad let them be oppressed wth the swearde. Let their wines be robbed of their children, and become wyddowes: let their husbandes be slayne, let their yonge men be kylled with the swearde in the felde. Lett the noyle be herde out of their houses, when the murderer cometh sodenly vpon them. * For they haue dygged a pyt to take me, & layed snares for my fete. Yet Lorde, I knowest all their counsell, that they haue deuyled, to slaye me. For geue not their wyckednes, and let not their sinne be put out of thy syght: but let them be iudged before the as the gyltie. This shalt thou do vnto them in the tyme of thy indignacion.

The xix. chapter.

¶ The prophete sheweth the destruction of Ierusalem, for the contempt and despayre of the woide of God.

¶ Thus sayde the Lorde: So thy waye I and bye the an earthen pytcher, and byng forth the Senators ad cheffe prestes into the valley of the chyldren of Beniamin, which lieth before the doze that is made of bypcke, and shewe them there the wordes, that I shall tell the, and saye thus vnto the. heare the woide of the Lorde, ye kynges of Iuda, and ye cytyens of Ierusalem. * Thus sayeth the Lorde of hostes the God of Israel: * Beholde I will byng forth a plage vpon this place, that the eares of all that heare it shall glowe. And that because they haue forsaken me, and vnhallowed this place, & haue offered in it vnto strange goddesses: whome neither they, they fathers, ner the kynges of Iuda haue knowne. They haue spyled this place also with the bloude of innocentes: for they haue sett vp an auter vnto Baal, to burne their chyldre for a burnt offering vnto Baal, which I neuer commaunded, ner charged the, neither thought once there vpon.

¶ Beholde therfore the tyme cometh (sayeth the Lorde) that this place shall nomore be called Copheth, ner the valley of the chyldren of Beniamin, but the valley of slaughter: for in this place will I slaye the Senators of Iuda & Ierusalem, and kyll them downe with the swearde in the syght of theyr enemies, ad of them that seke their lyues. And their deed carcases will I geue to be meate for the foules of the ayre, and bestes of the felde. And I will make this cite so desolate and despyled: * that who so goeth ther by, shall be abashed and least vpon her, because of all her plagues.

¶ I will fede the also with the flesh of their sonnes ad their daughters. * Yee, euery one shall eate vpon another in the besegynge and straitnesse, wherewith their enemyes (that seke their lyues) shall kepe them in. And the pytcher shall thou breake in the syght of two men, that shall be with the, & saye vnto the: Thus sayeth the Lorde of hostes: * Euen so will I destroye this people and cytie: as a man breaketh an earthen vessel, that can not be made whole agayne.

¶ In Copheth shall they be buried, for they shall haue none other place. Thus will I do vnto this place also, sayeth the Lorde, ad to them that dwell therein: yee, I will do to this cite as vnto Copheth. For the houses of Ierusalem and the houses of the kynges of Iuda shall be despyled, lyke as Copheth because of all the houses, in whose parlours they dyd sacryfice vnto all the hoolle of heauen and powred drinke offeringes vnto strange goddesses. And so Jeremie cam from Copheth, where the Lorde had sent him to prophete, and stode in the court of the house of the Lorde, ad spake to all the people: Thus sayeth

* Jer. vii. 6
and viii. 6

saith the Lorde of hostes & God of Israel: Beholde, I will bypunge vpon this cite and vpon euery towne aboute it, all the plagues that I haue deuised against them: for they haue bene obstinate, and wolde not obeye my warnynges.

The xx. Chapter.

¶ Jeremie is smitten and cast into prison, for preas-
ching of the worde of God. He propheseth the cap-
turye of Babilon. He complayneth & he is a more
kynge stroke for the worde of God. He is compelled
by the sperte to preache the worde.

* Jer. vii. 6
Actu. xvi. 6

When Phasur & prestre, the sonne of Emer, chiefe in the house of & Lorde, herde Jeremie preache so stedfastly: he smote Jeremie & put him in the stocks, that are by the hyegate of Ben Jamin, in the house of the Lorde. The nexte daye folowynge Phasur brought Jeremie out of & stocks agayne. Then sayd Jeremie vnto him. The Lorde shall call the nomore Phasur (that is excellent and increasynge) but Magor (that is fearfull & afrayed) euery where. For thus sayeth the Lorde: beholde, I will make the afrayed, euen thy selfe, & all that fauoure & which shall perishe with the swearde of their enemies, euen before thy face.

* Jer. lxx. 11
Jer. vii. 6
and viii. 6

And I will geue whole Iuda vnder the power of the kynge of Babilon, which shall carie some vnto Babilon prisoners, & a slave some with the swearde. * Moreouer, all the substance of this lande, all their precious and gorgeous woorkes, all cosilynges, and all the treasure of the kynges of Iuda: will I geue into & handes of their enemies, which shall spoyle them, and carie them vnto Babilon. But as for the (Phasur) thou shalt be caried vnto Babilon with all thine household, & to Babilon shalt thou come, where thou shalt dye, and be buried: thou and all thy fauourers, to who thou hast preached lyes. O Lorde, if I am disceaue, then hast thou disceaue me: thou hast dealt strongly, and hast preyntled, and makest me stronge agayne. * All the daye longe am I despised, & laughed to scoone of euery man: because I haue now preached longe agaynst malpicious & pyanny, and shewed them of destruction. * For the whyche cause they cast the word of the Lorde in my teeth, and take me cuer to the worst.

* Jer. lxx. 11

* Jer. vii. 6

* Jer. lxx. 11

Wherfore, I thought fro hence forth, not to speake of him, ner to preache eny more in his name. But the worde of the Lorde was a very burnynge fyre in my hert and in my bones, whiche when I wolde haue stopped, I myght not. For why? I herde so many deuisions and blasphemies on euery syde of me: complayne vpon him, saye they, and we will tell his tale, yee euen of myne a done companions, and soch as were conuersant with me: went about to murder me, saying vnto

him, we shall one waye or other begyle him and preyntle agaynst him, and he shal be slayned of hym.

But the Lorde stode by me, lyke a myghtie giuant: therfore my persecutors fell, & coulde do nothing. They shal be soze confounded, for they haue done vniuersally, they shal haue an euerlastinge shame. * And now, O Lorde of hostes, thou ryghteous searcher (which knowest the reynes & the very heres: let me se them punished, for vnto the I commyete my cause.

Synge vnto the Lorde, and prayse him, for he hath deliuered the soale of the oppressed, from the hande of the violent. * Cursed be the daye, wherein I was borne, vnhappie be the daye, wherein my mother brought me forth. Cursed be the man, that brought my father & tydings to make him glad, saying: thou hast gotten a sonne. Let it happen vnto that man, as to the cyties which & Lorde turned vpon syde downe. Let him heare cryenge in & moynynge, and at none daye lame table howlyng. Why steepest thou not me, as lone as I cam out of my mothers wombe? O that my mother had bene my graue her self, that the byrth myghte not haue come out, but remayned still in her. * Wherfore cam I forth of my mothers wombe? To haue experience of labour and sorowe, and to lead my lyfe with shame.

The xxi. Chapter.

¶ He propheseth that zedekiah shall be taken, and the cite burned.

These are the wordes that the Lorde spake vnto Jeremie: * What tyme as kyng zedekiah sent vnto hi Phasur the sonne of Melchias, and Sophonias the sonne of Maasias prestre, sayinge. * Alie counsell at the Lorde (we praye the) of our behalfe, for Nabuchodonosor the kynge of Babilon beseegeth vs, yf the Lorde (peradventure) will deale with vs, accordynge to his maruelous power, & take him from vs.

Then spake Jeremie. Geue zedekias this answer. Thus sayeth & Lorde God of Israel: beholde, I wil turne backe the weapens that ye haue in youre handes, wherewith ye fyght agaynst the kynge of Babilon & the Chaldees, which beseege you round aboute & walles, and I will bringe the together into the myddest of this cytie, & I my selfe will fyght agaynst you, with an outstretched hande, & with a myghtie arme, in great displeasure and terrible wrath: & I will smyte the, that dwel in this cite: yee, both men & cattell shal dye of a great pestilence.

* And after this (sayeth the Lorde) I shal deliuer zedekias the kynge of Iuda, and his seruantes, his people (and soch as are escaped in the cite, from the pestilence, swearde and hunger) into the power of Nabuchodonosor

nosor kynge of Babilon: yee, into the handes of theyr enemyes, into & handes of those that folowe vpon their lyues, which shall smyte them with the swearde, they shal not ppyte them, they shal not spare them, they shal haue no mercy vpon them.

And vnto this people & shalt saye. Thus sayeth & Lorde: * beholde, I laye before you the waye of lyfe & deeth. * Who so abyde in this cytie, shall perishe: ether with & swearde, wyth hunger, or wyth pestilence. But who so goeth out to holde on the Chaldees parte, that beseege it, he shall saue his lyfe & shall wyne his soule for a pray. * For I haue set my face agaynst this cytie (sayeth the Lorde) to plage it, and to do it no good. It must be geuen into the hande of the king of Babilon, and be byent with fyre.

And vnto the house of the kyng of Iuda, saye thus: heare the worde of the Lorde (O thou house of Dauid) for thus saith & Lorde: * Minister ryghteousnes, & that soone, deliuer the oppressed from violent power: or cuer my terrible wrath breake out lyke a fyre, and burne so, that no man maye quench it, because of the wickednes of youre ymaginations. * Beholde (sayeth the Lorde) I will come vpon you, that dwell in the valleyes, rockes and feldes, and saye. * Cussy: who will make vs afrayed? or who will come into oure houses? For I will vylet you saith the Lorde because of the wickednes of your inuencions, and will kyndle soche a fyre in youre wood, as shall consume al that is aboute you.

The xxii. Chapter.

¶ He exhorte the kynge of Iuda to iudgement and ryghteousnes, whye Ierusalem is brought into cap-
turye. The death of Selum the sonne of Josias is prophesed.

Thus sayde the Lorde, Go downe in to the house of the kyng of Iuda, & speake there these wordes, and saye: heare the worde of the Lorde, thou king of Iuda that syttest in the kyngly seat of Dauid: thou and thy seruantes and thy people that go in and out at this gate. Thus the Lorde comaundeth: * kepe equyte and righteounesse, deliuer & oppressed fro the power of the violent: do not greue ner oppresse the straunger, the fatherlesse ner the wyddow, and shed no innocent bloude in this place.

And yf ye kepe these thynges saythfully then shal there come in at & doze of this house kynges, to sit vpon Dauids seate: they shal be caried in Charettes & ryde vpon horses both they and their seruantes, and theyr people. But yf ye will not be obedient vnto these commaundementes, * I sweare by myne a done selfe (sayeth the Lorde) thy house shal be waste. For thus hath the Lorde spoken vpon the kynges house of Iuda. Thou shal art vnto me the head of Libanus.

Shall I not make & so waste (as thy cyties also) that no man shall dwell therein? I wil prepare a destroyer with his weapens for & to heve downe thy speciall Cedre trees, ad to cast them in the fyre.

And all the people that go by this cytie, shal speake one to another. * Wherfore hath the Lorde done thus vnto this noble cytie? Then shal it be answered: * because they haue broken the conuait of & Lorde theyr God, and haue worshypped & serued straunge goddes. * Mourne not ouer the deede, ad be not wo for the, but be soze for hym that departeth a waye: for he cometh not agayne, and seeth his natue countre no more.

For thus sayeth the Lorde, as touchynge Selum the sonne of Josias kynge of Iuda, which raygned after his father, ad is carried out of this place, he shal neuer come hyther agayne, for he shal dye in & place, wher vnto he is led captiue, ad shal se this lande nomore. * Wo worth hi, that buyldeth his house with vnrightheousnes, ad his parlours with the good & he hath gotten by vpolce: which neuer recompenseth his neyghbours laboure, ner payeth him his hyre. He thyncketh in him selfe. I will buyde me a wyde house, & gorgeous parlours. He causeth windowes to be betwen therein, and the spynges and ioyntes maketh he of Cedre, and payneth the with Synapce. Thynkest thou to raygne, now & thou prouokest me to wrath with the Cedre trees?

Wyd not thy father eate and drinke, and prospre well, as longe as he dealt w equite and righteounesse? Yee, when he helped the oppressed and pooze to their right, the prospered he well.

From whence came thys, but onely because he had me before his eyes, sayeth the Lorde? Neuertheles, as for thynne eyes and thynne herte, they loke vpon coueteousnesse, to shed innocent bloude, to do wronge & violence. * And therfore, thus sayeth the Lorde agaynst Jehoahim, & sonne of Josias kyng of Iuda. They shal not mourne for him (as they vse to do) alas brother, alas syster. Ne ther shal they saye vnto him: Alas syr, alas for that noble price. But as an Alie shal he be buryed, corrupte and be cast without the gates of Ierusalem.

Clynie vpon the hyll of Libanus (O thou daughter Zion) lyft vpon thy voyce vpon Ba-
san, crye from all partes: for all thy louers are destroyed. I gaue the warnynge, whyle thou wast yet in prosperyte. But thou saydest: I will not heare. And this maner hast thou vled fro thy youth, that thou woldest neuer heare my voyce. All thy herdmē shal be dym with the wynde, and thy derlynges shal be caried awaye into captiuite. Then shalt thou be brought to shame & confusion because

* Jer. lxx. 11
Jer. vii. 6
and viii. 6* Jer. lxx. 11
Jer. vii. 6
and viii. 6

* Jer. lxx. 11

* Jer. lxx. 11
Jer. vii. 6
and viii. 6* Jer. lxx. 11
Jer. vii. 6
and viii. 6

The Prophecy.

Of Jeremy.

No. lxxii.

because of al thy wickednes: þ that dwellest
vpon Libanus, & makest thy nest in þ Cedre
trees. * How litle shalt þ be regarded whe
thy sorowes & pangues come vpon the, as a
woman traunclyng with chyldre.

* As truly as I lyue (sayeth the Lorde:)
Though Conaniah the sonne of Iehoaikim
kyng of Iuda were the sygnet of my right
hande, yet will I plucke him of. And I will
geue the into the power of them that seke to
slaye the, and into the power of them that
thou fearest: into the power of Nabuchodo-
nosor the kyng of Babylon, and into the
power of the Caldees. Moreover, I wyll
sende the, & thy mother that bare the into
a straunge lande, where ye were not borne,
and there shall ye dye. But as for the lande
that ye wyll desire to retorne vnto, ye shal
neuer come at it agayne. This man Cona-
nias shall be lyke an ymage robbed & towe
in peces, whiche pleaseth noman, for all his
apparell. Wherfore both he & his sode shal
be sent awaye, & cast out into a lande, that
they knowe not.

O thou earth, earth, earth: heare þ worde
of the Lorde. Thus sayeth þ Lorde: Whyte
this man amonge the outlawes, for no pro-
phete shall this man haue all his lyfe loge.
Neither shall any of his sode be so happye, as
to lye vpon the seat of Dauid, and to beare
rule in Iuda.

The xxiii. chapter.

Be speaketh agaynst euery Curates that make hauock
of þ flocke of þ Lorde. Of the conuersion of þ remnant
of the Iewes to the faith. The commynge of the true
shepherde Christ to prophete. Agaynst false prophete-
tes, when a prophete preacheth the worde of God. God
conuerteth the hertes of the hearers. Agaynst prophete-
tes that preache lyes vnder the name of God. The mys-
eacles of false prophetes.

Whe * vnto the shepherdes, that
despoyle, and scatre my flocke, say-
eth þ Lorde. Wherfore this is the
comaundement of the Lorde God of Israel,
vnto the shepherdes that fede my people:
Ye scatre & thrust out my flocke, & loke not
vpon the. Therfore now wyll I byset the
wickednes of poure ymagynacions, sayeth
the Lorde. And wyll gather together þ rem-
nant of my flocke, from all landes that I
had dyscuen the vnto, and will bypunge them
agayne to their pastures, that they maye
growe & increafe. I wyll set shepherdes al-
so ouer them, which shall fede them. They
shall nomoze feare and drede, for there shall
none of them be lost, saith the Lorde. * Be-
holde, the tyme cometh, sayeth the Lorde, þ
I wyll rayse vp the * ryghteous braunche
of Dauid, * which kyng shall beare rule, & he
shall prosper with wysedome, & shall set
vpequite & righteousness agayne in þ erth.
In this tyme shall Iuda be saued, & * Is-
raell shall dwell without feare. And this is
the name that they shal call him: * euen the

Lorde oure ryghteousnesse. * And therfore
beholde, the tyme cometh, sayeth the Lorde
that it shall nomoze be sayde: the Lorde ly-
ueth, which brought the chyldren of Israell
out of the lande of Egypte: But the Lorde
lyueth, which brought forth, & led the sode
of the house of Israel, out of the North lan-
de, and from all countrees where I had sca-
tered the, and they shall dwell in their a wne
lande agayne.

My herte breaketh in my body because
of the false prophetes, al my bones shake: I
am become lyke a broncken man (that by þ
reason of wyne can take no rest) for verpe
fea e of the Lorde, and of his holy wordes:
Because the lande is full of aduouterers &
thorowelwering it mourneth * & the plea-
saunt pastures of the deserte are dyed by.
Pee, the waye that men take, is wicked, and
they: gouernance is nothyng lyke the ho-
ly worde of the Lorde. For prophetes and þ
prestes them selues are polluted w pocrities,
and they: wyckednes haue I founde in my
house, saith þ Lorde. Wherfore, their way
shall be slipperry in the darknesse, where in
they maye sticke & fall. For I wyll bypunge
a plage vpon them, euen the peare of they:
visitacio saith the Lorde. I haue sent folp
amonge the Prophetes of Samaria, that
they preached for Baal, and disceaue my
people of Israell.

I haue sene also amonge the Prophetes
of Ierusalem foule aduoutry, & þ clump-
teous lyes. They take the most shamefull
men by the hande, flatteringe them, so þ they
cannot retorne from they: wyckednes. All
these w their cytelus are vntome, as So-
dome, and as the inhabitours of Gomorre.

Therfore thus sayeth þ Lorde of hostes
concernynge the prophetes: * Beholde, I
will fede them with wormwood, and make
the drynke the water of gall. For from the
prophetes of Ierusalem is ypocrisie come
into all the lande.

And therfore the Lorde of hostes geueth
you this warninge. * Heare not the wordes
of the prophetes, that preach vnto you, and
disceaue you: surely they teache you vanp-
te for they speake the meanyng of their a wne
herte, & not out of the mouth of the Lorde.
* They saye vnto the that despyle me: The
Lorde hath spokt it: Cuth: ye shal prospere
ryght well. And vnto all the, that walcke
after the lust of they: a wne hert, they saye:
Cuth, there shall no misfortune happen you.
For whobath sytten in the counsell of the
Lorde, þ he hath herde & vnderstande, what
he is aboute to do: Who hath marcht tps
deupre, and herde it: * Beholde, the stormy
wether of þ Lorde (that is, his indignacio)
shall go forth, and a vyolent whirlywynde
shall fall downe vpon þ heade of þ yngodly.
And

And the wrath of the Lorde shall not turne
agayne, vntill he persourme and fulfyll the
thought of hys herte. * And in the latter
dayes ye shall knowe his meanyng.

I haue not sent these prophetes (saith þ
Lorde) & yet they ranne. * I haue not spoke
to the, and yet they preached: But yf they
had continued in my counsell they had ope-
ned to my people my wordes & they had tur-
ned my people fro their euell wayes & wy-
cked ymagynacions. * Am I then God that
seyth but the thinge, whiche is nye at han-
de, & not that is farre of: sayeth the Lorde.
* Maye any man hyde hym self so; þ I shall
not se hym: sayeth the Lorde. * Do not I
fulfyll heauen and earth: sayeth the Lorde.
I haue herde well ynough, what þ prophe-
tes saye þ preache lyes in my name, sayeng:
I haue dreamed, I haue dreamed. How lon-
ge wyll this continue in the prophetes hert
to tell lyes, & to preache the crafty sotylte
of their a wne hert: Whose purpose is (with
the dreames that euery one tell) to make
my people forget my name, as they: foresa-
thers dyd, when Baal came vp. The pro-
phet that hath a dreame let hym tell it: & he
that vnderstandeth my worde, let hym
shewe it saythfully.

For what hath chaffe and wheate to do
together: sayeth þ Lorde. Is not my worde
lyke a fyre, sayeth the Lorde, and lyke an
hammer, þ breaketh the harde stone. Ther-
fore thus sayeth the Lorde: beholde, I wyll
vpon the prophetes, that steale my worde
pryncely fro euery man: Beholde, here am I
(sayeth the Lorde) agaynst the prophetes,
that make tunges tender to speake, & saye:
The Lorde hath sayd it. Beholde, here am I
(sayeth the Lorde) agaynst those prophe-
tes, þ darre prophecy lyeinge dreames, and
disceaue my people with their vanyties, &
myacles, whom I neuer sent, ner comaun-
ded them. They shall do this people greute
harme, sayeth the Lorde.

Yf this people, ether any prophet or preste
aske the and saye: what is the burthe of
the Lorde: Thou shalt saye vnto the: what
burthen. Therfore wyll I cast you frome,
(sayeth þ Lorde) because ye poure selues are
a burthen. And the prophet, preste or people
that vseth this terme (the burthen of þ Lo-
de) hym wyll I viset, and his house also.

But thus shall ye saye, euery one to ano-
ther, & euery man to his brother. * What
answere hath þ Lord geuen: or what is the
Lordes comaundement: And as for þ bur-
then of the Lorde, ye shal speake nomoze of
it: for euery man a wne worde is his burthe
because ye haue altered the wordes of þ ly-
uynge God the Lorde of hostes our God.

Thus shall euery man saye to the Pro-
phetes: what answer hath the Lorde geue

the: Or, what sayth the Lorde: And not on-
ce to name the burthen of the Lorde. Ther-
fore thus saith the Lorde. For somoche as
ye haue vset this terme (the burthen of the
Lorde) where as I notwithstandinge sent
vnto you, and forbade you to speake of the
Lordes burthen.

Beholde therfore, I wyll repute you as
a burthen, and will cast you out of my pre-
sence: pee, and the citie also, that I gaue you
and your fathers: and will bypunge you to an
euclastynge confusion, and into soch a sha-
me, as shall neuer be forgotten.

The xxiiii. Chapter.

The byson of the two panners of fygges. The
spirit byson synneth that parte of þ people shuld
be brought agayne from captiuite. The second that
zedekias & the rest of the people shulde be destroyed.

The Lorde shewed me a bysion: Be-
holde, there stode two maundes of
fygges before the temple of the Lo-
de, after that * Nabuchodonosor kyng of
Babylon had led awaye captiue Iehoi-
as the sonne of Iehoaikim kyng of Iuda, þ
myghtie men also of Iuda, with the work-
masters, and conynge men of Ierusalem,
vnto Babilon. In the one maunde were ve-
ry good fygges, euen lyke as those þ be first
rype. In þ other maunde were very naughty
fygges, which might not be eaten, they we-
re so euell. Then sayde the Lorde vnto me:
what seyst thou Ieremy: I sayde * fygges,
wherof some be very good, & some so euell,
that no man maye cate them.

Then came the worde of the Lorde vnto
me, after this maner: Thus saith the Lo-
de the God of Israell: lyke as thou knowest
the good figges, so shall I knowe þ men led
awaye, whom I haue sent out of this place
into the lande of the Caldees, for they: pro-
fyte: and I will set myne eyes vpon the for
the best, for I wyll bypunge the agayne into
this lande: I wyll buyde them vp, and not
breake them downe: I will plante them, &
not rote them out. * And I wyll geue them
an herte, to knowe how that I am the Lo-
de. They shal be my people, & I will be their
God, for they shall retorne vnto me with
their whole herte.

* And lyke as thou knowest the naugh-
tie figges, which maye not be cate, they are
so euell: Euen so wyll I (sayeth the Lorde)
let zedekias the kyng of Iuda, (ye and all
his princes, & the residue of Ierusalem that
remayne ouer in thys lande, and them also
that dwell in Egypte) to be vexed and pla-
ged in all kyngdomes and lades. And wyll
make them to be a * reppose, a comen by wo-
de, a laughyngge stocke and shame, in all the
places, where I shall scatre them. I wil sen-
de the swerde, hunger & pestilence amonge
them, vntill I haue cleane consumed them
out of

The Prophecy.

out of the lande, that I gaue vnto them ad they fathers.

The xxv. Chapter.

Jeremy propheseth that they shall be in captiue vnto the yre. yee, because they contemned and despised the word of God. He sheweth that after xlii. yeres the Babylonians shalbe destroyed. The destruction of all nations is prophesied. The mouth of the yre shall be the nations to warpinge.

A sermon that was geuen vnto Jeremy, vpon all the people of Iuda. In the fourth yere of Jehoakim the sonne of Josias kynge of Iuda that was in the fyrst yere of Nabuchodonosor kynge of Babylon. Which sermon, Jeremy the prophet made vnto all the people of Iuda, and to all the inhabitours of Ierusalem, on this maner.

From the thirtiene yere of Josias the sonne of Amon kynge of Iuda, vnto this present daye (that is c. xlii. yere) the worde of the Lorde hath bene committed vnto me. * And so I haue spoken to you, I haue rylen vnto you, I haue geuen you warninge in season, but ye wolde not heare me. * Though the Lorde hath sent his seruantes, all the prophetes vnto you in season. Yet wolde ye not obeye, ye wolde not encline your eares to heare.

He sayde * turne agayne euery man from his euell waye, and from your wicked ymaginacions, and so shall ye dwell for euer in the lande, that the Lorde promised you & your forefathers. And go not after strange goddes, serue them not, worship them not, and angre me not with the workes of your handes: then wyl not I punish you. Neuertheless ye wolde not heare me (sayth the Lorde) but haue defied me with the workes of your handes, to your awne greute harme.

Wherfore thus sayeth the Lorde of hostes: * Because ye haue not hearkened vnto my worde, lo, I wyl sende out, & call for all the people, that dwell in the North, sayeth the Lorde, and will prepayre Nabuchodonosor the kynge of Babylon my seruant, and will bynne the vpon this lande, and vpon all that dwell therein, and vpon all the people that are aboute them, and wyl utterly rote them oute. I will make of the a wilderness, a mockage, and a continuall deserte.

* Moreover, I wyl take from them the voyce of gladnesse and solace, the voyce of the bydegrome and the byde, the voyce of the anoynted, with the cressettes: and this whole lande shall become a wilderness, and these nations shall serue the kynge of Babylon, thre score yeres and ten. * When the lxx. yeres are expired, I wyl visit also the wickednesse of the kynge of Babylon and his people sayeth the Lorde: yee, and the lande of the Caldees, and wyl make it a

perpetuall wilderness, and wyl fulfill all my wordes vpon that lande; which I haue deuised agaynst it: yee, all that is writte in this booke, which Jeremy hath prophesied of all people: so that they also shall be subdued vnto diuers nations & great kynges. * For I wyl recompense them, accordyng to theyr dedes and workes of theyr awne handes.

For thus hath the Lorde God of Israel spoken vnto me: Take this wyne cuppe of indignacion from my hande, that thou mayest cause all the people, to whom I send the, for to dryncke of it: that when they haue dryncken therof, they maye be mad, & out of their wittes, when the swearde cometh, that I wyl sende amonge them. Then take I the cuppe from the Lordes hande, and made all people to dryncke therof, vnto whome the Lorde had sent me.

But first the cytie of Ierusalem, & all the cyties of Iuda, their kynges ad prynces, to make them desolate, wast, despyled, ad hyfled at, and cursed, accordyng as it is come to passe this daye. Yee, and Pharaos kynge of Egypte, his seruantes, his prynces and his people all together one with another & all kynges of the lande of hus, all kynges of the Philistines lande, Ascalon, Azah, Accaron and remnant of Asdod, & Edomites, the Moabites and the Ammonites al kynges of Tyre & Sidon: the kinges of the Isles that are beyonde the see: Dedan, Tema, Buz & all the dwel in the uttermost partes of the worlde: all the kinges of Araby and (generally) all the kynges that dwell in the deserte: al the kinges of Hamir, al kynges of Elam, all the kinges of the Medes, all kynges toward the North, whether they be satre or nye, euery one agaynst his neyghbours: Yee, and all the kyngdomes that are vpon the whole earth. The kynge of Babilon sayde he shall dryncke with them also.

Therfore saye thou vnto them: This is the commaundment of the Lorde of hostes the God of Israel: Dryncke and be dryncked, spewe and fall, that ye neuer ryse, and that thowwe the swearde, whych I wyl sende amonge you. But yf they will not receaue the cuppe of thy hande, and dryncke it, then tell them: Thus doth the Lorde of hostes threaten you: dryncke it ye shall, and that shortly. For lo, I begynne to plage the cytie, that my name is geue vnto: thinke ye then that I wyl leaue you unpunished? Ye shal not go quyte, for why, I call for a swearde vpon all the inhabitours of the earth, sayeth the Lorde of hostes.

Therfore tell them all these wordes and saye vnto them. * The Lorde shall crye from above, and let his voyce be heard from his holy habytacion. With a great noyse shall he crye

of Jeremy.

Jo. lxxiiij.

he crye from his court regall. He shall geue a great voyce, lyke the grape gatherers, and the sounde ther of shalbe heard vnto the endes of the worlde. For the Lorde hath a iudgement to geue vpon all people, & will holde his court of iustice with all flesh, and punish the vngodly, sayth the Lorde.

For thus sayeth the Lorde of hostes: * Beholde, a miserable plage shall goo from one people to another, and a greute stormy water shall drye fro all the endes of the earth. And the same daye shall the Lorde him selfe slepe them, from one ende of the earth to another. There shall no mone be made for eny of them, none gathered vp, none buried: but shall lye as dunge vpon the grounde.

Wourne, O ye shepherdes, and crye: spynkle youre selues with ashes, O ye rammes of the flocke: for the tyme of youre slaughter is fulfilled, that ye shall slepe one another, and you shalbe scatred, and ye shall fall lyke vessels conyngly made.

The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not escape. Then shall the shepherdes crye horribly, and the rammes of the flocke shall mourne: for the Lorde hath consumed their pasture, and theyr best felde: lyke deede because of the horrible wrath of the Lorde. They haue forsaken theyr foldes lyke as a lyon. For theyr lande is waste, because of his furiose crueltye, and of his fearfull indignation.

The xxvj. Chapter.

Jeremy moueth the people to amendment. He is take of the prophetes and prestes, and brought to iudgment. Uriah the prophete is kyled of Babilon, contrary to the will of God.

In the begynninge of the raygne of Jehoakim the sonne of Josias kynge of Iuda, came this worde fro the Lorde, sayinge: Thus sayeth the Lorde: * Stande in the court of the Lordes house, and speake vnto all them which (oute of the cyties of Iuda) come to do worshipp in the Lordes house, all the wordes that I commaunde the to saye. * Loke that thou kepe not one worde backe, yf peradventure they wyl herken, and turne euery man from his wycked waye: * that I maye also repente of the plage, which I haue determyned to bynne vpon them, because of theyr wicked inuycions.

And after this maner shalt thou speake vnto them: Thus sayeth the Lorde: yf ye will not obey me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the prophetes, who I sent vnto you, rylngge vp tyme, and still sendyngge. If ye wyl not folowe them (I saye) then I wyl do to this house, & as I dyd vnto Siloh, and wyl make this cytie to be abhorred of all the people of the earth. And the prestes, the prophetes and all the pro-

ple hearde Jeremy preache these wordes, in the house of the Lorde.

Nowe when he had spoken out all the wordes that the Lorde commaunded him to preache vnto the people, then the prestes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. Howe darest thou be so bolde, as to saye in the name of the Lorde, it shall happen to this house as it dyd vnto Siloh: and this cytie shalbe so waste, that no man shall dwell therein?

And when all the people were gathered about Jeremy in the house of the Lorde, the prynces of Iuda hearde of this rumour, and they came soone out of the kynges palace, into the house of the Lorde: and sat the downe before the newe doore of the Lorde. Then spake the prestes and the prophetes vnto the rulers and to all the people, these wordes: * This man is worthy to dye, for he hath preached agaynst this cytie, as ye your selues haue hearde with your eares.

Then sayde Jeremy vnto the rulers and to all the people: The Lorde hath sent me to preache agaynst this house and agaynst this cytie all the wordes ye haue heard. Therfore amende your wayes, and youre aduysementes, and be obedient vnto the voyce of the Lorde your God: so shall the Lorde repente of the plage, that he hath deuised agaynst you. Nowe as for me: I am in your handes, do with me, as ye thynke expedient and good. But this shall ye knowe: yf ye put me to death, ye shall make your selues, this cytie and all the inhabitours therof, guiltye of innocent bloude. For this is of a trouth that the Lorde hath sent me vnto you, to speake all these wordes in your eares.

Then sayde the rulers and the people vnto the prestes and prophetes: This man maye not be condemned to death, for he hath preached vnto vs in the name of the Lorde our God. The elders also of the lande stode vp, and sayde thus vnto all the people: Michah the Mozaabite, which was a prophet vnder Ezechiah kynge of Iuda, spake to all the people of Iuda. Thus sayeth the Lorde of hostes: * Upon shalbe plowed lyke a felde, Ierusalem shalbe an heape of stones, and the hyll of the Lordes house shalbe turned to an hye wod. Yd Ezechiah the kynge of Iuda, and the people of Iuda put hym to death for this: No verely: but rather feared the Lorde, and made theyr prayer vnto hym. For the which cause also the Lorde repented of the plage, that he had deuised agaynst thm. Shulde we then do such a shamefull dede agaynst our soules? There was a prophete also, that preached styfly in the name of the Lorde, called Uriah the sonne of Semetiah of Gath: this man preached also agaynst this cytie and agaynst this lande, accordyng

The prophecy

* **III. re. rrl. b** * Jehoahim the kinge with all the estates &
princes had hearde hys wordes, the kynge
went about to slaye hym. * **III. re. rrl. a** When Ariah
perceaued that, he was afrayed, and fledd,
and departed into Egypte.

Then Iehoaſhim the kinge ſent ſeruauntes into the lande of Egypt, namely Elnaſhan the ſonne of Achboz, and certayne men with hym into Egypt, which fetched Uriah out of Egypt, and brought him vnto kynge Iehoaſhim, that ſlewe him with the ſword, and caſt hyſ deed bodie into the comen peoples graue. But Abiham the ſonne of Saphan helped Ieremye, that he came not into the handes of the people to be ſlayne.

The xxvth Chapter.

At Jeremp, at the commaundment of the Roide, sent
deth bondes to the Pringe of Iuda, and to the oother
kings that were ney, wherby they are moughed to
become subiectes unto Nabuchodonosor. He war-
neth the people and y^e kinges and rulers, that they be-
lieue not false p^rophetes.

In the begynninge of the reygne of
Ichoalum the sone of Josiah kyng
of Iuda, came this word vnto Je-
remy from the Lorde, which spake
thus vnto me: Make the bondes and chap-
nes, and put them about thy necke, and send
them to the kyng of Edom, to the kyng of
Moab, to the kyng of Ammon, to the king
of Tyrus, and to the kyng of Sidon: and
that by the messengers, which shall come to
Ierusalem vnto Iedekiah the kyng of Ju-
da: and byd them saye vnto theyr masters:
Thus sayth the Lorde of hostes the God of
Israel: speake thus vnto your masters: * I
am he that made the earth, the men and the
catell that are vpon the grounde, with my
great power and outstretched arme, and ha-
ue geuen it vnto whō it pleased me. * And
now will I deliuer all these landes into the
power of Nabuchodonosor the king of Ba-
bylon my seruauent. The beastes also of the
felde shall I geue hym to do hym seruyce.

* And all people shall serue hym, & hys sonne, and his childers childzen, vntill the tyme of the same lade become alio: yee, many people and great kinges shall serue him.

Whereouer, that people and kyngdome, which wyl not serue Nabuchodonosor, and that wyl not putt theyr neckes vnder the yoke of the kyng of Babilon: the same people wyl I vyset with the swearde, with hunger, with pestilence, vntyll I haue consumed them in hys handes, sayeth the Lorde.

* And therfore, folowe not your prophetes,
 ſothelapſers, expounders of dreames, char-
 mers and wytches: which ſaye vnto you: ye
 ſhall not ſerue the kyng of Babylon. Ifoz
 they preache you lyes: to bypnye you farre
 from your lande, and that I might caſt you
 out, and deſtroye you. But the people that
 put theyr neckes vnder the yock of the king

of Babylon, and serue hym, those I will let
remayne still in their owne lands, sayeth the
Lorde, and they shall occupie it; and dwell
therin.

All these thynges tolde I zedekiah the king of Iuda, and sayde: * But your necken vnder the yocke of the king of Babilon, and serue him and his people, that ye maye lyue. Why wylt thou and thy people perishe with the swerde, with hunger, with pestilence: lyke as the Lorde hath deuyd for all people, that wyl not serue the kynge of Babilon: * Therefore, geue no care vnto those mo-

phets, that tell you: ye shall not serue the
king of Babylon: for they preache you lies:
neither haue I sente them, sayeth the Lorde.
Howbeit they are bolde, falsely to prophesy
in my name: that I myght the sooner dryue
you out, and that ye myght perishe with yo
preachers. I spake to the prestes also, and to
all the people. Thus sayth the Lorde: heare

not the wordes of those prophetes, & preache vnto you, and saye: Beholde, * the vessels of the Lordes house shall shortly be brought hyther agayne from Babylon. For they prophesye lyen vnto you. Heare them not, but serue the kynge of Babylon, that remayne lyue. Wherefore wyl ye make this cite to be destroyed? But yf they be true prophetes in very dede, and yf the worde of the Lorde be committed vnto them, then let them praye the Lorde of hostes, that the remnant of the ornamentes (which are in the house of the Lorde, and remayne yet in the house of the kynge of Iuda and at Ierusalem) be not caried to Babylon also: For thus hath the Lorde of hostes spoken concerninge the pylers, the lawer, the feate and the resydue of the ornamentes that yet remayne in this cite, which Nabuchodonosor the kynge of Babylon toke not, * when he caried awaye Iechoniah the sonne of Iehoaquim king of Iuda with all the power of Iuda and Ierusalem, from Ierusalem vnto Babylon, captiue.

See, thus hath the Lorde of hostes the
God of Israel spoken, as touchynge the re-
sidue of the ornaments of the Lorges hou-
se, of the kynge of Judas house, and of Je-
rusalem. * They shalbe caried vnto Babi-
lon, and there they shall remayne vntyll
I byset them, saith the Lorde. * Then will
I bringe them hyther agayne. And thys
was done in the same yere, euen in the be-
gynnyng of the reygne of zedekiah kynge
of Iuda.

The xxviii. Chapter.

¶ The false prophete of Hananiah the prophete.
Jeremie sheweth that the prophete of Hananiah is
false, by example of the other prophetes. He bringe
inprised of the Lord, reproveth Hananiah, prophes-
yinge his death.

But

of Jeremye,

Fe. lxxiii.

3 **B**ut in the .liij. yeare of the raygne
of zedekiah kinge of Iuda, in the
v. moneth, it happened þ Hana-
niah the sonne of Aflur þ prophet
of Siloth, spake to me in the house
of the Lorde, in the ptesence of the prestes, &
of all the people, and sayde: Thus sayth the
Lorde of hostes the God of Israel: I haue
broken the yocke of the kinge of Babilon, * &
after two yeare will I brynge agayne into
this place: all the ornamentes of the Lordes
house, that Nabuchodonosor kinge of Babilon
caried awaye from this place vnto Babilon.
Yee, I will brynge agayne Iechoniah
the sonne of Iehoakim þ kinge of Iuda hym
selfe, with all the presoners of Iuda (that ar
caried vnto Babilon) euene into thys place,
sayth the Lorde: for I will breake the yocke
of the kinge of Babilon.

Then the prophet Jeremy came and were
 Brought to the prophet Hananiah, before the pre-
 sents and before all the people that were pre-
 sent in the house of the Lord. * And the pro-
 phete Jeremy sayde: Amen, the Lord do y,
 and graunte the thyng which thou hast pro-
 phesied: that he maye bypnyng agayne all the
 oznamentes of the Lordes house, and restore
 all the prisoners from Babylon into this
 place. Neuerthelesse, hearken thou also, what
 I wyll saye, that thou and all the people
 maye heare. The prophetes that were befo-
 re vs in tyme past, which pphesied of war-
 re, oz trouble, oz pestilence, ether of peace, by
 many nacyns and great kingdomes, were
 proued by thys (yf God had sende the in ve-
 ry dede) * when the thyng came to passe,
 which that prophete tolde befoze.

And Hananiah the prophet toke y chayne from the prophete Jeremys necke, and brake it, and with that sayde Hananiah, y all the people might heare. Thus hath the Lorde spoken: Euen so will I breake y yoke of Nabuchodonosor king of Babylon, from the neck of all nations: yee, and that within this two yere. And so the prophet Jeremy went his waye. Nowe after that Hananiah the prophete had taken the chayne from the prophete Jeremys necke, and broke it. The worde of the Lorde came vnto the prophete Jeremy, sayeng: Go, and tell Hananiah the wordes. Thus sayth the Lorde. Thou hast broken the chayne of wodd: but in steade of wodd thou shalt make cheynes of yron. For thus sayth the Lord of hostes the God of Israel: I wyll put a yoke of yron vpo the neck of all this people, that they maye serue Nabuchodonosor the king of Babylon: yre, and so shall they do. And I wyll geue hym the bestes in the felde. Then sayde the prophete Jeremy vnto the prophete Hananiah: * heare me Hananiah: The Lorde hath not sent y, but thou bringest this people into a false be-

lese. And therefore thus sayth the Lorde : be-
holde, I will sende the out of the lande, and
within a yeare thou shalt dye, because thou
hast falsely spoken agaynst the Lorde. So
Hananiah the prophete dyed the same yeare
in the seventh moneth.

THE XXIX. CHAPTER.

The pistle of Hierem, sent unto them that were in captiuitie in Babilon. He propheseth they: returne from captiuitie after .lxx. yeares. He propheseth the destruction of the kinge and of the people that re- mayned in Ierusalem. He threatneth two prophetes that seduced the people. The death of Semeiab the Iehelamite is prophesed.

These are the wordes of the booke,
that Jeremy the prophet sent fro
Jerusalem vnto the prisoners, &
senatoures, prestres, prophetes, &
all the people, who Nabuchodo-
nosoꝝ had led vnto Babilon: after that time
that king Iechoniah and his quene, his chā-
berlaynes, the princes of Iuda and Jerusa-
lem, the worckemasters of Ierusalem were
departed thither: Which booke Elasah the
sonne of Saphan, and Gamariah the sonne
of helkiah dyd beare, who zedekiah kyng
of Iuda sent vnto Babilon to Nabuchodo-
nosoꝝ the kinge of Babilon: these were the
wordes of Jeremyes booke.

Thus hath the Lorde of hostes the God
of Israel spake vnto all the prisoners, that
were led from Ierusalem vnto Babylon: *
buyde you houses to dwel therein: plate you
gardens, that ye maye entoye the frutes ther-
of: * take you wyues, to beare you sonnes &
daughters, proupe wyues for your sonnes
and husbādes for your daughters that they
maye get sonnes and daughters, and that ye
maye multiplie there. Laboure not to be fe-
we, but seke after peace and prosperite of y
citye, wherein ye be prisoners, * & praye vn-
to God for it. For in y peace thereof, shall y
peace be. For thus sayth the Lorde of hostes
the God of Israel. * Let not these prophetes
and sothslayers y be among you disceane you:
& beleue not your awne dreames. For why?
* they preache you lyes in my name, and I
haue not sent them, sayth the Lorde.

But thus sayth the Lorde: * **W**he ye ha-
ne fulfilled lxx. yeares at Babylon, I will
brynge you home, & of myne awne goodnes
I will carpe you hyther agayne into thys
place. For I know what I haue deuised for
you, sayth the Lorde. My thoughtes are to
geue you peace, and not trouble (which I
geue you all ready, and that ye myght haue
hope againe. * Ye shall crye vnto me, ye shall
go and call vpon me, and I shall heare you.
+ Ye shall seke me and fynde me. Yee, yf so be
that ye seke me with your whole hert, I wil
be founde of you, sayth the Lorde, and will
deliuer you oute of prison, and gather you
together agayne out of all places, wherin I
haue scatered you, sayeth the Lorde, and

will bring you againe to the same place, from whence I caused you to be carried away captive. But where as ye saye, & God hath raised you up prophetes at Babylon. Thus hath the Lord spoken to the kinge that sitteth in the throne of David, and to all the people that dwell in this cite, youe brethren * that are not gone with you into captivitye. Thus (I saye) speaketh the Lord of hostes: Beholde, * I will sende a sworde, hunger and pestilence vpon them, and will make them lyke vnto vntimely fygges, & maye not be eaten for bitterness. And I will persecute them with the sworde, with hunger, and pestilence.

I will deliuer them up to be heried of all kingdomes, to be cursed, abhorred, laughed to scorn, and put to confusyon of all the people, amonge whom I haue scattered the: and that because they haue not bene obedient vnto my commaundementes, sayth the Lord, which I sente vnto them by my seruantes the prophetes. * I stode up early, and sent vnto them: but they wolde not heare, sayeth the Lord. Heare therfore the worde of the Lord, all ye prisoners, whom I sente from Ierusalem vnto Babylon. Thus hath the Lord of hostes the God of Israel spoken of Iah the sonne of Colaiab, and of zedekiah the sonne of Maasiah, which prophete I pes vnto you in my name. Beholde, I will deliuer them into the hande of Nabuchodonosor the kyng of Babylon, that he maye slaye them before youre eyes. And all the prisoners of Iuda, that are in Babylon shall take vpon this terme of cursynge, and saye: Nowe God do vnto the, as he byd vnto zedekiah and Iah, whom the king of Babylon rosted in the fyre, because they synned shamefully in Israel.

For they haue not onely defiled their neighbours wyues, but also preached lyngge wordes in my name, which I haue not commaunded them. This I testifie, and assure, sayth the Lord. But as for Semeiah the Rehelamite thou shalt speake vnto hym. Thus sayth the Lord of hostes the God of Israel: Because thou hast sealed letters vnder thy name vnto all people that is at Ierusalem, and to Sophoniah the sonne of Maasiah the preste: yee, & sent them to all the prestes: wherein thou wyrttest thus vnto hym: The Lord hath ordeyned the to be preste in the head of * Jehoiada the preste: that thou shuldest be the chiefe in the house of the Lord aboue all prophetes, and preachers, and p mightest set them vpon the piller, or in the stocks. Howe happeneth it then, that p haue not reproued Jeremie of Anathoth, which neuer leaueth of his propheteinge. And besyde all this, he hath sent vs worde * vnto Babylon, and tolde vs playnely, that oure

captiuitie shall longe endure: that we shulde buylde vs houses to dwell therein: & to plante vs gardens that we maye enioye the frutes thereof. Which lettre Sophoniah the preste redde, and let Jeremie the prophete heare it.

Then came the worde of the Lord vnto Jeremie, sayinge: Sende worde to all them that be in captiuitie, on this maner: Thus hath the Lord spoken concerning Semeiah the Rehelamite: * Because that Semeiah hath propheted vnto you without my commaundement, & brought you into a fals hope, therfore thus the Lord dothe certifie you: Beholde, I will viset Semeiah the Rehelamite, and his seede: so that none of his shall remaine amonge this people, and none of the shall see the good, that I will do for this people, sayth the Lord. For he hath preached falsely of the Lord.

The xxx. Chapter.

The retourne of the people from Babylon. God by his charyng sheweth that the people is synfull. The destruction of the enemies of Israel.

These are the wordes, that the Lord sheweth vnto Jeremie, sayinge: Thus sayth the Lord God of Israel: * Wryte vp diligently all the wordes, that I haue spoken vnto the, in a booke. For so, the tyme cometh, sayth the Lord, that I will bring agayne the prisoners of my people of Israel and Iuda, sayth the Lord. For I will restore them vnto the lande, that I gaue to theyr fathers, & they shall haue it in possession.

Agayne, these wordes spake the Lord, concerning Israel and Iuda: Thus sayth the Lord: We haue hearde a terrible crye, feare and disquietnes. For what elles do this signyfye, that I se: Namely, that all stronge men smyte, euery man his hande vpon his loynes, * as a womā in the paine of her trauayle. Who euer sawe a man trauayle with childe: Enquyre thereafter, and se. Yee, all their faces are maruelous pale.

Alas for this daye, which is so dredefull that none maye be likened vnto it: and alas for the tyme of Jacobs trouble, from which he shall yet be deliuered. For in that daye, sayth the Lord, I will take his pocke from of thy neck, & breake thy bondes: And strangers shall nomore serue hym: but they shall do seruice vnto God theyr Lord, and to * David theyr kyng, whom I will rapse vp vnto them: * And as for the, O my seruant Jacob, feare not, sayth the Lord, and be not afraid, O Israel. For so, I will helpe the also from farre, and thy seed from the lande of their captiuitie.

And Jacob shall turne agayne, he shall be in rest, and haue a prosperous lyfe, & no man shall make him afraied. For I am with the to helpe the, sayth the Lord. * And though I shall

I shall destroye all the people, amonge whom I haue scattered the, yet will I not destroye the, but correcte the, * and that with discretion: For I knowe that thou art in no wyse * without faute. Therfore thus sayth the Lord: Thy bysinges are peryllous, & thy woundes ready to cast p in to sickness. Ther is no man to medle with thy cause, or to lay plaster vpon the, or to bynde vp thy woundes: there maye no man helpe the.

All thy louers haue forgottē the, and care not hyngge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdoes: for thy synnes haue had the ouer bande. Why makest thou mone for thy harme in dede, thou art sore wounded & in leopardeye: * but for the multitude of thy mysdoes and synnes, I haue done this vnto the.

And therfore, all they that deuoure the, shall be deuoured: and all thyne enemies shall be led into captiuitie. All they that make the roast, shall be wasted them selues, & all those that robbe the, will I make also to be robbed. For I will geue the thy health agayne and make thy woundes whole, sayth the Lord: because they reupled the, as one cast awaye and despised, Syon (sayde they) is she whom no man regardeth.

For thus sayth the Lord: Beholde, * I will bring agayne the captiuitie of Jacobs tentes, and defende his dwelling place. The cite shall be buylde in her olde estate, and p houses shall haue their ryght foundation, And out of them shall go shepheardes, and the voyce of ioye.

I will multiplie them, and they shall not be fewe. I shall endue them with honoure, & no man shall subdue them. Theyr chyldren shall be as a foze tyme, and their cōgregacion shall continue in my syght. And all those that bere them, will I byset.

A captayne also shall come of them: and a pryncce shall sprynge out from the myddest of them: hym will I chalenge to my selfe, and he shall come vnto me. * For what is he, p geueth ouer his hert to come vnto me: sayth the Lord. * Ye shall be my people also, and I will be youre God. * Beholde, on the other syde shall the wrath of the Lord breake out as a stormy water as a mighty whyle winde: and shall fall vpon the heades of the vngodly.

The terrible displeasure of the Lord shall not leaue of, but p he haue done, and performed the intent of his herte, * which in the latter dayes ye shall vnderstande. At the same tyme, sayth the Lord, shall I be the God of all the generatyons of Israel, and they shall be my people.

The xxxi. Chapter.

The prophete that the people of Israel shalbe restored agayne vnto theyr prosperitie. To be turned from synne is the gyfte of God. The byrth of Christ is propheted. All the wycked shall dye in theyr wyckednes. The new testamēt and couenante is propheted. The chyrtian are taught and instructed of the Lord. Oure synnes shall be remitted, that they not ones be thought on. God promyseth, that he will cast of the Jewes. The buyllynge agayne of Ierusalem.

Thus sayeth the Lord: * The people of Israel, which escaped in the wilderness from the sworde, founde grace to come into the p rest. Que so shall the Lord now also appeare vnto me from farre, and saye: * I loue the with an euerlasting loue, therefore, by my mercye I haue drawen the to me. I will repayre the agayne, O thou daughter of Israel, p thou mayest be fast and sure. Thou shalt take thy tabrettes agayne, and go forth with them, that leade the daunce.

Thou shalt plante vynes agayne vpon p hylls of Samaria, and the grape gatherers shall plante, and communly eate of it.

For the dayes shall come when the watchmen vpon the mount of Ephraim shall crye: * aryse, let vs go vp vnto Sion to our Lord God, for thus sayth the Lord: Reioyce with gladnes because of Jacob, crye vnto the head of the Gentils: speake out, syng, and saye: O Lord saue thy people, the remnant of Israel, and make them whole. Beholde, I will bringe them agayne from out of the north lande, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the women that be great with chylde, and soch as be also deliuered: and the company of them that come agayne, shall be greete.

They shall come weping and with mercysfull pitye will I bring the hyther agayne. I will leade them to the ryuers of water in a straght waye, where they shall not thombe. * For I am Israels father, & Ephraim is my fyrst borne.

Heare the worde of the Lord, O ye Gentiles, preach in the ples, that Ipe farre of, and saye: he that hath scattered Israel, shall gather hym together agayne, & shall kepe hym as a shepherde doth his flocke. For the Lord hath redeemed Jacob, and ryd hym from the hande of the violent. And they shall come, & reioyce vpon the hyll of Sion, and shall haue plenteousnes of goodes, which the Lord shall geue the. Namely, wheate, wyne, oyle, poge shepe & calves. And theyr cōscience shall be as a well watted garden, for they shall nomore be hongrye.

Then shall the mayde reioyce in the daunce, yee, both yonge and olde folkes. For I will turne their sorowe into gladnesse, and will conforzte them from theyr sorowes and make them ioyfull. I will powre plenteousnesse vpon the bertes of the prestes, and my people

The propherye

of Jeremye.

Jo. lxxvi.

people shalbe satisfied with my goodnesse, sayth the Lorde

** Jer. lxxvi. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Thus sayth the Lorde: * The voyce of heynnes, weping and lamentatiō was heard on hye: euen of Rachel mournyng for her chyldren, and wolde not be comforted, because they were awaye.

But nowe, sayth the Lorde, leaue off thy wepyng and cryenge, withholde thyne eyes from teares, for thy laboure shalbe rewarded, sayth the Lorde. And they shal come agayne out of the lande of their enemies: yee, euen thy posterite shal haue consolatiō in this, sayth the Lorde, & thy chyldren shal come agayne into their awne lande.

Moreover, I heard Ephraim, that was led awaye captiue, cōplaine on this maner: * Lorde, thou hast correct me, & thy chastenynge haue I receaved, as an vntamed calfe: * Conuerter thou me, and I shalbe conuerted: for thou art my Lorde God: yee, as thou turnest me, I shal resourme my selfe: and when I vnderstande, I shal smyte vpon my thighe. For verely I haue committed shamefull thinges. For I haue bozne the reproche and cōfusiō of my prynces.

Upon this complaynte, I thought thus by my selfe: * Is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all myrth and pastyme? For sens the tyme I first cōmenced with hym, I haue him euer in remembrance: therfore, my very hart dyspucth me vnto hym, gladly and lounge I wyll I haue mercy vpon hym, sayth the Lorde. Set the watchmen, prouyde teachers for y, set thyne hart vpon the ryght waye, & thou shuldest walke, and turne agayn, O y daughter of Israel, turne agayne to these cittyes of thyne: howe longe wilt thou go astraye, O thou spynging daughter? For the Lorde wyll worke a newe thing vpon earth. A woman shal compasse a man.

For thus sayth the Lorde of hostes the God of Israel: I wyll come therto, & when I haue brought Iuda out of captiuite, these wordes shalbe heard in the lande and in hye cittyes. The Lorde, which is the fayre & bydegrome of ryghteousnes, make y frutefull, O thou holy hill. And there shal dwell Iuda, and all her cittyes, & shepherdes, and husbandemen. For I shal fede the hongry soule, and refresh all faynte hertes. When I hearde thys, I came agayne to my selfe, I mused, lyke as I had bene waked oute of a sweete slepe.

Beholde, sayth the Lorde, the dayes come, that I wyll lowe the house of Israel, & the house of Iuda, with men and with cattell. * Yee, it shal come therto, that lyke as I haue gone about in tymes past to rote the out, to scatte them, to breake them downe, to destroye them, and chasten them. Euen so

wyll I also go diligently aboute, to buylde them vp agayne, & to plante them, sayth the Lorde. * Then shal it nomore be sayde: the fathers haue eatē a sower grape, and the chyldrens teeth are set on edge: for euery one shal dye for his awne mylde, so y who so eateth a sower grape, his teeth shalbe set on edge. * Beholde, the dayes come, sayth the Lorde, that I wyll make a newe cōuenant w the house of Israel, and w the house of Iuda: not after the cōuenant that I made w their fathers, when I toke the by y hande: and led the out of the lande of Egypt: which cōuenant they brake: yee, euen when I as an husbunde had cule ouer them, sayth the Lorde. * But this shalbe the cōuenant that I wyll make with the house of Israel after those dayes, sayth the Lorde. * I wyll plante my lawe in the inward partes of them, and wyte it in their hertes, & wyll be their God, and they shalbe my people.

And from thens forth, shal no mā teach his neyghbour or his brother, & saye: knowe the Lorde. But they shal all knowe me fro the lowest vnto the hiest, sayth the Lorde. For I wyll forgue their mylde, and wyll neuer remembre their synnes any more. Thus sayth the Lorde, which gaue the sunne to be a lyght for the daye, and the moone and starres to shyne in the night: which moueth the see, so that the floudes thereof waxe fere: his name is the Lorde of hostes. Like as this ordinaunce shal neuer be taken oute of my lyght, sayth the Lorde. So shal the sede of Israel neuer cease, but all waye be a people before me.

Moreover, thus sayth the Lorde: lyke as the heauen aboue cannot be measured, & as the foundaciō of the earth beneth maye not be sought out. * So wyll I also not cast out the whole sede of Israel, for that they haue committed, sayth the Lorde. Beholde, the dayes come, sayth the Lorde, that the cite of the Lorde shalbe enlarged from the towre of Hananeel, vnto the gate of y corner wall: from thens shal the ryght measure be takē before her vnto the hill toppe of Gath. & shal come about Gath, and the whole valley of the deeflarkales, and of the atres, ad all the felde vnto the broke of Cedron: and vnto the corner of the hogate towarde the east, where as the sanctuary of the Lorde also shalbe set. And when it is nowe buylde, and set vp of thys fasthyon, it shal neuer be broken, nor cast downe any more.

The xxxij. Chapter.

** Jerem. xxxij. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

These

These wordes spake the Lorde vnto Jerem, in the x. yere of zedekiah king of Iuda: which was the xviij. yere of Nabuchodonosor, what tyme as the kynge of Babylon lons boost layed seage vnto Ierusalem. But Jerem the prophet laye boude in the courte of the pison, which was in the king of Iudas house: where zedekiah the kynge of Iuda caused hym to be layed, because he had propheryed of this maner: Thus sayeth the Lorde: * Beholde, I wyll deliuer this cite into the handes of the kynge of Babilō, which shal take it. As for zedekiah the kynge of Iuda: he shal not be able to escape the Chaldees: but surely he shal come into the handes of the kynge of Babylon: which shal speake w him mouth to mouth: and one of the shal loke another in y face. And zedekiah shalbe carped vnto Babylon, and there shal he be, vntill the tyme that I viset hym, sayth the Lorde. But yf y takest in hande to fpyght agaynst y Chaldees, thou shalt not prosper.

And Jerem sayde: thus hath the Lorde spoken vnto me: Behold, Hananeel the sonne of Selum thyne vnckles sonne, shal come vnto the, and requyre the to redeeme the lāde that lyeth in Anathoth vnto thy selfe: * for by reason of kynred it is thy right to redeeme it, and to bye it out.

And Hananeel myne vnckles sonne came to me in the court of the pison, accordynge to the worde of the Lorde, and sayde vnto me: Bye my lande, I praye the, that lieth in Anathoth in the contrey of Benjamin: for by heritage thou hast ryght to looke it oute for thy selfe, therfore redeeme it. Then I perceaued that thys was the commaundement of the Lorde, and so I bought the lāde from Hananeel of Anathoth, myne vnckles sonne, and weied him there the moneye: euen seuen syckles and ten syluer pence.

I caused hym also to make me a writing and to seale it: and called recorde therby, and weyed hym there the moneye vpon the waygbtes. So I toke the euidence with the cōpye, when it was orderlye sealed and redde ouer, and I gaue the euidence vnto Baruch the sonne of Meriah the sonne of Maasiah in the syght of Hananeel my vnckles sonne, and in the presence of the witnesses, that he named in the euidence: and before all the Jewes that were therby in the courte of the pison.

I charged Baruch also before them sayinge: The Lord of hostes the God of Israel commaundeth the, to take thys sealed euidence with the copie: and to laye it in an earthen vessel, that it maye longe continue.

For the Lorde of hostes the God of Israel hath determynd that houses, felde, and vyneyardes shalbe possessed agayne in this lande.

Now when I had deliuered the euidence vnto Baruch y sonne of Meriah, I besought the Lorde, sayinge: O Lord God, * it is thou that hast made heauen and earth with thy greate power and hie arme, and there is no thyng hyd from the. * Thou shewest mercy vpon thousandes, thou recōpencest the wickednes of the fathers, into the bosome of the chyldren that come after them.

Thou art the greate and myghtye God, whose name is the Lorde of hostes: greate in counsell, and excellent in worke. Thyne eyes loke vpon all the wayes of mens chyldren, * to reward euery one after his waye: & accordyng to the frutes of his inuencions.

* Thou hast done greate tokens and wonders in the lande of Egypte, as w: sc thys daye, vpon the people of Israel and vpon thole men: to make thy name greate, as it is come to passe thys daye. Thou hast brought thy people of Israel oute of y land of Egypt, with tokens, with wonders, with a myghtye hande, with a stretched out arme and w greate terribleness: and hast geuen them this lande, lyke as thou haddest promysed vnto their fathers. Namely, that thou woldest geue them a lande, that floweth with mylke and honye.

* Nowe when they came therin, and possessed it, they folowed not thy voyce, and walcked not in thy lawe, * but all that thou commaundedest them to do, that haue they not done, and therfore come all these plagges vpon them.

Beholde, there are bullworckes made now agaynst the cite, to take it: and it shal be wonne of the Chaldees that besege it, with swerde, with hunger and death, and looke what thou hast spokē, that same shal come vpon them.

For lo, all thynges are present vnto the. * Yet (saist thou vnto me, O Lorde God) and commaundest me, that I shal loose a pece of lande vnto my selfe, and take witnesses therto: and yet in the meane season the cite is deliuered into the power of the Chaldees.

Then came the worde of the Lorde vnto me, sayinge: Beholde, I am the Lorde God of all fleshe, is there any thyng then to hard for me? Therfore thus saith the Lorde: * Beholde, I shal deliuer thys cite into the power of the Chaldees, and into the power of Nabuchodonosor the kynge of Babylon, they shal take it in. For the Chaldees shal come, and wyne thys cite, and sett spere vpon it, and burne it: with the gorgeouse houses, in whose parlours they haue made sacrifice vnto Baal, and powred drynckofferynges vnto straunge Goddes, to prouoke me vnto wrath.

For sayng the chyldren of Israel, and the chyldren of Iuda haue wrought wickednes before

before me ever fro the youth up, what have they done, but provoked me wth w^ords of their own handes: sayth the Lorde.

¶ What hath this cite bene elles but a prouoking of my w^orath, ever since the daye that they builded it, vnto this houre wherein I cast it out of my sight, because of the great blasphemies of the children of Israel & Juda, which they haue done to provoke me: yee, they, their kynges, their prynces, their prestes, their prophetes, the men of Juda, and the cytyens of Ierusalem.

¶ When I stode vp early, and taught the and instructed them, they turned their backs to me, and not theyr faces. They wolde not heare, to be reformed and correct: but set their ydols in y^r house, that is halowed vnto my name, to despyle it. They haue builded hye places for Baal in the valley of the children of Hennom, to dowe theyr sonnes and daughters vnto Moloch: which I neuer commaunded them: neither came it euer in my thoughte, to make Juda synne with such abhominatyon.

¶ And nowe therfore, thus hath the Lorde God of Israel spoken, concernynge this cite, which as ye your selues confesse) shall be deliuered into the hande of the kyng of Babylon, when it is wonne with the sword, with honger and with pestilence. ¶ Beholde, I will gather them together from all landes, wher in I haue scatered them in my w^orath in my fearfull and great displeasure: and will bring them agayne vnto this place, where they shall dwell safely. And they shall be my people, and I will be their God.

¶ And I will geue the one hert and one waye, that they maye feare me all the daies of their lyfe, that they and their children after them maye prospere. ¶ And I will sett vp an euerlastyng couenaunt with the, namelye, that I will neuer cease to do them good, and that I will put my feare in their hertes, so that they shall not runne awaye from me. ¶ Yee, I will haue a lust and pleasure to do the good, and saythfully to plaite them in this lande with my whole hert and with all my soule.

¶ For thus sayth the Lorde: lyke as I haue brought all this great plage vpon this people, euen so will I also bring vpon them all y^r good, that I haue promised the. And men shall haue their possessions in this lande, wherof ye sape now, that it shall neuer be inhabited of people ner of catell: but be deliuered into the handes of the Chaldees. Yee, lande shall be bought for money, & euideces made thereupon, and sealed before witnesses in the countrey of Benjamin, and rounde aboute Ierusalem, in the cities of Juda, in the cities that are vpon the mountaynes, and in them that lye beneth: yee, and in y^r cities that are

in the south. For I will buyng the prisoners hither agayne, sayth the Lorde.

The xxxiiij. Chapter.

The prophete is monished of the Lorde, to praye for the deliuerance of the people, which the Lorde promyseth. God forgiveth synnes, and doth graciously to the people, for theyr awne renouance. Of the birth of Christ. The kyngdome of Christ in y^r church shall neuer be ended.

Moreouer, the worde of the Lorde came vnto Jeremie on this maner. ¶ When he was yet bound in the court of y^r prison. Thus sayth the Lorde, which fulfilleth the thing that he speaketh: the Lorde which perfourmeth the thing that he taketh in hand: euen he, whose name is the Lorde: crye vnto me, & I will answere, and shewe the great and hye thinges, which were unknown vnto the.

¶ Thus (I sape) spake the Lorde God of Israel, concerninge the houses of this cite, and the houses of the kynges of Juda, y^r they are broken thorow the ordinaunce and the sword. Because the inhabitours of this cite haue come to fight against the Chaldees: and they are fylled with the deed carcases of men, whom I haue slepe in my w^orath and displeasure: when I turned my face fro this cite, because of all her wickednes. Behold, sayth the Lorde, I will repayre & heale these woundes, and make the whole: I will open them the large treasure of peace and trueth.

¶ And I will returne the captiuitie of Juda and Israel: and will set them vp agayne as they were afore. ¶ From all mysdedes, wher in they haue offended agest me, I will cleanse the. And all their blasphemies which they haue done agaynst me, wher they regarded me not, I will forgue them.

¶ And this shall get me a name, a prayse, & honoure among all the people of the earth, which shall heare all the good, that I will shewe vnto them: yee, they shall be afrayed and astonied at all the good dedes and benesytes that I will do for them. ¶ Moreover, thus sayth the Lorde: ¶ In this place, wherof ye sape that it shall be a wyldernes, wher in neither people ner catell shall dwell in like maner in the cities of Juda & without Ierusalem (which also shall be so voyde, that neither people ner catell shall dwell there) shall y^r voyce of gladnes be heard agayne, the voyce of the bydegrome & of the byde, the voyce of them that shall singe: ¶ Prayse the Lorde of hostes, for he is louynge and his mercy endureth for euer: and the voyce of them that shall offer vp giftes in the house of the Lorde. ¶ For I will restore the captiuitie of this lande, as it was afore, sayth the Lorde. ¶ Thus sayth the Lorde of hostes: It shall come yet therto, that in this lande, which is voyde from men and catell, and in all the cities of the lande, there shall be set up shepherdes cotages: in the cities vpon the mountay-

mountayne: and in the cyties that lye vpon the playne, and in the cyties of the southe.

¶ In the lande of Beniamin, in the feldest of Ierusalem, and in the cyties of Juda shall the shepe be nombred agayne, vnder y^r hande of hym, that telleth them, sayeth the Lorde. ¶ Beholde, the tyme cometh, sayeth the Lorde, that I will perfourme that good thyng, which I haue promised vnto the house of Israel and to the house of Juda. In those dayes and at y^r same tyme, I will bring forth vnto Dauid, the brannche of ryghtuousnes, & he shall do equytie & righteousnes in the lande. In those dayes shall Juda be helpe, & Ierusalem shall dwell safe, and he that shall call her is eue God oure ryghteousnes. ¶ For thus the Lorde promyseth: ¶ Dauid shall neuer want one, to syt vpon the throne of the house of Israel: ¶ neither shall the prestes and Leuites wat one to offe all waye before me burnt offerings, to kyndle the meat offeringes, and to prepare the sacrificys.

¶ And the worde of the Lorde came vnto Jeremie after this maner. Thus sayeth y^r Lorde: make the couenaunt which I haue made wth dauid and nyght be broken, that there shulde not be dauid and nyght in due season: ¶ Then maye my couenaunt also be broken, which I made wth Dauid my seruante, and so he not to haue a sonne to reigne in his throne. ¶ So shall also y^r prestes & Leuites neuer sape, but serue me. ¶ For lyke as y^r starres of heauen maye not be nombred, neither the sande of y^r see measured: so will I multiplie y^r sede of Dauid my seruante, & the Leuites my ministers.

¶ Moreover, the worde of the Lorde came to Jeremie, saying: Consydrest thou not what this people speaketh? Two kynnedes (saie they) had the Lorde chosen, & those same two hath he cast awaye. ¶ For so they haue despyed my people & they reputed the as though they were no people. ¶ Therfore thus saith y^r Lorde: ¶ If I haue made no couenaunt with dauid & nyght, & geue no statute vnto heauē & earth: the will I also cast awaye the sede of Jacob & Dauid my seruante: so y^r I will take no price out of his sede, to rule y^r posteritie of Abraham, Isaac & Jacob. ¶ But yet I wil turne agayne their captiuitie, & be mercyfull vnto them.

The xxxiii. Chapter.

Behethreateneth that the cite, and the kyngedede: shall also, shall be geuen into the handes of the kyng of Babylon. He rebuketh them that broughte soche of theyr brethren into captiuitie, as were pardoned to go at theyr libertie.

These are the wordes which y^r Lorde spake vnto Jeremie: ¶ what tyme as Nabuchodonosor the kyng of Babylon, & all his hostes (out of all the kingdomes y^r were vnder his power) & all his people, fought agaynst Ierusalem and all the cyties therof. ¶ Thus sayeth y^r Lorde God of Israel: ¶ So, & spake to zedekiah

the kyng of Juda, and tell hym. The Lorde sendeth the this worde: ¶ Beholde, ¶ I will deliuer this cite into the hande of the kyng of Babylon, he shall burne it, and thou shalt not escape his handes, but shalt be led awaye prisoner, & deliuered into his power. ¶ Thou shalt loke the kyng of Babylon in the face, and he shall speake with the, mouth to mouth and then shalt thou goo to Babylon. ¶ Yet heare the worde of the Lorde, ¶ zedekiah thou kyng of Juda: ¶ Thus sayeth the Lorde vnto the. ¶ Thou shalt not be slayne with y^r sword, but shalt dye in peace. ¶ Lyke as thy forefathers the kynges, thy progenitours, were bente: so shalt thou be bent also, and in thy mourninge they shall sape: oh Lorde. ¶ For thus haue I determined, sayeth the Lorde.

¶ Then spake Jeremie the prophete all these wordes vnto zedekiah kyng of Juda in Ierusalem: what tyme as the kyng of Babylonys hostes beseged Ierusalem, and the remnant of the cyties, namely, Lachis and Azekah, which yet remayned of y^r stronge defended cyties of Juda.

¶ These are the wordes that the Lorde spake vnto Jeremie the prophete, when zedekiah was agreed with all the people at Ierusalem, that there shulde be proclaimed ¶ a libertie: so that euery mā shuld let his seruante & handmayde go free, Hebrue and Hebruelle, and no Jewe to holde his brother as a bonde man. ¶ Nowe as they had consented, all the princes and all the people which had gathered vnto this agrement that euery mā shuld let at libertie his bode seruante and bonde woman and no longer to holde them bonde euen so they were obediēt, & let them go free. ¶ But afterwarde they repented, and toke agayne the seruantes and handmaydens, whom they had lett go free, and so made the bode agayne.

¶ For the which cause the worde of y^r Lorde came vnto Jeremie fro the Lorde hym selfe, sayinge: ¶ Thus sayeth y^r Lorde God of Israel: ¶ I made a couenaunt with your fathers, wher I brought the out of Egypt: (that they shulde no more be bondmen) sayinge. When seue yeares are oute, euery man shall let his bought seruante an Hebrue go free, yf he haue serued hym syxe yeares. ¶ But your fathers obeyed me not & hearkened not vnto me. ¶ As for you, ye were nowe turned, & did right before me, in that ye proclaimed, euery mā to let his neighbour go free, and in that ye made a couenaunt before me, in the temple that beareth my name. ¶ But yet ye haue turned your selues agayne, and blasphemed my name. ¶ In this, y^r euery man hath requyred his seruante & handmayde agayne, wher ye had lett go quyte and free, & compelled the to serue you agayne, and to be your bode men, and bondwomen. ¶ And therfore thus sayeth the Lorde: ye haue not obeyed me, euery man to proclame fre-

come vnto his brother & neyghbour: wherfore, & I will call you vnto a freedom, sayeth the Lord: euen vnto the swearde, to p[er]sillence, & to hunger, & will make you to be plagued in all the kyngdomes of the earth. **P**ee, those men y^e haue broken my couenaunt, & not kept the wordes of the appoyntment, which they made before me: * & when they hewed the calfe in two, & when there wente thozowe the two halves therof: The Prynces of Iuda, the Prynces of Ierusalem, the gilded men, the prestes and all the people of the lande, which wente thozowe the two sydes of the calfe. Those men will I geue into the power of theyr enemies, & into the handes of them that folowe vpon theyr lynys.

* And their deed bodies shalbe meate for the foules of the ayre, & brastles of the felde. As for zedeiah the kyng of Iuda and hys Prynces, I will deliuer the into the power of their enemyes, and of them that desyre to slaye them, and into the hande of the kyng of Babylons hoste * which now is departed from you: But thozow my commaundement (sayeth the Lord) they shal come agayne before thys cytye, they shal fight agaynst it, wyne it, and burne it: & moreover, I will laye the cyties of Iuda so waste, that no man shall dwell therein.

The xxxv. Chapter.

The propoundeth the obedience of the Rechabites, and thereby confoundeth the pryde of the Jewes. The commaundement of Ionadab, the father of the Rechabites, the threatenynge punishment vnto the rebellious Jewes. He promyseth prosperite vnto the Rechabites, for theyr obedience vnto theyr father.

In the wordes whiche the Lord spake vnto Jeremie, in y^e raygne of Jehoa- kim the sonne of Josiah kyng of Iuda, are these: So vnto the house of * the Rechabites, & call them out, and brynge them to the house of the Lord into some commodious place, and geue them wyne to dryncke. Then toke I Jazaniah the sonne of Jeremie the sonne of Habaziniab, and his brethren, & all his sonnes, and the whole household of y^e Rechabites: and brought them to the house of the Lord into the closet of the chyldren of Hanan the sonne of Jegedaliah the man of God: which was by the closet of the Prynces that is aboue the closet of Maasiah the sone of Selum, which is y^e treasurer. And before the sonnes of the hundred of the Rechabites, I set pottes full of wyne, and cuppes, & sayde vnto them: Dryncke wyne. But they sayde: we will dryncke no wyne for Ionadab the sonne of Rechab oure father commaunded vs, saying: ye and poure sonnes shall neuer dryncke wyne * buylde no houses, sowe no seide, plante no vynges, yee, ye shal haue no vineyardes: but for all poure tyme ye shall dwell in tentes, that ye maye lyue longe in y^e lande wherin ye be strangers.

Thus haue we obeyed the commaundement

of Ionadab the sonne of Rechab oure father in all that he hath charged vs, & so we drynke no wyne all oure lyfe longe: we, nor oure wyues, our sonnes and oure daughters. Neither builde we any house to dwell therein, we haue also amonge vs nether vineyardes, ne cornelands to sowe: but we dwell in tentes, we obeye, and do accordyng vnto all, that Ionadab oure father commaunded vs.

But now that Nabuchodonosor the king of Babylon came vnto y^e lande, we sayde, come, lett vs go to Ierusalem, that we maye escape the hooste of the Caldees and the Assyrians: and so we dwell now at Ierusalem. Then came y^e worde of y^e Lord vnto Jeremie saying. Thus sayeth the Lord of hostes the God of Israel: Go and tell y^e me of Iuda and y^e inhabitours of Ierusalem: Will ye not be reformed, to obey my wordes sayeth y^e Lord: The wordes which Ionadab the sonne of Rechab commaunded his sonnes, y^e they shulde drynke no wyne, are fast and surely kept: for vnto thys daye they dryncke no wyne, but obeye their fathers commaundement. But as for me, * I haue stand by early, I haue spokē vnto you, & geuen you earnest warnynge: & yet haue ye not bene obedient vnto me. Pee, I haue sent my seruantes, all the prophetes vnto you, I rose vpearly, & sent you worde, sayinge: Turne you, nowe euery mā frō his wycked waye: amende youre lyues, and go not after straunge goddes, to worshyppe the: that ye maye continue in the lande, which I haue geuen vnto you & poure fathers, but ye wolde nether heare me, ne folowe me.

The chyldren of Ionadab Rechabs sonne haue stedfastly kepte their fathers commaundement, y^e he gaue the, but this people is not obedient vnto me. And therfore thus sayeth the Lord of hostes the God of Israel: Beholde, I will brynge vpon Iuda & vpon euery one that dwelleth in Ierusalem, all the trouble y^e I haue deuysed agaynst the. * For I haue spokē vnto them, but they wold not folowe. I haue called vnto them, neuertheles they wold geue me no answer. Jeremie also spake vnto the household of the Rechabites: Thus sayeth the Lord of hostes the God of Israel: For so moche as ye haue obeyed the commaundement of Ionadab poure father, and kepte all hys preceptes, and done accordyng vnto all that he hath byddē you: Therfore thus sayeth the Lord of hostes, y^e God of Israel: * Ionadab the sonne of Rechab shall not fayle, but haue one out of his stocke to stande alwaye before me.

The xxxvi. Chapter.

Baruch wyrteth (as Jeremie enuyeteth) the boke of the curtes agaynst Iuda & Israel. He is sent with y^e boke vnto the people, and readeth it before them all. He is called before the rulers, & readeth it before the also. The rulers thewe vnto the kyng the wordes of the boke. Jehudi taketh the boke, and readeth a p[er]cell of it, and after collecteth it in the fyre. There is another wyrtten, at the commaundement of the Lord.

In the

In the fourth yere of Jehoa- kim the sonne of Josiah kyng of Iuda, came the worde of the Lord vnto Jeremie, sayinge. * Take a boke, and wyrteth therein all the wordes, that I haue spoken to the, agaynst Israel agaynst Iuda, and agaynst all the people, from the tyme y^e I beganne for to speake vnto the (in the raygne of Josiah) vnto thys daye. That when y^e house of Iuda heareth of the plage, which I haue deuysed for them, they maye peraduenture * turne, euery man frō hys wycked waye, that I maye forgyue theyr offences and synnes.

Then byd Jeremie call Baruch the sonne of Neriah, * and Baruch wyrote in the boke at the mouth of Jeremie, all the wordes of y^e Lord, which he had spoken vnto hym. And Jeremie commaunded Baruch, sayinge: I am in prison, so that I maye not come into the house of the Lord: therfore go thou thyther, and reade the boke, that thou hast wyrtten at my mouth: Namely, the wordes of the Lord and reade them in the Lordes house vpon the fastynge daye, that the people, whole Iuda, and all they that come out of the cities, maye heare. Peraduenture they will praye mekely before the face of the Lord, & turne euery one from hys wycked waye. For greates is the wrath and displeasure, that y^e Lord hath taken agaynst this people:

So Baruch the sonne of Neriah byd, accordyng vnto all that Jeremie the Prophete commaunded him, readinge the wordes of the Lord out of the boke in the Lordes house. And this was done in y^e xij. yere of Jehoa- kim the sonne of Josiah kyng of Iuda, in y^e ix. moneth * when it was commaunded, that all the people of Ierusalem shulde fast before the Lord, and they also that were come from the cyties of Iuda vnto Ierusalem.

Then reade Baruch the wordes of Jeremie out of the boke with in the house of the Lord out of the treasury of Samariah the sonne of Sapha the Scribe, which is besyde the hyer losse of the * newe doze of the Lordes house: that all the people myght heare. Nowe whē Micheah y^e sonne of Samariah the sonne of Saphan had hearde all the wordes of y^e Lord out of the boke, he wote downe to the kynges palace into the Scribes chambres, for there all the Prynces were set. Elpsama the Scribe, Dalaiab the sonne of Semei, Elnathan the sonne of Achboz, Samariah the sone of Saphan, zedeiah the sonne of Hananiah, with all the Prynces. And Micheah tolde the all the wordes, that he hearde Baruch reade out of the boke before the people.

Then all the princes sent Jehudi the sonne of Nathaniah, the sonne of Selamiah, the sonne of Chusi, vnto Baruch, saying. Take in thynne hande the boke, wherout thou hast

red before all the people, and come. So Baruch the sonne of Neriah toke the boke in his hande, & came vnto the. And they sayd vnto him. Syt downe, & reade the boke y^e we maye heare also. So Baruch reade that they might heare. Nowe whē they had hearde all y^e wordes, they were abashed one vpon another, & ad sayde vnto Baruch. We will certifie y^e kyng of all these wordes. And they examyned Baruch, sayinge: tell vs, howe dydest y^e wyrtte all these wordes out of hys mouth? Then Baruch answered them: he spake all these wordes vnto me with his mouth, & I wyrote them in the boke.

Then sayde y^e princes vnto Baruch: So thy waye, & hyde y^e with Jeremie, so that no mā knowe where ye be. And they went into the kyng to the courte. But they kept y^e boke in the chambze of Elisama the Scribe, & tolde the kyng all the wordes y^e he myght heare. So the kyng sent Jehudi to fetch him y^e boke which he brought out of Elpsama the Scribes chambze. And Jehudi red in it, that the kyng and all y^e prynces, which were aboute him, myght heare. Nowe the kyng sat in the wynter house, for it was in the ix. Moneth & there was a fyre before him. And when Jehudi had redde thze or foure leaues therof, he cut the boke in peces with a penne knyfe, and * cast it into the fyre vpon the harth, vntill y^e boke was all breste in the fyre vpon the harth.

Yet no man was abashed therof, or rente y^e his clothes: nether the kyng hym selfe, ne his seruantes, though they hearde all these wordes. Neuertheles Elnathā, Dalaiab, & Samariah besought the kyng, y^e he wolde not burne the boke: not withstandynge the kyng wolde not heare them, but commaunded Jerahmeel the sonne of Amalech, Saraiab y^e sonne of Eziel & Selamiah y^e sonne of Abdiel, to laye handes vpon Baruch the Scribe, and vpon Jeremie the Prophete: but the Lord kepte the out of syght. After nowe that the kyng had bent the boke, & the sermons which Baruch wyrote at the mouth of Jeremie: The worde of the Lord came vnto Jeremie, sayinge. Take another boke, and wyrtte in it all y^e forsayde sermons: that were wyrtte in the fyrst boke, which Jehoa- kim the kyng of Iuda hath brente.

And tell Jehoa- kim y^e kyng of Iuda: thus sayeth the Lord: thou hast breste the boke, & thoughtest within thy selfe: Why hast thou wyrtten therein, that the kyng of Babylon shall come, and make thys lande waste: so y^e he shall make both people & catell to be out of it: Therfore thus the Lord sayeth of Jehoa- kim y^e kyng of Iuda. * There shall none of hys generacyon lyt vpon the thzone of Dauid. Hys deed corse shalbe cast oute, that the heate of the daye, and the frost of the nyght maye come vpon hym. And I will byset the wyckednes

* lxxviii. c. lxxviii. c. lxxviii. c.

wyckednes of hym, of his dede, & of his seruantes. Moreover, all the euell that I haue promysed them (though they herde me not) will I bringe vpon them, vpon the inhabytours of Ierusalem, and vpon all Iuda. Then toke Jeremy another booke, and gaue it Baruch the scribe the sonne of Neriah, whiche wrote therein out of the mouth of Jeremy: all the sermons that were in the fyrst booke, whiche Iehoaquin the kyng of Iuda dyd burne. And there were added vnto them many more sermons, then before.

The xxxvii. Chapter.

Jeremiah succeeded Cononiah. He sendeth vnto Jeremy to praye for hym. Jeremy goynge into the lande of Beniamin, is taken. He is beaten, and put in prison. He is deliuered by kynge zedekiah.

* Iiii. Reg. viii. b.

* Jer. xli. a. and. xlii. a.

* Eze. xlii. b.

* Jer. xli. a.

* Jer. xli. b.

Zedekiah the sonne of Josiah * which was made kynge thowowe Nabuchodonosor kynge of Babylon, reigned in the lade of Iuda, in the strende of Cononiah the sonne of Iehoaquin. But neither he, ner his seruantes, ner the people in the lande wolde obeye the wordes of the Lorde, which he spake by the prophet Jeremy. * Neuerthelesse, zedekiah the kyng sent Iehucal the sonne of Selemiah & Sopboniah the sonne of Naasiah the priest to the prophet Jeremy, saying: O praye thou vnto the Lorde oure God for vs. Nowe Jeremy walked fre amonge the people at that tyme, and was not put in prison as yet. * Wharaos hoste also was come out of Egypte: which whē the Caldees that beleged Ierusalem perceaued, they departed from thence.

Then came the worde of the Lorde vnto Jeremy the prophet, sayinge: Thus sayeth the Lorde God of Israel, thys answer shall ye geue to the kyng of Iuda, that sent you vnto me for counsell: * Beholde, Wharaos hoste which is come forth to helpe you, shall returne to Egypte into his awne lande: but the Caldees shall come agayne, and fyghte agaynst thys cytie, wyne it; and sett fyre vpon it. For thus sayeth the Lorde, disceane not poure a wne myndes, thynkinge on this maner: thus, the Caldees go now their waye from vs. No, they shall not go theyr waye. For though ye had slayne the whole hoste of the Caldees, that belege you, and euery one of the slayne laye in his tente, yet shulde they stande vp, and set fyre vpon thys cyte. Now when the hoste of the Caldees was broken vp from Ierusalem, for feare of the Egyptian armie, Jeremy went out of Ierusalem toward the lande of Beniamin, to get hym from amonge the people. And when he came vnder Beniamyns porte, there was a porter, called Neriah, the sonne of Selemiah the sonne of * Hananiah, which fell vpon him, and toke him sayinge: thy mynde is to runne to the Caldees. Then sayde Jeremy: It is not so, I go not to the Caldees. Neuer-

theless, Neriah wolde not beleue hym, but brought Jeremy bounde before the princes. Wherefore the princes were angrie with Jeremy, and smote him, and layed hym in prison in the house of Ionathas the scribe. For he was the ruler of the prison. Thus was Jeremy put into the donge and prison, and so laye there a longe tyme. * Then zedekiah the kyng sent for him, and called him, and asked hym quyetly in his awne house, sayinge: thynkest thou this bulnes (that now is in hande) cometh of the Lorde? Jeremy answered: yee, that it doth: and thou (sayde he) shalt be deliuered into the kynge of Babylons power.

Moreouer, Jeremy sayde vnto kynge zedekiah. What haue I offended agaynst the, agaynst thy seruantes, or agaynst thys people, that ye haue put me in prison? * Where are poure prophetes which haue prophesied vnto you, & sayde, that the kynge of Babylons shulde not come agaynst you & this lade? And therfore heare now, O my Lorde the kynge: let my prayer be accepte before the, and sende me nomore into the house of Ionathas the scribe, that I dye not there. Then zedekias the kyng commaunded to put Jeremy in the fore entrie of the prison, and dayly to be geuen hym a cake of bread out of the bakers strete vntyll all the bread in the cytie was eatē vp. Thus Jeremy remayned in the fore entrie in the prison.

The xxxviii. Chapter.

By the motion of the rulers Jeremy is put into a dongeon. At the request of Abedmelech the Chaldeian, the kyng commaundeth Jeremy to be broughte forth of the dongeon. Jeremy sheweth the kyng howe he myght escape death.

Saphatiah the sonne of Nathan, & Godoliah the sonne of Shaphur, Iucal the sonne of Semeliah, and Whasur the sonne of Melchiah perceaued the wordes, that Jeremy had spoken vnto all the people, namely on thys maner: Thus sayeth the Lorde: * Who so remayneth in thys cytie, shall perishe, ether with the sword, with hunger or with the pestylence. But who so falleth vnto the Caldees, shall escape winnyng his soule for a praye, & shall lyue. * For thus sayeth the Lorde: Thys cytie (no doute) must be deliuered into the power of the kynge of Babylon, and he also shall wyne it. Then sayde the princes vnto the kyng: Syr, we beseeche you let thys mā be put to death. For thus he discomfyteth the handes of the souldiers that be in thys cytie, and the handes of all the people, when he speaketh soche wordes vnto them. This mā verely labourereth not for peace of the people, but myscheffe. zedekiah the kyng answered & sayde: lo, he is in poure handes, for the kyng maye denye you nothinge. Then toke they Jeremy, and cast hym into the dongeon of Melchiah

* Jer. xli. a. b.

* Jer. xli. a. b.

* Jer. xli. a. and. xlii. a.

* Jer. xli. a.

Melchiah the sonne of Hamlech, that dwelt in the fore entrie of the prison. And they lett downe Jeremy with coardes into a donge, where there was no water, but myre. So Jeremy stak fast in the myre. Now when Abedmelech the Moorian beyng a chamberlayne in the kynges courte, vnderstode, that they had cast Jeremy into the dongeon: he went out of the kynges house, and spake to a kynge, (which then sat vnder the porte of Beniamin) these wordes: My Lorde the kynge, where as these men medle with Jeremy the prophet, they do hym wronge: Namely, in that they haue put him in prison, there to dye of hunger, for there is no more bread in the cytie. Then the kynge commaunded Abedmelech the Moorian and sayde: Take from hence xxx. mē whom thou wilt, & drawe vp Jeremy the prophet out of the dongeon, before he dye. So Abedmelech toke the men w him, and went to the house of the kynge, and there vnder the tresour he gatt older ragges & woine cloutes, and lett them downe by a coarde, into the dongeon to Jeremy.

And Abedmelech the Moorian sayde vnto the prophet Jeremy: O, put these ragges and cloutes vnder thyn arme holes, betwixte them and the coardes: & Jeremy dyd so. So they drew vp Jeremy with coardes & toke him out of the donge, & he remayned in the fore entrie of the prison. Then * zedekiah the kyng sent & caused Jeremy the prophete to be called vnto him, into the thyrde entrie, that is in the house of the Lorde. And the kynge sayd vnto Jeremy: I will aske the some-what but hyde nothyng frome. Then Jeremy answered zedekiah: If I be playne vnto the, thou wilt cause me to suffer death: If I geue the counsell, thou wilt not folowe me. So the king swore an ooth secretly vnto Jeremy, sayinge. As truly as the Lorde lyueth that made vs these soules, I will not slaye the, ner geue the into the handes of them that seke after thy lyfe.

Then sayde Jeremy vnto zedekiah. Thus sayeth the Lord of hostes the God of Israel. * If case be, that thou wilt go forth vnto the kynge of Babylons princes, thou shalt saue thy lyfe, and thys cytie shalt not be vtter yce, both thou and thy household shall escape with poure lynes. But if thou wilt not go forth to the kynge of Babylons princes, the shall thys cytie be deliuered into the handes of the Caldees, which shall set fyre vpon it, and thou shalt not be able to escape the. And zedekiah sayde vnto Jeremy. I am afrayde for the Jewes, that are fled vnto the Caldees, lest I come in theyr handes, and so they to haue me in derisyon.

But Jeremy answered: No, they shall not betraye the: O herken vnto the voyce of the Lorde (I beseeche the) which I speake vnto,

so shalt thou be well, and saue thy lyfe. But if thou wilt not go forth, the Lorde hath tolde me this playnely: Beholde, all the women that are left in the kynge of Iudaes house, shall be led forth out to the kynge of Babylons princes. And they shall saye, thou art disceaued: and that they whō thou didest put thy trust, haue gotten the vnder, & sett thy feet fast in the myre, and gone their waye fro the. Therefore all thy wyues with their chyldren shall they leade forth vnto the Caldees, and thou shalt not escape their handes, but shalt be the kyng of Babylons prisoner, & this cytie shalt thou cause to be bzēt. Then sayde zedekiah vnto Jeremy: loke that no body knowe of these wordes, and thou shalt not dye. But if the princes perceaue, & I haue talked with the, and come vnto the, sayinge: O speake, what sayde the king to the: hyde it not fro vs, & we will not put the to death. Tell vs (we praye the) what sayde the kyng to the? So thou geue them thys answer: I haue humbly besought the kyng, that he wyllett me lye no more in Iehonathans house, that I dye not there. Then came all the princes vnto Jeremy, and asked hym. And he tolde them, after the maner as the kyng had bid him. Then they helde theyr peace, and let hym alone for they perceaued nothinge. * So Jeremy abode still in the fore entrie of the prison, vntyll the daye that Ierusalem was wonne.

* Jer. xli. a.

* Jer. xli. a.

* Jer. xli. a. and. xlii. a.

* Jer. xli. a.

The xxxix. Chapter.

Nabuchodonosor belegeth Ierusalem. zedekiah flieth. He is taken of the Caldees. His sonnes are slayne. His eyes are thrust out. Jeremy is prouided for. Abedmelech is deliuered from captiuitie, because of the confidence that he hath in God.

Nowe * when the cytie of Ierusalem was taken (for in the ix. yere of zedekiah kynge of Iuda in the tenth Moneth, came Nabuchodonosor the king of Babylon & all his hoste, and beleged Ierusalem & foughte agaynst it. And in the xi. yere of zedekiah in the fourth Moneth y. ix. daye of the Moneth, he brake into the cytie.) Then all the princes of the kyng of Babylon, came in, & sat them downe vnder the porte: Seregel, Sarczer, Samgarnebo, Sarfachim, Rabaris, Neregel, Sarczer, Rabmag, & all the other princes of the kyng of Babylon. * And when zedekiah the kyng of Iuda with his souldiers sawe them, they fled, and departed out of the cytie by nyght thowowe the kynges garden, & thowowe the porte that is betwene the two walles, and so they wente toward the wyldernesse.

But the Caldees hoste folowed faste after them, and toke zedekiah in the felde of Jericho, and brought hym prisoner to Nabuchodonosor the kyng of Babylon vnto Riblah, that lyeth in the land of Hemath where he gaue iudgement vpon him. So the kyng of Babylon caused the chyldre of zedekiah and all the

The Prophecye

all the nobles of Iuda be slayne, before his face at Reblach. And made zedekias eyes to be put out, and bounde him with two chaynes, and sent him to Babylon.

C * Moreover, the Caldees brent by the kynges palace, with the other houses of the people, and brake downe the walles of Jerusalem. As for the remnant of the people that were in the cite, and such as were come to helpe the (whatlocure was left of y come for te) Nabuzaradan the chefe captayne carped the to Babylon. But Nabuzarada the chefe captayne let the rascall people (& those that had nothinge) dwell still in the lande of Iuda, and gaue them vineyardes & cozne felde at the same tyme. Nabuchodonosor also the kyng of Babylon gaue Nabuzaradan the chefe captayne a charge, concerninge Jeremy, sayinge: take and cherish hym, and make moche of him: se thou do hym no harme, but intreate him after his awne desyre.

So Nabuzaradan the chefe captayne, Nabuzazban Rablars, Nergal Sarezzer Rabmag and all the kyng of Babylons Lordes sent for Jeremy * and caused hym to be fet out of the foze entrie of the prison, & comitted him vnto Godoliah the sonne of Ahikam the sonne of Saphan: that he shulde carie him home, * and so he dwelt amonge the people. Now whyle Jeremy laye yet bounde in the foze entrie of the prison, y worde of the Lord came vnto him, sayinge: Go and tell Abedmelech the Moztan: Thus sayeth the Lord of hostes the God of Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this cite, will I bringe vpon them, that thou shalt se it: but I will deliuer y (sayeth the Lord) and thou shalt not come in y handes of those men, whom thou fearest. For doubtles I will saue the, so that thou shalt not perishe in the swerde: but thy lyfe shalbe saued, ad that because thou hast put thy trust in me, sayeth the Lord.

The xl. Chapter.

C Jeremy hath licence to go whether he wyl. He dwelleth with the people that remayneth at Jerusalem, ouer whom Godoliah ruleth. Iohanan propheseth death vnto Godoliah.

A **L**ys is the worde that the Lord spake vnto Jeremy, * when Nabuzaradan the chefe Captayne had let him go fre from Ramah, whyther he had led him bounde amonge all the prisoners, that were carped from Jerusalem and Iuda vnto Babylon. The chefe captayne called for Jeremy, and sayde vnto hym. The Lord thy God spake myghtely before of the mysery vpon this place: Nowe the Lord hath sent it, and performed it as he had promysed. For ye haue spynned agaynst the Lord, and haue not bene obedient vnto his voyce, therfore commeth this plage vpon you. Beholde, I nowe the bondes from thy handes this daye: yf y wilt

nowe go with me vnto Babylon, yf then: for I will se to the, & prouyde for the. But yf thou wylt not go with me to Babylon, the remayne here. * Beholde, all the lande is at thy wyl, loke wher thou thynkest couenient and good for the to abyde, there dwell. For as yet he was not gone backe againe to Godoliah therfore he sayde to him: Go backe to Godoliah the sonne of Ahikam, the sonne of Saphan: * whos the kyng of Babylon hath made gouernoure ouer the cyties of Iuda, & dwell with hym amonge the people, or remayne wher soeuer it please the. So the chefe Captayne gaue him his expenses with a rewarde, and let him go. * The wente Jeremy vnto Godoliah the sonne of Ahikam to Mizpa, and dwelt there with hym amonge the people that were left in the lande.

Nowe when the captaynes of the Hoste of Iuda (which is their felowes were scattede abrode on euery syde in the lande) vnderstode that y kyng of Babylon had made Godoliah the sonne of Ahikam gouernoure in the land, and y man, wyfe and childe, yee, and y poore men in the lande (that were not led captiue to Babylon) shulde be vnder his iurisdiction: They came to Godoliah vnto Mizpa: Namely, Ismael the sonne of Nathaniah, Iohanan and Jonathan the sonnes of Careah, Sareah the sonne of Tanhumeth, the sonnes of Ophai the Netophathite, Zesaniah y sonne of Maachati, with theyr companyos. And Godoliah the sonne of Ahikam, the sonne of Saphan, iwoze vnto them and theyr felowes in this maner: * We not afrayed to serue the Caldees, dwell in the lande, and do the kyng of Babylon seruice, so shall ye prouyde. Beholde, I dwell at Mizpa to be an officer in the Caldees be halfe, and to satisfye soche as come to vs. Therfore gather you wyne, cozne and oyle, and kepe them in your ware houses, and dwell in your cyties that ye haue in keepynge.

Yee, all the Jewes also y dwelt in Moab vnder the Ammonites, in Idumea and in all the countreys, when they herde, that y kyng of Babylon had made Godoliah the sonne of Ahikam the sonne of Saphan, gouernoure vpon the y were left in Iuda. All the Jewes (I saye) returned oute of all places where they were fled vnto: and came into the lande of Iuda to Godoliah vnto Mizpa, & gathered wyne & other frutes, & that very moche. Moreover, Iohanan the sonne of Careah and all the captaynes of the Hoste, that were scattede on euery syde in the lade, cam to Godoliah in Mizpa, & sayde vnto him. knowest thou not that Baalis kyng of the Ammonites hath sent Ismael the sonne of Nathaniah, to slaye the: But Godoliah the sonne of Ahikam beleued them not. Then sayde Iohanan the sonne of Careah vnto Godoliah in Mizpa

Of Jeremye,

Jo. lxxx.

in Mizpa these wordes secretly: Let me go, I praye the, and I will slaye Ismael y sonne of Nathaniah, so that no body shall knowe it. Therfore will he kyll the, that all the Jewes which resorte vnto the, might be scattede and the remnant in Iuda perishe. And Godoliah the sonne of Ahikam sayde to Iohanan the sonne of Careah: Thou shalt not do it, for they are but lyces, that thou sayest, of Ismael.

The xli. Chapter.

C Ismael killeth Godoliah secretly, & many other with hym. Iohanan followeth after Ismael.

In the seventh Moneth it happened, y Ismael the sonne of Nathaniah the sonne of Elisama (one of the kynges bloude) came with them that were greatest aboute the kyng, & ten men y were swozne with him: vnto Godoliah the sonne of Ahikam to Mizpa, & they dyd eate together. And Ismael the sonne of Nathaniah with those ten men that were swozne to him, starte vp, and smote Godoliah the sonne of Ahikam the sonne of Saphan with the swerde, and slewe him, whom the kyng of Babylon had made gouernoure of the lande. Ismael also slewe all the Jewes that were with Godoliah at Mizpa, and all the Caldees that he founde there waytyng vpon hym and those that were able to fyght they slewe with hym.

The nexte daye after that he had slayne Godoliah (the matter was yet unknowne) & there came certayn men from Sich, from Siloh and Samaria, to the nombre of lxxx. which had shauen theyr beardes, rent theyr clothes, and were all heuie, bringynge meat offringes, & incense in their handes to offere it in the house of the Lord. And Ismael the sonne of Nathaniah went forth of Mizpa * wepyng, to mete the. Nowe when he met the, he sayde: Go your waye to Godoliah y sonne of Ahikam. And when they came in the myddest of the cite, Ismael the sonne of Nathaniah (with the that were swozne vnto him) slewe them, euery at the myddest of the pyt. Amonge these lxxx. men there were ten, that sayde vnto Ismael: Oh slaye vs not, for we haue yet a great treasure in y felde, of wheate barley, oyle and honny. So he spared them, & slewe them not with theyr brechren. Nowe the * pyt wherin Ismael dyd cast y deed bodies of the men (whom he slewe because of Godoliah) had kyng Aia caused to be made, for feare of Baala the kyng of Israel, and the same pyt dyd Ismael fyl with slayne men. As for the remnant of the people, y kynges daughters and all the people that were yet left at Mizpa, vpon whom * Nabuzaradan the chefe captayne had made Godoliah the sonne of Ahikam gouernoure: Ismael y sonne of Nathaniah carped them awaye priso-

ners towarde the Ammonites. But when Iohana the sonne of Careah & all they which had bene captaynes ouer the kynges Hoste with hym, herde of all the wyckednes that Ismael the sonne of Nathaniah had done: * they toke theyr companions, & went out for to fyght w Ismael the sonne of Nathaniah, and soude him by the grete waters that are in Gibeon. Nowe when all the people, who Ismael led captiue, sawe Iohana the sonne of Careah and all the other Captaynes of the Hoste, they were glad. So all the people that Ismael had carped awaye from Mizpa, were brought agayne.

And when they returned, they came to Iohanan the sonne of Careah. But Ismael the sonne of Nathaniah fled from Iohana with dyeght of his swozne companions, & wente to the Ammonites. Then Iohanan the sonne of Careah and all the captaynes of y Hoste that were with him, toke all the remnant of the people, whom Ismael the sonne of Nathaniah had led awaye. (When he had slayne Godoliah the sonne of Ahikam) whom they also had rescued from hym: fyghtinge men, women & chyldren, & gelded men, whom they brought agayne from Gibeon: and wente fro thence, & sat the downe at Geruth Camaam, whiche lyeth besyde Bethlechem * that they myght go into Egypte for feare of the Caldees: of whome they were afrayed, because y Ismael the sonne of Nathaniah had slayne Godoliah Ahikams sonne * whom y kyng of Babylon had made gouernoure in the lade.

The xlii. Chapter.

C The Captaynes aske counsell of Jeremye what they ought to do. Jeremye moueth the remnant of the people not to go into Egypte.

All the captaynes, & Iohanan y sonne of Careah, Jezaniah y sonne of Elayah came with all the people fro the leest vnto the most, and sayde vnto Jeremy the prophete. * O heare our petition, that thou mayest praye for vs vnto the Lord thy God, namely, for all the remnant, wher of there be very fewe of vs left of many, as y seest vs: y the Lord, thy God may shew vs a waye to go in, & tell vs, what we shulde do. Then Jeremy y prophet sayde vnto them: I haue herde you. Behold I will praye vnto God your Lord as ye haue requyred me: and loke what answer the Lord geneth you, I shall certifie you therof, and kepe nothyng backe fro you. And they sayde vnto Jeremy. * The Lord of truth & faithfulness be our recorde, that we wyl do all y the Lord thy God commaundeth vs, wher ther it be good or euell. We wyl herke vnto y voyce of our Lord God to who we sende the, that we maye prospere, when we haue followed the voyce of the Lord our God.

And after ten dayes came the worde of the

* Gen. xlii. c. i. xxv. ff. b.

* Jer. xlii. c.

* Jer. xl. a.

* Jer. xli. a. and. xxv. a.

* Josue. i. c. i. Mach. ii. b. Jer. xlii. a.

The Prophecye

The xliii. Chapter.

¶ Johanan carryeth the remnant of the people into Egypte, contrary to the comend of Jeremie. Jeremie propheseth the destruction of Egypte.



NOWE when Jeremie had ended all the wordes of the Lord his God vnto the people which to declare & to lorde they: God had sent hym to them, (euen all thes wordes I saie) Azariah the sonne of

Osaiab, and Johanan the sonne of Kareah with all the stubborne personnes, sayde vnto Jeremie: * Thou lpest, the Lorde oure God hath not sent the to speake vnto vs, that we shoulde not go into Egypte, and dwell there: * But Baruch the sonne of Neriah prouoketh the agaynst vs, that he myght byynge vs in to the captiuite of the Caldees: & they might slaye vs, and carye vs awaye prisoners vnto Babylon.

So Johanan the sonne of Kareah, and all the captaynes of the hooste, and all the people folowed not the commaundement of the Lorde: Namely, to dwell in the lande of Iuda. But Johanan the sonne of Kareah, and all the captaynes of the hooste, caried awaye all the remnant in Iuda, * that were come together agayne from all the heythel (among whom they had bene scatted) to dwell in the lande of Iuda: Men, women, chyliden, the kynge's daughters, all those that Nabuzardan the chere captayne had left with Gedoliah the sonne of Ahikam, the sonne of Saphan. They caried awaye also the prophete Jeremie, Baruch the sonne of Neriah, and so came into Egypte: for they were not obeyed, vnto the commaundement of God. Thus came they to Eaphnis.

And in Eaphnis the worde of the Lorde happened vnto Jeremie, saying: Take great stones in thyne hande, and hyde them in the byck wall, vnder the doore of Pharaos house in Eaphnis, that all the men of Iuda maye see, and saie vnto the: Thus sayeth the Lorde of hostes the God of Israel. * Beholde, I will sende and call for Nabuchodonosor the kynge of Babylon my seruante, and will sett his seate vpon these stones that I haue hyd, and he shall sprede his tente ouer them.

And when he cometh, he shall smyte the lande of Egypte, some with slaughter, some with prisonment, and some with swearde. He shall set fyre vpon the temples of the Egyptians goddesses, and burne them vp, & take the selues prisoners. Moreover, he shall araye him selfe with the lande of Egypte, lyke as a shepherde putteth on his cote, and shall departe his waye from thence in peace. The pylers also of the temple of the Sunne this in Egypte: shall he breake in peces, and burne the temples of the Egyptians goddesses.

The

of Jeremie,

No. lxxxi.

The xliii. Chapter.

¶ Jeremie prayeth the people for their ydolatrie. They that see light by the thetynge of a Lorde are chastened. The destruction of Egypte and the Jewes therein is prophesied.



IHS IS the worde that was shewed to Jeremie, concerning all the Jewes: which dwell in Egypte: at Migdol, at Taphnis, at Moph, & in the lande of Patures. Thus sayeth the Lorde of hostes, the God of Israel: Ye haue sene all the misery, that I haue brought vpon Ierusalem, and vpon the ctytes of Iuda: so that thys daye they are desolate, and no man dwellynge therein: and that because of the greate blasphemies which they committed, to prouoke me vnto anger. In that they went backe to do sacrifice and worship vnto straunge goddesses: whom nether ye, ner poure fathers haue knowne. Howbeit, I sent vnto them my seruantes all the prophetes. * I rose vpearly, I sent vnto them, and gaue them warnyng. * Do no soche abominable thynges, & thynges that I hate. But they wolde not folowe ner herken, to turne from their wickednes, & to do nomore sacrifices vnto straunge goddesses.

Wherefore myne indignation and wrath was kyndled, and it brente vpon the ctytes of Iuda, the felde with the stretes of Ierusalem, so that they were made waste and desolate, as it is come to passe thys daye. Nowe therefore, thus sayth the Lorde of hostes, the God of Israel: Howe happeneth it, that ye do so greate euill vnto poure awne soules: thus to destroye the men and women, chyliden and babes of Iuda: so that none of you is left, because ye prouoke me vnto wrath with the workes of poure awne handes: when ye offer vnto straunge goddesses in the lade of Egypt, where as ye be gone to dwell. That ye myght utterly perishe, and that ye myght be reupled and shamefully intreated of all natyons. * Ye haue ye nowe forgotten the wickednes of your forefathers, the wickednes of the kinges of Iuda and their wyues, the wyckednes that ye poure selues and poure wyues haue done in the lande of Iuda, in the ctye and in the lande of Ierusalem.

Yet are ye not sorry vnto this daye, ye feare not, nether walke ye in my lawe and in my commaundementes, that I haue geuen vnto you and poure forefathers.

Therefore thus sayeth the Lorde of hostes, the God of Israel: I am stedfastly aduised and determynd to punyshe you, & to rote out all Iuda. As for the remnant of Iuda, that purposly wente into Egypte, ther to dwell, I will take them, * and they shall all be destroyed. In the lande of Egypt shall they perishe, beynge consumed with the swearde and with hunger. For from the leest vnto the moost, they shall perishe with the

swearde and with hunger. Moreover, they shalbe reupled, abhorred, shamed, and confounded. For I will viset them that dwell in Egypte, * as I haue visyted Ierusalem, with the swearde, with hunger and with pestilence. So that none of the remnant of Iuda, which are gone to dwell in Egypte, shall be left to come agayne into the lande of Iuda all though they thynke to come thither agayne, and to dwell there. For none shall come agayne, but such as are fledd awaye.

Then all the me which kne we that their wyues had offered vnto straunge goddesses, and a greate sorte of wyues that stode there, yee, and all the people that dwell there in Egypte in the ctye of Patures, answered Jeremie, and sayde: As for the wordes that thou hast spoken vnto vs, in the name of the Lorde, we will in no wyle heare them: but whatsoever goeth out of oure awne mouth, that we will do. We will do sacrifice and offer oblatyons vnto the quene of heauen, * lyke as we and our forefathers, oure kynge and oure heades haue done in the ctye of Iuda, and in the stretes and felde of Ierusalem. For then had we plenteousnes of vitayles, then were we in prosperyte, and no mysfortune came vpon vs.

* But sens we left to burne incense, and to do sacrifice vnto the quene of heauen, we haue had scarcenesse of all thynges, and perishe with the swearde and hunger. Last of all, when we women dyd sacrifice and offered vnto the quene of heauen, dyd we make her cakes and poure vnto her drinck offerings, eue to that ymage dyd we sacrifice and seruite, without oure husbandes wylles.

Then sayde Jeremie vnto all the people, to the men, to the women, and to all the folke, which had geuen him that answer: Dyd not the Lorde remember the sacrifices that ye, poure forefathers, poure kynge and rulers, with all the people, haue offered in the ctyes of Iuda, in the stretes and lade of Ierusalem: and hath he not considered thys in his mynde? In somoch that the Lorde might no longer suffer the wyckednes of poure inuencions, and the abhominable thynges, which ye dyd? * Is not poure lande desolate and voyde: yee, abhorred and accursed, so that no man dwelleth therein any moze, as it is come to passe thys daye?

* Dyd not all thys happen vnto you, because ye made soch sacrifices to ydols, and synned agaynst the Lorde. * Ye haue not folowed hys voyce, to walke in hys lawe, in his ordynaunces and statutes.

Yee, this is the cause, that all misfortune happened vnto you, as it is come to passe this daye. Moreover, Jeremie spake vnto all the people and to all the women. Heare the worde of the Lorde all Iuda, ye that be in

the

* Jer. lxxxi. b.

* Jer. lxxxi. a.

* Jer. lxxxi. c.

* Jer. lxxxi. a.

* Jer. lxxxi. c.

* Jer. lxxxi. b.

* Jer. lxxxi. b.

* Jer. lxxxi. a.

* Jer. lxxxi. b.

* Jer. lxxxi. c.

* Jer. lxxxi. d.

* Jer. lxxxi. e.

* Jer. lxxxi. f.

The prophecy

the lande of Egypt. Thus sayth the Lord of hostes the God of Israel. Ye and your wyues have spoken with youre awne mouth, & thinge that ye haue fulfilled in dede.

* Jer. xliij. c. * Pee, thus haue ye sayde: We wyll nott sayle, but perfourme the bowes that we haue bowed, we will do sacrificy & powze out drinck offerings to the quene of beane. But wyll ye let vp your awne meanynges and perfourme your bowes. And therfore, heare the wordes of the Lord, all Iuda, ye that dwell in the lande of Egypte.

* Gen. xxi. a. * Beholde, * I haue sware by my greate name, sayth the Lord: that my name shall not be rehearsed thowre any mans mouth of Iuda, in all the lande of Egypte, to saye: The Lord God lyueth, for I wyll wathe, to plage them, and not for theyr wealthe.

* Jer. xli. c. * And all the men of Iuda that be in the lande of Egypte shall perpe with the swerde, and with hunger, vntill they be utterly destroyed. Neuertheles, those that fledd awaye for the swerde, shall come agayne into the lande of Iuda: but there shall be very fewe of them. And all the remnaunt of Iuda, that are gone into Egypte, there to dwell, shall knowe whose wordes shall be founde true: theys or myne. Take thys for a token that I wyll viset you in this place, sayth the Lord: and that ye maye knowe that I (without doubte) will perfourme my purpose vpon you to punishe you. Beholde, sayth the Lord, I wyll deliuer Pharaos hophrea kyng of Egypte into the handes of his enemyes that seke after his lyfe: * euen as I gaue zedekias the king of Iuda, into the handes of Nabuchodonosor kyng of Babylon hys enemye which sought after his lyfe.

The xlv. Chapter.

* Baruch is reproued of Jeremie.

* Jer. xlv. a. * These are the wordes that Jeremie the prophete spake vnto Baruch the sonne of Nechiah. * after that he had wrytten these sermons in a booke at the mouth of Jeremie: In the fourth yere of Iehoaquin the sonne of Josias kyng of Iuda, sayinge. Thus sayth the Lord God of Israel vnto the, O Baruch: In somer as thou thoughtest thus, whē thou wast wrytting, Moys me, the Lord hath geue me sorowe vpon sorowe. I haue wepyed my selfe with syghing, and haue founde no rest.

* Jer. xli. b. * Therefore tell hym, O Jeremie, that the Lord sayth thus: Beholde, the thinge that I haue bylded, wyll I breake downe agayne and rote out the thinge that I haue planted: yee, this whole lande. And sekest thou yet promotio? Loke not for it, and desyre it not. For I wyll byynge a miserable plage vpon all flethe, sayeth the Lord. * But thy lyfe

wyll I geue the for a praye in all places, whereloeuer thou goest.

The xlvj. Chapter.

* The prophete Jeremie the destruction of Egypte: where vnto is promysed to Israel.

* Jer. xlvj. a. * These are the wordes of the Lord to the prophete Jeremie, which he spake agaynst all the Gentyles. These wordes folowing preached he to the Egipcians concerninge the hoost of Pharaos Necho kyng of Egypte: * when he was in Charanis, besyde the water of Euphrates: what tyme as Nabuchodonosor kyng of Babilon sawe him, in the fourth yere of Iehoaquin the sonne of Josias kyng of Iuda:

* Jer. xlvj. b. * Make ready buckler and shylde, and go forth to fyght: harness your horses, and set your selues vpon them: set your salettes fast on, byng forth speares, scour your swerdes, and put on your best plates.

But alas, howe happeneth it, & I se you so afrayde? why shynke ye backe? Theyr worthyes are slayne. Pee, they runne so fast awaye, that none of them looketh behynde hym. Fearfulnes is fallen vpon euerychone of them, sayth the Lord. The lightest of foete shall not fle awaye, and the worthies shall not escape.

* Jer. xlvj. c. * Towarde the north by the water of Euphrates, they dyd stöble and fall. But what is he this, & swelleth vp, as it were a floude, roaringe and ragynge lyke the streames of water? It is Egypte that ryleth vp lyke the floude, and casteth out the waters with so greate noyse.

And he sayde: I will go, and wyll couer the earth, I will destroye the cite with the that are therein. Gett you vp ye horses, rolle forth ye charettes, come forth worthies: ye Moziars, ye Libeans with your bucklers, ye Libeans with your bowes. This daye of the Lord God of hostes, is a daye of vengeance, that he maye auenge hym of hys enemyes. The swerde shall deuoure, it shall be satisfied, and bathed in theyr bloude. For the Lord God of hostes shall haue a slayne offeringe toward the north, by the water of Euphrates. Go vp, O Gilead, and bynne triacle vnto the daughter of Egypt. But in daye shalt thou go to surgery: for thy wounde shall not be stopped. The hepten haue hearde of thy shame, and the lande is full of thy confusion: for one stronge man dyd stömble vpon another, and they are fallen both together.

* Jer. xlvj. d. * These are the wordes of the Lord spake to the prophete Jeremie concerninge the cominge of Nabuchodonosor the kyng of Babilon, which was sent to destroye the lande of Egypt. Preach out thowre the lande of Egypt: & cause it to be proclaimed at Migdol, Hoph and

of Jeremie.

No. lxxii.

The xlvij. Chapter.

* The wordes of the Lord agaynst the Philistines.

* Jer. xlvij. a. * These are the wordes, that the Lord spake vnto Jeremie the prophete, agaynst the Philistines, before that Pharaos smote the cite of Azah. Thus sayth the Lord: Beholde, there shall waters arysse out of the north: & shall growe to a greate floude, runnyng ouer and couerynge the lande, the cyties, and them that dwell therein.

And the men shall crye, and all they that dwell in the lande, shall mourne at the noyse and stampinge of theyr stronge barbed horses, at the shakynge of theyr charettes and at the rombyng of the wheles. The fathers shall not loke to their chyldren, so feable and wep shall their handes be: at the same tyme when he shall be there, to destroye the whole lande of the Philistines. He shall make waste both Tirus, Sidon, and all other that are sware vnto them.

For the Lord wyll destroye the Philistines, the remnaunt of the ple of Caphtor. Baldenelle is come vpon Azah, Acalo with her other valleyes shall kepe her peace.

Howe longe wilt thou slaye, O swerde of the Lord? When wilt thou cease? Turne agayne into thy swete rest, and leaue of. But howe can it cease, when the Lord hym selfe hath geuen him a charge agaynst Acalon, and rayled it vp agaynst the cyties of the see coast?

The xlvij. Chapter.

* The wordes of the Lord agaynst the Moabites.

* Jer. xlvij. b. * Thus sayeth the Lord of hostes the God of Israel agaynst Moab: wo be to the cite of Rebo: for it is layed wast, brought to confusion: and Ariathia: rim taken, Misgab is brought to shame and afrayed: Moab can boast nomore of Hesebo: for they haue drupled agaynst it. Come, shall they saye, let vs rote them out, & they maye be nomore amonge the number of the Gentiles, and that thou Madmen maye nomore be thought vpon: and the swerde shall persecute the. A voyce shall crye fro Hozanaim: With greate wastynge and destruccyon is Moab made desolate.

Chyldren coulde tell of the crye therof. For at the goynge vp vnto Luyth, he arose with lamentation and mournynge, and downe toward Hozanaim, they heard a cruell and a deedly crye. Set you awaye, saue your lyues, and be lyke vnto the heeth in the wilderness. * For because thou hast trusted in thine owne workes and treasure, thou shalt be takē: Chamos with his prestes and princes shall go awaye into captiuite. The destroyer shall come vpon all cyties

and Taphnis, and saye: Stande still, make the ready, for the swerde shall consume the rounde aboute.

Howe happeneth it, & thy myghte worthies are fallen: why stode they not fast? Euen because the Lord thrust them downe. The slaughter was greate, for one fell euer still vpon another. One cryed vpon another. Up, let vs go agayne to oure awne people, and to oure awne naturall contrey from the cruell swerde.

* Jer. xlvij. c. * They dyd crye euē there, O Pharaos kyng of Egypt thou troublous kyng: the tyme will byng sedition. As truly as I lyue, sayth the king, * whose name is the Lord of hostes, it shall come as the mount of Thabor, and as Libanus yf it stode in the see. O daughter of Egypte make ready thy geer to flye. For Hoph shall be voyde and desolate, so that no man shall dwell therein. The lande of Egypt is lyke a goodly fayre calfe: but destruccyon shall come out of the north I saye it cometh. Her waged souldyers that ben with her, are like fat calves. They also shall fle awaye together, and not abyde: for the daye of theyr slaughter, and the tyme of their visytation shall come vpon them.

The crye of them shall make a noyse, as if the blast of a trompette. For they shall enter in with their hostes, and come with axes, as it were hewers downe of wodde. And they shall cut downe her wodde, sayth the Lord. They shall be innumerable: for they shall be mo in number then the grethoppers, so that no man shall be able to tell them. The daughter of Egypte is confounded, and deliuered in to the handes of the people of the north.

Thus sayth the Lord of hostes the God of Israel. Beholde, I wyll viset that restles people of Alexandria, Pharaos and Egypte: pee, bothe theyr goddes and theyr kynges: euen Pharaos, and all them that putt theyr trust in hym. Pee, I wyll deliuer them into the handes of thole, that seke after theyr lyues. Namely into the power of Nabuchodonosor the kyng of Babilon, and into the power of hys seruantes. And after all these thynges it shall be inhabited as afore tyme, sayth the Lord.

* Jer. xlvij. d. * But be not thou afrayed (O my seruante Jacob) feare not thou, O Israel. For lo, I wyll helpe the from farre, and thy seede from the lande of theyr captiuite. Jacob also shall come agayne, and be in rest: he shall prospeere and no man shall do him harme. Feare thou not (O Jacob my seruante) sayth the Lord, for I am with the: and wyll destroye all nationys, amonge whom I haue scatered the. Neuertheles, I wyll not consume the: but chasten the and correcte the: pee, and that is discrecyon: neither will I spare the as one that were faultlesse.

The prophery

none shall escape. The valleys shall be destroyed, and the feldes shall be layed waste, lyke as the Lorde hath spoken.

Ecce wpynges vnto Moab, that she get her awaye speedily: for her cyties shall be made so desolate, that no man shall dwell therein. Cursed be he that doth the worke of the Lorde negligently, and cursed be he that keepeth backe his swearde from sheddingde of bloude.

Moab hath euer bene ryche and carelesse from her yowth vp, she hath sytten and take her ease with her treasure. She was neuer yet put out of one vessell into another (that is) she neuer wente awaye into captiuitie, therfore her taste remaineth, and her sauour is not yet chaunged.

But lo, the tyme cometh, sayeth the Lord, that I shall sende her trusters to truste her vp: which shall remoue her from her dwellinge: and to emptye her vessels, and breake her wyne pottes. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherein she put her trust. Therfore do ye thinke thus: we are myghty and stronge men of warre: Moab is destroyed, and her cyties bent vp: her chosen yonge men be slayne, sayth the kyng, whose name is the Lorde of hostes. The destruction of Moab cometh on apace, and her fall is at hande.

All her neyghbours shall mourne for her, and all they that knowe her name shall saye, O howe happeneth it, that the stronge state and the goodly rodde is thus broken? And thou daughter Dibon, come downe fro thy glory, & sit in thyrte. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holde.

And thou that dwellest in Aroer, get thee to the strete, and loke aboute the: aske them that are fledde and escaped, and saye: what thinge is happened? Oh, Moab is confounded and overcome.

Mourne and crye, tell it out at Arnon, for Moab is destroyed. For iudgment shall come vpon the playne lande: namely, vpon Holon, and Jahazah, vpon Mephath and Dibon, vpon Rabo and the house of Meblathaim, vpon Cariathiarim and vpon house Samul, vpon the house Maon and Carioth vpon Bozrah and all the cyties in the lande of Moab, whether they lye farre or neare.

The borne of Moab is smytten downe and her arme broken, sayth the Lorde. Make her dronken, for she magnified her selfe aboue the Lorde, that she maye clappe theyr handes at her vomyte, and that she also maye be laughed to scozne. O Israel, shalte thou not laugh him to scozne, when he is taken amonge theues? Yee, because of thy wordes that thou hast spoken agaynst hym, thou

shalt be dysruen awaye. Ye Moabites shall leaue the cyties, and dwell in rockes of stone, and become lyke doues, that make theyr nestes in holes.

As for Moabs pryde, we haue heard of it: she is verie hye mynded. I knowe her stoutnes, her boastynge, her arrogancye, and the pryde of her stomack, sayth the Lorde. I knowe (sayeth the Lorde) her indignacyon, she doth not ryght, her wordes are lyes, and they haue not delt truly. Therfore shall ther mourning be made for Moab, and euery man shall crye for Moabs sake: a lamentacyon shall be made to the men that stande vpon the wall. So will I mourne for the also, O Jazer and for the, O thou vineyarde of Sabama. Thy vyne bzaunches shall come ouer the see, and the bzaunches of Jazer but vnto the see: & destroyer shall breake into thy harvest and grape gathering: myrrh and cheare shall be taken awaye from the tymbre felde, and from the whole lande of Moab.

There shall be no swete wyne in the presse, the vine shall haue no stomacke to crye yee, ther shall be none to crye vnto him: which afore tyme were heard fro Hesebon to Eleale and Jahaz, which lifted vp their voyce fro zoar vnto Horonaim, that bullocke of the yere olde shall go mourning. The waters also of Memrim shall be dyed vp. Moreover, I will make Moab cease, sayeth the Lorde, from the offerings and censling that she hath made vnto her goddess in her places. Therfore my hert mourneth for Moab, lyke a crowde playenge an heuy songe: and for the mennes sake of the byrche wall my herte mourneth also: enen as a pyper that ppyeth a dolefull songe: for they shall be very feawe, and destroyed.

All heades shall be shauen, and all beeddes clipped of: all handes boide, and loynes girded about with sackcloth. Vpon all the house toppes and stretes of Moab, ther shall be lamentable mourning. For I will breake Moab lyke an vnproffable vessell, sayth the Lorde. O howe is she destroyed? O howe mourneth she? O howe doeth Moab hange downe her brade, & is ashamed? Thus shall Moab be a laughing stocke: & had in derision of all the people rounde aboute her. For thus sayth the Lorde. Beholde, the enemye shall come flyinge as an eagle: & spede hys wynges vpon Moab. They shall clyme ouer the walles, & wyne the strongholdes. Then myghty mens hertes in Moab shall be lyke the hert of a woman trauelyng with chylde.

And Moab shall be made so desolate: that she shall nomore be a people, because she hath sett vp her selfe agaynst the Lorde. For feare, pytte & snare shall come vpon the, O Moab, sayeth the Lorde. Whoso escape th the feare, shall fall in the pytte: and who so getteth out

of Jeremye.

Jo. lxxiii.

out of the pytte, shall be taken in the snare. For I will bring a yere of visitation vpon Moab, sayth the Lorde. They that are able to flye, shall stande vnder the shadowe of Hesebon. For there shall go a fier out of Hesebon, and a flame from Sion, and shall burne vpon that proude people of Moab, and the toppe of those sedytious chyliden.

Go vnto the, O Moab, for thou people of Chamos shalt peryshe. Yee, thy sonnes and daughters shall be leade awaye captiue. Yet at the laste wyll I brynge Moab out of captiuite agayne, sayeth the Lorde. Thus farre is of the plage of Moab.

The xlii. Chapter.

The worde of the Lorde agaynst the Ammonites, agaynst Rabba, Damascus, Cedar and Elam.

Concerning the Ammonites, thus the Lorde sayth: hath Israel no childe, or is he with out an heire? Why hath poure king then take Gad in? Wherefore doth his people dwell in his cyties? Beholde therfore, the tyme cometh, sayth the Lorde, & I will bring a noyse of warre into Rabab of the Ammonites: and it shall be layed on a desolate heape: and her cyties bent vp: & the Israelites shall be lordes ouer those that had them in possession afore, sayeth the Lorde. Hesebon shall mourne, for it shall be roted out of the grounde, sayth the Lorde.

The cyties of Rabab shall crye out, and cryde the selues with sackcloth: they shall mourne, & runne about the walles: for they king shall be led awaye prisoner: yee, his prestes and princes with hym.

Wherefore trustest thou in the valley: thy valleie hath flowed awaye, O thou fearece daughter, & thinkest thou art so safe, by reason of thy treasure, that no man shall come to the? Beholde, I will brynge a feare vpon the, sayth the Lorde God of hostes, from all those that be about the: so that ye shall be scattered euery man from another, and a man shall gather them together agayne & be fled. But after that, I will bring the Ammonites also out of captiuite agayne.

Vpon the Edomites hath the Lorde of hostes spoken on this maner: Is there no moze wysdome in Chemā? Is there nomore good counsell amonge his people? Is theyr wysdome then turned cleue to naught? Gett you hence, turne poure backs, cripe downe into the deppe, O ye citelyngs of Medan.

For I will bring destruction vpon Esau: yee, and the dape of hys visitacyon. If the grapegatherers came vpon the, wulde they not leaue some grapes? If the night robbers came vpon the, wulde they not take so moch as they thought were ynough?

But I will make Esau bare, and discover his secretes, so that he shall not be able to

hyde them. hys sede shall be wasted awaye: yee, hys brethren and hys neyghbours, and he hym selfe shall not be lefte behynde.

Thou shalt leaue thy fatherlesse children behynde the, and I wyll kepe them, and thy wyddowes shall take their comforte in me. For thus hath the Lorde spoken. Behold, they that me thought were vnmete to drinke of the cuppe, haue dronken with the fyrst: and thynekest thou then to be fre?

No, no, thou shalt nether be quite nor fre: but thou must drinke also. For why? I haue sworn by my selfe, sayth the Lorde, & Bozrah shall become a wyldernes, an open shame, a laughing stocke and cursynge: and all her cyties shall be a continuall deserte.

For I am perfectly informed of the Lorde that he hath sent a messager alledy vnto the heythens. Gather you together, and go forth agaynst them: make you ready to the battaylle: for lo, I will make the but small amonge the heythens, and lytell regarded amonge men.

Thy herte stomacke and the pryde of thy herte haue disceaued the, because thou wylt dwell in the holes of stony rockes, and haue the hye mountaynes in possession. Neuertheles, though thy neste were as hye as the eagles, yet wyll I cast the downe, sayeth the Lorde. Moreover, Idumea shall be a wilderness: whoso goth by it, shall be abashed, and wonder at all her myserable plages. Lyke as Sodome, Gomoze, and the cyties y laye ther about were turned vp side downe, sayth the Lorde, so shall no body dwell in Idumea, and no man shall haue his habitation there. Behold, lyke as the lpon, so shall a destroyer come vp fro the pleasaunt meadowes of Jordan vnto the stronge dwelling place: & whē I haue made him quiet, I will make him to fle from her: and all chosen men, wyll I set in araye agaynst her. Who is lyke vnto me? What is he that will stryue with me? What shepherde maye stande in my handes?

Therfore, heare the counsell of the Lorde, that he hath taken vpon Idumea: and hys purpose & he hath deuyled vpon the citelyngs of Chemā. The leest of the flocke shall teare them in peces, & loke what saye thinge they haue, they shall make it waste, & them selues also. At the noyse of their fall, the earth shall quake & crye of their voyce shall be heard vnto the redd see. Beholde, the enemye shall come and fle vpon hys, lyke as it were an eagle, & spede hys wynges vpon Bozrah. Then shall the hertes of the worthyes in Edom be as the hert of a woman trauelyng of chylde.

Vpon Damascus, Chemā and Arphad shall come confusid: for they shall heare euell tydings: they shall be tolled to and fro lyke the see that cannot stande still. Damascus shall be soze afrayed, and shall see, tremble

II ii blinge

come vpon her. Sorowe & payne shall ouer-
take her as a woman traueylinge of chylde.
But howe shuld so worchipfull & glorious
a citie be forsake? Heare therfore: her yonge
men shall fall in the stretes, and all her me of
warre shall be taken awaye in þe tyme, sayth
the Lorde of hostes. I wyll kyndle a fyre in
the walles of Damascus, which shall consu-
me the palace of Benhadad.

* Jer. lxxi.

* As for Cedar and the kingdom of Ha-
zor, who Nabuchodonosor the kyng of Ba-
bylon smote downe, the Lorde hath spoken
thus vpon them: Apele, and get you vp vnto
Cedar, and destroye the people towardes þe
castle. Theyr tentes and theyr flockes shall
they take awaye: yee, their hangynges and
their vessels. Their camels also shall they ca-
rye awaye with the. They shall crye to the:
Feare is on euery syde.

¶ He, get you lone awaye, escape into ca-
ues, that ye maye dwell there, O ye inhabi-
ters of Hazor, saith the Lorde: for Nabucho-
donosor the kyng of Babylon hath holden
a counsell concernyng you: and concluded
his deuylce agaynst you. Apele, and get you
vp agaynst yonder ryche and careless people
(sayth the Lorde) which haue nether gates
nor doore barres, but dwell alone. Their ca-
mels shall be stolen, and the droues of theyr
catell dryuen awaye.

Moreover, those wyll I scatter towarde
all the wyndes: and bringe them to destruc-
cyon: yee, and that thowowe their awne fa-
milys, sayth the Lorde. Hazor also shall be
a dwelling for dragons, and an euerlasting
wildernes: so that no body shall dwell there:
and no man shall haue there his habitation.

* Jer. lxxii.
Dan. viii.

¶ These are the wordes that the Lorde spa-
ke to the prophete Jeremy, concerning * Elam,
in the begynninge of the raygne of zedekiah
kyng of Iuda. Thus sayth the Lorde of
hostes: Beholde, I wyll breake the bowe of
Elam, and take awaye theyr strength: and
vpon Elam I wyll bringe the foure wyndes
from the foure quarters of heauen, and will
scatter them agaynst the same foure wyndes.
And there shall be no people, but some of Elam
shall fle vnto them.

For I wyll cause Elam to be afraied of
theyr enemyes, and of them that seke theyr
lyues: and wyll bringe vpon them the indy-
gnation of my wrath, sayth the Lorde. And
I wyll persecute them with the swearde, so
longe tyll I haue brought them to naught.
I wyll sett my throne in Elam, I wyll de-
stroye both the kyng and the prynces from
thence, sayth the Lorde. But in processe of
tyme I wyll bringe Elam out of captiuitie
agayne, sayth the Lorde.

The .i. Chapter.

The prophete Jeremy the destruction of Babylon, and the
despoyntment of Israel, which was in captiuitie.

The wordes that the Lorde spake
vnto the prophete Jeremy, concern-
yng Babylon, and the lande of þe
Chaldees: * Breache amonge the
Gentyles, let your voyce be heard, make a
token, crye out, kepe no silēce, but saye: Ba-
bylon is wonne. * Bel is confounded, and
Merodach is overcome.

* Yee, their goddes be brought to shame:
and their ymages burst in peces. For out of
the north there doth come a people agay-
nst her: which make her lāde so waste, that
no body dwell therein, nether man nor beast:
for theyr sye and departe from thence. * In
those dayes and at that tyme, sayth þe Lorde:
the chylidren of Israel shall come, they and
the chylidren of Iuda, wepinge and making
haste, and shall seke the Lorde their God.
They shall aske the waye to Sion, thither
shall they turne their faces, sayinge: Come
and we wyll cleaue to the Lorde, in a coue-
nant that neuer shall be broken.

¶ My people hath bene a losse * flocke,
for my shepherdes haue discaued the, and
haue made them go astraye vpon the hylls.
They haue gone frome the mountayne to
the hyll, and forgotten their folde. All
they that came vpon them, haue deuoured
them: and theyr enemyes sayde: We haue
made no faute agaynst them: for they haue
displeased the Lorde: yee, euen the Lorde,
which is the bewtife of theyr ryghteousnesse
& that defended their fathers. Yet shall ye fle
from Babylon, and departe out of the lande
of the Chaldees, and be ye as the ram-
mes that goo before the flocke. * For loo, I
wyll wake vp an hooste of people from the
northzen lande, and bringe them vpon Ba-
bylon: these shall laye sege to it, and wyne
it. Theyr arrows shall not mysse, lyke as
a connyng archer shuteb not wronge.

And the Chaldees shall be spoyled, and all
they that spoyl them, shall be satisfied, sayth
the Lorde. * although ye were so chearfull
and gladd, to treade downe myne heritage,
and fulfilled your pleasures, as the calves
in the grasse, and triumphed ouer them lyke
the bulles, when ye had gotten the victorie.
Your mothers shall be sore confounded, and
they that bare you, shall come to shame.
She shall be the least sett by amonge the na-
tions, voyde, wasted and dryed vp. No man
shall be able to dwell there, for the feare of the
Lorde, but she shall be whole desolate. * All
they that go by Babylon, shall stande still,
and be abashed, and shall wondre at all her
plages.

So forth in your araye agaynst Babylon
rounde about, all ye that can handle bowes:
shute at her, spare no arrows: for she hath
spyned agaynst the Lorde. Crye out: vpon
her, vpon her, agaynst her rounde about: she
shall

shall yelde her selfe, her foundatōs shall fall
and her walles shall come downe: for it shall
be the vengeance of the Lorde. * Yee, ven-
geance shall be taken of her, and as she hath
done, so deale ye with her. Note out þe sower
from Babylon, and him that handleth the
speckle in haruest. For feare of the swearde of
the enemye, euery man shall gett him to his
awne people: and euery man shall flee to his
awne lande. Israel is a scattered flocke, the
lyons haue disperfed them. * First the king
of the Assirians deuoured them, * last of all
this Nabuchodonosor king of Babilō hath
brosed all their bones.

¶ Therefore, thus saith the Lorde of hostes
the God of Israel: Beholde, I will viset the
kyng of Babylon and his kingdom as * I
haue visited the kyng of the Assirians, and
wyll bringe Israel agayne to his pleasaunt
pasture, that he maye fede vpon Chamel
and Bafan, and be satisfied vpon the mount
of Ephraim and Galad. * In those dayes
and at the same tyme, sayth the Lorde, shall
the offence of Israel be sought for, there shall
none be founde. ¶ Men enquire for the syn-
ne of Iuda, there shall be none: for I wyll be
mercifull vnto them, whom I suffice to re-
mayne ouer.

Go downe, O thou auenger, into the ene-
myes lande, and viset them that dwell ther-
in: downe with the, and smyte them vpon the
backes, sayth the Lorde: do accordyng to all
that I haue commaunded the. There is gone
about the lande a crye of a slaughter and
great murther, namely on this maner. How
happeneth it, that the hammer of the whole
worlde is thus broken and brosed in sonder?
Howe chaunceth it, that Babylon is become
a wilderness amonge the hepten on this
maner? My selfe haue layed wayte for the,
and thou art takē vna warre: art thou trap-
ped and snared: for why? thou hast prouoked
the Lorde vnto anger. The Lorde hath ope-
ned his house of ordinaunce, & brought forth
the weapens of his wrath. For the thyng
that is done in the lande of the Chaldees, it
is the Lorde of hostes worke.

¶ Come agaynst her, for this is her ende:
breake vp her chestes: the she her as ye the
corne: destroye her, that nothing shall be left.
Slaye all their myghtye souldyers, and put
them to death. ¶ Alas be vnto them, for the
daye and tyme of their visitation is at han-
de. We thynke I heare allready a crye, of
them that be fled and escaped out of the lāde
of Babylon, which the we in Sion the ven-
geance of the Lorde our God, the venge-
ance of his temple: yee, a voyce of them, that
crye agaynst Babylon. Call vp all the ar-
chers agaynst Babylon, pitche your tentes
rounde about her, that none escape. * Recō-
pence her, as she hath deserued: and accor-

dyng as she hath done, so deale with her a-
gayne, for she hath * set vp her selfe agaynst
the Lorde, agaynst the holie one of Israel.
¶ Therefore shall her yonge men fall downe in
the stretes, and all her men of warre shall be
coted out in that daye, sayth the Lorde. Be-
holde, I speake vnto the, O thou proude,
sayth the Lorde God of hostes: for thy daye
shall come, euen the tyme of thy visitation.
And the proude shall stumble and fall and
no man shall helpe him vp. I wyll burne vp
his cityes with fyre, and it shall consume all
that is rounde about him.

¶ Thus sayth the Lorde of hostes: The
chylidren of Israel and Iuda suffer violence
together. All they that haue them in capti-
uities, kept them fast, and wyl not let the go,
but their auenger and redemer is myghtye,
whose name is the Lorde of hostes: he shall
mainteyne their cause, he shall make the lāde
shake, and iudge them that dwell therein, one
with another. The swearde shall come vpon
the Chaldees, sayth the Lorde, vpon them
that dwell in Babylon, vpon their prynces,
and vpon their wyse men. The swearde vpon
their souldyers, as for those, they shall be
come foolcs. The swearde vpon their wyse-
thies, so that they shall stande in feare. The
swearde vpon their hoymen and charcters,
and vpon all the conion people that dwell
vnder them: so that they shall all become ly-
ke women. The swearde vpon their treasu-
re, so that it shall be stolē awaye. I brought
vpon their waters, so that they shall be dryed
vp. For the lande wyll hyppeth ymages, and
depyteth in straunge wondrefull thynges.
¶ Therefore shall wyde beastes, lamia & catte
of mountaynes, and streches dwell therein,
for there shall neuer man dwell there, nether
shall eny man haue his habitation there for
euermore. Like as God destroyed * Sodom
and Gomorre, with the cityes that laye ther
about, sayth the Lorde. So shall no man
dwell there also, nether shall eny man haue
there his habitatyon. * Beholde, there shall
come a people from the north with a greate
bonde of men, and many kynges shall stan-
de vp from the endes of the earthe. They
beare bowes and bucklers, cruell are they
and vnmecyfull.

¶ Their voyce roareth like the raging see,
they ryde vpon horses, and come weapened
to fyght agaynst the, O Babylon. A soone
as the king of Babylon heareth tell of them,
his handes shall waxe feeble. Sorowe and
heugnes shall come vpon him, as a woman
traueylinge with chylde. Beholde, * lyke as
the lyon cometh vp from the pleasaunt me-
dowes of Iordane vnto the grene pastures
of Echan, so wyll I dryue them forth, and
make them runne agaynst her. But whom
shall I chose out: & ordeyne to such a thyng?
I I liij * For

The Prophecy

lyr waste for euer: and when thou hast redde
out the booke, bynde a stone to it, and cast it
in the myddest of Euphrates, and saye, Euen
thus shall Babylon syncke, & be thrust dow-
ne with the burthen of trouble, that I will
brynge vpon her: so that she shall neuer come
vp agayne. Thus farre are the preachynges
of Jeremy.

The. lii. Chapter.

¶ He reprinted the takynge of zebekiah. Ierusalem is taken of the Chaldees, zebekiahs sonnes are killed be: fore hys face, and hys eyes put out. The cettie is bur: ned. The temple is spoiled and robbed. They that were left in Ierusalem are carryed to Babelon. hynge Je: roachyn is brought forth of prison, a led like a king.

* 1111. 1290.
Григ.б.
9.ра.гггб.б.

Zedekiah was * one and. xx. yere
olde, when he was made kyng, and
he raygned eleuen yere in Ierusa-
lem. His mothers name was Ha-
mitall, Jeremys daughter of Iybmā. He ly-
ued wyckedly before the Lorde euen as Je-
hoachin dyd. For ꝑ Lorde was angry at Je-
rusalem and Iuda, so longe tyll he had cast
them out of hys presence. And zedekiah fell
fro the kyng of Babilō. * But in the nyenth
yere of hys raygne, In the tenth moneth, ꝑ
tenth daye of the moneth it happened, that
Nabuchodonosor the kyng of Babilon with
all hys hooste came before Ierusalem, and
beseged it, and made them bulwozkes rou-
nde aboute it. And thys besegynge of the cy-
tie endured vnto the eleuenth yere of kyng
zedekiah.

13
 * lll. Regū.
 rrb.a.
 Jere. rrblll.
 b.rrr.a.

* And in the fourth moneth, the. ix. daye of the moneth, there was so great hunger in the cytie: that there were nomore vytayles for the people of the lande. So all the soldiers brake awaye, and fled oute of the cytie by nyght thozowe the waye of the porte betwene the two walles by the kynges garden. Nowe the Chaldees had compassed the cytie rounde aboute, yet wot these men their waye towarde the wyldernes.

* 3cr.ffff.b

And so the Chaldees folowed vpon them,
and toke zedekiah the kyng in the felde of
Jericho, when his hoost was runne fro hym:
So they caried the kyng awaye prysoner to
Reblath, vnto the kyng of Babylon in the
lande of Hemath, * where he gaue iudgemēt
vpon hym.

The kynge of Babylon also caused zedekiahs sonnes to be slayne befoze his face, yee and put all the prynces of Iuda to death at Reblath. Moreouer, he put out the eyes of zedekiah, caused him to be bounde with two cheynes, to be caried vnto Babylon: and let hym lye in prison, tyll he dyed.

Nowe the tenth daye of the fyfth moneth
in ynynth yeare of Nabuchodonosor kynge
of Babilon, Nabufaradan the chiefe captay-
ne and the kynge of Babylons seruantes ca-
me vnto Ierusalem, and brent vp the house

of the Lorde. He bzient by also the kynges pa
lace, all shonles and all the gorgeous buyl
dynges in Jerusalem. And the whole hoost
of the Chalders that were with the chefe ca
ptayne, brake downe all the walles of Jeru
salem rounde aboute.

As for the poore people and such folke as yet was left in the cytie: which also were fallen to the kynge of Babylon, yee, and what people as yet remayned: Nabuzaradan the chefe captayne caried the awaye prisoners. But the poore people of the countre, byd Nabuzaradan the chefe captayne leaue in the lande, to occupye the byncardes and feldes. The Chaldees also brake the brasen pylers that were in the house of the Lorde, yee, the seate and the brasen lauer that was in y^e house of the Lorde: and carped all the metall of them vnto Babylon. They toke awaye also the Canidjans, spouels, sickehookes, spyngklers, spoues, and all the brasen vessell that was occupied in the seruyce: with the basens, colepannes, spyngklers, pottes, candellspikes, spoues, and cuppes: wherof some were of golde, and some of syluer.

The chefe capitaine toke also the two pillars, the lauer, the twelue brasen bullockes that stode vnder the seate * which kyng Salomon made in the house of the Lord: and all the vessell conteyned so moche metall, that it myght not be weyed. For euery pillar was eyghtene cubytes hye: and y^e rope that went aboute it, was twelue cubytes, & foure fyggers thicke and rounde. Nowe vpon the rope were brasen knoppes, ad euery knoppe was fyue cubytes hye: and vpon the knoppes were whorpes, and poingranates rounde about of cleane brasse:

After this manner were both the pylers fashyoned with the pōgranates, wherof there were an hundred and. xcvi. which hanged vpon the whoopes rounde about: The chefe captaine also toke Sariah the hie preste, and Sophoniah that was chefe nexte hym, and the thre keepers of the tresurp. He toke out of the cytie a chāberlayne which was a captayne of the souldyers, and ten men that were the kynges seruantes, which were founde in the cytie: and Sephera captayne that vsed to muster the men of warre, with threescore men of the countre that were taken in the cytie. These Nabuzaradan the chefe captayne toke, and caried them to the kyng of Babylon vnto Reblath: and the kyng of Babylon caused them to be put to death at Reblath in the lande of Hemath. And thus Iuda was ledde a waye captiue, oute of hys awne lande. This is the name of the people, who Nabuchodonosor ledde a waye captiue. ¶

In the ſeuenth yeare of hyscaygne, he car-
ried awaye of the Jewes, thre thousand and
thre and twenty. In the .xviii. yeare Nabu-
chodonosor.

Of Jeremie. Fo. lxxxvj.

chodonosor carped awaye from Ierusalem
 eyght hundredeth thirty and two personnes.
 In the .xxiii. yeare of Nabuchodonosor Na-
 buzardan the chefe captayne, toke awaye
 seven hundredeth fourty and fyue Jewes pre-
 soners. The whole summe of all the preso-
 ners, is foure thousande and fyve hundredeth.

In the .xxxvii. yeare after that Iehoaichin
the kyng of Iuda was caried awaye in the
.xxv. daye of the .xii. moneth, Fullmerodach
kyng of Bablon (the same yeare that he
reygned) gaue Iehoaichin the kyng of Iuda
hys pardon, and let hym out of p̄eson, and
spake lounyngly to him. And sett his trone a-
boue the trones of the other kynges þ̄ were
with hym in Bablon. he chaunged also the
clothes of his p̄eson, pee, and he dyd eate w̄
hym all his lyfe longe. And he had a con-
tinuall lyp̄yng geuen him of the kyn-
ge of Bablon, cuery daye a cer-
tayne thyng alowed him all
the dayes of hys lyfe,
vntill he dyed.

**The ende of the booke of the
Prophete Jeremy.**

**The lamentacions
of Jeremy,**

The first Chapter.

It happened after Israel was brought into capti-
uſite, and Ieruſalem deſtroyed, that Ieremie the pro-
phete ſate weeping, and ſorrowfully bewailed Ie-
ruſalem and ſeyghinge and howlinge with an heu-
r and woollull heere, ſayde,

Alas, howe spyteth the cytie
so desolate, y^e somtyme was
full of people? howe is she
become lyke a wedowe,
* which was y^e lady of all na
cyons: howe is she brought
vnder trybute, & that ru
led all landes. She wepeth soze in y^e nyght
so that the teares runne downe her chekes:
for amonge all her louers, there is none that
geueth her eny comforte: * y^e her nexte fren
des traſsgresse agens^t her, and are become her
enemyes. Iuda is taken prelsoner, becau
se she was despyled: and for seruyng^e so many
straunge goddes, she dwelleth nowe amonge
the heythens. She fyndeth no rest, all they
that persecuted her, toke her, in strapte places
wher she coulde not escape. The streets
of Sion mourne, because no man cometh no
more to the sollepne feastes. All her gates are

desolat, her prestes make lamentaciō, her may
des are carefull: & she her selfe is in great he-
uynesse. Her enemies haue bene rulers ouer
her, and her enemyes haue prospered: becau-
se the Lorde hath chastened her for her greate
wickednes: * her chyldren are ledde awaye * Jerre. 16. 9.
captiue before theyr enemye. All the bewe-
tie of the daughter of Sion is awaye, her
princes are become lyke hertes that fynde no
pasture. They are daryed awaye before theyr
enemie, so that they haue nomore power.

Howe both Ierusalem remember the ty-
me of her misery and disobedience, yee, the ioye
and pleasure that she hath had in tymes past
seyinge her people is brought downe thowow
the power of theyr enemye, and there is no
man for to helpe her: her enemyes stande lo-
kyng at her, and laugh her Sabbath dayes
to scozne. Ierusalem hath spinned euer,
more and more, therfore is she come in de-
scape. All they that had her in honour despy-
se her: for they haue sene her fyllthyness. Yee,
she sygheth, and is ashamed of her selfe.

¶ Her sayntes are despyed, the remem-
bered not what wolde folowe: therfore is her
fall so wonderfull, and there is no man to co-
forte her. O Lorde, consyde my trouble, for
myne enemy hath the vpperhande. The
enemy hath put hys hāde to all the precious
thynges that she had, yee, euē befoze her eyes
came the heathen in and out of the Sanctua-
ry: * whom thou (neuer theles) hast forbyd- * Deutero.
den to come within thy congregacyon. FFII.6.

* All her people like thy: bryade with
heupnes, and loke what precious thing eu-
ery man hath, that geueth he for meate, to sa-
ue hys lyfe. Conspyre, O Lorde, and se, how
vyle I am become. haue ye no regarde
all ye that go fore by, be holde and se, yf there
be eny sorow lyke vnto myne, wherewith the
Lorde hath troubled me, in the daye of his fe-
arfull wraath. From aboue hath he sent
Downe a fyre into my bones and it burneth
them cruellie: he hath layed a net for my fete
and throuen me wyde open: he hath made
me desolate, so that I must euer be mournyn-
ge. The yocke of my transgressyon is co-
me at the last, with hys hāde hath he taken it
by, and put it aboute my neck. My strength
is gone: the Lorde hath deliuered me into
those handes, wherout I cannot quyte my
selfe. The Lorde hath destroyed all the
myghtye men, that were in me he hath pro-
claymed a feast, to slaughter all my best
men. The Lorde hath troden downe the dau-
ghter of Iuda, lyke as it were in a wyne
presse. * Wherefore do I wepe, and myne
eyes gush oute of water: for the comforte
that shulde quicken me, is farre frome.

My chyldren are dryuen awaye, for why?
the enemy hath gotten the ouerhande.
Shyon casteth out her handes, and thereto
no man

The lamentacyons

no man to comfort her. The Lord hath laid the enemies rounde aboute Jacob, and Jerusalem is become a lamentacyon in the myddel of them. * The Lord is righteous, for I have provoked his countenance unto anger. Take heed all ye people, and consider my heavynesse. My maydens and my yonge men are led away into captivite.

I called for my lovers (but they begyled me) for my prestes and counsellors, but they perished: even whyle they sought for meate, to save theyr lyves. * Consydre (O Lord) howe I am troubled, my wombe is disquieted, my hert turneth about in me, and I am full of heavynesse because I rebelled against the Lord. The swerde hurteth me withoute, & within I am like unto death. They heare my mourning, but there is none that will comfort me. All myne enemies have heard of my trouble and are glad therof, because thou hast done it and thou hast brought forth thy tyme which thou calledst, when they also shall be like unto me.

For the shall come all their adversitie thou shalt plucke the awaye eue as thou hast plucked me, because of all my wickednes. For my sorowe is very grete, & my hert is heuy.

The ii. Chapter.

As, * howe hath the Lord darkened the daughter of Syon so sore in his wrath. As for the honour of Israel he hath cast it downe from heauen unto the earth. Howe happeneth it, that he remembred not his awne * sote stole when he was angry?

The Lord hath cast downe all the habitacions of Jacob without any fauour: all the stronge places of the daughter Juda hath he broken in his wrath, and throwen them downe to the grounde: her kyngdome and her princes hath he suspended. In the wrath of his indignacyon he hath broke all the horne of Israel: he hath drawen his right hande from the enemy: yee, a flame of fyre is kindled in Jacob, and hath consumed up all rounde aboute. He hath bent his bowe lyke an enemy, he hath fastened his right hand as an adversary: and euery thyng that was pleasant to se, he hath smytten it downe. He hath poured out his wrath lyke a fyre, into the tabernacle of the daughter of Syon.

The Lord is become lyke as it were an enemy, he hath deuoured Israel and all his palaces: yee, all his strong holdes hath he destroyed, and fylled the daughter of Juda with moche sorowe and heavynesse.

* Her tabernacle (which was lyke a garden of pleasure) hath he destroyed: her hye solempne feastes hath he put downe. The Lord hath brought it so to passe, that the hye solempne feastes and Sabbathes in Zion, are cleane forgotten. In his heuy displeasure hath he made the kyng and prestes to be despised.

The Lord hath forsaken his awne sanctuary, and hath abhorred his awne Sanctuare, and hath geuen the walles of the temple into the handes of the enemy. They enemies made a noise in the house of the Lord, as it had bene in a solempne feast daye.

The Lord thought to breake downe the walles of the daughter of Zion, he spred out his lyne, and drew not in his hande, tyll he had destroyed them: Therefore mourne the turrets and the broken walles together.

Her gates are sonke downe to the grounde, her barres are broken and smytten in sonder. * her kyng & princes are caried awaye to the Gentyls. They haue nether lawe nor prophetes, ner yet any visyon from the Lord.

The senatours of the daughter Zion sate vpon the grounde in silence: they haue strawed ashes vpon theyr heades, and gyrded them selues with sack cloth. The maydens of Jerusalem hange downe theyr heades to the grounde.

Myne eyes begyne to faile me, thowowe wepyng, * my body is disquieted, my liuer is poured vpo the earth, for y greate hurte of my people, seynge the chyldren and babes dyd sowe in the stretes of the cite.

Even when they speake to theyr mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cite, lyke as they had bene wounded, and some dyed in theyr mothers bosome.

What shall I saye of the, O thou daughter Jerusalem, to whom shall I lyken the? To whom shall I compare the. O daughter Zion, to comforte the withall? Thy hurte is lyke a mayne see, who maye heale the?

* Thy prophetes haue looked out vayne and folieth chynge for the, they haue not thewed the of thy wickednes, to kepe the from captivite: but haue overladen the, and thowow falsly scattered the a boode. All they that go by the, clappe their handes at the: whynge and wagginge their heades vpo the daughter Jerusalem, and saye: is this the cite that men call so fayre: wherin the whole lande reioyleth? All thyne enemies gape vpon y: whylperinge and bytinge their teth, saying: let vs deuoure, for the tyme that we looked for, is come: we haue founde and sene it.

The Lord hath fulfilled the thinge, that he was purposed to do: and performed that he had deuised longe ago: he hath destroyed, and not spared. He hath caused thine adversarye triumphe ouer the, and set vpo the horne of thyne enemye.

* Let thyne herte crye vnto the Lord, O thou cite of the daughter Zion: let thy teares runne downe lyke a ryuer daye and nyght, rest not, and let not the aple of thyne eye leaue of. Stande vp and make thy prayer in the fyrst watch of the nyght, poure oute thyne hert lyke water before the Lord. lyft vpo thyne handes, for the lyues

Of Jeremye. Fo. lxxxvii.

lyues of thy yonge chyldren, that dye of hunger in the stretes. Beholde, O Lord, and consydre, why hast thou gathered me vpo so cleane? Shall y women then eate their awne frute, euen chyldre of a spanne longe? Shall the prestes and prophetes be slayne thus in the Sanctuary of the Lord? Yonge and olde lye behynde the stretes vpon the grounde, my maydens and yonge men are slayne with the swerde: whom thou in the daye of thy wrathfull indignacion hast put to death: yee, euen thou hast put them to death, & not spared them. My neyghbours that are rounde about me, hast thou called, as it were to a feast daye: so y in the daye of the Lordes wrath none escaped, nether was any left behynde. Those that I haue brought & noryshed, hath myne enemy destroyed.

The iiii. Chapter.

In the mornynge, that (thowowe the rodd of his wrath) haue experience of misery. He droue me forth, and led me: yee, into darkenesse, but not into lyght. Agaynst me onely he turneth his hande, and layeth it euer vpon me.

My flethe and my skynne hath he made olde, & my bones hath he brused. He hath buylded rounde aboute me, and closed me in with gall and trauayle. He hath sett me in darkenesse, as they that be deed for euer.

He hath so hedged me in, that I cannot get out, and hath layed heuy lynches vpon me. Though I crye and call pytously, yet heareth he not my prayer. He hath stopped vpo my wayes with foure squared stones, and made my pathes croked.

He layeth wayte for me lyke a Beare, and as a Lyon in a hole. He hath marred my wayes, and broke me in peces, he hath layed me waste altogether. He hath bent his bowe, & made me as it were a march to shut at: The arrowes of his quyer hath he shot euen into myne eyes.

* I am laughed to scorn of all my people, they make songes vpon me all the daye longe. He hath fylled me with bitternes, and geuen me wormwood to drynke. He hath smitten my teth in peces with stones, and rolled me in dust.

He hath put my soule out of rest, I forget all good thynges. I thought in my selfe: I am vndone, there is no hope for me in the Lord. Remember yet my misery and my trouble, the wormwood and the gall.

Yee, thou shalt remembre them, for my soule melteth awaye in me. Whyle I consydre these thynges in my herte, I get a hope agayne. Namely, it is of the Lordes mercyes that we are not, utterly consumed. For trulpe his pytefull compassion hath not ceased. As we mercyes shall the Lord therewe vpon the, eue, yee in the daye sprynge, (O

Lord) greates thy faythfulnesse.

* The Lord is my porteyon, sayeth my soule, therefore wyll I hope in him. O how good is the Lord vnto them, that put theyr trust in hym, and to y soule that seeketh after hym. The good man with stylnes and patience tarieth, for the health of the Lord.

O howe good is it for a man, to take the pock vpon him from his youth vp. He lyteth alone, he holdeth hym still, and dwelleth quyetly vpo him selfe. He laicth his face vpon the earth, yf (percase) there happen to be any hope. He offreth his cheke to the smyter, he wyll be content with reproues.

For the Lord wyll not forsake for euer, * but though he punyssh hym: yet according to the multitude of his mercyes, he receaueth to grace agayne. For he doth not plage, & cast out the children of men from his herte.

To treade all the prisoners of the earth vnder his fete. To moue the iudgement of man before the most hyghest.

To condempne a man in his cause. The Lord hath not pleasure in soche thynges.

What is he then that saith: there shulde somthyng be done without the Lordes commaundement. Out of the mouth of the moost hyghest goeth not euell and good.

Wherfore then murmureth the luyng man: let him murmur at his awne spynne.

* Let vs loke, well vpo our awne wayes and remembre oure selues, and turne agayne to the Lord. Let vs lyfte vpo oure hertes with oure handes vnto the Lord that is in heauen. We haue bene dissemblers, and haue offended, wylt thou therfore not be intreated?

Thou hast couered vs in thy wrath, and persecuted vs, thou hast slayne vs without any fauour. * Thou hast byd thy selfe in a cloude, y oure prayer shuld not go thowowe. Thou hast made vs outcastes, and to be despyed amonge the people. All oure enemies gape vpon vs.

Feare and pyttie is come vpon vs, yee, deceyte and destruction. * Whole ryuers of water gush oute of myne eyes, for the greate hurte of my people.

Myne eyes runne, and cannot cease, for there is no rest. O Lord, when wylt thou loke downe from heauen, and consydre?

Myne eye breaketh my herte: because of all the daughters of my cite. Myne enemies hunted me out sharply, lyke a byrde, yee, and that without a cause. They haue put downe my life into a pytt, & they haue cast stones vpon me. They poured water vpon my heade, then thought I: nowe am I vndone. I called vpon thy name, O Lord, out of y depe pytt. Thou hast herde my voyce: and hast not turned awaye thyne eares from my syghthyng and cryenge. Thou hast enclyned thy selfe vnto me. when I called

The lamentacions

upon the, and haste sayde: scarce not. Thou (O Lord) hast maintened the cause of my soule, and hast redeemed my lyfe. O Lord, thou hast sene my blasphemers, take thou my cause upon the. Thou hast well considered howe they go aboute to do me harme, & that all their counsels are agaynst me. Thou hast heard their despytefull wordes (O Lord) yee, and all theyr ymaginacions agaynst me. The lyppes of myne enemyes, and theyr deuices that they take agaynst me, all I daye lōge. Thou seyst also theyr syttinge bowne, and theyr rylinge vp: they make theyr songes of nothyng but of me. Rewarde them (O Lord) accordyng to the worches of theyr handes. Geue them an obstinate herte: euen thy curse. Persecute them (O Lord) with thine indignacion, and rote the out from vnder the heauen.

The iij. Chapter.

How is the golde become so dymme: howe is the goodly colour of it so sore chaunged: and the stones of the Sanctuary thus scatred in the corner of euery strete. The chyldren of Syon that were alwaye in honoure, and clothed with the most precious golde: howe are they now become lyke the crthen vessels which be made with the potters hande. The dragons geue theyr pong ones such with bare brestes: but the daughter of my people is cruell, and dwelleth in the wylderne lyke the Estriches. The tonges of the suckynge chyldren, cleue to the rofe of theyr mouthes for very thyrst. The ponge chyldren aske bread, but there is no mā that geueth it the. They that were wonte to fare delycately, perperhe in the streates: they that afore were brought vp in purple, make now moche of donge. The synne of the daughter of my people is become greater the

* Gen. xij. a. * the wyckednes of Sodome, that sodenly was destroyed, and not taken with handes.

Her abstepners (or Nazarees) were whyter then the snowe or mylke: theyr colour was freshe, reade as Corall, theyr bewtye lyke the Saphyre. But now theyr faces very blacke. In so moche, that thou shouldest not knowe them in the streates. * Theyr sayne cleueth to theyr bones, It is withered and become lyke a drye stocke. They that be slayne with the sword are happyer then loche as dye of hunger, and perperhe awaye, famphynge for the frutes of the felde.

* Deutero. xxiij. e. iij. Regū. vi. f.

* Jeremo. li. a.

* The women (which of nature are pytiefull) haue sodden theyr awne chyldre with theyr handes, that they might be their meate in the miserable destruccyon of the daughter of my people. * The Lord hath perfourmed bys heuy wrath: he hath poured oute the furiosnes of bys displeasure. he hath kindled a fyre in Syon, which hath consumed the

foundacions therof.

Nether the kynges of the earth, ner all inhabytours of the worlde, wolde haue beleued that the enemy and aduersary shuld haue come in at the gates of the cytie of Ierusalem. Which neuerthelesse is come to passe for the synne of her ppropetes, and for the wickednes of her prestes: that haue shed innocentes bloude within her. So that the blynde men wente stomblyng in the streates, and stayned them selues with bloude. They wolde in no wyle touche there garments. But they cried vnto euery man flee the staphynge, awaye, gett you hence, touche it not. Yee, they fleade and remoued from them yee, they haue sayde amonge the brethren they shall nomore dwell in this cytie.

The countenance of the Lord hath banysed them, and shall neuer loke moze vpo them. For they them selues nether regarded the prestes, nor pytied theyr elders.

Wherfore yet our eyes sayle vs, whyle we loke for daye helpe: seynge we be euer waytynge vpon a people, that can do vs no good. They lape so sharpe wayte for vs that we cannot go safe vpon the stretes: for our ende is come, our dayes are fulfilled, our ende is here. * Our persecuters are swifter then the Eagles of the ayre, they folowed vpon vs ouer the mountaynes and layed wayte for vs in the wyldernesse.

The very bryeth of our mouth: euen the anoynted Lord hym selfe was taken in the nett of whom we saye: Under bys shadowe we shalbe preserued amonge the heythen. And thou (O daughter Edom) that dwellest in the lande of Huz, be glad and reioyce: for the cuppe shall come vnto the also, whych whan thou suppest of, thou shalt be dronken. Thy synnes is well punyshed, (O thou daughter Syon) he shall not suffre the to be carped awaye eny moze. But thy wyckednes (O daughter Edom) shall he vylet, and for thy synnes sake, he shall lede the into captiuite.

The v. Chapter.

The place of Jerem.

All to remembraunce (O Lord) what we haue suffered, consyde, and se our confusion. Our enheritaunce is turned to the straungers and our houses to the aleauntes. We are become carefull and fatherles, and our mothers are as the wyddowes. We are sayne to drynke our awne water for money, and our awne wod must we bye with money. Our neckes are vnder persecucion, we are weery, and haue no rest.

Afore tyme we yelded our selues to the Egyptians, and now to the Assyrians, only that we myght haue byed ynough. * Our fathers (which now are gone) haue spynned, &

Of Ezechiel. Jo. lxxxviii.

we must beare theyr wyckednes. Seruaunttes haue the rule of vs, and no man deliuereth vs out of their handes. We must get oure lyuyng with the payrell of oure lyues, because of the mouth of the wyldernes.

Our sayne is as it had bene bzent in an ouen, for very sore hunger. The wyues are rancelled in Syon, and the maydens in the cyties of Iuda. The princes are hanged vpon the handes of the enemies, they haue not spared the olde sagemen, they haue take ponge mennes lquestrom the, & the boyes are hanged vpon trees. The elders sytt nomore vnder the gates, and the ponge men vse nomore playenge of musycke. The ioye of our herte is gone, our mery queer is turned into mournynge. The garlande of our heade is fallen: alas, that euer we spynned so sore.

Wherfore, our herte is full of heynnes, & our eyes dymme: because of the byll of Sidon, that is destroyed. In so moche, that the foxes runne vpon it. But thou, O Lord, that remainest for euermore, and thy seate wolde without ende: wherfore wilt thou styll forget vs, and forsake vs so longe? O Lord, turne thou vs vnto the, and so shall we be turned. Renue our dayes as in olde tymes, for thou hast banysed vs now longe ynough, and hast bene sore displeased at vs.

The ende of the lamentacions of Jerem.

The booke of the Prophete Ezechiel.

The fyrst Chapter.

The tyme wherein Ezechiel prophesied, and in what place. His offpyng and offpce. The byson of the four beasts. The byson of the wheles. The byson of the throne, and of the ymage about the throne.

In chaunged in .xxx. ycare, the fyfthe daye of the fourth moneth, that I was among the prisoners by the ryuer of Cobar: where the heauens opened, and I sawe a byson of God. Nowe the fyfth daye of the moneth made out the fyfth ycare of kyng Joachins captiuite. At the same tyme came the word of the Lord vnto Ezechiel the sonne of Buzi the preste, in the lande of the Chaldees by the water of Cobar, where the hande of the Lord came vpon hym.

And I lokyd, and beholde a stormy wynde

came out of the North with a greate cloude full of fyre, which with bys glyste lyghtened all rounde aboute. And in the midst of the fyre it was all cleare lyke the face of an angell, and as it were the lyknes of four beasts, and thys was there lykenesse. They were fashyoned lyke a man: faupnge, that euery one had foure faces and foure wynges.

Theyr legges were streight, but theyr fete were lyke bullockes fete, and theyr glystered, as it had bene sayre scoured metall. Under theyr wynges, vpon all the foure corners they had mens handes. Theyr faces and theyr wynges were towarde the foure corners: yet were the wynges so, that one euer touched another. When they went, they turned them not aboute: but eche one went streight forwarde.

Furthermoze thys was the symilitude of theyr faces. * Vpon the ryght syde of these foure, theyr faces were lyke the face of a mā, and the face of a lyon: But vpon the lefte syde, they had the face of an oxe, and the face of an Eagle. Theyr faces also and theyr wynges were spred out aboue: so that two wynges of one touched euer two wynges of another, & with the other they couered their body. Euery one when it wente, it wente streight forwarde. Where as the sprete led them, thither they wente, * and turned not aboute in theyr goynge.

The fashyon and countenance of the beastes was lyke boate coales of fyre, euen as though burning cressettes had bene among the beastes: * (thys was the byson) and the fyre gaue a glyste, and out of the fyre there went lyghtenynge. When the beastes wente forwarde & backward, one wold haue thoughte it had lyghtened. Now when I had well considered the beastes, I sawe a worke of wheles vpon the earth with foure faces also nye vnto the beastes.

The fashyon and worke of the wheles was lyke yee. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned the not about in theyr goynge. They were large greate and horrible to loke vpo. Theyr backes were full of eyes rounde about them all foure. When the beastes wente, the wheles wente also with them. And when the beastes lyfte them selues vp from the earth, the wheles were lyft vp also. Whither soener the sprete wente, thither went they also, and the wheles were lyfte vp, and folowed them: for the sprete of lyfe was in the wheles. When the beastes wente forth, stode styll, or lyft them selues from the earth, then the wheles also wente, stode styll, and were lyfte vp, for the bryeth of lyfe was in the wheles.

The Prophecie

Of Ezechiel.

No. lxxxix.

About, ouer the heades of the beastes there was a fyrmament, which was fashyoned as it had bene of the most pure Chrystall, and that was spred oute a boue vpon theyr heades: vnder the same fyrmament were theyr wynges layed abrode, one towarde another and two wynges couered y body of euery beaste. And when they wente forth, I heard the noyse of theyr wynges, lyke y noyse of greete waters; as it had bene the voyce of the greete God, and a rushynge together as it were of an host of men. And when they stode still, they let downe theyr wynges. Nowe when they stode still, and had letten downe theyr wynges, it thondred in the fyrmament that was about theyr heades. About the fyrmament that was ouer theyr heades, there was the fashyn of a seate, as it had bene made of Sapphyr. vpon the seate there satt one lyke a mā. * I behelde hym, and he was lyke an angell, as it had bene all of fyre with in from his loynes vppwarde.

And beneth, when I looked vpon him vnder y loynes, me thought he was lyke a wyngynge fyre, that geueyth lyght on euery syde. Yee, the thyne and glyste that lyghtened rounde about, was lyke a raynbowe, which in a raynye daye appeareth in the cloudes. Euen so was the similitude, wherin the glozpe of the Lorde appeared. When I sawe it, I fell vpon my face, and hearkened vnto the voyce of hym that spake:

The ii. Chapter

The prophete is comen to call the people from theyr error.

And then sayd he vnto me: Stande vp vpon thy fete (O y sonne of mā) and I will talke with the. * And as he was comynge to me, the sprete came into me, and sett me vp vpon my fete: so that I marched the thyng, y he sayd vnto me. And he sayd Behold, thou sonne of man: I will sende the to the chyldren of Israel, to those runnagates and obstinate people: for they haue taken parte agaynst me, and are runne awaye from me: * both they and theyr foze fathers vnto this daye.

Yee, I will sende the vnto a people that haue rough visages and stiffe stomakes: vnto whō thou shalt saye on this maner: Thus sayeth the Lorde God hym selfe hath spoken, that whether they be obedient or no (for it is a frowarde household) they maye knowe yet that there hath bene a Propheete amonge them.

* Therefore (thou sonne of man) feare the not, neither be afrayed of theyr wordes: for prouokers and thoznes are with the. Yee, thou dost dwell amonge scorpions: but feare not theyr wordes, be not abashed at theyr looks, for it is a frowarde household.

So that thou speake my wordes vnto them, whether they be obedient or not, for they are obstinate. Therefore, thou sonne of man, obey thou all thynges that I saye vnto the, & be not thou styfnecked, lyke as they are a styfnecked household. Open thy mouth, and eate that I geue the.

So as I was lokynge vp, beholde, there was sent vnto me an hāde, wherin was closed a booke: and the hande opened it before me, and it was wyrtten within and without full of carefull mournynge: alas, and woo.

The iii. Chapter

The prophete berynge ledde with the wynde of God and with the constant boldenes of the sprete, is sent vnto the people that were in captiuite. The punishment of a curate that sheweth not the people theyr synnes.

After this, sayde he vnto me: Thou sonne of man, eate that, whatsoeuer it be: yee * eate that booke, and go thy waye, and speake vnto the chyldren of Israel. So I opened my mouth, ad he gaue me the booke for to eate, and sayde vnto me. Thou sonne of man, thy bely shall eate, and thy bowels shall be fylled with y booke, that I geue the. Then dyd I eate the boke, * and it was in my mouth sweter then hony. And he sayde vnto me: thou sonne of man, * get y soone vnto the house of Israel, and shewe the the wordes, that I comaunde the for I sende the not to the people that hath a strange, vnkowne, or hard speache, but vnto the house of Israel. Not to many nacyns, which haue dyuerse speaches and harde languages, whose wordes thou understādest not: * Neuerthelesse, yf I sent the to those people, they wolde folowe the. But the house of Israel wyll not folowe y, for they wyll not folowe me: yee, all the house of Israel haue stifte foreheades & harde hertes. * Beholde therefore, I will make thy face pzeuaple agaynst their faces, and harde thy foreheade agaynst their foreheades: so that thy foreheade shall be harder then an adamant or slynt stone: that thou mayest feare them the lesse, and be lesse afrayed of the, for they are a frowarde household.

He sayde mozeouer vnto me: thou sonne of man, take diligent hede with thyne eares, to the wordes that I speake vnto the fasten them in thyne herte: and go to the pzeloners of thy people, speake vnto them, and saye on this maner: Thus sayeth the Lorde God hath spoken: whether ye heare, or heare not. With that the sprete toke me vp. And I heard the noyse of a greete rushynge and remouynge of the most blessed glozpe of the Lorde out of his place.

I heard also the noyse of the wynges of the beastes, that rushyd one agaynst another,

that, yet, and the eatynge of the wheles, that were by them, whych rushynge and noyse was very greaue.

* Nowe when the sprete toke me vp, and carped me awaye, I wente wyth an heuy & a sorrowfull mynde, but the hāde of the Lorde comforted me ryght soone.

And so in the begynnyng of the moneth Abib, I came to the pzeloners, * that dwelt by the water of Cobar, & remayned in y place, where they were: And so contynued I amonge them seuen dayes, beyng very soz.

And when the seuen dayes were expired, the Lorde sayde vnto me: * Thou sonne of man, I haue made the a watchmā vnto the house of Israel: therefore take good hede to the wordes of my mouth, & geue the warnynge at my commaundement.

If I saye vnto the, concernynge the vngodly man, that (wythout doute) he must dye, and thou geuest hym not warnynge, ne speakest vnto hym, that he may turne from his euell waye, and so to lye: Then shall y same vngodly mā dye in his awone vnygh-teousnes: but his bloude wyll I requyre of thyne hand. Neuertheles, yf thou geue warnynge vnto the wycked, and he yet forsake not his vngodlynesse: then shall he dye in his awone wyckednesse, but thou hast discharged thy soule.

Nowe yf a ryghteous man go from y his ryghteousnesse, and do the thyng y is euell: I will laye a stomblynge blocke before him, and he shall dye because thou hast not geuen hym warnynge: yee, dye shall he in his awone synne, so that the vertue, whych he dyd before, shall not be thought vpon: but his bloude wyll I requyre of thyne hande.

Neuerthelesse, yf thou exhortest the ryghteous, that he synne not, & so the ryghteous do not synne: then shall he lye, because he hath receaued thy warnynge, and thou hast discharged thy soule. And there came y hāde of the Lorde vpon me, and he sayd vnto me: Stande vp, and go into the felde, that I may there talke wyth the.

So when I had rysen vp, and gone forth into the felde: Beholde, the glozpe of the Lorde stode there, * lyke as I sawe it afore, by the water of Cobar.

* Then fell I downe vpon my face, & the sprete came into me, whych set me vp vpon my fete, & sayd thus vnto me: So thy waye, and sparre thy self in thyne house. Beholde, (O thou sonne of man) there shall chaynes be brought for the, to bynde the wythall, so that thou shalt not escape out of them. And I wyll make thy tynge cleue so to the rofe of thy mouth, that thou shalt be domme, & not be as a chyder wyth them: for it is an obstinate household.

But when I speake vnto the, then open

thy mouth, and saye: Thus sayeth y Lorde God: who so heareth, let hym heare: who so wyll not let hym leaue, for it is an obstinate household.

The iiiij. Chapter

The belege of the cite of Iherusalem is signified. The longe contynuaunce of the captiuite of Iherusalem. An longer is prophesied to come in the captiuite.

Thou sonne of man: take a tyle stolle, & laye it before the, and describe vpon it the cite of Iherusalem, howe it is beleged, howe bulwarkes and stronge wythes are grauen on euery syde of it: describe also tentes, and an host of men rounde aboute it, wyth engynes of warre.

Mozeouer, take an yron panne, and set it betwixte the and the cite, in steade of an yron wall. Then set thy face toward it, belege it, and laye ordinaunce agaynst it, to wythstande it. Thus shall be a token vnto the house of Israel. But thou shalt slepe vpon thy left syde, and laye the synne of the house of Israel vpon the. Certayne dayes appoynted, thou shalt slepe vpon that syde, and beare their synnes. * Neuerthelesse, I will appoynte the a tyme (to put of theyr synnes) & the nombze of the dayes: Three hundred and .xx. dayes must thou beare the wyckednesse of the house of Israel. When thou hast fulfilled these dayes lye downe agayne, and slepe vpon thy ryght syde. xl. dayes, and beare the synnes of the house of Iuda.

* A daye for a peare, a daye (I saye) for a peare, wyll I euer laye vpon the. Therefore set nowe thy face agaynst that beleged Iherusalem, and discouer thyne arme, that thou mayest prophesye agaynst it.

Beholde, I wyll laye chaynes vpon the, that thou shalt not turne the from one syde to another, tyll thou hast ended the dayes of thy sege.

Wherefore, take vnto the wheate, barley beanes, growell scde, Millin and fytyches: & put these together in a vessel, and make the loaves of bread therof, accordynge to the nombze of the dayes that thou shalt lye vpon thy syde: that thou mayest haue bread to eate, for the hundred and .xx. dayes.

And the meate that thou eatest, shall haue a certayne wayght appoynted: namely twenty fytyes euery daye. Thus appoynted meats shalt thou eate daylye, fro the begynnyng to the ende.

Thou shalt dzyneke also a certayne measure of water: Namely, the fytt parte of an hin shalt thou dzyneke dayly fro the begynnyng vnto the ende. Barly cakes shalt thou eate, yet shalt thou fytt toke them at a fyte made with mans doge, that they maye leste. And with that sayde the Lorde: Euen thus shall the chyldren of Israel eate their despyled bread in the myddest of the Gentiles, amonge whom I wyll leasse them.

May Then

D Then sayde I: Oh Lord God. Beholde my soule was yet neuer clapped: for from my yowthe vnto this houre, I dyd neuer eate of a deyd carcase, or of that which was slayne of wyld beastes, neither came there euer any vncleane fleshe in my mouth.

Wher vnto he answered me, and sayde: Well shal I wyll graunte þe to take cowes donge for the donge of a ma, and to tolke the bread wyth all befoze them.

And he sayde vnto me: Beholde thou sonne of man, I wyll mynyshe all the prouisiõ of bread in Ierusalem, so that they shall wepe their bred: and eate it wyth scarcenelle. But as for water, they shall haue a very lytle measure therof, to drynke. And when they haue nomore bread ner water, one shall be destroyed wyth another, ad samplly awaye for the wretchednesse.

C The. v. Chapter.

The epoule of the heare, by which is signified the destruction of the people. The cause of the anger of God towards the people.

Thou sonne of man, take the then a sharpe knyfe, namely, a rasoure. Take that, and shawe the heare of thy head and beerd: Then take the scales and the wayght, & deuyde the heare a linder. And after thou hast accomplished þe dayes of the wege: burne the thyrde parte therof in the fyre in the myddest of the cytie, & cut the other thyrde parte in peeces wyth a knyfe. * As for þe thyrde parte þe remayneth, cast it in the wynde and I wyll drawe out þe swerde after them.

Yet afterwarde, take a lytle of the same, and bynde it in thy cote lappe. Then take a curtely of it, and cast it in the myddest of the fyre: & burne it in the fyre. Out of the same fyre shall there growe a flame, vpon the whole house of Israel. * Moreover, thus sayde the Lord God: Thys same is Ierusalem. I sette her in the myddest of the heathen & nacions that are rounde aboute her, but she hath despised my iudgements moze then the Gentiles them selues, and broke my commaundementes moze then þe nacions, that lye rounde aboute her: for they haue cast out myne ordinaunces, and not walched in my lawes.

Therefore, thus sayeth the Lord God: * For so much as ye haue bene moze augmented in nombre of people then the heathen, & dwelld rounde aboute you: and ye haue not walched in my lawes, neither haue ye kepte myne ordinaunces, and ye haue not lyued so ryght-wyllens as the heathen that are rounde aboute you: Therefore thus sayeth the Lord God: I wyll also come vpon the, I my selfe I saye, for in the myddest of the wyll I syt in iudgment, in the syght of the heathen, & wyll handle the of such a fashyon, as I neuer dyd befoze, and as I neuer wyll do from that tyme forth, and that because of all thynne abho-

minacions. For in the fathers shall be sayne to eate their awne sonnes, and the sonnes their awne fathers. Such a courtte wyll I kepe in the, and the whole remnant of the wyll I scatere in to all the wyndes.

Wherefore, as truly as I lyue (sayeth the Lord God) I syng thou hast despyled my sanctuary, wyth all maner of abhominacions & wyll thy shamefull offences: for thys cause wyll I also destroye the. Myne eye shall not ouersee the, neither wyll I spare the.

* One thyrde parte wythin the, shall dye of the pestilence & of hunger: Another thyrde parte shall be slayne downe rounde aboute the wyth þe swerde: The other thyrde parte þe remayneth, wyll I scatere abroad towarde all the wyndes, and drawe out the swerde after them. Thus I wyll perfourme my indignaciõ, & let my wrath agaynst them, and I will calfe my selfe. So that whẽ I haue fulfilled myne anger agaynst them, they shall knowe that I am the Lord, which wyth a feruent gelously haue spoken it. * Moreover, I wyll make the waste and abhorred, befoze all the heathen that dwell aboute the, & in the sight of all them, that go by the: so that whẽ I punish the in my wrath, in myne anger, & wyth þe plage of my whole displeasure: thou shalt be a very abhominacion, shame, a galyng & wondryng stroke, amonge the heathen that lye aboute the. * And I the Lord haue spokẽ it, and it shall come to passe, when I shute amonge them the perious darter of hunger, which shall be but death: yee, therefore shall I shute them, because I will destroye you: * I wyll encrease hunger, and mynyshe all the prouisiõ of bread amonge you.

Plages & misery wyll I sende you, yee, & wyld beastes also to destroye you. Pestilence and bloudsheddinge shall come vpon you, & the swerde wyll I bringe ouer you. * Euen I the Lord, haue sayde it.

C The. vi. Chapter.

He sheweth that the people shall be plagued for the synne of Idolatrye. He prophesieth the repentance of the remnant of the people, and the destruction of the remnant of the heathen.

Ad the worde of the Lord came vnto I me, sayinge: Thou sonne of man, turne thy face to the mountaynes of Israel, that thou mayest propheticke vnto them, and saye: heare the worde of the Lord God, O ye mountaynes of Israel: Thus hath the Lord God spoken to the mountaynes, hylls, valleys and dales.

Beholde I, I my selfe I saye, wyll bringe a swerde ouer you, and destroye youre hye places: I wyll cast downe youre altars, and breake downe youre ymages. Your slayne men wyll I laye befoze youre goddes, and the deyd carcasses of the chyl-dren of Israel wyll I cast befoze they: Idoles, youre bones wyll I destroye rounde aboute

aboute youre altars, and dwelling places. The cyties shall be desolate, & hyllchapelis layd waste: youre altars destroyed, & broken: youre goddes cast downe, and taken awaye, your temples layde eue wyth the grounde, your awne woiches cleane rote oute.

Your slaynemen shall lye amonge you, that ye maye learne to knowe, howe that I am the Lord. Those þe amonge you & haue escaped the swerde, wyll I scaue amonge the Gentiles, for I wyll scatere you amonge the nacions. And they that escape of you, shall thinke vpon me amonge the heathen, where they shall be in captiuitie.

As for that whozyl and vnfaithfull herete of theys, wherewith they runne awaye frome, I wyll breake it: pee, & put oute the eyes of theirs, that comyette fornicacyon wyth they: Idols.

Then shall they be ashamed, and displeased wyth their selues, for the wretchednesse and abhominacions, which they haue done: and shall learne to knowe, þe I am the Lord, howe that it is not in vayne, that I þe Lord spake, to bringe such misery vpon them.

The Lord sayde moreover vnto me: Sympte thynne handes together, and stampe wyth thy fete, and saye: Wo worth all the abhominacions and wretchednesse of the house of Israel, for because of them, they shall perishe wyth the swerde, wyth hunger and wyth pestilence. Who so is farr of, shall dye of the pestilence: he that is nye at hande, shall perishe wyth the swerde: and the other that remayne & þe are beleged, shall dye of hunger.

Thus wyll I satysfy my wrothfull displeasure vpon them. And so shall ye learne to knowe, that I am the Lord, when youre slayne men lye amonge youre Idols, and aboute youre altars: vpon all hye hylls and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: eue in the places, where they dyd sacrifice to all they: Idols. I wyll stretch myne hande oute vpon them, and wyll make the lande waste: So þe it shall lye desolate and vopde, fro the wilderness of Edemoth forth, thowowe all their habitaciõs: to learne the for, to knowe, that I am the Lord.

C The. vii. Chapter.

The ende of all the lande of Israel shall be desolate. The cause of the destruction thereof. The prophete is commaunded to shewe the summe of the ruines that are at hande.

Ad the worde of the Lord came vnto me, thus sayeth the Lord God: The ende cometh, vpon the lande of Israel yee, verely the ende cometh vpon all the four corners of þe lande. But now shall þe ende come vpon the for I wyll sende my wrath vpon the, & will punish the: accordyng to thy wayes, & rewar-

de the after all thynne abhominaciõs. * Myne eye shall not ouersee the, neither wyll I spare the: but rewarde þe, accordyng to thy wayes, and declare thynne abhominaciõs. Then shall ye knowe, that I am the Lord.

Thus sayeth the Lord God: Beholde, one misery and plage shall come after another. þe ende is here. The ende (I saye) is come, it watched for þe, beholde it is come all ready, thy destruction is eue come agaynst the, þe dwellest in the lande.

The tyme is at hande, the daye of sediciõ is harde by, & the crye shall not be as the soundyng agayne of the mountaynes. Therefore, I wyll shortly pour out my soze displeasure ouer the, and fulfyll my wrath vpon the. I wyll iudge the after thy wayes, and recompence the all thy abhominacions.

* Myne eye shall not ouersee the, neither wyll I spare the: but rewarde the after thy wayes, & thynne abhominacions shall be punished in the myddes of the, to learne you for to knowe, howe that I am the Lord þe smyteth. Beholde, the daye is here the daye is come, þe houre is rûne out, the rodde flourisheth, þe wareth grene, malicious violence is growne vp, and the vngodly warre to a stat. None of the shall remayne ouer, none of their riches, not one of the seede, and no lametaciõ shall be made for them.

The tyme cometh, the daye draweth nye: * Who so byeth, lett him not reioyce: he that selleth, lett hym not be soz: for why. * Trouble shall come in the myddest of them all: so þe seller shall not come agayne to the thinge he solde, all though they lye be yet wyth þe lyuynge. * For whẽ the prophecie was preached vnto all the people, none returned from ther synne, and noman toke strengthe to him agest his wretchednesse, to saue his awne lyfe. The trompettes shall ye blowe, & make you all ready, but no ma shall goo to þe battell, for I am wroth wyth all þe whole multitude.

The swerde shall be without, pestilence and hunger wythin: so that whoso is in the felde, shall be slayne wyth the swerde: and he that is in the cytie shall perishe wyth hunger and pestilence.

And soch as escape and fle from amonge them, shall be vpon the hylls, lyke as the doues in þe felde: euerie one shall be stayed, because of his awne wretchednesse.

All handes shall be let downe, & all knees shall be wrake as the water: they shall crye them selues wyth sackcloth, feare shall fall vpon them. They shall be confounded, * and they shall beades balde: they shall shal they call forth in the stretes, & their golde shall be despyled: * yee, they shall shal they maye not deliuer the, in the daye of þe full wrath of the Lord.

W 1 They

The propherye

They shall not satysfye their hongry soules, neither fyll their empty bellies therw: For it is become their awne decaye thozow their wickednes: And ther bewtyfull costlye ornamente that God had ordeyned to be their great glozpe, in it they haue sett vp abominacyōs vnto ther Idols. For this cause wpll I make them and it to be abhoired. Moreover, I wpll geue it into the handes of the straungers to be spoyled: and to the wycked, for to be robbed, ad they shall destroye it. My face wpll I turne fro them, my treasurye shall be defiled: for the threues shall go in to it, and suspende it. Make a cheyne, for the lande is whole defyled wpth vnyrghteous iudgement of innocent bloude, and the ctye is full of violent opprellsion. Wherefore, I wpll bringe the most cruell tpyauntes from amonge the heathen, to take theyr houses in possession. I wpll make the pompe of the proude to ceasse, and ther sanctuarye shall be defyled. When thys trouble cometh, they shall seke peace, but they shall haue none. One myschefe and sorowe shall folowe another, and one rumoure shall come after another: * Then shall they seke visyons in vayne at their Prophetes. The lawe shall be gone from the prestes, and wysdome from the elders. The kynge shall mourne, the Prynces shall be clothed with heynesse, and the hādes of the people in the lāde shall tremble for feare. I wpll do vnto them after theyr awne wayes, accordyng to their awne iudgements wpll I iudge them: to learne them for to knowe, that I am the Lorde.

The viij. Chapter.

In appearance of the similitude of God. Ezechiel is brought vnto Ierusalem in the spere. The Lorde with the Prophetes the Idolatryes of the house of Israel, and the cheafes of the Idoles.

It happened, that in the fyrte yere of the fyrth daye of the fyrte moneth. I sat in my house, and the Lordes of the councell of Iuda with me: and the hande of the Lorde God fell euē there vpon me. And as I looked vp, * I sawe as it were a lickenesse of fyre from hys loynes downe warde and fro hys loynes vwarde it shyned maruclous cleare & lyke an angell to loke vpon. * This similitude stretched out an hande, and toke me by the hearepe lockes of my head, and the spere lyft me vp betwixte heauē and earth: and brought me in a visyon to Ierusalem, into the entrie of y inner porte that lyeth toward the north: there stode an ymage, with whō he that hath all thynges in hys power, was very wroth.

And beholde, the glory of the God of Israel was in the same place: euē * as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of mā, Dlyft vp thyn eyes, and loke toward the north. Then lyft I vp myne eyes toward the north, & beholde:

beynde the porte northwarde, there was an auter made vnto the ymage of prouocacyō in the very entryng in. And he sayde further: more vnto me: Thou sonne of mā, seest thou what these do? Seest thou the greates abominacyōs that the house of Israel comytte in thys place to dryue me fro my sanctuerye? But turne the aboute, and thou shalt se yet greater abominacyōs. And wpth that brought he me to the court gate: * wher I looked, beholde, there was an hole in y wall. Then sayde he vnto me: Thou sonne of mā, dygge thozow the wall. And whē I dygged thozow the wall, beholde, there was a doze. And he sayde vnto me: So thy waye in, and loke what wycked abominacyōs they do here. So I wente in, and sawe: and beholde, there were all maner ymages of wormes & beastes, all Idoles and abominacyōs of the house of Israel paynted euery one rosēd about the wall. Ther stode also before the ymages. * Ixx. Lordes of the councell of the house of Israel: and in the myddest of them stode Jaazanih the sonne of Saphan: And euery one of thē had a censoure in hys hāde, and out of the incense, there went a smoke, as it had bene a cloude. Then sayde he vnto me. Thou sonne of mā, hast thou sene what the Senatoures of the house of Israel do secretly, euery one in hys chambrye? * For they saye: Cuth, the Lorde seeth vs not, the Lorde regardeth not the worlde. And he sayd vnto me: Turne the yet agayne, and thou shalt se yet greater abominacyōs y they do. And wpth that he brought me to the doze of the porte of the Lordes house, toward the north. And beholde, there sat women mournyng for Chamus. Then sayde he vnto me: hast thou sene thys, thou sonne of mā? Turne y aboute, and thou shalt se yet greater abominacyōs then these are. And so he brought me into the inwarde court of the Lordes house: and beholde at y porte of the Lordes house, betwixte the fore entrye ad the auter, there were fyue and twety men, that turned their backs vpon the temple of the Lorde, and theyr faces toward the east, and these wycked the sonne.

And he sayde vnto me: hast thou sene this, thou sonne of mā? Thynketh the house of Iuda, that it is but a trifle, to do these abominacyōs here? Shulde they fyll the lande full of wyckednesse, and vnder take to prouoke me vnto anger? Pee, and purposely to cast vp theyr noses vpon me? Therfore wpll I also do some thyng in my wrothfull displeasure, so y myne eye shall not ouerse thē, neither wpll I spare them. * Pee, and though they crye in myne eares wpth loude voyce, yet wpll I not heare them.

The ix. Chapter.

The

Of Ezechiel.

No. xci.

The destruction of Idolatrye, and the conuersacion of the reghimes. They that shalbe saved are marked. They that are vnnarked are slayne. A complaunte of the Prophet for the destruction of the people.

I crept also with a loude voyce in myne eares, sayinge: Come, here ye rulers of the ctye, euery man wpth his weapened hande to the slaughter. Then came there fyue me out of the strete of the vpper porte toward the north, and euery man a weapē in hys hāde to y slaughter. There was one amongest them, that had on hym a linnen rayment, & a wyrters pnykhorne by hys syde.

These wente in, & stode beynde the brasen auter: for the glory of the Lorde was gone awaye from the Cherub whych was vpon him, & was come downe to the thersholde of the house, and he called the man that had the linnen rayment vpon hym, and the wyrters pnykhorne by hys syde, and the Lorde sayde vnto hym: So thy waye thozowe the ctye of Ierusalem, and set a marke vpon the foreheades of them, that mourne and are sorp for all the abominacyōs, that be done therein. And to the other, he sayde that I myght heare: * So ye after hym thozowe the ctye, slaye, ouerse none, spare none: kyll and destroye both olde men and yonge, maydens, chyldren, and wyues.

But as for those, that haue the marke vpon them: se that ye touch thē not, * and begyne at my Sanctuary. Then they began at the elders, whych were in the temple, for he had sayde vnto thē: When ye haue defyled the temple, and fylled the court wpth the slayne, thē go your waye forth. So they wente out, & slewe downe thozowe the ctye. Nowe when they had done the slaughter, & I yet escaped: I fell downe vpon my face, & crept, sayinge: O Lorde, wylt thou then destroye all y resydue of Israel, in thy soze displeasure, that thou hast poured vpon Ierusalem? Then sayde he vnto me: The wyckednesse of the house of Israel and Iuda is very greateso y the lande is full of bloude, and the cite full of vnfaithfulnesse: For they saye: * Cuth the Lorde regardeth not the earth, he seeth vs not. Therfore wpll I vpo them, * myne eye shall not ouerse thē, neither wpll I spare thē, but wpll recompense theyr wyckednesse vpon theyr heades. And beholde, the man that had the linnen rayment vpon hym, and the wyrters pnykhorne by hys syde: tolde all the matter howe it happened, and sayde: Lorde as thou hast commaunded me, so haue I done.

The x. Chapter.

Of the man that toke whete burninge coles oute of the temple of the wheles & of the Cherubyns, in token of the burninge of Ierusalem. A rebekall of the visyon of the wheles, of the beastes, and of the Cherubyns.

As I looked, beholde, in the firmament that was aboue the Cherubyns there appeared the similitude of a stole of Saphyr vpon them: * Then sayde he that sat therein, to him that had the lynnē rayment vpon hym: Crepe in betwene the wheles that are vnder the Cherubyns, and take thyne hāde full of hoate coales out from betwene the Cherubyns, and cast them ouer y ctye. And he crepte in, that I myght se.

Now the Cherubyns stode vpo the ryght syde of the house, when the man wente in, & the cloude fylled the inner court. * But the glory of the Lorde remoued from the Cherubyns, and came vpon the thersholde of the house: so that the temple was full of cloudes, and the court was full of the shyne of the Lordes glory. Pee, and the solide of the Cherubyns wynges was hearde into the fore court, lyke as it had bene the voyce of the almyghty God, when he speaketh. Nowe when he had byden the man that was clothed in linnen, to go and take the hoate coales from the myddest of the wheles, whych were vnder the Cherubyns: he wēt & stode beynde the wheles. Then y one Cherub reached forth hys hande from vnder the Cherubyns, vnto the fyre that was betwene the Cherubyns, and toke therof, and gaue it vnto hym that had on the linnen rayment in his hande: which toke it, & went out. And vnder the wynges of the Cherubyns, there appeared the lycknesse of a mans hāde: I sawe also foure wheles beynde the Cherubyns, so y by euery cherub there stode a whele. And the wheles were (to loke vpon) after the fashion of the pzeuous stōne of Charys: yet (vnto the syght) they were all. iij. of one fashyon, as yf one whele had bene in another.

When they wente forth, they wente all foure together, not turnyng aboute in their goyng: But where the fyre wente, thither wente they after also, so that they turned not aboute in their goyng. Their whole bodies, their backs, theyr handes & wynges, pee, and the wheles also, were all full of eyes rounde aboute them all foure. And I hearde hym call the wheles. * Euery one of thē had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourth of an Aegle, & they were lyfted vp aboue. This is the beast, that I sawe at the water of Cobar. Nowe whē the Cherubyns wente, the wheles wente wpth them, and when the Cherubyns shoke theyr wynges to lyft thē selues vwarde, y wheles remayned not behynde, but were wpth them also. Shortly, when they stode, these stode also. And when they were lyft vp, the wheles were lyft vp also with them, for the spere of lyfe was in the wheles.

* Then the glory of the Lorde was lyft

The prophceye

up from the threholde of the temple, and remayned vpon the Cherubyns: And the Cherubyns flackred wyth theyr wynges, and lyfte them selues vp from the earth: so that I sawe when they went, and the wheles wth them. And they stode at the east syde of the porte that is in the house of the Lorde. So the gloze of the Lorde was vpon the. Chys is the beast p^r I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubyns. Euery one had foure faces, & euery one foure wynges, and vnder theyr wynges, as it were mens handes. Nowe the figure of theyr faces was, euen as I had sene them, by the water of Cobar, and so was the countenance of the. Euery one in hys goinge wete straght forwarde.

The .xj. Chapter.

¶ And the thre holde that seduced the people of Israel. Agaynst these he propheseth, shewing them howe they shalbe dyspayned abroad. The renuynge of p^r here is a synne of God, otherwyse can we not walche in hys commaundementes. He threatneth them that leane vnto theyr owne counsellors.



Moreouer, the sprete of the Lorde lyfte me vp, and brought me vnto the East porte of the Lordes house. And beholde, there were xxv. men vnder the doze amoge whos I sawe Jaazaniah the sonne of Azur, and Wheltiah the sonne of Bananiah, the rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyn myschefe, and a wycked counsell take they in thys cyte, sayinge: tush, there is no destruccyon at hande, let vs buyde houses: this Ierusalem is the cauldron, and we be the fleshe. Therefore shalt thou prophceye vnto them, yee, prophceye shalt thou vnto them, O sonne of man. And wyth that fell the sprete of the Lorde vpon me, and sayde vnto me: Speake, thus sayeth the Lorde: On this maner haue ye spoken (O ye house of Israel) & I knowe the ymaginacions of youre hertes. Many one haue yemurthured in this cyte, and fylled the stretes full of the slayne. Therefore, thus sayeth the Lorde God: The slayne men that ye haue layed on the grounde in this cyte, are the fleshe, and thys cyte is the cauldron: * But I wyll byynge you out of it & ye haue feared the swerde, & I wyll byynge a swerde ouer you, sayeth the Lorde God. I wyll byynge you out of thys cyte and deliuer you into youre enemyes hande, and will condemne you. Ye shalbe slayne in all the coastes of Israel, I wyll be auenged of you: to lerne you for to knowe, that I am the Lorde. Thys cyte shal not be youre cauldron, neether shal ye be p^r fleshe theryn: but in the coastes of Israel wyll I punyssh you, that ye maye knowe, that I am the Lorde: in whose commaundementes ye haue not walched, nee

stones of the heathen, that lye rounde aboute you.

Nowe when I preached, Wheltiah the sonne of Bananiah dyed. Then fell I downe vpon my face, and cryed wyth a loude voyce: O Lorde God, wyle thou then utterlye destroye all the remnaunt in Israel? And so the worde of the Lorde came to me on thys maner: thou sonne of man: thy brethren, thy kynskolke, & the whole house of Iuda, which dwell at Ierusalem, saye. Wythdrowe ye farre from the Lorde, for the lade is geue vs in possession. Therefore tell the, thus sayeth the Lorde God: I wyll sende you farre of amonge the Gentiles, and skatre you amoge the nacyns, & I wyll halowe you but a lytle, in the landes where ye shal come. Tell the also, thus sayeth the Lorde God: I wyll gather you agayne out of the nacyns, and byynge you from the countrees where ye be scatted, and wyll geue you the lande of Israel agayne. And they shal comine thither, And they shal take awaye all ther Idols & all ther abhominacions from thence.

* And I wyll geue you one herte, and I wyll plante a newe sprete wythin your bowels. That stony herte will I take out of your body, and geue you a fleshy herte: that ye maye walke in my commaundementes, and kepe myne ordinaunces, and do them: p^r ye maye be my people, & I youre God. But loke whose hertes are dysposed to folowe theyr abhominacions and wycked lyuinges: those mens dedes wyll I byynge vpon theyr awne heades, sayeth the Lorde God. After thys dyd the Cherubyns lyfte vp theyr wynges, and the wheles wente wyth them, and the gloze of the Lorde was vpon them. * So the gloze of the Lorde wente vp fro the myddest of the cyte, and stode vpon the mount of the cyte toward the east: * But the wynde toke me vp, and in a visyon (whych came by the sprete of God) he brought me agayne into Caldea amonge the presoners. Then the visyon that I had sene vanyshed awaye from me. So I spake vnto the presoners, all the wordes of the Lorde, whych he had shewed me.

The .xj. Chapter.

¶ The parable of the better of the captiuitie. The expoyson of the parable, by whych the takinge of bryngedebiah is signified. Another parable wher by the byrdes of honger and thys is signified.

The worde of the Lorde came vnto me, I sayinge: Thou sonne of man, thou dwellest in the myddest of a frowarde household: * whych haue eyes to se, and yet se not: eares haue they to heare, and yet heare they not, for they are an obstinate household. Therefore (O thou sonne of man) make thy gere redy to flye, and go forth by saye dawe lyght, that they maye se. Yee, euen

in theyr syght shalt thou go from thy place to another place: p^r paradventure they wyll confyde, & they be an vnobediēt household: Thy gere p^r shalt made redy to flye wythall, shalt thou beare out by saye dawe lyght that they maye se: ad thou thy selfe shalt go forth also at euē in theyr syght, as a mā doth when he flytteth. Wygge thowowe the wall, that they maye se & beare thowow it the same thynge, that thou tokest vp in theyr syght. In ther syght p^r shalt p^r beare vpo thy shulders, & carye p^r forth in the darcke. Wyde thy face p^r thou se not the earth, for I haue made the a shewtoken vnto the house of Israel. Nowe as the Lorde commaunded me, so I dyd: the geare p^r I had made readie brought I out by dawe. At euē I brake downe an hole thowow the wall wyth my hande: and when it was darcke, I toke the gere vpon my shulders, and bare them out in theyr syght.

C And in the moynynge, came the worde of the Lorde vnto me, sayinge: Thou sonne of mā, p^r Israel that frowarde household aske the, and saye: what doest thou there? Then tell the: Thus sayeth the Lorde God: Thys punysshment toucheth the chiefe rulers at Ierusalem, and all the house of Israel, that dwell amonge them: Tell them: I am youre shewe token: lyke as I haue done, so shal it happen vnto you: Flyt shal ye also, and go into captiuitie. * The chiefe that is amoge you, shal lade hys shulders in the darcke, & get hym awaye. He shal breake downe the wall, to carye stuffe therthowow: he shal couer his face, that he se not the ground, with his eyes. * Wylyne wyll I sprede out vpon hym, and catch him in my net, and carye hym to Babylon, in the lade of p^r Caldees: which he shal not se, and yet shal he dye there. As for all hys helpers, & all hys hostes, that be about hym, I wyll scatere them toward all the wyndes, and drawe out a swerde after them. * So when I haue scatred them amonge the heathen, and strowed them in the landes, they shal knowe, that I am the Lorde. But, I wyll leaue a lytle nobre of them fro the swerde, hunger and pestilence: to tell all ther abhominacions amonge the heathen, where they come: p^r they maye knowe, howe that I am the Lorde.

Moreouer, the worde of the Lorde came vnto me sayinge: Thou sonne of mā: wyth a fearfull tremblynge shalt p^r heate thy bread, wyth carefulnesse & sorowe shalt thou dryncke thy water. And vnto the people of the lade, speake thou on this maner: Thus sayeth the Lorde God, to them that dwell in Ierusalem, and to the lande of Israel: Ye shal eate poure bread wyth sorowe, and dryncke poure water wyth heynnesse: Yee, the lande wyth the fulnesse therof shalbe layde waste, for the wyckednesse of them that dwell the-

rin. And the cyties p^r now be well occupied, shal be voyde, and the lade desolate: that ye may knowe, howe that I am the Lorde.

Yet came the worde of the Lorde vnto me agayne, sayinge: Thou sonne of man, what maner of byworde is that, whych ye vse in p^r lade of Israel, sayinge: Tush, * seyng that the dayes are so slacke in commynge, all the visyons are of none effecte: Tell them therefore, thus sayeth the Lorde God: I wyll make that byworde to cease, so that it shal no more be commonly v^red in Israel.

But saye thys vnto them: The dayes are at hande, that euery thynge whych hath bene prophced, shalbe fulfilled. There shal no visyō be in vayne, neether eny prophcie saye le amonge the chyldren of Israel: for it is I the Lorde, that speake it: and whatsoeuer I the Lorde speake, it shal be perfourmed, and not be slacke in commynge.

Yee, euen in youre dayes (O ye frowarde household) will I deuyse some thynge, and byynge it to passe, sayeth the Lorde God. And p^r worde of the Lorde came vnto me sayinge: Beholde, thou sonne of man: The house of Israel sayeth on thys maner: Tush, as for p^r visyon that he hath sene, it wyl be many a dawe or it come to passe: It is farre of yet, the thynge that he prophced. Therefore saye vnto them: Thus sayeth the Lorde God: All my wordes shal nomore be slacke: Loke what I speake, that same shal come to passe, sayeth the Lorde.

The .xiiij. Chapter.

¶ The worde of p^r Lorde agaynst false prophetes, whych teach the people & counsellors of thys awne hertes.



The worde of the Lorde came vnto me, sayinge: Thou sonne of mā. Speake, prophceye agaynst those pphetes, that preach in Israel: & saye thou vnto them that prophceye out of theyr awne hertes: heare the worde of the Lorde, thus sayeth the Lorde God: * Wo be vnto those folysch prophetes, p^r folowe theyr awne sprete and speake where they se nothyng. O Israel, thy prophetes are lyke the fotes vpon the dawe feld: for they stande not in the gappes, neether make they an hedge for the house of Israel, that men myght abyde the battell in the dawe of the Lorde. Mayne thynge they se, and tell yees, to * mayntaine their preachynges wythall. The Lorde (saye they) hath spoken it, whan in very dede the Lorde hath not sent them. Mayne visyons haue ye sene, and spokē false prophces, wher ye saye: the Lorde hath spoken it, where as I neuer sayde it.

Therefore, thus sayeth the Lorde God: Becausē youre wordes be vayne, and ye sche out yees: Beholde, I wyll vpon you, sayeth the Lorde. Wyne hades shal come vpon the

prophetes

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

* Jer. xlii. 1. & mat. xxi. 4.

prophetes that loke out vayne thinges, and preach lyes: they shall not be in the councell of my people, nor wyttten in the booke of the house of Israel, neither shall they come in the lande of Israel: yf ye maye knowe, howe I am the Lorde God. And that for by cause: they haue dysceined my people, * and tolde the of peace, where no peace was. One setteth up a wall, and they dawbe it with lowe clape. Therefore tell them whych dawbe it with vntempered moxter, that it shall fall: * For there shall come a great shower of rayne greates hyle stones shall fall vpon it, & a soze storme of wynde shall breake it, so shall the wall come downe. Shall it not then be I? vnto you: where is nowe the moxter, that ye dawbed it wth all? Therefore thus sayeth the Lorde God: I wyll breake out in my wrothfull displeasure wth a stormy wynde, so that in myne anger there shall come a myghty shower of rayne, & hyle stones in my wroth, to destroye withall.

As for the wall, that ye haue dawbed wth vntempered moxter, I wyll breake it downe, make it cuen wth the ground: so y the foundepon therof shall remoue, and it shall fall, yee, and ye poure selues shall perishe in the myddest therof: to learne you for to knowe, that I am the Lorde. Thus wyll I perfourme my wroth vpon thys wall, and vpon them that haue dawbed it wth vntempered moxter, and then wyll I saye vnto you: The wall is gone, and the dawbers are a waye. These are the prophetes of Israel, which prophete vnto the cytie of Ierusalem, and loke out visyons of peace for them, where as no peace is, sayeth the Lorde God. Wherefore (O thou sonne of mā) sett thy face agaynst the daughters of thy people, which prophete out of their awne hertes: and speake thou prophete agaynst the, and saye: Thus sayeth the Lorde God: Wo be vnto you, that some pylowes vnder all arme boles, ad bolsters vnder the heades both of ydge and olde, to catch soules wth all. * For whan ye haue gotten the soules of my people in poure captiuite, ye promysse them lyfe, and dishonoure me to my people, for an hadfull of barley, and for a pece of bread: whan ye kyll the soules of the, that dye not, and promysse lyfe to them, that lyue not: Thus ye dissemble wth my people, that beleuech poure lyes.

Wherefore, thus sayeth the Lorde God: Beholde, I wyll also vpon the pylowes, wher wth ye catch the soules in sypenge: the wyll I take from poure armes, and let the soules go, that ye catch in sypenge. Poure bolsters also wyll I teare in peces, and deliuer my people out of poure had: so that they shall come nomoze in poure handes to be spoyled, and ye shall knowe, that I am the Lorde. Seing that with poure lyes ye discomforthe the her-

te of the ryghteous, whom I haue not discomforthe: Agayne: For so moch * as ye coage the hande of the wycked, so that he maye not turne from his wicked waye, and lyue: therefore shall ye syppe out nomoze vanitie, nor prophete poure awne gessynges: for I wyll deliuer my people out of poure hande, that ye maye knowe, howe that I am the Lorde.

The xliij. Chapter.

The Lorde deapeth by word to the people for their synnes sake: The dyspenses of the word both the Lorde sometyme decaue by false prophetes. A comferte of the that fledde into Babilon.

Here resorted * vnto me certayne of the elders of Israel, & sat downe by me. Then came the worde of the Lorde vnto me, sayeg: Thou sonne of mā, these men beare their vncleannes in theyr hertes, and go purposly vpon the strompyng blocke of theyr awne wyckednesse: Gylde I then answer at their request: Therefore speake vnto them, & saye: thus sayeth the Lorde God: Every man of the house of Israel that beareth bys vncleane Idols in bys herte, purposynge to stromble in bys awne wyckednesse, and commeth to a prophet, to enquire eny thinge at me by him: vnto that mā wyll I the Lorde my selfe geue answer, accordynge to the multitude of bys Idols: that the house of Israel maye be shamed in their awne hertes, because they be clyene gone from me, for their abhominacions sake.

Wherefore, tell the house of Israel: thus sayeth the Lorde God: * We conuerted, for sake poure Idols, and turne poure wyues from poure fylthynesse, and turne poure faces fro all poure abhominacions. For euery man, (whether he be of the house of Israel or a straunger, yf soeourneth in Israel) whych departeth from me, and carperth Idols in bys herte, purposynge to go styll strompyng in bys awne wyckednesse, and commeth to a prophet, for to aske counsell at me thozow hym: vnto that man wyll I the Lorde geue answer, by myne awne selfe. I wyll set my face agaynst that man, and wyll make hym to be an example for other, yee, and a comen byworde: and wyll rote him out of my people, that he may knowe, how that I am the Lorde. * And yf that prophete be disceined, wher he telleth hym a worde: then I the Lorde my selfe haue disceined that prophet, and wyll stretch forth myne hande vpon hym, to rote hym out of my people of Israel: and they both shall be punyshed for theyr wyckednes. Accordynge to the synne of hym that asketh, shall the synne of the prophete be: that the house of Israel be led nomoze from the thozowe erreure, and be no moze dyspled in their wyckednesse: but that they maye be my people, & I theyr God, sayeth the Lorde God. And the worde of the Lorde came vnto me,

me, sayenge: Thou sonne of man, when the lande synneth agaynst me, & goeth forth in wyckednesse: I wyll stretch out myne hande vpon it, & destroye all the prouyls of theyr byed, and sende death vpon them, to destroye man & best in the lande. * And though Noe, Daniel & Job, these thre men were amonge them, yet shall they in their ryghteousnesse deliuer but their awne soules, sayeth the Lorde God. If I byynge noysome beastes into the lande, to waste it vp, & it be so desolate, that no man may go therein for beastes: yf these thre men also were in the lande, as trulys I lyue (sayeth the Lorde God) they shall saue nether sonnes ner daughters, but be onely deliuered them selues: and as for the lade, it shall be waste.

O yf I byynge a swearde into the lade, & charge it to go thozowe the lade: so that I slaye downe man & best in it, & yf these thre men were therein: As trulys I lyue (sayeth the Lorde God) they shall deliuer nether sonnes ner daughters, but only be saued them selues. If I sende a pestilence into the lande, & poure out my soze indignacyon vpon it in bloude, so that I rote out of it both man and best. And yf Noe, Daniel & Job were therein: as trulys I lyue (sayeth the Lorde God) they shall deliuer nether sonnes ner daughters, but saue their awne soules in their ryghteousnes. Moreover, thus sayeth the Lorde God: Moche moze when I sende my * foure troublous plagues vpon Ierusalem: the swearde hunger, perious beastes & pestilence, to destroye mā and best out of it. Beholde they shall be a remnant saued therein, which shall bringe forth their sonnes and daughters. Beholde, they shall come forth vnto you, and ye shall se their waye, and what they take in hande, and ye shall be comforted, as touchinge all the places that I haue brought vpon Ierusalem. They shall comforte you, when ye se their waye and workes: and ye shall knowe, howe that it is not without a cause, that I haue done so agaynst Ierusalem, as I byd, sayeth the Lorde God.

The xv. Chapter.

As the byprouysable wood of y byne tree is cast in to the fyre, so sayeth he that Ierusalem shall be brynt.

The worde of the Lorde came vnto me, sayenge: Thou sonne of man: What cometh of the byne amonge all other trees? of the wyde byne stock amonge all other tymbre of the grove: Women take wood of it, to make any worke with all: I maye there a nayle be made of it, to hauege any thynge vpon: Beholde, it is cast in fyre to be brynt, the fyre consumeth both the endes of it, the myddest is brynt to allwes. As it mete then for any worke: No, seynge then, that it was mete for no worke, bringe whole: moch lesse maye there

any thinge be made of it, when the fyre hath consumed & brynt it. And therefore thus sayeth the Lorde God: Lyke as I cast y byne into fyre for to be brynt, as other trees of y wodd: Euen so wyll I do with them that dwell in Ierusalem, & set my face agaynst them: they shall go out from the fyre, & yet the fyre shall consume them. * The shall ye knowe, that I am the Lorde, when I set my face agaynst the, & make y lande waste: because they haue so soze offended, sayeth the Lorde God.

The xvi. Chapter.

The prophete entrepynge to speake of the abhominacions of Ierusalem: both first thow the bryntes of God towards it. Ierusalem is reproued of vniuersenes, for her fornicacyon with Idols. He iustifyeth the wickednes of other people in comparison of the synnes of Ierusalem. The cause of the abhominacions in to which the Sodomyers fell. Mercy is promysed to the repentant.

Sayne, the worde of the Lorde spake vnto me, sayenge: Thou sonne of mā, we the cytie of Ierusalem their abhominacions, & saye: thus sayeth the Lorde God vnto Ierusalem: Thy progeny and bynted came out of the lade of Canaan * thy father was an Amorite, thy mother a Cethyte, thus was the maner of thy byrth. In y daye of thy byrth when thou wast bozne, y stringe of thy nanell was not cut of: y wast not bashed in water to make the clyene: Thou wast nether rubbed w salt, ner swabbed in cloutys: No mā regarded y so moch, as to do any of these thinges for the, or to thewe the soch fauoure, but y wast vterly cast out vpon y felde, yee, despyed wast y in y daye of thy byrth. Then came I by the, and saue y fro den downe in thyne awne bloude, & sayde vnto the: Lyue, although thou be despyed in thyne awne bloude, yee, euen I (I tell the) sayde vnto y lyue, although thou be despyed in thyne awne bloude. * So I plated y, as y blossome of the felde: y art growe vp, & wast greates: y hast gotten a maruelous pleasaunt ventie, thy breastes are come vp, thy hearre is goodly growe, where as y wast naked & bare afore.

Howe whan I wele by the, & looked vpon the: beholde, thy tyme was come, yee, eue the tyme to wowe the. Then spied I my clothes ouer y, to couer thy dishonestye: yee, I made an othe vnto the, * & married my selfe with the (sayeth the Lorde God) and so thou becomest myne awne. Then washed I the with water, and pouged thy bloude from the. I anoynted the with oyle, I gaue the chaunge of raymentes, I made the thues of Carus letther: I gyrded y aboute with white sylke I clothed the with kercheffes, I decked the wth costly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, spanges vpon thy fore heade, rare rynges vpon thyne eares, and set a be wittfull crowne vpon thyne head. Thus wast thou decked with syluer & golde, & thy rayment was of fyne white sylke.

of needle

The prophete

of noble worke & of diuerse coloures.

Thou dydest eate norþinge but symnels, bonny & ople: maruelous goodly wast thou & beutyfull, yee euen a very quene wast thou so moch, that thy beuty was spoken of amonge the heythen, for thou wast excellent in my beuty, which I put vpo the sayeth the Lorde God. But thou hast put confidence in thyne awne beuty, & played the harlot, whē thou haddest gotten the name. Thou hast committed whordome, with all that went by the, & hast fulfilled their desyres: yee, thou hast taken thy garmentes of diuerse coloures, & deckte thyne aultres therwith, where vpo myghtest fulfill thyne whordome, & of soch a fashyō, as neuer was done, ner shalbe. **The goodly ornaments & Jewels which I gaue the of myne awne golde and syluer, hast thou taken, and made the mesprynges therof, & committed whordome withall.**

Thy garmentes of diuerse coloures hast thou taken, and deckte them therwith: myne ople & incense hast thou set before them. My meate which I gaue the, as symnels, ople & hony: (to fede the withall) that hast thou set before them, for a swete sauoure. And thus came also to passe, sayeth the Lorde God:

* Thou hast take thine awne sones & daughters, who thou haddest begotten vnto me: and these hast thou offered vnto the, to be their meate. Is this but a small whordome of thine (thinkest thou) that thou sayest my chyldren, and geuest them ouer, to be bent vnto the? And yet in all thy abhominacions and whordome, thou hast not remēbred the dayes of thy youth, howe naked & bare thou wast at y tyme, and troden downe in thyne awne bloude. After all these thy wyckednesses (wo wo vnto the, sayeth the Lorde)

* (thou hadst dypted thy stemes and byddell houses in euery place) Thou hast buylte hye places, yee at y head of euery strete hast thou buylded y an aultre. Thou hast made thy beuty to be abhorred, y hast layed out thy legges to euery one that came by, & multiplied thyne whoredome.

* Thou hast committed fornicacyon w the Egypciens thy neyghbours, which had moch flethe: and thus hast thou increased thine whordome, to anger me.

Beholde, I dyd stretch out myne hande ouer the, & dyd * minishe thy stoute of fode, and deluyce the ouer into the wylls of the Philistines thine enemyes, which are ashamed of thy abhominable waye. * Thou hast played the whore also with the Assyrians, because thou wast insatiable: yee, thou hast (I saye with the played the harlot, & yett haddest thou not ynough. Thus hast thou forthermore committed thy fornicacyon fro the lande of Canaan vnto the Caldees, & yett thy lust not satisfied. Howe obstinate is thine herte (sayeth the Lorde God) seynge thou doest all

these workes of an errant whore: buyldinge thy stemes at y head of euery strete, & thy byddell houses in all places: Thou hast not bene as an other whore, y holdeth scoone of a small rewarde, but a wise y breaketh wedlocke, & taketh other in strade of her husbode. Gyftes are geuen to all other whores, but y geuest rewarde vnto all thy louers: & offrest them gyftes, to come vnto y out of all places, & to comytte fornicacyon w the. It is come to passe w the in thy whordomes contrary to the vse of other women: yee, there hath no soch fornicacyon bene committed after y, seynge that thou profrest gyftes vnto other, and norewarde is geuen the: this is a contrary thinge.

Therefore, heare the worde of the Lorde. O thou harlot: thus sayeth the Lorde God: For so moch as y hast sett forth thy pouthe to whordome, & discovered thy shame, thou rowe thy whordome w all thy louers, and with all y Idols of thy abhominacions in y bloude of thy chyldren, * who thou hast geue them: Beholde therfore, I will gather together all thy louers, vnto who thou hast made thy selfe come: yee, and all them who thou fauourest, & euery one y thou hatest: I will (I saye) gather the together rounde aboute the, and * will discover thy shame before the, that they maye se all thy fylthynges.

* Moreover, I will iudge y as a breaker of wedlocke and a murderer, and redpence y thine awne bloude in wrath and gelousy. I will geue y ouer in to their power, y shall breake downe thy sties, & destroye thy byddell houses: they shall strype y out of thy clothes, all thy fayre & beutyfull Jewels shall they take fro y, & so let the syt naked & bare: * yee: they shall bringe y come people vpo y, which shall stonethe, & slaye y downe w their sweardes. * They shall burne y thy houses, & punyssh the in y sight of many women. Thus will I make thy whordome to cease, so y thou shalt geue out no more rewarde.

Shulde I make my wrath to be still, take my gelousy from the, be content, & no more to be displeased: seynge thou remēbredest not the dayes of thy youth, but hast prouoked me to wrath in all these thinges? Beholde therfore I will bringe thine awne wayes vpo thyne heade, sayeth the Lorde God: howe be it, I neuer dyd vnto the, accordynge to thy wyckednesse & all thy abhominacions. Beholde, all they that vse comen prouerbes, shall vse thys prouerbe also agaynst the: soche a mother, soch a daughter.

Thou art eue thy mothers awne daughter, y hath cast of hyr housbande & hyr chyldren: yee, thou art the syster of thy sisters, which forsoke their husbodes & their chyldren. * Your mother is a Cethyte, and your father an Amorite. Thyne eldest syster is Samaria, she and her daughters that dwell vpon

Of Ezechiel

Ho, xxiij.

upon thy left hande.

But thy yongest syster that dwelleth on thy ryght hande, is Sodoma & her daughters. Yett hast thou not walked after their wayes, ner done after their abhominacions: but y stodest a lyttell & very small tyme, and in all thy wayes y hast bene moze corrupte then they. As truly as I lyue, sayeth y Lorde God: Sodoma thy syster w her daughters, hath not done so euell, as y and thy daughters. Beholde, * the synnes of thy syster Sodoma were these: Pryde, fulnesse of meate, aboundaunce & Idyllnesse: these thynges had she & her daughters. Besydes y, they reached not their hande to the poore and neby, but were proude, and dyd abhominable thynges before me: therfore I toke them awaye, as pleased me. Nether hath Samaria done half of thy synnes, * yee, thou hast exceeded them in wickednesse. In so moch that in comparyson of all y abhominacions which y hast done, y hast made thy sisters good women. Therfore thou (which dydest condempne thy syster) heare thine awne shame, for thine awne offenses, that y hast committed, moze abhominable then they dyd, which in dead ar moze ryghteous, then y art, be thou (I seye) ashamed, and beare thy shamfull rebuke. seynge y thou hast proued thy sisters in coparyson of the ryght wyse.

As for their captiuyte, namely y captiuyte of Sodoma, & her daughters: y captiuyte of Samaria & her daughters: I will bringe the agayne, so will I also bringe agayne thy captiuyte amonge them: y mayest take thine awne confusyon vpon y, & be ashamed of all y thou hast done, & to coforte them. Thus thy sisters (namely) Sodoma & her daughters: Samaria and her daughters, w thy selfe, & thy daughters, shalbe brought agayne to poure olde estate. When y wast in thy pryde, & before thy wyckednesse came to lyght: thou woldest not heare speake of thy syster Sodoma, vntill the tyme y the Syrians with all their townes, & the Philistines with all that lye rounde aboute the, brought the to shame & confusyon: y mayest beare thine awne fylthynges & abhominacions, sayeth y Lorde.

For thus sayeth the Lorde God: I shulde (by right) deale with the, as thou hast done. Thou hast despyed the oth, and broken the couenaunte. Neuerthelesse, I will remēbre y couenaunte that I made with the in thy youth in so moch that it shalbe an euerlastinge couenaunte: so that y also remēbre thy wayes, & be ashamed of them: then shalt thou receaue of me thy elder & yonger sisters, who I will make thy daughters, and that besyde thy couenaunt. * And so will I renue my couenaunt with y, that thou mayest knowe that I am the Lorde: that thou mayest thincke vpon it, be ashamed, and excuse thine awne confusyon

no more: when I haue forgiuen the, all that thou hast done, sayeth the Lorde God.

The xviij. Chapter.

The parable of the two Regies.

The worde of y Lorde came vnto me, sayinge: Thou sonne of man: put forth y a darcke speakynge and a parable, vnto y house of Israel, & saye: Thus sayeth y Lorde God: There came a great * Regie w greate wynges, yee, with a myghty longe bodye, & full of fethers of dyuerse coloures, vpo the mount of Libanus, & toke the hyest bryanch fro a Cedre tree, & brake of y toppe of his twygge, & carped it into y lade of Canaan, & set it in a cyte of marchantes. He toke also of the seade of the lande, & planted it in a feutefull grounde, he brought it vnto greate waters, and set it as a wyllowe tree therby. Then dyd it growe, and was a greate bynestocke, but lowe by the grounde whose bryanches turned in to it selfe, and y rotes of it, were fastened vnder it, thus there came of it a vyne, and it brought forth blossomes, & spred out bryanches. But there was another Regie, a great one, which had greate wynges & many fethers: and beholde, y rotes of thys vyne had an hūger after him, & spred out his bryanches toward him, y he myght watce her with the orchard y he had planted. Neuertheles, it was planted vpo a good ground besyde greate waters: so y (by reason) it shulde haue brought out bryanches & frute, & haue bene a goodly vyne. Speake y therfore, thus sayeth y Lorde God: Shall this vyne prosper? Shall not his rotes be plucked oute, his frute be broken of, his grene bryanches, wither & fade awaye yee, without ether stryde arme of many people, shall it be plucked vpo y yrotes. Beholde, it was plated: shall it pspere therfore? Shall it not be dyed vpo y withered, yee, euen in y quynge out of his blossomes, as soone as y cast wide bloweth? Moreover, y worde of y Lorde came vnto me sayinge: Speake to y fro warde householde: knowe ye not, what these thynges do signifye? Tell the: Beholde, * y kynge of Babilon came to Ierusalem, & toke y kynge and his prynces, and ledde them to Babilon.

He toke of the kynges seide, and made a couenaunt wyth hym, and toke an othe of him: The Prynces of the lande toke he with him also, that the lande myght be holden in subieccyon, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from him, & sent his Embassytours into Egypte y he myght haue horses and moche people. Shulde that prosper? Shulde he be kepte safe, that doth soch thynges? Or shulde he escape, that breaketh hys couenaunt? As truly as I lyue sayeth the Lorde God: He shall dye at Babilon, in the place where the kynge dwelleth, y made hym kynge: whose

The prophete

of he hath despyed, and whose couenaunt he hath broken. Neither shall Pharaoh with his greates host & multitude of people, maynteyne him in the warre: when they cast up dyches, and set up bulwokes to destroye moche people. Forseyng he hath despyed p othe, and broken the couenaunt (where as he yet gaue his hande ther vpon) and done all these thynges, he shall not escape.

¶ Therefore thus sayeth the Lorde God. As truly as I lyue, I wyll byng myne othe p he hath despyed, and my couenaunt that he hath broken, vpon his awne head. * I wyll cast my net aboute him, and catch him in my parne. To Babylon will I carie him, there will I punte him, because of the greates offence that he made me. As for those that fle from him out of the host, they shall be slayne with the swerde. The residue shall be scattered towarde all the wyndes: and ye shall knowe, that I the Lorde haue spoken it.

¶ Thus sayeth the Lorde God: I wyll also take a brynche from an hye Cedre tree, and will set it, & take p vppermost twygge, p yet is but tendre, and plante it vpo an hye hyll: Namely, vpon the hye hyll of Syon will I plante it: p it maye bringe forth twygges, & geue frute, and be a greates Cedre tree: so p all maner of foules maye bylde in it, & make their nestes vnder p shadow of his brynches.

And all the trees of the felde shall knowe that I the Lorde haue brought downe p hye tree, and set the lowe tree vp: p I haue dyed by the grene tree, and made the drye tree to flozpye: Such I the Lorde that spake it, haue also brought it to passe.

The xviij. Chapter.

¶ The Lorde sayeth to every man that beareth his awne spynne. To him that amendeth, is saluacion promysed. Deeth is prophesied to the ryghtwylle, which turneth backe from the ryghtwylle.

¶ The worde of p Lorde came vnto me, on this maner: what meane ye by this comen prouerbe, p ye vse in the lade of Israel, sayinge: * The fathers haue eaten soure grapes, & p chyldres teth are set on edge: As truly as I lyue, sayeth p Lorde God, ye shall vse this byworde nomore in Israel.

¶ Beholde * all soules are myne. Lyke as p father is myne, so is p sonne myne also. The soule p spinneth, shall dye. * If a man be godly, & do the thinge p is equall and ryght, he eateth not vpo the hylls: he lyfeth not bys eyes vpo p foule Idols of Israel: he despyeth not his neyghbours wyfe: he medleth w no menstruous woman: he greueth no holp: he geueth his better his pledge agayne, he taketh none other mans good by violence: * he parteth his mete w the hongry: he clotheb the naked: * he lendeth nothyng vpo vsury: he taketh nothyng ouer: he wythdraweth his hande from doynge wronge: he dealeth saythfully betwixte man & man: & walketh

in my commaundementes, and kepeth my lawes, & perfourmeth the saythfully: * This * xviij. a. is a ryghtuous man, he shall surely lyue sayeth the Lorde God.

¶ If he nowe gett a sonne, that is a murderer, a shedder of bloude: p he do one of these thynges * (though he do not all) he eateth vpon the hylls: he despyeth his neyghbours wyfe: he greueth the poore & neddy: he robbeth & spoyleth: he geueth not p better his pledge agayne, he lyfeth vpo his eyes vnto Idols, & medleth with abhominable thinges: he lendeth vpon vsury, & taketh more ouer. Shall this man lyue? he shall not lyue. Seynge he hath done all these abhominacions, he shall dye, his bloude shall be vpon him.

¶ Nowe p this man gett a sonne also, that seeth all bys fathers synnes, which he hath done: and feareth, nether doth loch lyke: Namely, he eateth not vpon the mostaynes: he lyfeth not bys eyes vpo p Idols of Israel: he despyeth not his neyghbours wyfe: he beareth no mā: he kepeth no mans pledge: he nether spoyleth, ner robbeth eny mā: he dealeth his meate w the hongry: he clotheb p naked: he oppresleth not the poore: he receaueth no vsury, ner any thyng ouer: he kepeth my lawes, & walketh in my commaundementes. This mā shall not dye in his fathers synne, but shall lyue without fayle. As for his father: because he oppresled & spoyled bys brother, and byd wyckedly amonge his people: lo, he is deed in his awne synne. And yet saye ye: Wherefore then shalde not this lone beare his fathers synne? Therefore: because p sonne hath done equyte & ryght, hath kepte all my commaundementes, & done them: therefore shall he lyue in dede. The same soule that spinneth, shall dye. * The sonne shall not beare the fathers offence, nether shall the father beare p sonnes offence. The ryghteousnes of p ryghtuous shall be vpo him, & the wickednes of p wicked shall be vpo him self also. * But p ryghtwylly wyll turne awaye fro all his synnes p he hath done, and kepe all my commaundementes, and do the thinge p is equall and ryght: doubtles he shall lyue, and not dye. As for all his synnes p he byd before, they shall not be thought vpo: but in his righteounes p he hath done, he shall lyue. * For haue I eny pleasure in p death of a synner, sayeth p Lorde God, but rather p he couerte, and lyue? Agayne: p p ryghtuous turne awaye fro his ryghtuousnes, and do iniquyte, accordyng to all p abhominacions, p the wicked mā doth: shall he lyue? All the ryghtuousnes p he hath done, shall not be thought vpo: but in p faute that he hath offended withall, and in the synne that he hath done, he shall dye.

¶ And yet ye saye: Cuth * p waye of p Lorde is not indifferent. Heare therefore ye house of Israel: Is not my waye ryght? Or, are not poure

Of Ezechiel

Ho. xlv.

¶ poure wayes rather wicked: * Wht a ryghtuous man turneth awaye from bys ryghtuousnesse, and medleth wyth vngodlynes: he must dye therin: pee, for the vngodlynes that he hath done, must he dye. Agayne: * when the wycked mā turneth awaye fro his wickednesse, that he hath done, and doth the thinge which is equall and ryght: he shall saue his soule alpye. For in so moch as he remembreth him selfe, & turneth him from all the vngodlynes that he hath vled, he shall lyue and not dye.

¶ And yet sayeth the house of Israel: Cuth, the waye of the Lorde is not equall. Are my wayes vngodly? O ye house of Israel: Are not poure wayes rather vngodly? As for me, I wyll iudge euery man, accordyng to his wayes, O ye house of Israel, sayeth the Lorde God. * Wherefore, be conuerted, and turne you cleane from all your wyckednesse, so shall there no synne do you harme. Cast awaye fro you all poure vngodlynesse, that ye haue done: * make you new hertes and a newe spete. Wherefore wyll ye dye, O ye house of Israel: seynge I haue no pleasure in the death of him p dyeth, sayeth the Lorde God. Turne you then, and ye shall lyue.

The xix. Chapter.

¶ The captiuite of Iacobabaz & of Jehoachin is signified by the yrons whelkes, & by the yron. He setteth out p prosperite of the cite of Ierusalem that is past, & the myschance therof that is present.

¶ But thou sonne of man moune p for the princes of Israel, & saye. Wherefore laye thy mother p lyonnesse amonge the lyons, & norshed her yonge ones amonge the lyons whelpes? One of her whelpes she brought vp, and it became a lyd. It learned to spoyle, and to deuoure folke. The brathen herde of him, and toke him in their nettes, and brought him in chaynes vnto the lande of Egypte.

¶ Nowe when the damme sawe, that all her hope and coforte was awaye, she toke another of her whelpes, and made a lyon of him: which wente amonge the lyons, & became a scarce lyon: learned to spoyle and to deuoure folke: he destroyed their palaces, and made their cyties waste. In so moch that p whole lande & euery thinge therin, were vtterly desolate, thow p very voyce of his roaringe.

¶ Then came the heathen together on euery syde oute of all countrees agaynst hym, layed their nettes for hym, and toke hym in their pytte. * So they bolde him with chaynes, and brought him to the kyng of Babylon: which put him in pison, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is lyke a vyne in thy bloude, planted by the watersyde: her frutes and brynches are growe out of many waters, her stalkes were so stroge,

that me myght haue made staues therof for officers: she grewe so hye in her stalkes.

¶ So when men sawe that she exceeded the byrgth & multitude of her brynches, she was rote out in displeasure, and cast downe to p grounde. The East wynde dyed by her frute, her stronge stalkes were broke of, withered and bent in the fyze. But now she is plated in the wyldernes, in a drye & thurstye ground. And there is a fyze gone out of her stalkes, which hath bent by her brynches and her frute: so that she hath no mo stroge stalkes, to be staues for officers. This is a pyteous and miserable thinge.

The xx. Chapter.

¶ The Lorde denyth that he will answer them when they praye, for the offence of vngodlynes which he hath oblected. He promyseth that his people shall returne from captiuite, w the wood that shal be bent is signified the burnynge of Ierusalem.

¶ The viij. yeare the x. daye of the x. month, * it happend, p certayne of p elders of Israel came vnto me, for to aske counsell at the Lorde, & sat them downe by me.

¶ Then came p worde of p Lorde vnto me on this maner: Thou sonne of mā: speake vnto the elders of Israel, & saye vnto them: Thus sayeth the Lorde God: Are ye come hyther to aske eny thyng at me? As truly as I lyue (sayeth p Lorde) I will geue you no answer. Wilt p not reprove the (thou sonne of mā) wilt thou not reprove them? Shewe them p abhominacions of their fore fathers, & tell them. Thus sayeth the Lorde God: * In the daye when I chose Israel, and lyft vp myne hande vpon the seide of the house of Jacob, & shewed my selfe vnto them in the lande of Egypte: Pee, when I lyfte vpo myne hande ouer them, and sayde: I am the Lorde poure God, euen in the dape p lyfte vpo myne hande ouer the, to bringe them out of the lande of Egypte, into a lande p I had prouyded for the, which floweth with mylke & honny, & is a pleasaunt lande amonge all other. Then sayde I vnto them: * Cast awaye euery mā the abhominacions that he hath before him, and despye not poure selues with the Idoles of Egypte, for I am the Lorde poure God.

¶ But they rebelled agaynst me, and wolde not folowe me: to cast awaye euery man the abhominacions of bys eyes, and to forsake the Idoles of Egypte. Then I made me to poure myne indignacyon ouer them, & to satisfie my wrath vpon them: pee, euen in the nyddest of p lande of Egypte. But I wolde not do it, for my names sake: that it shulde not be vnglowed before p heathen, amonge whom they dwelt, & amonge whō I shewed my selfe vnto them, & I wolde bringe them out of the lande of Egypte. Nowe whē I had carryed them out of the lande of Egypte, and brought them into the wyldernes: I gaue them

them my commaundementes, & shewed them my lawes, * which whoso kepeth shall lyue in them: I gaue them also my holy dayes, to be a token betwixt me & them, & therby to knowe, that I am the Lorde, which halowe them. And yet the house of Israel rebelled agaynst me in the wyldernesse, they wolde not walke in my commaundementes, they haue cast awaye my lawes (which whoso kepeth shalde lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

* Then I made me to poure out myne indignacion vpon the, & to consume them in the wyldernesse. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the heathen, from the whych I had carryed them awaye. But I swore vnto them in the wyldernesse, that I wolde not brynge them in to the lande, which I gaue them: a lande that floweth with mylke and honny, & is a pleasure of all landes: and that because they refused my lawes, and walcked not in my commaundementes, but had vnhalowed my Sabbothes, for their herte was gone after their ydoles. Neuerthelesse, myne eye spared them, so that I wolde not utterly slaye the, and consume them in the wyldernesse. Wherefore, I sayde vnto their sonnes in the wyldernesse: * walke not in the statutes of youre fore fathers, kepe not their ordinaunces, and defyle not your selues with their ydoles, for I am the Lorde your God. But walke in my statutes, kepe my lawes & do them, halowe my Sabbothes: * for they are a token betwixt me & you, & ye maye knowe howe I am the Lorde your God. Notwithstandynge, their sonnes rebelled agaynst me also: they walcked not in my statutes they kepte not my lawes to fulfyll the (which he & doth shall lyue in them) neither halowed they my Sabboth dayes. Then I made me agayne to poure out my indignacion ouer them, & to satisfye my wrath vpon the in the wyldernesse. Neuerthelesse, I withdrew my hande for my names sake, lest it shulde be vnhalowed amonge the heathen, before whome I had brought the forth. I left vpon myne hande ouer the also in the wyldernesse, & I wolde scatere them amonge the nacions, because they had not kepte my lawes, but cast asyde my commaundementes, vnhalowed my Sabbothes, and left vpon their eyes to their fathers ydoles. Wherefore I gaue the also commaundementes not good, & lawes thowowe the whych they shulde not lyue, & I vnhalowed the in their awne giftes: (wher I appointed for my selfe all their fyrr bozne) to make the desolate: & they myght knowe, howe I am the Lorde.

Therefore (thou sonne of man, tell the house of Israel, thus sayeth the Lorde God) Welyde all thys, youre fore fathers haue yet

blasphemed me more, and greatly offended agaynst me. For after I had brought them in to the lande, that I promysed to geue the, when they sawe euery hye hyll & all the thicke trees: they made there their offspriges, & prouoked me with their oblacions, makinge swete sanoures there, and powred out their drinckoffspriges. Then I asked the what is this hyll altare & ye go to it? And therfore is it called the hye place vnto this daye. Wherefore, speake vnto the house of Israel: Thus sayeth the Lorde God: ye are euen as vncleane as poure soze fathers & comynge whoredome also with their abhominacions. In all youre ydoles, where vnto ye brynge your oblacions, & and to whose honoure ye burne your chyldren: ye, defyle your selues, euen vnto this daye: howe darre ye the come, and aske any questyon at me? O ye householde of Israel: As truly as I lyue (sayeth the Lorde God) ye get no answer of me: and as for the thynge that ye go aboute, it shall not come to passe, where as ye saye: we will be as the heathen, & do as other people in the lande, wood and stone will we worshippe.

As truly as I lyue, sayeth the Lorde God, I myselfe will rule you with a myghty hande, with a stretched out arme, & with indignacion powred out ouer you: and will brynge you out of the nacions and landes, wherin ye are scatred, and gather you together with a myghty hande, with a stretched out arme & with indignacion poured out vpon you: and will brynge you in to the wyldernesse of the people, & there I will reason with you face to face. Lyke as I punished youre fore fathers in the wyldernesse, so will I punyche you also, sayeth the Lorde God. I will brynge you vnder my iurisdiction, and vnder the bonde of the couenante. The forsakers also and the transgressours will I take from amonge you, & brynge them out of the lande of your habitacion: as for the lande of Israel, they shall not come in it: & you maye knowe howe that I am the Lorde.

So to nowe then (sayeth the Lorde God) ye house of Israel * Every one of you folowe your ydoles, and serue them, seynge yereful to obeye me. And my holy name shall ye nomore vnhalowe with your offspriges and ydoles. For vpon my holy hyll, when vpon the hye hyll of Israel sayth the Lorde God, shall all the house of Israel and all that is in the lande, worshippe me: * and in the same place will I fauoure the, and there will I requyre your deane offspriges and the fyrrspriges of your oblacions, with all youre holy thynge.

I will accepte youre swete sauour, wher I brynge you from the nacions, and gather you together out of the landes, wherin ye be scatred: that I maye be halowed in you before the heathen, and that ye maye knowe, that

that I am the Lorde, which haue brought you in to the lande of Israel: yee, in to the same lande, that I swore to geue vnto youre fore fathers: There shall ye call to remembraunce your awne wayes & all your ynaginacions, wherin ye haue bene despyled: * and ye shall iudge youre selues worthy to be destroyed, for all youre wickednes, & ye haue done. And ye shall knowe, & I am the Lorde: wher I entreate you after my name, not after youre wicked wayes, nor accordinge to youre corrupte workes: O ye house of Israel, sayeth the Lorde.

Moreover, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, set thy face toward the south, & speake to the south wynde, & saye to the wood toward the south: heare the worde of the Lorde, thus sayeth the Lorde God: Beholde, I will kindle a fyre in the, that shall consume the grene trees with the drye. No man shall be able to quench this flame, but all that loke from the south to the north, shall be brennt therein: & all flesh shall see, that I the Lorde haue kindled it, so that no man maye quenche it. Then sayde I: O Lorde, they will saye of me: * Cuth, they are but fables, that he telleth.

The xxi. Chapter.

The thirtieth the wordes, & is to saye, deduce: upon to the city of Iherusalem. He sheweth the fall of Iherusalem, & the destruction of the chydren of Ammon. After the slaughter of the, at the last the Lorde threatneth death vnto Nabuchodonosor, bynt selfe.

The worde of the Lorde came to me, sayinge: Thou sonne of man, set thy face toward Iherusalem, speake agaynst the Sanctuary, and prophete agaynst the lande of Israel, saye to the lande of Israel. Thus sayeth the Lorde: Beholde, I will vpon the, & will drawe my swerde out of the sheath, & rote out of the both the ryghteous & the wycked. Seynge then & I will rote out of the both the ryghteous and wycked, therefore shall my swerde go out of his sheath agaynst all flesh fro the north to the south: & all flesh maye knowe howe I the Lorde haue drawen my swerde out of the sheath, & it shall not be put in againe.

Wherefore (thou sonne of man) & thy loynes crack withall, ye mourne bitterly for the their presence. And yf they saye, wherfore mournest thou? Then tell the: for the tidynge that cometh, at the whych all hertes shall melt, all handes shall be latten downe, all stomaches shall faynte, & all knees shall ware feble. Beholde, it cometh & shall be fulfilled, sayeth the Lorde God.

Agayne, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, prophete, and speake. Thus sayeth the Lorde God: speake. The swerde, the swerde is sharpened & well scoured. Sharpened is it for the slaughter, & scoured that it maye be bryght. Shall we then make myghte? Agest & tribe.

of my sonne it is gone for the destroyinge all trees. He hath putt his swerde to the dryghtynge, & good holde maye be taken of it. This swerde is sharpened & dryght, that it maye be geuen in to the hande of the manslayer.

Crye (thou sonne of man, & howle, for this swerde shall smyte my people, & all the culers in Israel) my people shall be fearede thowowe this swerde. Smyte therefore thou vpon thy ryghte, for it is gone for the to make a sepall. And what a tryall shall this be, wher eue my scepter shall be repproued? It shall not be sayeth the Lorde God. Prophecy & sonne of man, & smyte thynne handes together: make the swerde two edged, & ye make it the edged, that manslayers swerde, & swerde of the greafe slaughter, wher shall smyte the; euen in their preuychambres: to make them abashed & saynt at the hertes, & in all gared to make some of them fall. I haue geue that fearfull swerde. O howe bryght and sharpe is it, howe well dryght & mete for the slaughter. Set the some place alone, ether vpon the ryght hande or on the lefte, wherther so eue thy face turneth. I will smyte my handes together also & satisfye my wrathfull indignacion: Euen I the Lorde haue sayde it.

The worde of the Lorde came yet vnto me agayne sayinge. Thou sonne of man, make & two stretes, & the swerde of the kynge of Babylon maye come. Both these stretes shall go out of one kynges lande. And chole & a place, at the heade of the strete chole out a corner. Make & a strete, & the swerde maye come toward the habith of the Ammonites, & to the stronge cytie of Iherusalem. For the kynge of Babylon shall stande in the turnynge of the waye, at the head of the two stretes: * to aske counsell at the sothe sayers, castinge the lottes w his arrowes, to aske counsell at the ydole, and to loke in the lyner. But & so the sayinge shall poynte to the ryght syde vpon Iherusalem, & he maye set men of warre, to smyte it w a greafe noyse, to crye out Alar!, to sett batell rammes agaynst the gates, to graue vpon dyches, & to make bulworkes.

Neuertheles, as for the sothe sayinge, they shall holde it but for vanite. And came the as those to whome they haue often sworn. Notwithstandynge he shall remembre their wyckednesse, so that by ryght they must be taken & wonne. Therefore sayeth the Lorde God. For so much as ye poure selues thewe your offence, and haue opened youre wickednesse, so that in all youre workes men maye see your synnes: therefore as ye come to remembrance, and ye shall be taken by violence.

Thou shamefull wycked guyde of Israel whose daye is come: euen the tyme that wickednesse shall haue an ende. Thus sayeth the Lorde God: take awaye the garland, & put of the crowne, and so is it awaye: the humble is

ble is exalted, and the proude brought lowe. Puny the, puny the, yee, puny the the will I, & bestrope them: and that shall not be fulfilled vntill he come, to whom the iudgement be- longeth, & to whom I haue geuen it. And thou (O sonne of man) prophete, & speake: Thus sayeth the Lorde God to schyld of Am- mon, & to their blasphemy, speake thou: The swerde, & swerde, is drawen forthall redy to the slaughter, & scoured to consume that it glistereth (because thou hast looked out va- nities, and propheted lies) & it maye come vpon thy necke, lyke as vpon the other vn- godly, whych be slayne: whose daye came, whan their wyckednesse was full.

Shulde I put it by agayne? Naye I wyll puny the, in p lade where thou wast noyshed & bozne, and poure my indignacyd vpo the and wyll blowe vpon the in the fyre of my wrath, and delouer p vnto cruel peo- ple, which are lerned to destroye. Thou shalt fede the fyre and thy bloude shall be shed in p lande, that thou mayest be put out of reme- braunce. Euen I the Lorde haue spoken it.

The xxij. Chapter.

The worde of the Lorde agaynst Jerusalem the man slaughterer, & denier of his honour vnto their fathers & mothers, & other wyckednesse. Of the wycked doctrine of the false prophetes & priests, & of their vnfaceable couetousnes. The example of rulers. The wyckednesse of the people.

M Discover, the worde of p Lorde came vnto me, & sayde: thou sonne of man, wyll thou not reprove thys bloud- thursty cyster? Shew them their abhomi- nacyons, and tell them: Thus sayeth the Lorde God: O thou cyster, that sheddest bloude in p myddest of p, that thy tyne maye come also: & makest the Idoles to desyle the wythall. Thou hast made thy selfe gylty, in p bloude & thou hast shed: and desyled the in the Idoles, which thou hast made. Thou hast caused thy dayes to drawe nye, & made the tyne of thy peaces to come. Therefore wyll I make the to be confounded amonde the heathen, & to be despyled in all the lades, whether they be nye or farre from the: they shall laugh the to scozne, thou that hast gotten the so foule a name, & art full of myschefe. Beholde, the ru- lers of Israel haue brought euery man hys power, to shed bloude in the. * In the haue they despyled father & mother, in p haue they oppressed the straunger, in the haue they ve- red the wydowe and the fatherlesse. Thou hast despyled my Sanctuary, and vnhalo- wred my Sabbath. Murthurers are there in the, that shedde bloude, & ate vpo the hylls, and in the they vse abhominacyon.

* In p haue they discovered their fathers shame, in the haue they vexed wem in their sickness. Euery man hath deale shamefully with his neyghbours wyfe, & abhominably desyled hys daughter in lawe. In the hath euery man forced his awne syster, euen his fa-

thers daughter: yee, * gyftes haue bene re- ceaued in the, to thede bloude: * Thou hast taken vsury and encrease, thou hast oppres- sed thy neyghbours by extorcyon, and for- gotten me, sayeth the Lorde God. Beholde, I haue smyten my handes vpon thy coue- tousnesse, that thou hast used, and vpon the bloude whych hath bene shed in the. Is thy herte able to endure it, or may thy handes de- fende the selues, in the tyne p I shall byynge vpon the? Euen I the Lorde that speake it, wyll byynge it also to passe. * I wyll scat- tle the amoge the heathen, & strowe the aboute in the landes, & wyll cause thy fylthynesse to ceasse out of the yee, and thou shalt be thyne awne inheritaunce & not myne in the syghe of the heathen, that thou mayest knowe, that I am the Lorde.

And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, * the house of Israel is turned to dross. All they p shul- de be brasse, tyne, yron, & leat & are in p fyre become dross. Therefore, thus sayeth p Lorde God, for so moche as ye all are turned in to dross, beholde: I wyll byynge pou together vnto Jerusalem, lyke as spluer, brasse, yron, tyne and leade are put together in the for- nace, and the fyre blowe there vnder to melt them. Euen so wyll I gather pou, put pou in together, and melt pou in my wrath & indi- gnacyon. I wyll byynge pou together, and kyndle the fyre of my cruell displeasure vnder pou, that ye maye be melted therein.

Lyke as the spluer is melted in the fyre, so shall ye also be melted therein: that ye maye knowe, howe that I the Lorde haue powred my wrath vpon pou.

And the worde of p Lorde came vnto me, sayinge. Thou sonne of man, tell her. Thou art an vnclene lande, which is not rayned vpo in the daye of p cruell wrath: * thy pro- phetes that are in the, are swozne together to deuoure soules, lyke as a roatynge Lyon, p luyeth by his praye. They creeue ryches and good, & make many wyddowes in the. Thy prestes breake my lawe, and desyle my Sanctuary. * They put no differene betwene the holpe & vnholpe, nether discerne betwene p cleane & vnclene: they turne their eyes fro my sabbathes, & I am vnhalowed amonge them. Thy rulers in the are lyke rauynge wolues, to shed bloude, and to destroye sou- les, for their awne couetous lucre. * As for thy prophetes, they dawbe with vntempe- red claye, they se vanytyes, and prophete lyes vnto the, sayinge: p Lorde God sayeth so, where as the Lorde hath not spoken. The people in the lande vse wycked extorcyon & robbery. They were the pooze & nedye and * oppresse the straunger agaynst ryght. And I sought in the lande for a man, that wolde make by the hedg, and set him selfe in the gappe

gappe before me in the landes behalfe, & p shulde not be corrupted: but I could fynde none. Therefore, I will poure out my cruell dyspleasure vpo the, & burne the in the fyre of my wrath: they a wne wayes wyll I re- copece vpo the: heades saith p Lorde God.

The xxiii. Chapter.

Of the conuersion, that is to saye, of the Idolatrye of Samaria and Jerusalem, vnder the names of Whor- lach & Wholbah. In comparayson of Samaria he shew- eth p fornication of Jerusalem to p slyther, the de- struction of Jerusalem is propheted. The aduertyse of harte whorlch is founde oute. The destruction.

The worde of the Lorde came vnto me sayenge: Thou sonne of ma, the re were two wem, & had one mo- ther. These (whē they were yoge) begane to playe p harlottes * in Egypt. There were they: brestes brosed, & pappes of they: maydenhead did p Egi- ptias destroye. The eldest of them was cal- led Wholah & her yogest syster Wholbah. These two were my wyues, & bare sonnes & daughters. They names were Samaria, & p wne Wholah: & Jerusalem, & was Whol- bah. As for Wholah she begane to go a who- ring, whē I had take her to me. * She was sett on fyre vpon her louers p Alirians as her neyghours which had to do w her: euen p prices & Lordes p were deckte i costly arape fayre ponge men, lusty ryders of hoxses.

Thus thorow her whordome, she cleued vnto all the ponge men of Aliria. Yee, she was madd vpo the, & desyled her selfe w all they: Idols. Nether ceased she fro p forni- cacyon, p she vscd w the Egyptians: for in her youth they laye w her, they brosed the brestes of her maydenhead, & poured they: whordome vpo her. Wherefore, * I delouer- red her to the handes of her louers, eue the Alirians, whom she so loued. These disco- uered her shame, toke her sonnes & daugh- ters, & slewe her w p swerd: An euil name gat she of all people, and they punished her.

* Her syster Wholbah sawe this, and de- stroyed her selfe w inordynate loue, more then she, & exceded her syster in whordome. * She loued p Alirians (which also laye w her) namely, p prices & greute lordes, & we- re clothed w al maner of gorgeous apparell all lusty hoxme & fayre ponge perlonnes.

Then I sawe, that they both were desy- led a lyke. But she increased spyl i whordo- me, for when she sawe me paynted vpo the wall, p ymages of the Caldees sett forth w fresh coulours, w fayre gyddes about the & goodly bonettes vpo they: heades, lokyn- ge all lyke pynces (after the maner of the Babylonys and Chaldees in they: awne lande) where they be bozne) immediatly, as soone as she sawe the, she bent in loue vpo them, and sente messanngers for them into the lande of the Chaldees.

Now when the Babylonys came to her, they laye with her and desyled her with they: whordome, and so was she polluted with them. And when her lust was abated from the, * her whordome and shame was discovered and sene: then my herte forsoke her, lyke as my herte was gone from her syster also. Where thelesse, she vscd her whor- dome euer the longer the more, and remem- bred the dayes of her youth, wherein she had played the harlot i the lande of Egypt: * she bent in lust vpon them, whose fleshe was lyke the fleshe of Asses, and they: seide lyke the seide of hoxses. Thus thou hast renned p fylthynesse of the youth, when thy louers brosed thy pappes, and marred thy brestes in Egypte.

Therefore (O Wholbah) thus sayeth the Lorde God: I will rayse vp thy louers (w whom thou hast satysfied thy lust) agayst the, and gather them together roude about the: namely the Babylonys, and all the Chaldees, rulers, mightye me & tyrautes, w all the Alirias: all ponge & fayre louers: pynces and Lordes, knyghtes and gentel- men, which be all good hoxme. These shall come vpon the with hoxses, charrettes, and a greute multitude of people: which shall be harnessed aboute the on euery syde, w brest- plates, shyldes & helmettes. I wyll punish the before them, yee, they them selues shall puny the, accordynge to they: awne iud- gemēt. I will put my gelousy vpon the, so that they shall deale cruelly with the. They shall cut of thy nose and thyne eares, and the remnaunt shall fall thorow the swer- de. They shall cary awaye thy sonnes and daughters, and the resydue shall be bent in the fyre. They shall strype the out of thy clothes, and cary thy costly Jewels awaye with them.

Thus wyll I make an ende of thy fyl- thynesse and whordome, which thou hast brought oute of the lade of Egypt: so that thou shalt turne thyne eyes nomore after them, and cast thy mynde nomore vpon Egypte. For thus sayeth p Lorde beholde I will delouer the into the handes of them, whom thou hatest, yee, euen into the han- des of them, with whom thou hast fulfilled thy lust, whych shall deale cruelly wyth the. All thy labour shall they take with them, and leaue the naked and bare, and thus the shame of thy fylthype whordome shall come to lyght. All these thynges shall happē vnto the, because of thy whordome which thou hast used amonge the Gentylls wyth whole Idols thou hast desyled thy self. Thou hast walcked in the waye of thy syster, therefore wyll I geue p her cup- pe in thy hande.

Thus sayeth the Lorde God: Thou shalt be druncke of

The prophecy

Dryncke of thy systers cuppe, both depe and
farre so euer it be to þe botome. Thou shalt
be laughed to scorne, and had as greatly in
derisyon, as is possible. Thou shalt be full
of dronkenness and sorowe, for the cuppe of
thy syster Samaria is a cuppe of destruc-
cion and wastynge: the same shalt thou
dryncke, and suppe it out euen to the dreg-
ges, yet, thou shalt eat by the broken peces
of it, & so teare thynne a wyne brestes: For euē
I haue spoken it sayeth the Lorde God.

¶ Therefore, thus sayeth **¶** **Lo**rde God: For
so moch as thou hast forgotten me, ad cast
me aside behinde the, so beare now thyne
a wne fylthines and whoredome. The **Lo**rde
sayde mozeouer vnto me: Thou sone of ma
wilt **¶** not reprove **Wholah** ad **Wholihah**?
Shewe them theyr abominacions: name-
ly that they haue broken theyr wedlocke, &
slayned theyr handes w bloude: yee, euen w
theyr ydoles haue they cōmytted aduoutry
* and offered them by the fyre theyr alowne
children (to be deuoured) who they had hoz-
ne vnto me. Yee, & thys haue they done vnto
me also: they haue despyled my **S**anctua-
ry i that same dape, & haue unhalowed my
Sabboth. For when they had slayne theyr
children for theyr Idols, they came the sa-
me dape into my **S**anctuary to despile it.
Lo, thys haue they done in my house: Wescy-
de all thys, thou hast sent thy messaungers
for men out of farre countrees: & when they
came, thou hast bathed & paynted thyne eyes
w colours, trymmed & set forth thy self of **¶**
best faillon: thou sattest vpo a goodly bed
and a table spred before the: wherupo thou
hast set myne * incense and myne oyle.

Then was there great chere with her to
optayne peace, and though with those men
many inē came, yet were ther also brought,
men of Sabba from the wilderness: which
gaue the bracelettes vpon theyr handes, &
set glorious crowones vpon theyr heades:
and I sayde vnto her: that seynge she was
strpht in age in her whoredomes: now shall
her fornycatiōs come to an end w her. And
they wente into her as vnto a comē harlot
Eue so wēt they. (I say) to Wholah & Who
libah those fylthy women. W all ye floue
vertue & ryghteousnes, iudge the, punishe
the: * as aduoutrers & murderers ought
to be iudged & punished. For they are breas-
thers of wedlocke, & the bloude is i theyr hā-
des. Wherfore thus sayeth the Lorde God
I wil brige a greate multitude of people v-
pō the, & make the be scatred & spoyled: the-
se shall stone the, & gore the w theyr swear-
des. They shall slaye theyr sonnes & daugh-
ters, and burne vp theyr houses with fyre.

Thus wpll I destrope all soch fylthyness out of the land : that all women maye learne, not to do after your vncleennes.

And so they shall laye your febleynes
vpon youre owne selues, and ye shall be pu-
nished for the synnes that ye haue comyt-
ted with your Idols: and ye shall knowe þ
I am the Lorde God.

The. xliiii. Chapter.
 The proude the spyngge of Iherusalem by a para-
 ble of a selyngge poete. The parable of the chylde
 wyfe being deed, which he after expoundeth.

In the nyenth peare, i þ tenth mo-
neth, the tenth daye of the mo-
neth, came the worde of the Lord
vnto me, sayenge. O thou sonne
of mā, wypte vp the name of thys daye, pec,
euen the houre of this present daye: when
the kynge of Babylon sett hym selfe agāst
Jerusalem. Shew that obstinate houthol-
de * a parable, and speake vnto the: Thus
sayeth the Lorde God; Gett the a * potte,
sett it on, and powze water into it: put all þ
peces together in it, all the good peces: the
loyn & the shulder, and fyl it with the best
bones. Take one of the best shepe, & an hea-
pe of bones withall: let it boyle well, & lett
the bones sethe well therein. With that say-
de the Lorde God on thys maner. * Wo be
vnto the bloudy ctyle of the pot, wherupon
the rustynes hāgeth, & is not yet scoured a-
waye. Take out the peces that are in it, one
after another: there neede not lottes be cast
therfore, for the bloude is yet in it. Vpon a
playne dyce stone hath the powzed it, & not
vpon the grounde, þ it myght be covered w
dust. And therfore haue I letten her powze
her bloude vpon a playne dyce stony rocke,
because it shulde not be hyd, and þ I myght
bynge my wrothfull indignacyon & ven-
geaunce vpon her.

Wherefore, thus sayth the Lord God: **M**
wo be vnto þe bloud thurstye cyte, for who
euen I my selfe will make a grett fyre and
sett moche woode, and kyndell the fyre and
seath the flcashe, and spice the pott, so that
the very bones shall be bzent. Moreover I
will sett the pott empty vpon the coles, so
þe his metall shall be bzent & molten also for
heate, & þe fylthyness of yt shall be molten in
yt, & þe drossle of yt shall be consumed. Thou to
liest great payne thyse to despyle thy selfe.
And yt will not be purged fro þe exceddinge
drossle in yt: but thorow fyre shall þe drossle
of yt be purged. In thy fylthyness euen in
thy myscheuous dedes, þe dost cōtinue & be-
cause thy fylthynesse is abhominable, for
I haue clensted the, but thou art not clensted.
Thou shalt not be poured fro thyne vncle-
nesse, tyll I haue powred my wrothful dy-
gnacio vpo þe. Que I þe Lord haue so deny-
ed. See, it is come therto all redy, þe I wyll
do it. I will not go backe, I will not spare,
I will not be treated: but accordige to thy
wayes & ymaginaciōs, þe shalt be punished,
sayeth the Lord God. And the worde of
the Lord

the Lord came vnto me, sayēg: Thou sonne
of man, beholde, I will take a waue p^{le}ca-
ture of thine eyes wth a plague: yet shalt thou
neither mourne, ner wepe, ner waite thy che-
kes therfore: I mayest mourne by thy self
alone, but vse no deadly lamentaciō. holde
on thy bonet, and put on thy shoes v^{pp} thy
feete, couer not thy face, & eat no mourners
bread. So I spake vnto þ people by times
in þ moornyng, & at euē my wyfe dyed: then
v^{pp} þ next morowe, I dyd as I was coma-
unded. And þ people sayd vnto me, wilt þ
not tell vs what thys signifyeth towarde
vs, for this þ doest for our sake. I answe-
red them, þ worde of þ Lorde came vnto me
sayēg: Tell þ house of Israell, thus sayeth
the Lorde God: beholde, I will suspēde my
sanctuary: euen the glory of your power, þ
pleasure of your eyes, and the thing that ye
loue: your sonnes and daughters whom ye
haue left, shal fall thorow the swearde.

Lyke as I haue done, so shall ye do also: Ye shall not hyde your faces, ye shall eat no mourners bread: your bonnettes shall ye haue vpo your heabes, & shoes vpo your fete. Ye shall nether mourne ner wepe, but, i your synnes ye shall be sorowfull, & one re- pēte with another. Thus Ezechiel is your shew token. For loke as he hath done, so (whē this cometh) ye shall do also: that ye maye lerne to knowe, y I am y Lorde God. But beholde, O thou sonne of man: In the daye when I take from them theyr power, theyr lope & honour, the lust of theyr eyes, the burthen of theyr lyfes: namelp, theyr sonnes and daughters, shall not this be knowen? Then shall there one escape, and come vnto y, for to shew the. In y daye shall thy mouth be opened to him, which is escaped, y thou mayest speake, and be nomore dōmic. Yec, and thou shalt be theyr shew tokē that they maye knowe, howe that I am y Lord.

The. xxv. Chapter.

¶ The worde of the Lord vpon the Countes of Ammon,
which reformed at the fall of Iherusalem. Agaynst Ammon
with Syria, Agaynst Idumea. Agaynst the Idhyritynes.

The worde of the Lord came vnto me,
sayinge: Thou sonne of man, set thy
face agaynst the* Ammonytes, pro-
phete vpon them, and saye vnto the Am-
monytes: heare the worde of y^e Lord God.
Thus sayeth y^e Lord God: For somoch as
thou speakest ouer my sanctuary. A, ha, I
trowe it be nowe suspended: & ouer the land
of Israel, I trowe it be nowe desolat, yee, &
ouer y^e house of Iuda, I trowe they be now
led awaye prelsonners: Behold, I will deli-
uer the to the people of y^e east, y^e they maye
haue y^e in possession: these shall set they^r ca-
stels and houses in the. They shall eate thy
frute, & dypncke wth thy milcke. As for Ra-

bath, I will make of it a stall for camels, and
of Ammon a shepesholde: and ye shall knowe
that I am the Lorde.

For thus sayeth **Y** Lord God: In so much
as thou hast clapped with thyne handes, &
stamped with thy fete, yee, reioysed i thyne
herte ouer the lande of Israel with despite:
beholde, I will stretch out myne hāde ouer
the also, ad delpyuer the, to be spoyled of the
heathen, and rote the out from amonge the
people, and cause the to be destroyed oute of
all landes: yee, I will make the to be layed
waste, that thou mayest knowe, that I am
the Lorde.

Thus saith the Lord God: For so much
as * Moab & Seir do saye: As for y^e house
of Iuda, it is but lyke as all other Gentyles
be: Therefore beholde, I will open y^e syde of
Moab, & take awaye theyr strength, their cy-
ties & these coastes of theyr lāde, which are
y^e pleasures of y^e cōtre. As namely. Bethie-
limumoth, Baalimeon & Cariathaim: the se
will I open vnto the of the east, & they maye
fall vpon y^e Ammonites: & will geue it the in
possession: so y^e the Ammonites shall nomore
be had in remembraunce amonge y^e heathen
Ent thus will I punish Moab also, that
they maye know, how y^e I am the Lorde.

Reuerent, thus sayeth the Lord God: Be-
cause that * EDOM hath auenged and called
hym selfe vpon the house of Iuda, ad haue
done great offence & auenged hi selfe vpo the
therfore, thus sayeth the Lord: I will reach
out myne hande vpon EDOM, & take a waye
man & beast out of it. From Theman vnto
Deda will I make it desolate, they shall be
slayne w the swerde. * Therefore my people
of Israel will I auenge me agayne vpo Edo
they shall haue him, accordig to my wrath
and indignacyon, so that they shall knowe
my vengeance, sayeth the Lord God.

Thus sayeth the Lord God: For so much
as the *Philistines haue done this: namely
taken vengeance with despytfull stomac
hes, and of an olde euill will set them selues
to destrope. Therefore, thus sayeth y^e Lord
God: Behold, I will stretch out myne hand
ouer y^e Philistynes, & destrope y^e destroyer,
and cause all the remnaüt of the see coast, to
perishe. A great vengeaunce wyll I take vp^{on}
the, and punishe them cruelly: y^e they maye
knowe, howe that I am the Lord, which ha-
ue auenged me of them.

The. xxvi, Chapter.

The propheteth that Tyne shalbe overthowen be-
cause it trooped at the destruction of Iherusalem. The
wonderful and astonishment of the marchauntes, for
the desolacion of Tyne.

IT happened, that in the eleuenth
yeare, the fyft hape of ſ moneth
the worde of the Lord came vnto
me, ſayenge: Thou ſonne of mā,
¶ And ii because

Of Ezechiel.

Jo. xlviii.

Gen. xlii. a
Gen. xlii. b
Gen. xlii. c
Gen. xlii. d

* because that Tyre hath spoken vnto Ieru-
salem: A ha, now I trowe the portes of the
people be broken, and we turned vnto me,
for now the isle is destroyed I shall be killed.
Pee, therefore, sayeth the Lord God: Beholde
I, Tyre, I will vnto the, I will bringe a great
multitude of people agaynst the, lyke as when
the see aryseth with his waues: These shall
breake the walles of Tyre, and cast downe
her towres: I will scrape the grounde from
her, and make her a bare stone: pee, as the
dyenge place, where the fysshers haue by
theyr nettes by the see syde. But I haue spo-
ken it, sayeth the Lord God. The Gerys
shall spoyle her: her daughters vnto the felde
shall perishe in the swearde, that they maye
knowe how that I am the Lord.

For thus sayeth the Lord God: Behold,
I will bringe hither Nabuchodonosor (which
is the kynge of Babylon, and a kynge of
kynge) fro the North vpon Tyre: with horses,
charettes, horsemen, and with a great mul-
titude of people. Thy daughters that are in
the lād, shall be slaye with the sweard: but
agaynst the, he shall make bullworke and
grauel vnto the aboute the, and lyft vp his
shilde agaynst the. His synners and batel-
rāmes shall be prepared for thy walles, and
his weapons breake downe thy towres.
The dust of his horses shall couer the, they
shall be so many: thy walles shall shake at
the noyse of the horsemen, charettes and wheles
when he cometh to thy portes, as men do
into an open cytie. With the bowes of his horse
fete, shall he treade downe all thy streets.

He shall slaye the people with the sweard,
and breake downe the pylers of thy strength.
They shall waste awaye thy ryches, and
spoyl thy marchaundise. Thy walles shall
they breake downe, and destroye thy hou-
ses of pleasure. Thy stones, thy tymber and
foundacions shall they cast in the water.

* Thus will I bringe the melody of thy son-
ges, and the voyce of thy minstrelly to an
ende, so that they shall nomore be herde. I
will make a bare stone of the, pee, a dyenge
place for nettes, and thou shalt neuer be buylded
agayne: For euen I the Lord haue spoken it,
sayeth the Lord God: thus hath the Lord
God spoken concerning Tyre. The fles
shall be moued at the noyse of thy fall, and at
the crye of the slayng, thou shalt be murdered in
the. All kynge of the see shall come downe
from theyr seates regall: they shall laye a-
waye theyr robes, and put of theyr costly
clothyng. Pee, with trembling shall they
be clothed, they shall lyt vpon the ground:
they shall be afrayd at thy foden fall, and be
abashed at the.

They shall mourne for the, and saye vnto
the: * O thou noble cytie, that hast bene
so greatly occupied of olde, thou that hast

bene the strongest vpon the see with thyne
inhabytours, of whom all men stood in feare.
How arte thou nowe so utterly destroyed?
Now at the tyme of thy fall thou shalt be
of the fles, pee, and the fles them selues, shall
stand in feare at thy ende. For thus sayeth
the Lord God: when I make the a desolate
citty (as other ctyties be, that no mā dwelle
in) and when I bringe the depe vpon the, that
greate waters maye couer the. Then will I
cast the downe vnto the, that descende into
the pitte: vnto a people that hath bene longe
dead, and set the in a lande that is beneth, ly-
ke the olde wilderness, with them which go
downe to theyr graues, so that no mā shall
dwell more in the. And I will make the to
be nomore in honour, in the lande of the ly-
ninge. I will make an ende of the, and thou
shalt be gone. Though thou be sought for,
yet shalt thou not be founde for euermore,
sayeth the Lord God.

The xxvii. Chapter.

The prophete is moued to bewaile the desolacion
of Tyre. He setteth out the pryde of Tyre for the
haunte of marchaundes there.

The worde of the Lord came vnto me
sayenge: O thou sonne of man, make
a lamentable complaynte vnto Tyre, * Tyre,
and saye vpon Tyre, which art a porte of
the see, thou occupiest with moche people, and ma-
ny fles: thus speaketh the Lord God: O Ty-
re, thou hast sayd: what, I am a noble cytie
thy borders are in the myddest of the see, and
thy buylders haue made the maruelous good-
ly. All thy tables haue they made of cypres
trees of the mount Sanyr, and Libanus haue
they take Cedre trees, to make the malkes:
and the Okes of Basan to make the rowers.

Thy boordes haue they made of puerp,
and of costly wood out of the yle of Cethim.
Thy sayle was of dyuers colours, small ne-
dle worke out of the lād of Egypt, to hange
vnto thy mast: and thy bagges of yelow sply-
ke purple, out of the fles of Elisah. They of
Sydon and Arvad were thy maryners, and
they of Tyre were thy shippmasters. The
eldest and wyfdest at Gebal were they, and
meded and stopped thy shippes. All shippes
of the see with theyr shypmen occupied theyr
marchaundies in the. The Perses, Lydians and
phutēs were in thyne host, and helped the to
fght: these hanged by theyr shildes and hel-
mettes with the, these sett forth theyr bew-
ty. They of Arvad were with thyne hoost
rounde aboute thy walles, and the Pigmenias
were thy watchmen vnto thy towres, these
hanged by theyr quivers rounde aboute thy
walles, and made the maruelous goodly.

Charlis occupied with the in all maner of
wares, in syluer, yron, tynne and lead, and
made thy markett greate. Iauan, Tubal,

and Mesek were thy marchaundes, which
brought the me, and ornaments of metall
for thy occupieng. They of the house of Tho-
garima brought vnto the at the tyme of thy
marke, horse, horsemen and mules: They of
* Dedan were thy marchaundes: and many
other fles that occupied with the, brought
the weathers, Elephāt bones and Peacocks
for a present. The Siriās occupied with the,
because of thy diuerse worches, and increa-
sed thy marchaundies, with Smaragdes,
with scarlet, with nedle worcke, with whyte
lynen cloth, with splycke, and with crystall.

Juda and the lande of Israel occupied with
the, brought vnto thy markettes, wheat,
of Ginnith and panag, balme, hony, oyle, and
trypacle. Damascus also bled marchaundes
with the, in the best wyne of Helbon and wolle:
because thy occupieng was so greate, and thy
wares so many, Dan, Iauan and Menfall ha-
ue brought vnto thy markettes, yronredy
made, with Cassia and Calam, accordyng to
thyne occupieng. Dedan occupied with the
in sayre sayestre worcke and culshyns.

Arabia and al the princes of Cedar haue oc-
cupied with the, in shepe, wethers and goates.

The marchaundes of Seba and Rema
haue occupied also with the, in all costly spy-
ces, in all pprecious stones and golde, which
they brought vnto thy markettes. Harā,
Chene and Eden, the marchaundes of Sa-
ba, Aliria, and Chelmad, were all doers with
the, and occupied with the. In costly ray-
ment, of yelow splycke and nedle worcke (ve-
ry pprecious, and therefore packte and bounde
together with ropes,) Pee, and in Cedre
woodde, at the tyme of thy markettes. The
shippes of Charlis were the chefe of thy oc-
cupieng.

Thus thou art full, and in greate wo-
ship, euen in the myddest of the see. Thy rob-
bers shall bringe the into grett waters, and
caste winde shall ouerbear the into the myd-
dest of the see: so that thy wares, thy mar-
chaundies, thy ryches, thy maryners, thy
shippmasters, thy buylders of thy broken
places, thy occupiers (that brought the thy-
nges necessary) the men of warre that are in
the: pee, and all thy coyns shall perishe in
the myddest of the see: in the dape of thy fall.
The suburbs shall shake at the loude crye
of thy shypmen. All whyp men, and all ma-
ryners vpon the see, shall leape out of theyr
boates, and set the selues vpon the lande. They
shall lyft vp theyr voyce because of the and
make a lamentable cry. They shall cast dust
vnto theyr heades, and lye downe in the al-
fies. They shall haue them selues, and put
lacke cloth vpon them for thy sake.

They shall mourne for the with hertfull
sorrow, and heuy lamentacion, pee, they al-
so shall wepe for the. Alas, what cytie hath

so bene destroyed in the see, as Tyre is: When
thy wares and marchaundies came fro the
sees, yganest al people ynough. The kinges
of the earth hast thou made ryche, thou
the multitude of thy wares and occupieng.
But thou art now cast downe in to the depe
of the see, all thy resorte of people is perished
with the. All they that dwell in the fles are
abashed at the, and all theyr kynge are afra-
yed, pee, theyr faces haue chaunged coulour.
The marchaundes of the nacrons won-
dre at the. In that thou art so cleane brought
to naught, and comest nomore vp.

The xxviii. Chapter.

The worde of God agaynst the kynge of Tyre for
his pryde. Daniel the prophete is moued to be-
waile the lyp of Tyre. The worde of the Lord agaynst
Sydon. The Lord promyseth that he will gather to-
gether the children of Israel.

The worde of the Lord came vnto
me sayenge: thou sonne of mā, tell
the prince of Tyre: Thus sayeth
the Lord God, because thou hast
a proude hert and hast sayd: * I
am a God, I haue my seate in the myddest
of the see lyke a God: where as thou art but
a man and not God, and yet standest in thy-
ne a wone conceyte, that thou arte God: Be-
holde, I thynkest thy selfe a wyser then
* Daniel, that there is no secretes hydden from
the. With thy wysdome and thy vnder-
standyng, thou hast gotten the great wel-
thynges, and gathered treasure of syluer and
golde. With thy greate wysdome and occu-
pyeng, hast thou increased thy power, and
because of thy greate ryche, thy herte is
proude.

Therefore, thus sayeth the Lord God:
For so moch as thou hast lyft vp thyne hert
as though thou were God: Beholde, I will
bringe ennemyes vnto the, euen the tyran-
tes of the heathē: these shall drawe out their
swardes vpon thy bewty and wysdome, and
shal despyle thy glory. They shall cast the do-
we to the pitte, so that thou shalt dye in the
myddest of the see, as they that be slayne.
Let se, yf thou wilt saye then (before them
that slaye the) I am God: where as thou art
but a man and not God, in the hādes of the
that slaye the. Dye shalt thou, euen as the
vncircumcised in the handes of the enemyes
for I my selfe haue spoken it, sayeth the
Lord God.

Moreover, the worde of the Lord came
vnto me, sayeng: Thou sonne of mā, make
a lamentable complaynte ouer the kynge of
Tyre, and tell hym: Thus sayeth the Lord
God: thou art a scale of a lyknesse, full of
wysdome and excellēt bewty. Thou hast bene
in the pleasaunt garden of God: thou art de-
ckte with al maner of pprecious stones: with
Ruby, Topas, Crystall, Jacynth, Onix,
and Iaspys.

* Eze. xxi.
xxviii.
* Eze. xxi.
xxviii.

* Dan. ii. d.

* Eze. i. a.
ii. d.

Moreouer, it happened in the eleventh
yeare, the first daye of the thirde
moneth, & the word of the Lord
came vnto me, sayeng: thou sonne
of man, speake vnto Pharaos the kynge of
Egypte, and to al his people. Whom art thou
like in thy greatnesse? Beholde, I was
like a Cedre tre vpon the mount of Lyba-
nus with sayre braunches: so thycke, that he
gaue shadowes and shot out very hye. His
toppe reached vnto the clowdes. The waters
made hym great, and the depe set him vp an
hye. Rounde aboute the rotes of hym rane
there floudes of water, he sent out his lytle
ryuers vnto all the trees of the felde. There-
fore was he hyer then all the trees of the fel-
de, and thow the multitude of waters &
he sent from him, he optayned many longe
braunches. All foules of the ayre made theyr
nestes in his braunches, vnder his bowes ge-
dyed all the bestes of the felde, and vnder
his shadow dwelt all people. Sayre & beu-
tiful was he in his greynes & in the length
of his braunches, for his rote stode by the
great waters. No Cedre tre myght hyde
hym. In the pleasaunt garde of God, there
was no fyre tre lyke his braunches, & play-
ne trees were not lyke the bowes of hym.
All the trees in the garden of God myght not
be compared vnto him in his beuty, so fayre
and goodly had I made hym w the mul-
titude of his braunches. In so moch that
all the trees in the pleasaunt garde of God
had enuy at hym. Therefore, thus sayeth the
Lord God: for so moch as he hath lyft vp
him selfe so hye, and stretched his toppe in-
to the clowdes, and seinge his hert is proude
in his hyghnesse. I wyll deliuer hym into the
handes of the myghtyest among the hea-
then, which shall rote him out. Accordynge
to his wyckednesse wyll I cast hy awaye, &
enemye shall destroye hym, and the myghty
men of the heathen shall so scatce him that
his braunches shall lye vpon all mountay-
nes and in all valleyes: his bowes shall be
broken downe to the grounde thow out
the lande. Then all the people of the lande
shall go from his shadowe, ad forsake hym.
When he is fallen, all the foules of the ayre
shall flyt vpon hym, and all wyld beastes
of the felde shall go aboute. Amonge his
braunches: so that from hence forth, no tre
in the water shall attayne to his highnesse,
nor reach his toppe vnto the clowdes, nether
shall any tre of the water stande so hye, as
he hath done. For vnto death shall they all
be deliuered vnder the earth, and go downe
to the graue lyke other men.

Moreover, thus sayeth the Lord God: In
the daye when he goeth downe to the graue
I will cause a lamentacion to be made, I
will couer the depe vpon him, I will stanch

his floudes, ad the great waters shall be re-
strayned. I shall cause Lybanus to be so-
rowfull for his sake, ad all the trees of the
felde shall be smytte. I will make the hea-
then shake at the sounde of his fall, when I
cast him downe to hell with them that de-
scende into the pytte. All the trees of Eden,
with all the cholen and best trees of Lyba-
nus, yee, and all they that are planted vpon
the waters, shall mourne with hym also in
the lower habitacyons: for they shall go downe
to hell with him, vnto them that be slay-
ne with the swearde, which dwelt afore vnder
the shadowe of his arme among the hea-
then. To who shall thou be lykened, that
art so gloryous and greace, among the trees
of Eden? Yet art thou cast downe vnder the
earth (amonge the trees of Eden) where thou
must lye amonge vncircumcised, w them & be
slayne w the swearde. Euen thus is it w Pha-
rao & all his people, sayeth the Lord God.

The xxxii. Chapter.

The prophete is commaunded to bewaile Pharaos the kynge of Egypt. He prophesyeth that destruction shall come vnto Egypt thow the kynge of Babylion.

In the eleventh yeare, & first
daye of the twelue month, &
the word of the Lord came vnto me
sayeng: thou sonne of man, take
vp a lamentacyon vpon Pharaos
king of Egypt, & saye vnto him: thou art re-
puted as a lyon of the heathen, & as a whal-
fynge. Thou castest thy waters about
the, thou troublest the waters with thy fete
and stapest in theyr floudes. Thus sayeth
the Lord God: I wyll sprede my net ouer
the, namely, a greace multitude of people:
these shall drye & ito my parne, for I wyll
cast the vpon the lande, and let the lye vpon
the felde, that all the foules of the ayre maye
flyt vpon the. I will geue all the bestes of
the felde prouche of the. Thy flesh wyll I cast
vpon the hylls, and fyll the valleyes with
thy hyghnesse. I wyll water the lade with
the aboundance of thy bloude euen to the
mountaynes, and the ryuers shall be full of thy
bloude. When thou art put out, I will couer
the heauen, and make his starres dymme. I
will sprede a cloude ouer the sunne, ad the
moone shall not geue her light. All the lightes
of heauē wyll I put out ouer the, & byg dar-
kenes vpon thy lade, sayeth the Lord God.
I will trouble the hertes of many people,
when I byng thy destruccio among the hea-
then & countrees, whom I knowest not. Yet,
I will make many people w theyr kinges
so afrayed thow the, & theyr heare shall
stande vp, when I shake my sweard at theyr
faces. Sodenly shall they be astonied, eue-
ry man in hym selfe, at the daye of thy fall.
For

For thus sayeth the Lord God, the king
of Babylons swearde shall come vpon the,
with the swerdes of the worthyes wyll I
smyte downe thy people. All they that be
myghty amonge the Gentyles shall waste
the proude pompe of Egypte, & byng downe
all her people. All the catell also of Egypte
wyll I destroye, & they shall come nomore
vpon the waters: so that nether mas fore ne
beastes clawe, shall sterc the any more. The
wyll I make their waters depe, & cause their
floudes to runne lyke oyle, sayeth the Lord
God. When I make the lande of Egypte de-
solate, and when the countre with all that
is therein, shall be layde waste, & when I smy-
te all them which dwell in it, that they may
knowe, that I am the Lord. This is my mou-
nyng, that the daughters of the heathen shall
make: yee, a sorow & lamentacion shall they
take vp, vpon Egypte, and all her people,
sayeth the Lord God.

In the xii. yeare, the xv. daye of the mo-
neth, came the word of the Lord vnto me,
sayeng: Thou sonne of man, take vp a la-
mentacion vpon the people of Egypte, & cast
the downe, yee, them I saye, & the myghty
people of the heathen also, euen with the that
dwell beneth: and with them that go downe
into the graue. Downe (how sayre so euer
be) & laye the with the vncircumcised. Amonge
those & be slayne with the swearde, shall they
lye. To the swerde is the all redy deliuered:
therefore pluck downe to the grounde, her & all
her multitude. The myghty worthyes shall
speake to him out of hell & to his helpers,
& be gone downe & lye vncircumcised and w
them that be slayne with the swearde.

Asur is there also with his company, &
their graues rounde aboute, which were slay-
ne and fell all with the swearde, whose gra-
ues lye besyde him in the lowe pytte. His co-
mens are buried rounde aboute his graue,
all together wounded and slayne with the
swearde, which afore tyme brought fea-
re into the lande of the lyunge.

There is Elam also with all his peo-
ple, and their graues rounde aboute: which
all beyng wounded & slayne with the swear-
de, are gone downe vncircumcised vnder
the earth, which neuertheles somtime brought
feare into the lande of the lyunge: for the
which they beare their shame, with the other
that be gone downe to the graue.

Their burial is geuen them and all their
people, amonge them that be slayne. Their
graues are rounde aboute al them, whych be
vncircumcised, & with the that be slayne tho-
row the swearde: for seying that in times past
they made the lande of the lyunge afrayed
they must now beare their awne shame, w
them that go downe to the pytte, and lye a-
monge them that be slayne.

There is Mesek also and Tubal, and
their people, & their graues rounde aboute.
These all are among the vncircumcised, and
them that be slayne with the swearde, be-
cause afore tyme they made the lande of the
lyunge afrayed.

Shulde not they then lye also amonge the
worthyes, & vncircumcised & pautes: which
with their weapons are gone downe to hell
whose swerdes are layed vnder their hea-
des, whose wyckednesse is vpon their bo-
nes: because that as worthyes, they haue
brought feare into the lande of the lyunge
yee, amonge the vncircumcised shall thou be
destroyed, & slepe with them, that perished
thow the swearde.

There is the lande of Edom with her
kynge and princes also, which with theyr
strength are layed by them that were slayne
with the swearde, yee, amonge the vncircu-
mised, and them which are gone downe into
the pytte. Moreover, there be all the prynces
of the north, with all the Sidonys, which
are gone downe to the slayne.

With their feare and strength they are
come to confusio, and lye there vncircum-
cised, among those that be slayne with the swe-
arde: and beare their awne shame, with the
that be gone downe to the pytte. Now whan
Pharaos seyth this, he shall be comforted ouer
all his people, that is slayne with the swe-
arde: both Pharaos and all his host, sayeth
the Lord God. For I haue geuen my feare
in the lande of the lyunge. But Pharaos and
all his people shall lye among the vncircum-
cised, and amonge them that be slayne with
the swearde sayeth the Lord God.

The xxxiii. Chapter.

He setteth out the office of a curate that precherh the Gospell. He strengtheneth them that dyspayre, and boldeneth them with the promys of mercy. The word of the Lord agaynst the remnant of the people, & agaynst the mockers of the wordes of the prophete.

Agayne, the word of the Lord
came vnto me: sayeng. Thou
sonne of man, speke to the chil-
dren of thy people, and tell the:
Whan I sende a swearde vpon
a lande, & the people of the lande take a mā
of their countre, & set hym to be their wat-
chman, the same man, whan he seyth the swe-
arde come vpon the lande, shall blowe the
trompet, and warne the people.

If a man now heare the noyse of the tro-
pet & wyll not be warned, and the swearde
come: and take him awaye: his bloude shall
be vpon his awne head: for he herde the sound
of the trompet, & wolde not take hede, ther-
fore his bloude be vpon him. But yf he will
receaue warninge, he shall saue his lyfe.

Agayne

Agayne, of the watchman se þ ſwearde com, and ſweve it not with the troget, ſo that the people is not warned: of the ſwearde come then, & take eny man from among the: the ſame ſhall be taken awaye in his awne ſpynne, but his bloude wyll I requize of the watchmans hande.

*Eze. iiii.

*And now (O thou ſonne of man) I have made the a watchman unto the houſe of Iſrael: that where as thou heareſt eny thinge out of my mouth, thou mayeſt warne the on my behalfe. If I ſaye unto the wycked thou wycked, thou ſhalt ſurely dye, & thou gyeſt him not warnynge, that he maye be warre of his vngodly waye: then ſhall the wycked dye in his awne ſpynne, but his bloude wyll I requize of thy hãde. Acuerthelſe, of thou warne the wycked of hys waye, to turne from it, where as he yet wyll not be turned from it, the ſhal he dye becauſe of his ſpynne, but thou haſt deliuered thy ſoule.

Therefore (O thou ſonne of man) ſpeake unto þ houſe of Iſrael. Ye ſaye thus: Wre offendes and ſpynnes lye vpon vs, and we be corrupte in them: how ſhulde we then be reſtored unto lyfe? Tell them: * As truly as I lye ſaith the Lord God, I have no pleaſure in þ death of the wycked, but moche rather þ the wycked turne fro his waye, & lyue. Turne you, turne you fro your vngodly wayes, O ye of the houſe of Iſrael. Oh wherfore wyll ye dye?

*Eze. iiii.

O thou ſonne of man, tell the chyldren of thy people: * The righteouſneſſe of the ryghteous ſhal not ſaue him, whanſoever he turneth awaye unfaithfully. Agayne, the wickedneſſe of the wycked ſhall not hurt hym, whan ſoever he conuerteth from hys vngodlyneſſe.

*Eze. iiii.

And the ryghteouſneſſe of the ryghteous ſhall not ſaue his lyfe, whanſoever he ſpyneth. If I ſaye unto the ryghteous, that he ſhal ſurely lyue, and ſo he truſt to his awne ryghteouſneſſe, and do ſpynne, then ſhall hys righteouſneſſe be nomore thought vpon, but in the wyckedneſſe that he hath done he ſhal dye. * Agayne, of I ſaye unto the wycked: thou ſhalt ſurely dye: and ſo he turne from his ſpynnes, and do þ thinge that is lawfull and right: In ſo moche that the ſame wycked man geueth þ pledge agayne, reſtoreth that he had taken awaye by robbry, walkeſh in the commaundementes of lyfe, and both not wyonge. Then ſhall he ſurely lyue, and not dye. Yee, the ſpynnes that he hath done, ſhall neuer be thought vpon. For in ſo moche as he doth now the thinge that is lawfull & ryght, he ſhall lyue. And yet the chyldren of thy people ſaye: Cuſh: the waye of þ Lord is not ryght, but they lye, where as their awne waye is rather vnrigh.

*Eze. iiii.

When þ ryghteous turneth fro his rygh-

teouſneſſe and doth the thinge that is wycked he ſhall dye therfore. But of the wycked turne from his wickedneſſe, doing the thinge þ is lawfull and right, he ſhall lyue therfore. Yet ye ſaye: * the waye of the Lord is not equall. O ye houſe of Iſrael: I will iudge euery one of you after his wayes.

*Eze. iiii.

In the xii. yere, the v. daye of þ tenth moneth of oure captiuite, it happened, that one which was fled out of Ierulã, came vnto me, and ſayd: the cite is deſtroyed. Now þ hande of þ Lord had bene vpon me the evening afore this mã (which was eſcaped) came vnto me, & had opened my mouth, vntill þ morning þ he came to me: yee, he opened my mouth, ſo þ I was nomore domme. Then came the worde of þ Lord vnto me, & ſayd. Thou ſonne of man, theſe þ dwell in þ waſted lãde of Iſrael, ſaye: Abraham was but one man, and he had the lande in poſſeſſion: now are we many & the lande is geuen vs to poſſeſſe alſo. And therfore tell them. * Thus ſayeth the Lord: * In the blood haue ye eaten, your eyes haue ye lyft vp to Idoles, & and haue ſhed blood: ſhall ye then haue the lande in poſſeſſion?

*Eze. iiii.

Ye leane vpon your ſwearde, ye worcke abhominaciõs, euery one deſileth his neygbour with wife: and ſhall ye the poſſeſſe the lande? Saye þ theſe wordes vnto them. Thus ſaith the Lord God. As truly as I lye all ye þ dwell in thys wylderneſſe, ſhall be ſlayne with þ ſwearde: whatſoever is vpon the felde, will I geue vnto the beaſtes to be deuoured: thoſe that be in ſtrong holdes & denes, ſhall dye of the peſtilence. For I wyll make the lande ſo deſolate and waſte, & the pompe of her ſtrength ſhal come to an ende. The mountaynes in Iſrael ſhall be ſo waſte that no man ſhall trauaile therby.

*Eze. iiii.

*Then ſhall they lerne to knowe, that I am the Lord, when I make the lande waſte & deſolate, becauſe of all their abhominaciõs, that they haue wrought. And thou ſonne of man, the chyldren of thy people that talcke of the, by the walles and in the doores of their houſes, ſayinge one to another: Come, let vs heare, what worde is gone forth from the Lord. Theſe come vnto the, after þ manner of a greate people: yee, as who ſayth they were my people, they lyt downe before the, and heare thy wordes, but they do not thereafter: for in their mouthes they make a feſte of them, and they herte goeth after theyr awne couetous lucre. And as a balet that hath a ſwete tune, and is pleaſant to ſynge, ſo ſhalt þ be vnto them: thy wordes ſhall they heare, but they will not do thereafter. Whã this cometh to paſſe (for ſo, it cometh in dede) then ſhall they knowe, þ there hath bene a prophet amonge them.

*Eze. iiii.

The

The xxxiii. Chapter.

Agayne wyſdommes and curates that deſpyte the flock of Chriſt, & ſeale their awne. The Lord ſaith that he wyll byſet his diſperſed flocke, and gather them together. He reſpoueth the malice of certen of the flocke. He promyſeth the true ſhepherd Chriſt, and wiſh hym peace.



And the worde of þ Lord came vnto me, ſayinge. Thou ſonne of man, prophecie agaynſt the ſhepherdes of Iſrael, prophecie and ſpeake vnto them. Thus ſayeth the Lord God. * Who be vnto the ſhepherdes of Iſrael, that fede them ſelues? ſhulde not the ſhepherdes ſede þ flockes? Ye haue eatẽ by the ſatt, ye haue clothed you with the woll: þ beſt fedde haue ye ſlayne, but the flocke haue ye not nouriſhed. The weake haue ye not holden vpon: the ſicke haue ye not healed: þ broken haue ye not bounde together, þ out caſtes haue ye not brought agayne: þ loſt haue ye not ſought, but * churliſhly & cruelly haue ye ruled the. Thus are they ſcattered here & there without a ſhepherd: yee, all þ beaſtes of the felde deuoure the, and they go aſtraye.

*Eze. iiii.

*Eze. iiii.

*Eze. iiii.

My ſhepe go wandring vpon all mountaynes and vpon euery hye hyll. Yee, they be ſcattered abrode in all felde, and there is no man, that careth for the, or ſeketh after the. Therefore, O ye ſhepherdes, heare the worde of the Lord. Thus ſayeth þ Lord God: As truly as I lye, for ſo moche as my ſhepe are robbed, and deuoured of all the wyld beaſtes of the felde, haunynge no ſhepherd: and ſeing that my ſhepherdes take no regarde of my ſhepe, but fede them ſelues onely, and not my ſhepe. Therefore, heare the worde of the Lord (O ye ſhepherdes) Thus ſayeth þ Lord God: Beholde, I my ſelfe wyll vpon the ſhepherdes: and requyre my ſhepe from their handes, and make them ceaſe from feedinge of my ſhepe: yee, the ſhepherdes ſhall fede the ſelues nomore. For I wyll deliuer my ſhepe out of their mouthes, ſo that they ſhall not deuoure them after this. For thus ſayeth the Lord God: * Beholde, I wyll loke to my ſhepe my ſelfe, and ſeke them. Like as a ſhepherd among þ flocke ſeketh after the ſhepe that are ſcattered abroade, euen ſo wil I ſeke after my ſhepe, & gather them together out of all places, where they haue bene ſcattered in the cloudy and darcke daye. I will bringe them out from all people, and gather the together out of all lãdes. I will bringe them into their awne lande, and fede them vpon the mountaynes of Iſrael, by the ryuers, and in all the places of the countrey. I will fede them in ryght good paſtures and vpon the hye mountaynes of Iſrael ſhall there foldes be. There ſhall they lye in a good folde, and in a fat paſture ſhall they fede: euen

*Eze. iiii.

Agayne, I wyll make a couenaunt of peace with them and dyne al euell beaſtes out of the lande: ſo that they maye dwell ſafely in the wylderneſſe, and ſleepe in the woddes. Good fortune and proſperite will I geue them, and vnto all that be rounde aboute my hyll. * A proſperous ſhower and rayne will I ſende the in due ſeaſon, that the trees in the wodde maye bring forth their frutes and the grounde her increaſe. They ſhall be ſafe in their lande, and ſhall knowe, that I am the Lord, which haue broken their rock and deliuered the out of the handes of thoſe, that helde them in ſubtylltyon.

vpon the mountaynes of Iſrael.

I will fede my ſhepe my ſelfe, and byſige them to their reſt, ſayeth the Lord God.

*Luk. iiii. b.

* Soch as be loſt, will I ſeke: ſoch as go aſtraye: will I bring agayne: ſoch as be wounded, will I bynde vpon: ſoch as be weake, will I make ſtrong: ſoch as be fat & ſtronger, the ſe will I rote oute, and fede them with the thinge that is lawfull. And as for you (O my ſhepe) ſayeth the Lord God. * I wyll put a difference amonge the ſhepe, amonge the weathers & the goates. Was it not ynough for you, to cate vpon þ good paſture, but ye muſt treade downe þ reſidue of your paſture w your fete alſo? Was it not ynough for you to dryncke cleare water, but ye muſt trouble the reſidue alſo with your fete?

*Mat. xxi. b.

Thus my ſhepe muſt be ſayne to cate the thinge, that ye haue troden downe w your fete, and to dryncke it, that ye with your fete haue defiled. Therefore, thus ſayeth þ Lord God vnto them: Beholde, I wyll ſeuer the ſatt ſhepe from the leane: for ſo moche as ye haue ſhot the weake ſhepe vpon the ſpides & ſhoulders, and runne vpon them with your hornes, ſo lãge tyll ye haue vtterly ſcattered them abrode. I will helpe my ſhepe, ſo that they ſhall nomore be ſpoyled: yee, I will diſcerne one ſhepe from another. I wyll rayſe vpon vnto them one onely ſhepherd, euen I my ſeruaunt * David, he ſhall fede the and he ſhall be their ſhepherd. I the Lord will be their God, and my ſeruaunt David ſhall be their prince: Euen I the Lord haue ſpoken it.

*Eze. iiii. b.

Agayne, I wyll make a couenaunt of peace with them and dyne al euell beaſtes out of the lande: ſo that they maye dwell ſafely in the wylderneſſe, and ſleepe in the woddes. Good fortune and proſperite will I geue them, and vnto all that be rounde aboute my hyll. * A proſperous ſhower and rayne will I ſende the in due ſeaſon, that the trees in the wodde maye bring forth their frutes and the grounde her increaſe. They ſhall be ſafe in their lande, and ſhall knowe, that I am the Lord, which haue broken their rock and deliuered the out of the handes of thoſe, that helde them in ſubtylltyon.

*Deut. vi. b.

They ſhall nomore be ſpoyled of the heathen, nor deuoured wth the beaſtes of the lande: but ſafely ſhall they dwell, and no mã ſhall fraye them, I will ſet vpon an excellent plante for them, ſo that they ſhall ſuffre no more hunger in the lande, neither beare the reproche of the heathen any more. Thus ſhall they vnderſtande, that I the Lord theye God am with them, and that they (euen the houſe of Iſrael) are my people ſaith þ Lord God. Ye men are my flocke * ye are the ſhepe of my paſture: and I am your God, ſayeth the Lord God.

*Mat. xxi. b.

The

The destruction that shall come on the hill of Samaria, because they troubled the people of the land.

* Jerem. l. i. b. 2. v. 1. and. xxxv. a. and. xxxvi. a.

* Rom. x. 2. Deutero. li. a.

* 1. cor. v. 5.

* 2. cor. v. 5.

* 2. cor. v. 5. and. xxxvi. a.

Moreover, the worde of the Lord came vnto me, saying. Thou sonne of man, turne thy face toward the mount. * Sey, prophete vpon it, & saye vnto it. Thus sayeth the Lord God: Beholde (O mount Sey) I wyll vpon the, I wyll reach out myne hande ouer the, yee, waste and desolate wil I make the. Thy cities wil I breake downe, & thou shalt lye voyde: that thou mayst knowe, how I am the Lord. * For so moche as thou bearest an olde enemye agaynst the chyldren of Israel, and hast drawne the chylderne of Israel vpon the swerde, what tyme as they were troubled and punished for their synne: Therefore, as truly as I lyue, sayeth the Lord God, I will prepare the vnto bloude, yee, bloude shall folow vpon the: * seinge I layest wayte for bloude, therefore shall bloude persecute the. Thus wil I make the mount seir desolate and waste, and bringe to passe, that there shall no man goo thither, ne come from thence. His mountaynes wil I fyll with his slayne men: thy hilles, valleys and ryuers, shall lye full of them, that are slayne with the swerde. I will make the a perpetuall wilderness, so that thy cities shall not returne to their former estate yee maye knowe, how that I am the Lord.

And because I haue sayde: what, both these nations and both these landes must be myne, & I will haue the in possession: where as the Lord was there. Therefore, thus sayeth the Lord God: As truly as I lyue, I will handle the accordinge to thy wrath and gelousy, lyke as thou hast dealt cruelly wth them, that I maye be knowen among the, how I haue punished the. Yee, and that thou also mayest be sure, that I the Lord haue herde al thy despyte ful wordes, which thou hast spoken agaynst the mountaynes of Israel, sayinge: Lo, they are made waste, and geue vs to denoure. Thus with your mouthes ye haue made your boast agaynst me, yee, and multiplied your proude wordes agaynst me, which I haue herde altogether. Where vnto, thus sayeth the Lord God: to the iope of all the worlde wil I make the waste. * And lyke as I (O mount Sey) wast glad, because the heritage of the house of Israel was destroyed: euen so wyll I do vnto the also, & thou and whole Edom shall be destroyed, & knowe, that I am the Lord.

The xxxvi. Chapter.

The promise of deliverance from the Gentiles vnto Israel. The benefites done vnto the Jewes are to be ascribed to the mercy of God, not vnto their desertinges. God reneweth our hertes & we may walke in his commandementes.

Thou sonne of man, prophete vpon the mountaynes of Israel, and speake: * Heare the worde of the Lord. O ye mountaynes of Israel. Thus sayeth the Lord God: Because your enemye hath sayde vpon you: A, ha, the hye euerslastynge places are now become ours, prophete therfore, & speake: thus sayeth the Lord God. Seynge ye be wasted and trode downe on euery syde, and become a possession vnto the residue of the Gentiles, which haue brought you into mens mouthes and vnto an euell name amonge the people. Therefore, heare the worde of the Lord God, O ye mountaynes of Israel. Thus sayeth the Lord God vnto the mountaynes and hilles, valleys and dales, to the voyde wilderness and desolate cities, which are spoyled, & had in derision on euery syde, amonge the residue of the heathen. Yee, eue thus sayeth the Lord God. In the fyre of my gelousy haue I taken a deuyce, agaynst the residue of the Gentiles, & agaynst all Edom: which haue taken in my lande vnto them selues for a possession: which also reioyled fro their whole hert with a despytefull stomache, to waste it, and to spoyl it.

Prophete therfore vpon the lande of Israel, speake vnto the mountaynes & hilles to valleys and dales, thus sayeth the Lord God. Behold, this haue I deuilled in my gelousy & terrible wrath. For so moche as ye haue suffered reprove of the heathen, therefore thus saith the Lord God. I haue sworn, that the Gentiles which lye aboute you, shall beare their confusion the selues. And as for you (O mountaynes of Israel) ye shall shute out your braunches, and bringe forth your frute to my people of Israel, for it is hard by, that it will come. Beholde, I come vnto you, and vnto you wyll I turne me, & ye maye be tyld and sowne.

I wyll sende you moche people, which shall be all of the house of Israel, the cities shall be inhabited, & the decayed places shall be repaired agayne, I wil prouide you with moche people and cattell, which shall increase and bringe frute, I wyll restore you also to your olde estate & shewe you moche kyndnes the euer ye had before: wherby ye shall knowe, that I am the Lord. Yee, people wyll I send vnto you (O my folke of Israel) which shall haue the in possession, & thou shalt be their inheritance, so that thou shalt nomore be without them. Agayne, thus sayeth the Lord God. For so moche as they saye vnto you, thou art an eater vp of men, and a waster of thy people: therefore thou shalt eate no more men, ne ther destroye thy people any more, sayeth the Lord God. And I will not suffer the, for to heare thine awne confusion amonge the Gentiles from henceforth. Thou shalt not beare the reprove of the nations, ne cast out

cast out thyn awne people any more, saith the Lord God.

Moreover, the worde of the Lord came vnto me, saying. O thou sonne of man, when the house of Israel dwelt vpon their awne ground, they defiled the selues wth their awne wayes & ymaginations: so that in my sight their waye was lyke the uncleannesse of a menstruous womā. Wherefore, I poured my wrathfull displeasure vpon them, & because of the bloude that they had shed in the lande, & because of their Idols, wherwith they had defiled the selues. I scatred the also amonge the heathen, so that they were strawed aboute in the landes. Accordinge to their wayes & after theyr awne inuencions, so dyd I punishe them.

Now, when they were gone vnto the heathen, & come in amonge the, they dishonoured my holy name: so that it was sayde of them. Are these the people of God, & must go out of their awne land? The spared I my holy name, which the house of Israel had dishonoured amonge the Gentiles, to whom they came. Therefore tell the house of Israel: Thus sayeth the Lord God: I do not this for your sakes (O house of Israel) but for my holy names sake, whych ye dishonoured amonge the heathen, when ye came to them. Therefore, I wyll halowe my grete name agayne, which amonge the Gentiles is euell spoken of: for ye pour selues haue dishonoured it amonge them. And the Gentiles shall knowe that I am the Lord, when I am honoured in you before their eyes, sayeth the Lord God.

As for you, I will take you from amonge the heathen, and gather you together out of all countres, and bringe you agayne into your awne lande. * Then wil I poure cleare water vpon you, and ye shall be cleane: yee, from all your uncleannesse and from all your Idols shall I cleanse you. A new herte also wil I geue you, and a new sprete wil I put into you. As for that stony herte, I will take it out of your body, & geue you a fleshy herte. I will geue my sprete amonge you, & cause you to walke in my commandementes to kepe my lawes, and to fulfill them.

And so ye shall dwell in the land, that I gaue to your forefathers, and ye shall be my people, and I wil be your God. I will helpe you out of all your uncleannes. I will call for the corne, and will increase it, & let you haue no hunger. I will multiplye the frutes of the trees and the increase of the felde for you, so that ye shall beare no more reprove of hunger, amonge the heathen. Then shall ye remember your awne wicked wayes, & your ymaginations, which were not good: so that ye shall thinke ye were worthy to be destroyed: for your synnes and abhominacions.

But I wyll not do this for your sakes (saith the Lord God) ye be sure of it. Therefore, O ye house of Israel, be ashamed of your synnes. Moreover, thus saith the Lord God: what tyme as I shall cleanse you from all your offences, then will I make the cities to be occupied agayne, and will repaire the places that be decayed. The desolate lande shall be builded agayne, which afore tyme laye waste in the sight of all them that were by. Then shall it be sayde: this waste lande is become lyke a garden of pleasure, and the voyde, desolate & broken downe cities are now strong, & defended agayne. Then the residue of the heathen that lye rounde about you, shall knowe that I am the Lord, which repaire that was broken downe, and plante agayne, & was made waste. Euen I the Lord haue spoken it, and will do it in dede.

Thus sayeth the Lord God: I wyll yet once be founde agayne of the house of Israel, and do this for them: * I shall increate them as a flocke of me. Lyke as the holy flocke & the flocke of Jerusalem are in the hye solempne feastes: so shall also the wilde wasted cities be filled with flockes of men: and they shall knowe that I am the Lord.

The xxxvii. Chapter.

The prophete sheweth the bringinge agayne of the people beyng in captiuite. He sheweth the bygyn of the ten tribes with the two.

The hande of the Lord came vpon me, and caried me out in the sprete of the Lord, and let me downe in a playne felde, that laye full of bones, and he led me rounde about by them: and beholde, the bones that laye vpon the felde, were very many, and maruelous dyde also. Then sayd he vnto me. Thou sonne of man: thinkest thou these bones maye lyue agayne? I answered the Lord God, thou knowest. And he sayde vnto me. Prophete thou vpon these bones, and speake vnto them. Yee dyde bones, heare the worde of the Lord. Thus sayeth the Lord God vnto these bones: Beholde, I wyll put bryth into you, that ye maye lyue: I will geue you synowes, and make the growe vpon you, and couer you ouer with skynne: and so geue you bryth, that ye maye lyue, & knowe, that I am the Lord.

So I propheted, as he had commaunded me. And as I was prophetinge, there came a noyse & a great mocyon, so that the bones rane euery one to another. Now when I had looked, beholde, they had synowes, & the grewe vpon them: and aboute they were couered with skynne, but there was no bryth in them. Then sayd he vnto me. Thou sonne of man, prophete thou toward the synowde: prophete and speake to the synowde. Thus

sayeth the Lord God. Come (O thou ayre) from the four wyndes, & blowe vpon these sayne that they may be restored to lyfe. So I prophesied, as he had commaunded me: then came the byeth into them, and they receaued lyfe, and stode vp vpon their fete, a maruelous greete sozte.

Moreover, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: Oure bones dried vp, oure hope is gone, we are clene cut of. Therefore prophesie thou, and speake vnto them: thus saith the Lord God. Beholde, I will open your graues (O my people), and take you out of your sepulchres, & hyngge you into the lande of Israel againe. So shall ye knowe that I am the Lord, when I open your graues, and bringe you out of them. My sperte also will I put in you, and ye shall lyue: I will set you agayne in your awne lande, and ye shall knowe, that I am the Lord, which haue sayde it, and fulfilled it in dede.

The worde of the Lord came vnto me, sayinge: thou sonne of man, take a stycke & wyte vpon it. Vnto Iuda and to the chyldren of Israel his companions. Then take another stycke, and wyte vpon it: Vnto Joseph the stock of Ephraim, & to all the householde of Israel his companions. And than, take both these together in thyne hande, so shall there be one stycke therof. Now ys the chyldren of thy people saye vnto the: wilt thou not thewe vs, what thou meanest by this? Then geue them this answer: thus sayeth the Lord God: beholde, * I will take the stock of Joseph, which is in the hande of Ephraim, and of the tribes of Israel his fellows, and will put them to the stock of Iuda, and make them one stock, and they shall be one in my hande. And yf two stickes where vpon thou wytest, shalt thou haue in thyne hand, that they maye se, and shalt saye vnto them.

Thus sayeth the Lord God: beholde, I will take awaye the chyldre of Israel from amonge the heathen, vnto whom they be gone, and will gather them together on euery pte, and bringe them agayne into theyr awne lande: yee, I will make one people of them in the lande, vpon the mountaynes of Israel, and they all shall haue but one kyng. They shall no more be two peoples fro hence forth, nether be deuided into two kyngdomes: they shall also desyre the felues nomore with theyr abhominacions, Idoles, & all their wycked doinges. I will helpe the out of all their dwellinge places, wherein they haue synned: and wil so clense them, that they shall be my people, and I their God.

David my seruaunt shall be their kyng, & they shall haue one shepherde onely. They

shall walke in my lawes, & my commaundementes shall they both kepe and fulfill. They shall dwell in the lande, that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt. Yee, euery in the same lande shall they, their chyldren, & their chylders chyldren dwell for euermore, & my seruaunt David shall be their euermore prince. Moreover, I wil make vnto them a boode of peace wth them, which shall be vnto them an euermore councelaunt. I wil seele them also, & multiply them, my Sanctuary wil I set amonge them for euermore. * My dwellinge shall be with them: yee, I will be their God, & they shall be my people. Thus the heathen also shall knowe, that I the Lord am the holy maker of Israel: when my Sanctuary shall be amonge them for euermore.

The xxxviii. Chapter.

The prophesie that Gog and Magog shall come with an appointed hoste into the lande of promys. Their intent. He reherceth the cominge of Gog wth his hoste, as prophesied of the prophetes. The destruccyon of hym.

And the worde of the Lord came vnto me, sayinge. Thou sonne of man, turne thy face toward the lande of Magog, which is yf chefe prince at Mesech and Tubal: prophesie agaynst hym, & saye. Thus sayeth the Lord God. * O Gog yf chefe prince of Mesech and Tubal: beholde, I will vpon the, & will turne the aboute and put a bytt in thy chaunces: I will bringe the forth and all thine hoste, both horse and horsmen, which be all weapened of the best fashion: a great people, & handle altogether speares, shildes, & swordes: the Perses, Morians and with them the Libians, which all beare shildes and helmettes: Gomer and all his hostes: the house of Chogorma out of the north quarters, and all his hostes, yee, and moch people with the.

Therefore prepare yf, set thy selfe in aray with all thy people, that are come vnto the by heapes, and be thou their defence. After many dayes thou shalt be visited, and in yf latter yeres thou shalt come into the lande that hath bene destroyed with the swerde, & now is replenished agayne with diuerse people vpon yf mountaynes of Israel, which haue longe lye waste. Yee, they be brought out of the nations, and dwell all safe. Thou shalt come vpon like a storme wether, to couer the lande, & as it were a darck cloude, thou wilt all thine hostes, and a greate multitude of people with the.

Moreover, thus sayeth the Lord God: At the same tyme shall many thynges come into thy mynde, so that thou shalt ymagyn myscheffe, and saye: I wyll by to yonder playne lande, seinge they lyt at ease, & dwell so safely for

they: for they dwell all without any walles they haue nether barres nor doores to spoylle the, to robbe the, to laye hnde vpon their so well shabited wyldernes: agaynst that people, yf is gathered together from amonge the heathen, which haue gotten catell and good, and dwell in the myddest of the lande. Then shall Saba, and Dedan, and the marchantes of Charlis with all their worthies saye vnto the: Art thou come to robbe? hast thou gathered thy people together, because thou wilt spoylle to take syluer and golde: to cary awaye catell and good, and to haue a greate praye?

Therefore, O thou sonne of man, yf shalt prophesie, and saye vnto Gog. Thus saith the Lord God. In yf daye thou shalt knowe that my people of Israel dwelleth safe: and shalt come from thy place out of the north partes, thou & moch people with the which ryde vpon horses, wherof there is a greate multitude and an innumerable sozte. Yee, thou shalt come vpon my people of Israel, as a cloude to couer the lande. They shall come to passe in yf latter dayes: I will bringe the vpon my lande, & the heathen maye knowe me, wher I get me honoure vpon the (O Gog) before their eyes.

Thus sayeth the Lord God: Thou art he, of whom I haue spoken afore tyme by my seruautes yf prophetes of Israel, which prophesied in those dayes and yeres, that I shuld bringe the vpon them. At the same tyme, when Gog cometh vpon the land of Israel (saith the Lord God) shall my indignacion go forth in my wrath. For in my gclousy and hote displeasure I haue deuysed that there shall be a greate trouble in the lande of Israel at yf tyme. The very fishes in the see, the foules of the ayre, the bestes of the felde, and all the men that are vpon the earth, shall tremble for feare of me.

The hilles also shall be turned vpon side downe, the stappes of stone shall fall, and all walles shall syncke to the grounde. I will cal for a swerde vpon them in all my mountaynes sayeth the Lord God: so that euery mans swerde shall be vpon another. With pestylence and bloude will I punishe him: storme rayne and hyle stones, fyre and brimstone will I cause to rayne vpon him and all his heape, yee, and vpon all that greate people that is with hym. Thus will I be magnified, honoured, & knowne amonge the heathen: that they maye be sure, howe that I am the Lord.

The xxxix. Chapter.

The sheweth the destruccyon of Gog and Magog. The graue of Gog and of his hoste. He prophesie that Gog & his company shall be deuoured of byrdes and bestes, wherfore yf house of Israel is wastred. Theyr bringinge agayne to captiuitie is promysed.

Therefore, O thou sonne of man, prophesie agaynst Gog, and speake. Thus sayeth the Lord God: Beholde, * I will vpon the, and I will punishe the with fyre plagues, & leade the from the north partes, and bringe the vpon the mountaynes of Israel. As for thy bowe, I will smyte it out of thy left hnde, and cast thyne arrowes out of thy ryght hnde. Thou wilt all thine heape, and all the people that is wth the, must fall vpon the mountaynes of Israel. Then will I geue the vnto foules and wilde bestes of the felde, to be deuoured: there must thou lye vpon the felde: for euery yf the Lord haue spoken it, sayeth the Lord God.

Vnto Magog, and among those that lyt wth so carelesse in the fles: will I send a fyre, & they shall knowe, that I am the Lord, I will make also yf name of my holynesse to be knowne among my people of Israel: and I will not let my holy name be euil spoken of any more: but the very heathen also shall knowe, that I am the Lord, the holy one of Israel. Beholde, it cometh, and shall be fulfilled in dede, sayeth the Lord God. This is the daye wherof I haue spok. They that dwell in the cities of Israel, shall go forth and set fyre vpon the weapes, and burne them: shildes and speeres, bowes and arrowes, bylles & clubbes: leue yeres shall they be burnynge therof, so that they shall els bryge no stickes fro yf felde, nether haue nede to beue downe any out of yf wodde. For they shall haue weapes knowe to burne. They shall robbe those that robbed them, & spoylle those that spoyled them sayeth the Lord God. At the same tyme wil I geue vnto God, a place to be buried in Israel, euery the valley, wher thou men go from the east to the see warde. Those yf trauayle therby, shall stoppe their noses for stench. There shall Gog & all his people be buried: and it shall be called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be burpunge of the that they maye clense the lande. Yee, all the people of the lande shall burie them. O, it shall be a glorious daye, when I gett me that honoure, saith yf Lord God. They shall ordeyne me also to be deed buriers, euery gongne thow the lande, & appoynte them certayne places to bury those in, which remaine vpon the felde, & the lande maye be clensed. From ende to ende shall they seke, & that seuen monethes longe. Now those yf go thow yf lande, wher they se a mans bone, they shall set vpon a toke by it, tyll yf deed buriers haue buried it also, in yf valley of the people of Gog. And yf name of the cite shall be called, hamonah (yf is a multitude): Thus shall they make the lande clene.

And thou sonne of man: thus sayeth the Lord

* Apo. xij. d.

Lord God. Speake vnto all the foules and every byrde, yee, and to all the wilde beastes of the felde, heape you together and come, gather you rounde aboute vpon my slaughter, that I haue slayne for you: cut a greete slaughter vpon the mountaynes of Israell: eat of the flesh and drinke bloude. Ye shall cate the flesh of the worthies, & drinke the blood of the princes of the lande: of the iudges, of the lames, of the goates, and of the oxen: ye shall be all slayne at Basan. Eate the fat your belly full, and drinke bloude, till ye be drunken of the slaughter, which I haue slayne vnto you. Kill you at my table with horses and stronge horsemens: with captaynes and men of warre, sayeth the Lord God.

I will bringe my glory also amonge the Gentyles, that all the heathen maye see my iudgement, that I haue kepte, and my hand which I haue layed vpon them: that the house of Israell maye knowe, how that I am the Lord their God from that daye forth. And the heathen shall knowe, that where as the house of Israell were led into captiuite: it was for their wyckednes sake, because they offended me.

For the which cause I hyd my face from them, and deliuered them into the handes of their enemies, that they might all be slaine with the sword. Accordyng to their uncle nesse & vnfaithfull dealinges, so haue I entreated them, and hyd my face from them.

Therefore, thus sayeth the Lord God: Now will I bringe agayne the captiues of Jacob & haue mercy vpon the whole house of Israell, and begetous for my holy names sake. All their confusion and offence that they haue done agaynst me shall be taken awaye: & so safelye shall they dwell in their lande, that no man shall make them afraied. And when I haue brought them agayne from amonge the people, when I haue gathered the together out of their enemies landes, & am pray sed in them before many heathen: then shall they knowe, that I am the Lord their God which suffred the to be led into captiuite amonge the heathen, but now haue I brought them agayne into their owne lade, and not left one of them ponde.

After that, will I hyde my face nomore from the: but will poure out my spere vpon the house of Israell, sayeth the Lord God.

The xl. Chapter.

The reuoluyng of the cyties and of the temple: that was to come is shewed vnto the prophete.

In the xxv. yere of oure captiuite, in the begynnyng of the yere, the .x. daye of the moneth: that is the .xliii. yere, after that the cyte was smytten downe: the same daye came the hand of the Lord vpon me, and caried me forth: euen into the lande of Israell brought he me in the vi-

syons of God: & set me downe vpon a maruelous hye mountayne, wher vpon there was a buyldyng (as it had bene of a cyte) toward the north.

Thyther he caried me, and beholde, there was a ma, whose similitude was like bras se, which had a threde of flax in his hande, & a meterode also. He stode in the doze, and sayd vnto me: marcke well with thine eyes, hearken to with thine eares, and fasten it in thine hert, whatsoeuer I shal thewe the, for to that intent that they myght be shewed the therfore art thou brought thyther. And whatsoeuer thou seest, thou shalt certeyne the house of Israell therof.

Beholde, there was a wall on the south syde of the house: the meterode that he had in his hande, was sixe cubytes long & a spanne. So he measured the bredth of the buyldyng, which was a meterode, and the heygth also a meterode. Then came he vnto the east doze, & wente vpon the steares, & measured the postes of the doze, wherof euery one was a meterode thicke. Euery chābre was a meterode longe & brode: betwene the chābers were fyue cubytes. The poste of the doze within the porche, was one meterode. He measured also the porche of the pinnermer doze, which conteyned a meterode. Then measured he the entree of the doze, that conteyned eyght cubytes, & his pylers two cubytes: and this entree stode inwarde.

The chābers of the doze eastwarde, were thre on euery syde: a lyke brode and longe. The pylers also that stode of both the sydes were of one measure. After this, he measured the wydenesse of the doze, which was .x. cubytes, & the heygth of the doze .xii. cubytes. The edge before the chambers was one cubyte brode vpon both the sydes, and the chambers six cubytes wyde of eyther syde. He measured the doze from the rydge of one chābre to another, whose wydenesse was .xxv. cubytes, & one doze stode agaynst another. He made pylers also .lx. cubytes hye, rounde about the court doze. Before the inwarde parte vnto the fore entree of the pinnermer doze, were .l. cubytes. The chambers and their pylers within, rounde about vnto the doze, had syde wyndowes. So had the fore entrees also, whose wyndowes were rounde about within. And vpon the pylers there stode date trees.

Then brought he me into the fore court: where as were chambers & paued woorkes, made in the fore court rounde aboute .xxx. chambers vpon one paued woork. Now the paued woork was a longe helyde the dozes & the lower paued woork. After this he measured the bredth fro the lower doze, vnto the pinnermer court of the outsyde, which had an .C. cubytes vpon the east & the north

part. And the doze in the uttermoste court toward the north, measured he after the length and bredth: hye the chambers also on either syde with his pylers and foztreyes: which had euen the measure of the first doze. His heygth was .l. cubytes, the bredth .xxv. cubytes, hye wyndowes & porches with hye date trees, had euen lyke measure as the doze toward the east: there were .viij. steppes to go vpon, and their porche before them. Nowe the doze of the pinnermer court stode streyght ouer agaynst the doze, & was toward the northeast. Fro one doze to another he measured .C. cubytes.

After that, he brought me to the south syde, where there stode a doze toward the south: whose pylers and porches he measured, these had the fyrst measure, and with their porches they had wyndowes rounde about, like the fyrst wyndowes. The heygth was .l. cubytes, the bredth .xxv. with steppes to go vpon: hye porche stode before with hye pylers and date trees on either syde. And the doze of the pinnermer court stode toward the south, and he measured from one doze to another an .C. cubytes. So he brought me into the pinnermer court, thowowe the doze of the south syde, which he measured: and it had the measure as forsyde. In lyke manner, hye chābres, pylers and foztreyes, had euen the forsyde measure also. And he had with hye porches rounde about wyndowes of fifty cubytes heygth, and .xxv. cubytes brode. The porches rounde about were .xxv. cubytes longe, and .v. cubytes broad: and his porche reached vnto the uttermost court, vpon his pylers, there were date trees, and eyght steppes to go vpon.

He brought me also into the pinnermost court vpon the east syde, and measured the doze, accordyng to the measure as forsyde. His chambers, pylers and porches had euen the same measure, as the fyrst had: and with hye porches, he had wyndowes rounde about. The heygth was .l. cubytes, the bredth .xxv. cubytes: hye porche reached vnto the uttermost court: his pylers also had date trees on either syde, & .viij. steppes to go vpon. And he brought me to the north doze & measured it: which also had the forsyde measure. His chābres, pylers & porches had wyndowes rounde about: whose heygth was .l. cubytes, and the bredth .xxv. hye pylers stode toward the vtmmost court, and vpon them both were date trees, and .viij. steppes to go vpon. Ther stode a chābre also, whose inraunce was at the doze pylers, and there the burnt offerings were washed.

In the doze porche, there stode on eyther syde two tables for the slaughtinge: to slepe the burnt offerings, synofferynges and trespassofferynges ther vpon. And on the outside

as men go forth to the north doze, ther stode two tables. Foure tables stode on ether side of the doze, that is .viij. tables: wherupon they slaughted. Foure tables were of hewe stone for the burnt offerings, of a cubite and a halfe longe and brode, and one cubite hye: wherupon were layed the vessels and ornaments, which were vnto the burnt and slayne offerings: whā they were slaughted. And within, there were hokes foure fingers brode, fastened rounde about, to hange flesh vpon, and vpon the tables was layed the offerynges. On the out syde of the innermer doze were the syngers chambers in the inwarde court helyde the north doze ouer agaynst the south. There stode one also, helyde the east doze northwarde.

And he sayde vnto me: This chābre on the south syde belongeth to the prestes, that kepe the habytatyon: and this toward the north, is the prestes that wayte vpon the altar: which be the sonnes of Sadoch, that do seruike before the Lord in stede of the chyldren of Levi. So he measured the fore court, which had in length an .C. cubytes, and asmoche in bredth by the foure corners. Now the altar stode before the house. And he brought me to the fore entree of the house, and measured the walles by the fozt doze: which were .v. cubytes longe on eyther syde. The thynknes also of the doze on eyther syde was thre cubytes. The length of the porche was .xx. cubytes, the bredth .xi. cubytes, and vpon steppes went men vpon to it: by the walles also were pylers on eyther syde one.

The xli. Chapter.

The disposition and druce of buyldyng agayne the temple, & of the other thinges thereto belonng.

After this, he brought me to the temple, and measured the postes, which were of both sydes fyue cubytes thicke, accordyng to the wydenesse of the tabernacle. The bredth of the doze was .x. cubytes, & the walles of the doze on eyther syde .v. cubytes. He measured the length therof, which conteyned .xl. cubytes, & the bredth .xx. Then went he in & measured the doze postes: which were two cubytes thicke: but the doze it selfe was fyue cubytes, and the bredth of the doze was .viij. cubytes. He measured the length and bredth therof, which were euery one .xx. cubytes, before the temple.

And he sayde vnto me: this is the holiest of all. He measured also the wall of the house, which was .vi. cubytes. The chābres that stode rounde about the house, were euery one .iij. cubytes wyde: and one stode harde vpon another, wherof ther were .xxiiij. ther stode postes beneath by the walles rounde about the house, to beare the vp: but in the wall of the house, they were not fastened. The syde cham-

* 1. 13a. rrb. a

* 111. 12g. 11. 2

chambres were, & hyer & wyder, & had step-
pes thozowe them rounde about the house.
Thus was it wyder aboue, & fro the lowest
men myght go to the hyest by & mydd chā-
bres. I sawe also & the house was very hye
rounde aboute. The foundatyon of the syde
chābres was a meterodde, & is. vi. cubites
broade. The thiknes of the syde wall with-
out, contened. v. cubites, and so dyd the out
wall of the chambres in the house.

Between the chambres was the wyde-
nes. xx. cubites rounde about the house. The
chambre dozes stode ouer agaynst the out-
wall, the one doze was toward & north, the
other toward the south: and the thynknesse
of the out wall was. v. cubites rounde about
Nowe the buylding that was separated to-
warde the west, was. lxx. cubites wyde: the
wall of the buylding was. v. cubytes thicke
rounde about, and the length foure scoze cu-
bites & ten. So he measured the house which
was an. C. cubytes longe, and the separated
buylding with the wall were an. C. cubytes
longe also. The wydenes before the house,
and of it that was separated toward the
east, was an. C. cubytes.

And he measured the length of the buyl-
ding before and behynde with the chambres
vpon both the sydes: and it contened an. C.
cubytes. The pinnermer temple, the porch of
the fore court, the syde postes, theiche the had
syde wyndowes and pylers rounde about
oueragaynst the postes, fro the grounde vp
to the wyndowes. The wyndowes the sel-
ues were spied ouer with bozdes: and thus
was it aboue & doze vnto the ynnmost house:
and without also. Pee, the whole wall on
euery syde both within and without was si-
led ouer with great bozdes. There were che-
rubins and date trees made also, so that one
date tree stode euer betwixte to cherubyns.
One cherub had two faces, the face of a mā
lokyng alpe toward the date tree, & a lions
face on the other syde. Thus was it made
rounde about in all the house. Pee, the che-
rubyns and date trees were made from the
grounde vpon the doze, and so stode they
also vpon the wall of the temple.

* Est. i. e.
+ 2ro. 11b. c.

The bypostes of the temple were foure-
squared, and the fashyon of the sanctuary
was * eue as it appeared vnto me afore in &
visio. * The table was of wodde. iij. cubites
hye and. ij. cubytes longe: hys corners, the
length & the walles were of wodde. And he
sayde vnto me: This is the table, that shall
stande before the Lozde. The temple and the
holpest of all had eyther of them two dozes:
and euery doze had. ij. lytle wyckettes which
were foldē in one vpon another, on euery syde
two. And vpon the dozes of the temple, they
were made cherubins and date trees, like as
vpon the walles: and a greate thynke balke

of wodde was before on the out syde of the
porche. vpon both the sydes of the walles of
the porch, there were made depe wyndowes
and date trees, haupng beames and balkes,
lyke as the house had.

The. xliij. Chapter.

Of the chambres of the temple for the pinner,
and the holpe chenges.



Then carped he me out into & fore
court toward the north, & bro-
ught me into the chambre & stode
ouer agaynst the back buyldinge
north ward, which had the length
of an. C. cubytes: whose doze turned toward
the north. The wydenes contened. l. cuby-
tes: oueragaynst the. xx. cubytes of the p-
innermer court, and agaynst the paueid worke
that was in the court, besyde all these thre,
ther stode pillers, one oueragaynst another:
And before thys chambre there was a wal-
kyng place of. x. cubites wyde, and within
was a waye of one cubite wyde ad their do-
res toward the north. Thus the hyest chā-
bres were alwaye narrower then the lowest
and myddelmost of the buyldynge: for they
bare chambre vpon chambre, and stode thre
together one vpon another, not haupng pil-
lers lyke the fore court: therfore were they
smaller then those beneth and in the myddest
to reken from the grounde vppwarde.

The wall without that stode by the chā-
bres toward the ynnmost court vpon the fore
syde of the chambres, was. l. cubytes longe:
for the length of the ynnmost chambres in the
fore court was. l. cubytes also: but the length
therof before the temple was an. C. cubytes.
These chambres had vnder them an intrau-
ce of the east syde, wherby a man myght go
in to them out of the fore court, thozowe the
thicke wall of the fore court toward & east,
ryght oueragaynst the separated buylding.
Before the same buyldynge vpon thys syde,
there were chambres also which had a waye
vnto them, lyke as the chambre on the north
syde of the same length and wydenesse.

They intraunce, fashyn and dozes were
also of the same maner. Pee, euen lyke as the
other chambre dozes were: so were those al-
so of the south syde. And before the waye to-
warde the syngers steyppes on the east syde,
there stode a doze to go inat. Then sayde he
vnto me: The chābrers toward the north &
the south which stode before the backe buyl-
dyng: those be holy habytatyns, wherem
the prestes that do seruyce before the Lozde,
must eate & most holy offeringes: and there
must they laye & most holy offeringes, meat
offerynge, synne offerynge, and trespace
offerynge: for it is an holy place. When the
prestes come therin, they shall not go out in
to the fore court: but (sepyng they be holy)
they shall leaue the clothes of their ministra-
tion,

eyon, and put on other garmettes, when they
haue any thyng to do with the people.

Nowe whē he had measured all the pinner-
mer house, he brought me forth thozowe the
east porte, and measured the same rounde a-
bout. He measured the east syde with & me-
terode, which rounde about contened. v. C.
meteroddes: And the north syde measured he
which contened rounde about eue so much.
The other two sydes also toward the south
and the west, which he measured, contened
ether of them. v. C. meteroddes. So he mea-
sured all the foure sydes, where there went a
wall rounde aboute. v. C. meteroddes lōge,
and as broade also which separated the holy
from the vnholp.

The. xliij. Chapter.

He seeth the gloze of God going into the temple,
from whence it had before departed. He menconerth
the ydolatre of the children of Israel, for which they
were consumed and brought to naught. He is comma-
ded to call them agayne to repentance.



He brought me to the doze & tur-
neth toward the east. Behold, then
came the gloze of the God of Israel
fro out of & east, whose voyce was
lyke a great noyse of waters, and the earth
was lyghtened with his gloze. His syght to
loke vpon was * lyke the fyrst, that I sawe
when I went in, what tyme as & cyrie shuld
haue bene destroyed: * and like the visyon &
I sawe by the water of Cobar. Then fell I
vpon my face: but the gloze of the Lozde came
into the house, thozowe the east doze. So a
wynde toke me vp, and brought me into the
pinnermer court: and beholde, the house was
full of the gloze of the Lozde.

I hearde one speaking vnto me out of the
house: and there stode one by me, that sayde
vnto me: O thou sonne of man, * this row-
me is my seate, & the place of my foorsteyppes,
where as I wyl dwell amonge the children
of Israel for euermore: so that the house of
Israel shall nomoze defyle my holy name:
neither they, ner their kynge thozowe they
whozdome, thozowe their hye places, & tho-
rowe the deed bodyes of their kinges: which
haue builded their threholdes i maner hard
vpon my threholdes, & their postes almost at
my postes: & a wall betwixte me and them.

Thus haue they defyled my holy name
w their abominations, & they haue comyt-
ted. Wherfore, I haue destroyed them in my
wyath. But now they shal put a waye their
whozdome & the deed bodyes of their kinges
out of my syght, & I maye dwell among the
for euermore. * Therfore, O thou sonne of mā,
shewe thou the howsholde of Israel a tēple,
that they maye be ashamed of their wicked-
nes, & measure the selues an exāple therat.

And when they be ashamed of all they
wozkes, then shewe them the fourme & fa-
shyon of the temple, the comming in, the go-

ynge out, all the maner and descripcō ther-
of: pee, all the vses & ordinaunces of it, that
they maye kepe and fulfyll all the fashyons
and customes therof.

This is the descripcō of & house. A bone, &
vpon the mount rounde about all the corners,
it shal be & holpest of all. Beholde, that is the
descripcō and fashyon of the house. This
is the measure of the aultar, after the true
cubite: which is a spāne longer then another
cubite, his botome in the myddest was a cu-
bite longe and wyde, and the ledge that wēt
rounde about it, was a spāne broade. This
is the heygth of the aultar. From the ground
to the lower steyppes, the length is two cubi-
tes: and the bredth one cubite: and from the
lower steyppes to the hygher, are foure cu-
bites, and the bredth but one cubite.

* The aultar was. iij. cubytes hye, and
from the aultar vppwarde stode. iij. hornes,
and it was. xij. cubytes lōge and. xij. cubites
broade, vpon the foure corners: the couering
of the aultar was. xij. cubites lōge & broad
vpon the foure corners, and the ledge that
went rounde about had halfe a cubite, and &
botome therof rounde about one cubite: hys
steyppes stode toward the east. And he sayd
vnto me: Thou sonne of man, thus sayeth the
Lozde God: these are the ordynaunces and
lawes of the aultar: in the daye, whan it is
made to offer burntofferings, and to spren-
ckle bloude therupon. To the prestes, to the
leuites that be of the seide of * Sadoch, and
treade before me to do me seruyce, sayeth the
Lozde God. Vnto these geue thou a ponge
bullocke for a synoffering: & take the bloude
of hym, and sprenckle his foure hornes with
all: and the foure corners of the aultar cou-
ring, with the ledge that goeth rounde about,
herwith shalt thou clesse it, and reconcle it.
* Thou shalt take the bullocke also of the
synoffering, and burne him in a leucall pla-
ce without the sanctuary.

The next daye, take a goatbucke, wout
blemph for a synofferynge, to reconcle the
aultar withall, lyke as it was reconcleid w
the bullocke. Nowe whan thou hast made it
cleane, then offre a ponge bullocke * without
blemph, and a rāme out of the flocke with-
out blemph also. Offer the before the Lozde:
and let & preste cast * salt therupō, and geue
them so vnto the Lozde for a burntofferynge.
Seven dayes shalt thou bynge euery daye
a goatbuck. A ponge bullocke and a ramme
of the flocke, both without blemph, shall
they offre. Seven dayes shall they reconcle
and clesse the aultar, and offre vpon it. Whē
these dayes are expyred, then vpon the eight
daye and so forth, the prestes shall offre their
burntofferings and healthofferings vpon
the aultar: so will I be mercyfull vnto you,
sayeth the Lozde God.

DD ij The

¶ De sheweth what doze of the temple is that. He is commaunded to vphayd the people with their offences. The bunderumfised in here and in the fleshe. Who are to be admitted to the seruice of the temple: who are to be refused. The sheweth what prestes he wold haue admitted into the holy place, and also the office.



After this, he brought me againe to the outwarde doze of the sanctuary on the east syde, and that was shut. The sayd y Lord vnto me: This doze shall be still shut: &

not opened for any man to go thowowe it: but only for y Lord God of Israel: yee, he shall go thowowe it, els shall it be shut still. The prince hym selfe shall come thowowe it, that he maye eate bread before the Lord. At the porche shall he come in, and there shall he go out againe. Then brought he me to the doze vpon the north syde of the house. And as I looked aboute me, beholde, * the glory of the Lord fylled the house: and I fell downe vpon my face. So the Lord spake vnto me: O y sonne of man, fasten thys to thynne herte: beholde, and take diligent hede to all y I wyll saye vnto the, concerning all the ordynances of the Lord, & all his lawes: ponde well with thynne herte the comynge in of the house and the goynge forth of the sanctuary: & tell that obspynate household of Israel. Thus sayth the Lord God: O house of Israel, ye haue nowe don ynough withall your abhominacions, seynge that ye haue brought in to my sanctuary strangers, haupng vncircumcysed hertes and fleshe, where thowowe my sanctuary is defyled, when ye offre me bread, farr, and bloude.

¶ Thus with all your abhominacions ye haue broken my couenaunt, and not kepte the holy ordynances of my sanctuary: but seite keepers of my sanctuary, euen after your awne mynde. Therefore thus sayth the Lord God: Of all the strangers that dwell among the chyldren of Israel, no stranger (whole herte and fleshe is not circumcysed) shall come within my sanctuary. No, ner the leuites that ben gone backe fro me: and haue discaued the people of Israel with all erreours, goynge after theyr ydoles: therefore shall they beare their awne wyckednes. Shulde they be set and ordeined to minstre vnder the dozes of the house of my sanctuary? And to do scrupce in the house: to slaye burntofferpynges and sacrifices for the people: to stande before the, and to serue them, seynge the scrupce that they do them, is before theyr ydoles, and cause the house of Israel to stumbe thowowe theyr wyckednes: * For the which cause I haue plucked oute myne hande ouer them, sayth the Lord, so y nowe they must beare theyr awne iniquitie, and not to come nye me, to serue me with theyr presthode, in my sanctuary, and moost holyst of all: that they maye beare theyr awne shame and ab-

hominacions, which they haue done. Shulde I use them to be porters of the house, and to all the scrupce that is done therein? But the prestes, the leuites, the sonne of * Sadoch, that kepte the holy ordynances of my sanctuary, when the chyldren of Israel were gone from me, shall come to me, to do me scrupce, to stande before me, and to offre me the fat and the bloude, sayth the Lord God.

¶ They shall go into my sanctuary, and treade before my table: to do me scrupce, and to wayte vpon myne ordynances. Nowe when they go in at y dozes of the ynnner court: they shall put on linnen clothes, so that no wollpne come vpon them while they do seruice vnder the dozes of y inner court, and within. They shall haue sayze linnen bonettes vpon their heades, and linnen breeches vpon their loynes, which in their labour they shall not put about them. And when they go forth to the people into the outwarde court, they shall put of the clothes wherein they haue ministered, and laye them in the habitatio of the sanctuary, and put on other apparell, lest they vnhalowe the people with theyr clothes.

* They shall not shawe theyr heades, ner ff noyph the bulke of theyr heare, but rounde theyr heades onely. * All the prestes that go into the inmost court, shall dryncke no wyne. * They shall mary no wedowe, nether one that is put fro her husbade: but a mayde of the seede of the house of Israel, or a wedowe that hath had a preste before.

* They shall shewe my people the difference betwene the holy and vnholy, betwixt the cleane and vncleane. If any discorde arise, they shall discerne it: & geue sentence after my iudgements. My solempne feastes, my lawes and ordynances shall they kepe, and halowe my sabbathes. * They shall come at no deed persone to defyle them selues, except it be father or mother, sone or daughter, brother or syster, that hath had yet no husbade, in soch maye they be defyled.

¶ And when he is cleynted, ther shall be rekened vnto him. vij. dayes: and yf he go into y sanctuary agayn to do seruice, he shall bring a synofferpyng, sayth the Lord God. * They shall haue an heritage: yee, I my selfe wyll be their heritage: els shall ye geue the no possession in Israel, for I am their possessor. The meatofferpynges, synofferpyng and trespassofferpynges shall they eate, & euer dedicate thynge in Israel, shall be theirs. The fyrstlings of all the fyrst frutes, and all fre-wyll offerpynges shall be the prestes.

¶ Ye shall geue vnto the preste also all the fyrst frute of your first bozne, all I say, & all that is separated vnto God, all your here offerpynges (I saye) shall be the prestes, & also y fyrstlings of your dough, y God maye p-

spere the residue. * But no deed caryon shall the prest eate, ner soch as is deuoured of wilde beastes, foules or catell.

The xlv. Chapter.

¶ Out of all the labe of pomes at ther separate. fift. portions, of which the first is geue to the prestes and to the temple, the seconde to the leuites: the thyrde to the cite: the fourth to the pynce. An exhortation to the heares of Israel. Of labe weyghtes and measures. Of fyrst frutes, &c.



When ye deuynde the labe by the lot, ye shall put asyde one * parte for the Lord, to be holy from other landes: namely. xxv. ft. meter od-des loge, and. x. ft. broade. This shall be holy, as wyde as it is rounde about. O thys parte there shall belonge vnto the sanctuary v. ft. meter od-des in all the foure corners, & i. cubites wyde rounde about to the suburbs. And from this measure, namely of. xxv. ft. meter od-des loge, & x. ft. broade, thou shalt measure, wherein the sanctuary and the holyst of all maye stande.

¶ The residue of that holy ground shall be the prestes, which do scrupce in the sanctuary of the Lord, and go in before the Lord to serue hym, that they maye haue rowme to dwell in.

¶ As for the sanctuary, it shall stande for it selfe: and to the leuites that serue in the house, there shall be geuen. xx. habitacions, of the xxv. ft. lenth and. x. ft. bredth: ye shall geue also vnto the cite a possession of. v. ft. meter od-des brode, and. xxv. ft. loge, beside the parte of the sanctuary: that shall be for the whole house of Israel. * Upon both the sydes of the sanctuaryes parte, and by the cytie, there shall be geuen vnto the pynce, what soeuer lyeth oueragaynst the cytie, as farre as reacheth westwarde & eastwarde: which shall be as longe as one parte, from the west vnto the east.

¶ This shall be hys awne lande in Israel, y my pynces be nomore chargeable vnto my people. And soch as remaineth yet ouer in y lande, shall be geuen to the house of Israel according to theyr tribes. Thus sayth y Lord God: O ye pynces, ye haue nowe oppressed and destroyed ynough: nowe leaue of, handle nowe according to the thinge y is equall and lawfull: & thrust out my people nomore sayth the Lord God. * Ye shall haue a true weyght, a true ephah, and a true bath. The ephah and the bath shall be a lyke. One bath shall conteyne the tenth parte of an homer, and so shall one ephah do: their measure shall be after the homer. * One shekle maketh. xx. sheles. So twenty sheles, and. xxv. and. xv. sheles make a ponde. Thys is the heaucofferpyng, that ye shall geue to be heaued: namely, the. xv. parte of an ephah, out of an homer of wheate, and the. xv. parte of an ephah, out of an homer of barley. The oyle shall be measured with the bath: euen the teth

parte of one bath out of a cor.

¶ Ten bathes make one homer: for one homer fylleth ten bathes. And one lambe from two hundred shepe out of the pasture of Israel: for a meatofferpyng, burntofferpyng, and healthofferpyng, to reconyle them, sayth the Lord God. All the people of the lande shall geue thys heaucofferpyng with a fre wyll. Agayne, it shall be the pynces parte to offre burntofferpynges, meatofferpynges & drynck-offerpynges vnto the Lord, in the holy dayes, newe moones, sabbathes, and in all the hys feastes of the house of Israel. The synofferpyng, meatofferpyng, burntofferpyng & healthofferpyng shall be geue to reconyle the house of Israel. Thus sayth the Lord God: The fyrst daye of the first moneth thou shalt take a yonge bullocke without blemyshe, and cise the sanctuary. So the preste shall take of the bloude of the synofferpyng, and sprynckle it vnto y postes of the house, and vpon the foure corners of the altar, with the doze postes of the ynnner court. And thus shalt thou do also the seuenth daye of the moneth * (for soch as haue synned of ignorance, or beyng discaued) to reconyle the house w-

¶ Upon the same daye shall the pynce geue for hym selfe & all the people of the lande, a bullocke for a synofferpyng. And in the feast of the seuen dayes he shall offre euer daye a bullocke and a ram, yare without blemyshe, for a burntofferpyng vnto y Lord: and an he-goate daylye for a synofferpyng. For y meat-offerpynges he shall geue euer an ephah to a bullocke, an ephah to a ram, and an hyu of oyle to an ephah. Upon the fyftenth daye of the seuenth moneth, he shall kepe the seuen dayes holy, one after another, euen as the other seuen dayes: w the synofferpyng, burnt-offerpyng, meatofferpyng, and with the oyle.

The xlvj. Chapter.

¶ The sacrifices of the Sabbath and of the newe moone. Thowowe which dozes they must go in, or come out of the temple, &c.



Thus sayth the Lord God: y doze of the inner court toward y east shall be shut the. vij. working dayes: but in the sabbath and in the daye of the newe moone, it shall be opened. Then shall y pynce come vnder the doze porche, and stande still wout by the doze cheke. So the prestes shall offre vpon his burnt and healthofferpynges. And he shall worchyp at the doze poste, and go hys waye forth agayne: but the doze shall nomore be shut tyll the enynge.

¶ On the same maner shall the people of the lande also do their worchyp before y Lord without thys doze vpon the sabbathes and newe

* ero. xxiij. d
and. xl. c.
Aume. ix. c
iii. lxx. viij. b
u. para. viij. a.

* iii. lxx. ii. c.

* ero. xliij. d
and. xliij. a.

* ero. xliij. d
and. xliij. a.

* ero. xliij. d
and. xliij. a.

* ero. xliij. d
and. xliij. a.

* ero. xliij. d
and. xliij. a.

* ero. xliij. d
and. xliij. a.

* ero. xliij. d
and. xliij. a.

* ero. xliij. d
and. xliij. a.

* ero. xliij. d
and. xliij. a.

* ero. xliij. d
and. xliij. a.

* ero. xliij. d
and. xliij. a.

* Aume. xv. c.

* ero. xliij. a
Eum. xliij. a.
Deu. xliij. a.

newe moones. This is now the burnt offering, & the prince shall bring unto the Lord upon the sabboth: seven lambs without blemish, a ram without blemish, & an ephah for a meat offering, with the ram. As for the lambs, he maye geue as many meat offerings to them as he will: and an hynde of oyle to an ephah. In the daye of the newe moneth, it shall be a yonge bullocke without blemish, seven lambs and a ram also without blemish. With the bullocke he shall geue an ephah, & with the ram an ephah also for a meat offering: but to the lambs, what he maye come by. And euen an hynde of oyle to an ephah.

¶ When the prince cometh, he shall go vnder the doze porch, and euen there departe forth agayne. But when the people of the lande come befoze the Lord in the hye solempne feaste, as many as come in by the north doze to do worshipping, shall go out agayne at the south doze. And they that come in at the south doze, shall go forth agayne at the north doze. There shall none go out at the doze, where he came in, but shall go right forth ouer on the other syde, and the prince shall go in and out amonge them.

¶ Upon the solempne and hye feaste dayes this shall be the meat offering. An epha to a bullocke and an ephah to a ram, and to the lambs, as many as he will: but euen an hynde of oyle to an ephah. Nowe when the prince bringeth a burnt offering or a health offering with a fre wyl into the Lord, & east doze shall be opened unto hym, that he maye do with his burnt and health offerings, as he doth vpon the sabboth: and when he goth forth, the doze shall be shut after him agayne. He shall dayly bring vnto the Lord a lamb of a yere olde without blemish for a burnt offering: this shall he do euery morning.

¶ And for a meat offering, he shall geue the syete parte of an epha, and the thyrde part of an hynde of oyle, to myngle with the cakes, euery morning. See, this shall be a dayly meat offering vnto the Lord: for an euering ordinance: and thus shall the lamb meat offering and oyle be geuen euery morning, for a dayly burnt offering.

¶ Moreover, thus sayeth the Lord God: If the prince geue a gyfte vnto any of his sonnes, then shall it be his sonnes heritage perpetuall, that he maye possesse it. But if he wyl geue one of his seruantes, some of his heritage, it shall be his to the free yere, and then to returne agayne vnto the prince: for his heritage shall be his sonnes onely. * The prince also shall take none of the peoples inheritance, ner put them from their possession: but to his awne sonnes shall he geue his possession, that my people be not scattered abroad, but that euery man maye haue his a wone.

¶ And he brought me thowowe the entrance at the syde of the doze to the habitacul of the sanctuary, that belongeth to the prestes and stode toward the north, and beholde, there was a place vpon the west syde, then sayde he vnto me. This is the place where the prestes shall dryght the trespass and syn offeringes, and bake meat offerings, & they nede not beare them into the outwarde court: and so to vnhalowe the people. So he brought me into the vtmost court, rounde about all the foure corners. Beholde, in euery corner of the court, there was yet a litle court. See in all the foure corners of the court, there was made a litle court of .xl. cubites lōge, & .xxx. cubites broad: these foure litle courttes were of one like measure: and there went a ridge wall rounde about them all foure, vnder the which there were hartes made rounde about. Then sayde he vnto me: This is the hechin where the ministers of the house shall dryght the flayne offeringes of the people.

The .xlviij. Chapter.

The vision of the waters that came out of the temple. The coastes of the lande of promise, and the diuision thereof by trybes.

¶ After this, he brought me agayne befoze the doze of the house: and beholde, there gushed out waters from vnder the postes of the house eastwarde, for the house stode toward the east, that ran downe vpon the ryght syde of the house, which lyeth to the southwarde. Then caryed he me out to the north doze, and brought me forth there rounde about by the vtmost doze that turneth eastwarde. * Beholde, there came forth the water vnder the right syde. Nowe whā the man that had the meter odde in his hande went vnto the east doze, he measured a .ij. cubites, and then he brought me thowowe the water, eue to the angles: so he measured yet a thousande, and brought me thowowe the water agayne vnto the lynes: yet measured he a thousande, and brought me thowowe the water vnto the lynes. After this he measured a thousande agayne, then was it socha ryuer, that I myght not wade thowowe it. The water was so depe, that it was nedeful to haue swymmed, for it might not be waded ouer. And he sayde vnto me: hast thou sene this, O thou sonne of man, and with that, he brought me to the ryuer banck agayne.

¶ Nowe when I came there, there stode many trees vpon either syde of the ryuer banck. Then sayde he vnto me: This water that floweth out toward the east, and runneth downe into the playne felde, cometh into the see: and from the see runneth out: & maketh the waters whole. See, all that lyue & moue, wherunto this ryuer cometh, shall recouer,

recouer. * And where this water cometh, there shall be much fysh. For all that cometh to this water, shall be lusty and whole. * By this ryuer shall the fyshers stande from Engaddi vnto En Glatim, & there shall spread out their nettes: for there shall be great heapes of fysh, lyke as in the mayne see. As for his claye and pyttes, they shall not be whole, for why? it shall be occupied for salt.

¶ By this ryuer vpon both the sides of the choze, there shall growe all maner of frutefull trees, whose leaues shall not fall of, neither shall their frute perishe: but euer be rypp at the monethes: for the water runneth oute of the sanctuary. This frute is good to eate, and his leafe profitabill for medycine. Thus sayth the Lord God: Let this be the border, wherin ye shall deuyde the lande vnto the .xii. tribes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: * of the which lande I swore vnto your fathers, that it shulde fall to youre enheritaunce.

¶ This is the border of the lande vpon the northsyde, from the mayne see, as men go to zabada: namely hemath, Berotba, Sabarim: from the borders of Damascus and hemath vnto hazar Tichon, and lyeth vpon the coastes of haucran. Thus the borders fro the see forth, shall be hazar Euan the border of Damascus, the north and the borders of hemath, that is the north parte.

¶ The east syde shall ye measure from haucran and Damascus, from Galead and the lande of Israel by Iordane and so forth, fro the see coast, that lyeth eastwarde: and this is the east parte.

¶ The southsyde is, from Thamar forth to the waters of stryfe vnto Cadis the ryuer to the mayne see: and that is the south parte.

¶ The west parte: namely the greatesee fro the borders thereof, tyll a man come vnto hemath: this is the west parte.

¶ This lande shall ye parte among you, according to the trybes of Israel, and deuyde it to be an heritage for you, & and for the straungers that dwell amonge you, and beget children. For ye shall take them amonge the chyldren of Israel, lyke as though they were of your awne household and contrey, and they shall haue heritage w you amonge the chyldren of Israel.

¶ Like in what trybe the straunger dwelleth, in the same trybe shall ye geue hym his heritage, sayth the Lord God.

The .xlviij. Chapter.

The lottes of the .xii. trybes. The partes of the possession of the prestes and of the temple, of the leuites, of the clype, of the prince are rehearsed. The lottes of the other trybes. The gates of the cite.

¶ These are the names of the trybes that lyeth vpon the northsyde, by the waye of helion, tyll thou comest vnto he-

math and hazar Enam, the borders of Damascus toward the north besyde hemath: Dan shall haue his porcyon from the east quarter vnto the west. Vpon the borders of Dan from the east syde vnto the west, shall Aser haue his porcyon. Vpon the borders of Aser from the east parte vnto the west shall Nephtaly haue his porcyon.

¶ Vpon the borders of Nephtaly from the east quarter vnto the west, shall Manasses haue his porcyon. Vpon the borders of Manasses from the east syde vnto the west, shall Ephraim haue his porcyon. Vpon the borders of Ephraim from the east parte vnto the west, shall Ruben haue his porcyon. Vpon the borders of Ruben from the east quarter vnto the west, shall Iuda haue his porcyon. Vpon the borders of Iuda fro the east part vnto the west, ye shall set asyde one porcyon of .xxv. myle odde longe and broad, lyke as an another porcyon fro the east syde vnto the west, wherin the sanctuary shall stande.

¶ As for the porcyon that ye shall separate, out for the Lord, it shall be .xxv. myle longe & .x. myle broad. Which separated holy porcyon shall belonge vnto these: namely to the prestes, toward the north .xxv. myle, and toward the west .x. myle broad, toward the east .x. myle broad also, & toward the south .xxv. myle longe, wherin the sanctuary of the Lord shall stande. See, this same place shall be the prestes, that are of the chyldren of Sadoch, and haue kept my holy ordinance: which went not astraye in the erreure of the chyldren of Israel, lyke as the leuites are gone astraye: and this separated pece that they haue of lande, shall be the most holy, harde vnto the borders of the leuites. And next vnto the prestes shall the leuites haue .xxv. myle longe, and .x. myle broad. This shall be on euery syde .xxv. myle longe, and .x. myle broad. Of this porcyon they shall sell nothing, ner make any permutatiō thereof, lest the chefe of the lande fall vnto other, for it is halowed vnto the Lord.

¶ The other .v. myle after the breadth lyeth by the .xxv. myle, shall be comē: it shall belonge to the cite and to the suburbs for habitations, and the cite shall stande in the myddest thereof. Let this be the measure: toward the north parte .v. myle, & .iiij. myle, toward the south parte .v. myle, & .iiij. myle, toward the east part .v. myle, & .iiij. myle, toward the west parte .v. myle, & .iiij. myle.

¶ The suburbs harde vpon the cite, shall haue toward the north .i. and .ij. myle toward the south .i. and .ij. myle, toward the east .i. and .ij. myle, toward the west also .i. and .ij. myle. As for the residue of the length, that lyeth harde vpon the separated holy groude: namely .x. myle toward the east, and .x. myle toward the west, nexte vnto the holy porcyon: it and the increase thereof shall serue for their meat: that

* Lev. xxv. c.

* Lev. xxv. c.

* Lev. xxv. c.

* Eze. xlv. a.

* Eze. xlv. b.

* Eze. xlv. c.

that labour in the cite. They that labour
for the wealth of the cite. Shall mainteyne
thys also, out of what trybe soever they be
in Israel.

All that is separated of the xxv. & lxx. lxxv. & lxxx. vnde on the four partes, that
shall ye put asyde for the separated porcyon
of the sanctuary, and for the possession of the
cite. The residue vpon both the sides of the
sanctuary and possession of the cite, shall
belonge to the pynce, before the place of the
xxv. & lxx. vnto the eastende, & before the place
of the xxv. & lxx. westwarde vnto the borders
of the cite: this shalbe the pynces porcyon.
Thys shalbe the holy place, and the house of
the sanctuary shall stande in the myddest.
Moreover, from the leuytes and the cities
possession, that lye in the myddest of the prin-
ces parte: loke what remaineth betwixt the
border of Juda and the border of Benjamin,
it shalbe the pynces.

Nowe of the other trybes.

From the east parte vnto the west, shall
Benjamin haue his porcyon. Vpon the bor-
ders of Benjamin from the eastsyde vnto the
west, shall Simeon haue his porcyon. Vpon
the borders of Simeon from the east parte
vnto the west, shall Issakar haue his porcyon.
Vpon the borders of Issakar from the east
syde vnto the west, shall Zabulon haue his
porcyon. Vpon the borders of Zabulon from
the east parte vnto the west, shall Gad haue
his porcyon. Vpon the borders of Gad south-
ward, the coastes shall reach from Chamar
forth vnto the waters of Syrie to Cabes, &
to the floude, euen vnto the mayne see.

4. au. ccc. lxx.
3. ob. xlv. xlv.

Thys is the lande with hys * porcyons,
which ye shall distribute vnto the trybes of
Israel, sayeth the Lorde God. Thus wyde
shall the cite reach vpon the north parte. v.
C. and. liij. M. measures. The portes of the
cite, shall haue the names of the trybes of
Israel. Thre portes of the northsyde: one
Ruben, another Juda, the thyrde Leui.

Vpon the eastsyde. v. C. and. liij. M. mea-
sures, with thre portes: the one Ioseph, ano-
ther Benjamin, the thyrde Dan. Vpon the
southsyde. v. C. and. liij. M. measures, with
the thre portes: the one Simeon, another
Issachar, the thyrde Zabulon. And vpon the
westsyde. v. C. and. liij. measures, with thre
portes also: the one Gad, another Asser, the
thyrde Nephtali. Thus shall it haue. xviij.
M. measures rounde about. And from
that tyme forth, the name of the

cite shalbe, the Lorde
is there.

The ende of the Prophecie
of Ezechiel.

In the thyrde yere of the ray-
ne of Iehoaikim king of Ju-
da, came Nabuchodonosor
kyng of Babilon vnto Je-
rusalem, & beleged it: * and
the Lorde deliuered Iehoa-
ikim the kyng of Juda into
hys hande, with certayne ornaments of the
house of God, which he caried away vnto
the lande of Senar, to the house of his God,
and there he brought them into hys goddes
treasury. And the kyng spake vnto Aspha-
naz the chefe chamberlayne, that he shulde
brynge hym certayne of the chyldren of Is-
rael, that were come of the kynges sede and
of pynces, yonge surynгалdes without eny
blemph, but saye and weltaured, instruct
in all wysedome, conynge and understan-
dyng: which were able to stande in the kin-
ges palace, to reade and to learne for to spea-
ke Chaldehysh.

Vnto these the kyng appoynted a cer-
taine porcyon of his awne meate, and of the
wyne, which he dranke hym selfe, so to no-
ursh them thre yere: that afterwarde they
myght stande before the kyng. Amonge
these now were certayne of the chyldren of
Juda: namely Daniel, Ananias, Misael, &
Azarias. Vnto these, the chefe chamberlayne
gaue other names, and called Daniel, Bal-
thasar: Ananias, Sidrach, Misael, & Misach:
and Azarias, Abednago. But Daniel was
at a poynt with hym selfe, * that he wolde
not be defyled thowhe the kynges meate,
ner the wyne which he dronke. And this he
desyred of the chefe chamberlayn, lest he shuld
defyle hym selfe. So God gaue Daniel fa-
uoure and grace before the chefe chamberlayn
that he sayde vnto him: I am afrayde of my
Lorde the kyng, which hath appoynted you
your meate and dryncke: lest he spye your fa-
ces to be worse lykynge then the other syn-
галdes of your age, and so ye shall make me
lose my head vnto the kyng.

Then Daniel answered Melassar, whom
the chefe chamberlayne had set ouer Daniel,
Ananias, Misael and Azarias, and sayd: O
proue but ten dayes with thy seruantes, and
let vs haue potage to eate, & water to drin-
ke: then loke vpon oure faces, & theys that
eate of the kynges meate. And as thou seest,
so deale

to deale with thy seruantes. So he consen-
ted to them in thys matter, & proued them. x.
dayes. And after the ten dayes, theys faces
were better lykynge and fatter, then all the
yonge synгалdes, which dyd eate of the kyn-
ges meate.

Thus Melassar toke awaye their meate
and wyne, and gaue them potage therfore.
God gaue nowe these four synгалdes co-
nyng and lernynge in all scripture and wys-
dome: but vnto Daniel specially, he gaue vn-
derstandynge of all visyons and dreames.
Nowe when the tyme was corypyed, that the
kyng had appoynted to brynge in these yonge
synгалdes vnto hym: the chefe chamberlay-
ne brought the before Nabuchodonosor, and
the kyng communed with them. But among
them all were founde none soche as Daniel,
Ananias, Misael, and Azarias. Therfore
stode they before the kyng which in all wys-
dome and matters of vnderstandynge, that
he enquired of them, founde them ten tymes
better, then all the sothsayers and charmers,
p were in all his realme. And Daniel abode
till, vnto the fyrst yere of kyng Cyrus.

The ii. Chapter.

The dreame of Nabuchodonosor. He calleth vnto
hym sothsayers, and requyeth of the both the dreame
and the interpretacyon therof. They answered that they
cannot seie it. The kyng commaunded all the
wyle men of Babilon to be slayne. Daniel requyeth
tyme to solute the questyon. The Lorde openeth the
mystry vnto Daniel. Daniel is brought vnto the
kyng, & with hym hys dreame and the interpreta-
cion therof. Of the eueryllynge kyngdome of the wrld.

* Job. viij. b.
Daniel. iij. a.
and. b. a.

In the secnde yere of the raygne of
Nabuchodonosor, had Nabucho-
donosor a dreame, * where thorow
his sprete was vered, and his slepe
broke from hym. Then the kyng commaun-
ded to call to gether all the sothsayers, char-
mers, witches and caldres, for to shewe the
kyng hys dreame. So they came, and stode
before the kyng. And the kyng sayde vnto
the: I haue dreamed a dreame, and my spre-
te was so troubled therewith, that I haue
clene forgotten, what I dreamed. Vpon this
the Caldres answered the kyng & in the
Synians speache: O kyng, God saue thy ly-
fe for euer. Shewe thy seruantes the drea-
me, and we shal shewe the, what it meaneth.
The kyng gaue the Caldres theys answer
and sayde: It is gone frome. If ye wyll
not make me vnderstande the dreame with
the interpretacyon therof, ye shal lye, and
poure houses shalbe pylled. But if ye
tell me the dreame and the meanynge the-
rof, ye shal haue of me gyftes, rewarde and
greate honoure: onely, shewe me the dreame
and the signifycacyon of it. They answered
agayne, and sayde: the kyng must shewe his
seruantes the dreame, and so shall we de-
clare what it meaneth. Then the kyng answe-
red, saying: I perceaue of a tructh, that ye do

but prolonge the tyme: for so moche as ye se,
that the thynge is gone frome. Therfore ye
wyll not tell me the dreame, ye shall all haue
one iudgement. But ye saye & dissemble w
haynewordes, which ye speake before me, to
put off the tyme. Therfore tell me the dreame,
& so shall I knowe, if ye can shewe me, what
it meaneth. Vpon this, the Caldres gaue answ-
re before the kyng, and sayde: there is no mā
vpon earth, that can tell the thynge, which the
kyng speaketh of: yee, there is nether kyn-
ge, prince ner Lorde, that euer asked soche
thynges at a sothlayer, charmer or Caldre:
for it is a very harde matter, & the kyng re-
quyeth. Nether is there any, that can certifie
the kyng therof, excepte the goddes: whose
dwellynge is not amonge the creatures.

For the which cause the kyng was wroth
with greate indignation, and commaunded to
destroie all the wyle men at Babilon: & the
proclamacyon wente forth, and the wyle mē
were slayne. They sought also to slaye Da-
niel with his companions. Then Daniel en-
quired of Arioch the kynges stewart, of the
iudgement and sentence, that was gone forth
alredy to kyll soch as were wyle at Babilō.
He answered and sayde vnto Arioch beyng
then the kynges debyte, Why hath the kyng
proclaimed so cruell a sentence? So Arioch
tolde Daniel the matter. Vpon this, wente
Daniel vp, and desyred the kyng, that he
myght haue leysoure, to shewe the kyng the
interpretacyon, & then came he home agayne
& shewed the thynge vnto Ananias, Misael
& Azarias his companions: & they shulde be-
seche the God of heauē for grace in thys secret,
that Daniel & hys felowes with other soche
as were wyle in Babilō, perished not. The
was the mystry shewed vnto Daniel in a vi-
sion by nyght. And Daniel prayled the God
of heauē. Daniel also cried loude, & sayde: O
that the name of God myght be prayled for
euer and euer, for wysdome and strength are
hys awne: * he chaungeth the tymes and a-
ges: * he putteth downe kynges, he setteth vp
kynges: * he geueth wysdome vnto the wyle,
& vnderstandynge to those that vnderstande,
he openeth the depe secretes: he knoweth the
thynge that lyeth in darcknesse: for the lyght
dwellith with hym. I thanke the, & prayse
(O thou God of my fathers) & thou hast lent
me wysdome & strength, & hast shewed me
the thynge, that we desyred of the, for thou hast
opened the kynges matter vnto me.

Vpon this went Daniel in vnto Arioch,
whom the kyng had ordered to destroie the
wyle at Babilō: he went vnto him, & sayde:
destroie not soche as are wyle in Babilon,
but brynge me in vnto the kyng, and I shall
shewe the kyng the interpretacyon. Then
Arioch brought Daniel into the kyng in all
the haste, and sayde vnto hym: I haue founde
a man

* Daniel. iij. b.
* Luke. i. c.
* Job. xxxv. c.
* Daniel. iij. c.
* Job. xxxv. b.
* Daniel. iij. c.
* Job. i. b.

a man amonge the prisoners of Iuda, that shall shewe the kyng the interpretacion. The answered the kyng, & sayde vnto Daniel, whose name was Balthazar. Art thou he that cast shewe me the dreame, whiche I haue sene, & the interpretacion therof? Daniel answered the kyng to his face, & sayde: As for this secreete, for the which the kyng maketh inquisicon: it is nether the wyse, the sorcerer, the charmer ner the deuell conlurer, that ca certifie the kyng of it. * Only God in heauen can open secretes, and he it is, that sheweth the kyng Nabuchodonosor, what is for to come in the latter dayes.

* Math. xii. c.

¶ Thy dreame, & that which thou hast sene in thyn head vpon thy bed, is this: O kyng thou dydest cast in thyn mynde, what shulde come hereafter. So be that is opener of mysteries, telleth the, what is for to come. As for me, this secreete is not shewed me, for eny wysdome that I haue, more then eny other lyuinge: but onely by myght shewe I kyng the interpretacyon, and that he myght knowe I thoughtes of his awne herte. Thou kyng sawest, and beholde: there stode before the a greate Image, whose fygure was maruelous greate, and hys visage grymme. The Image heade was of fyne golde, hys brest & armes of siluer, his body and loynes were of copper, his legges were of yron, hys fete were parte of yron, and parte of earth.

* Math. xxi. c. Luke. xxi. b.

* This thou sawest tpyll, the tyme I, with out eny handes, there was heuen of, a stone which smote the Image vpon the fete, that were both of yron and earth, and brake them to poulder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became lyke the chaffe of corne, that the wynde bloweth awaye from the somer floozes, that they can no more be founde. But the stone that smote the ymage, became a greate mountayne, which fulfylleth the whole earth: This is the dreame. And now we wyll we shewe before the kyng, what it meaneth.

* Dan. ii. b.

* O kyng, thou art a kyng of kynges: for the God of heauē hath geue the a kyngdome, ryche, strength and maiesty: & hath deliuered the all thynges, that are amonge the children of men, the bestes of the felde, & the foules vnder the heauen, and geuen the dominion ouer the all. Thou art that golden head. After I there shall arys another kyngdome, which shall be lesse then thyn. The thyrde kyngdome shall be lyke copper, & haue dominacyon in all lades. The fourth kyngdome shall be as stronge as yron. For lyke as yron breaketh and breaketh all thynges: yee, euen as yron beatech euery thyng downe, so shall it beate downe and destroye.

¶ Where as thou sawest the fete and toes, parte of earth and parte of yron: that is a de-

uyded kyngdome, whiche neuer theles shall haue some of the yron grounde mixt with it for to moche as thou hast sene the yron mixt with the claye.

The toes of the fete that were parte of yron and parte of claye, signifieth: that it shall be a kyngdome partely stronge and partely weake. And where as thou sawest yron myxt with claye: they shall myngle them selues with the fete of simple people, & yet not cōtynue one with another, lyke as yron wyll not be souldered with a pottherde.

In the dayes of these kynges, shall I God of heauen set vp an euerlasting kyngdome whiche shall not perishe, & his kyngdome shall not be geuen ouer to another people: yee, the same shall breake & destroye all these kyngdomes, but it shall endure for euer.

* Dan. ii. c.

And where as thou sawest, that without eny handes there was cut out of I mounte a stone, which brake the yron, the copper, & earth, the syluer and golde in peces: by that hath the greate God shewed the kyng, what wyll come after this. This is a true dreame, and the interpretacyon of it is sure.

* Dan. ii. c.

¶ Then the kyng Nabuchodonosor fell downe vpon his face, & bowed him selfe vnto Daniel, and commaunded that they shuld offre meat offeringes and swete odoures vnto hym. The kyng answered Daniel, and sayde: yee, of a trouth poure God is a God aboue all goddes, a Lord aboue all kynges, and an opener of secretes: seynge thou canst discouer this mysterie. So the kyng made Daniel a greate man, and gaue hym many & greate gyftes.

* Dan. ii. c.

* He made him ruler of all the countrees of Babylon, and Lord of all the nobles, that were at Babylon. Nowe Daniel intreated I kyng for Sidrach, Misach and Abednago, so that he made them rulers ouer all the officers in the lande of Babylon: But Daniel hym selfe remainyd still in the courte by the kyng.

* Gen. xli. c.

The iii. Chapter.

The kyng setteth by a golden Image, which he commaundeth to be worshipped. Sidrach, Misach, and Abednago are accused, because they dyspysed the kynges commaundment. They are brought vnto the kyng and commaunded to worshippe the Image. They refuse to do it and are put into a burninge ouen. By belefe in God they are deliuered from the fyre. Nabuchodonosor confesseth the power of God after the sight of the myracle.



Nabuchodonosor the kyng caused a golden Image to be made, whiche was lx. cubytes hie, and lyxe cubytes thicke. This he made to be set vp in the felde of Bura in the land of Babylon & sent oute to gather together the dukes, Lordes and nobles, the iudges and officers, the debtyes and shreues: with all the rulers of the land: that they myght come to I dedicacyon of the Image which Nabuchodonosor

nosor the kyng had set vp: So the dukes, Lordes and nobles, the iudges and officers, debtyes and shreues with all I rulers of the lande gathered them together, and came vnto the dedycacyon of the Image, that Nabuchodonosor the kyng had set vp.

¶ Nowe whē they stode before the Image, which Nabuchodonosor set vp, I bedel cried out with all his might: O ye people, kynges, dukes and tinges, to you be it sayde: that whē ye heare the noyse of the trompettes, which shall be blowen, with the harpes, shawmes, psalteries, symphonies and all maner of musick: ye fall downe and worshippe I golde Image, that Nabuchodonosor the kyng hath set vp. Whoso then falleth not downe & boweth him selfe, shall euen the same houre be cast into an hote burninge ouen. Therefore, when all the folke herde the noyse of I trompettes that were blowen, with the harpes, shawmes, psalteries, symphonies ad all kynde of Melody, then all I people, kynges and nacyons fell downe, and bowed them selues vnto the golde Image, that Nabuchodonosor the kyng had set vp.

¶ Nowe were there certayne men of the Caldees, that wente euen then and accused the Jewes, and sayde vnto the kyng Nabuchodonosor: O kyng, God saue thy lyfe for euer, Thou beynge kyng hast geuen a commaundment, that all men whē they heare I noyse of the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them selues toward the golden Image: whoso then fell not downe & worshipped not that, he shulde be cast into an hote burninge ouen. Nowe are there certayne Jewes, whom thou hast set ouer the officers of the lande of Babylon: namely, Sidrach, Misach and Abednago. These men (O kyng) regarde not thy commaundment, yee, they wyll not serue thy goddes, ner bowe them selues to I golden Image, that thou hast set vp.

* Dan. ii. g.

¶ Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, that Sidrach, Misach and Abednago shulde be brought vnto hym. So these men were brought before I kyng. Then Nabuchodonosor spake vnto them, & sayde: what? O Sidrach, Misach and Abednago, wyll not ye serue my goddes: nor bowe poure selues to the golden Image, that I haue set vp. Well, be redy hereafter, whē ye heare the noyse of the trompettes blowe with the harpes, shawmes, psalteries, symphonies and all the other melodies: that ye fall downe, and worshippe the Image which I haue made. But yf ye worshippe it not, ye shall be cast immediatly in to an hote burninge ouen. Let se, what God is there, that maye deliuer you oute of my handes: Sidrach, Misach and Abednago

answered the kyng, & sayde: O Nabuchodonosor, we ought not to consent vnto the in this matter, for why? oure God whō we serue, * is able to kepe vs fro the hote burninge ouen (O kyng) and can ryght well deliuer vs out of thy handes. And though he wyll not, yet shalt thou knowe (O kyng) that we will not serue thy goddes, ner do reuerce to I Image, which thou hast set vp. Then was Nabuchodonosor full of indignacyon, so that the countenance of his face chaunged vpon Sidrach, Misach, and Abednago. Therefore he charged and commaunded, that the ouen shuld be made leue tymes hotter, then it was wonte to be: & spake vnto the strongest workmen that were in his hote, for to bynde Sidrach, Misach and Abednago, and to cast them into the hote burninge ouen.

* Dan. xvi. g.

¶ So these men were bounde in their robes hosen, shues with their other garmentes, & cast into the hote burninge ouen. for the kynges commaundment was so stryct, and the ouen was exceeding hote. As for the me that put in Sidrach, Misach & Abednago, I flame of the fyre destroyed them. And these thre me Sidrach, Misach & Abednago fell downe in the hote burninge ouen, beynge faste bounde. The Nabuchodonosor I kyng marueled, and stode vp in all haste: he spake vnto his counsell and sayde: dyd not ye cast these thre me bounde into the fyre? They answered, and sayde vnto the kyng: yee, O kyng. He answered, and sayde: lo, for all that, yet do I se foure me going lowse in the myddest of the fyre, and nothyng corrupte: and the fourth is I lyke I sone of God to loke vnto.

* Dan. ii. d.

¶ Upon this went Nabuchodonosor vnto the mouth of the hote burninge ouen: he spake also, and sayde: O Sidrach, Misach and Abednago, ye seruantes of the hye God, go forth, & come hyther. And so Sidrach, Misach & Abednago went out of the fyre. Then the dukes, lordes & nobles, & the kynges counsell came together to se these me, * vpo whō the fyre had no maner of power in theyr bodies. In somoch I the very here of their heed was not burnt, & theyr clothes vntchaunged: yee, there was no smell of fier felt vpo them.

* Dan. iii. a.

¶ Then spake Nabuchodonosor, and sayde, Blessed be the God of Sidrach, Misach and Abednago: * which hath sent his angell, ad defended his seruantes, I put theyr trust in him: that haue altered the kynges commaundment: and leoperde their bodies ther vpo: rather then they wolde serue oz worshippe eny other God, excepte their atone God onely. ¶ Therefore I wyll and commaunde, that all people, kynges and tinges, which speake any blasphemy agaynst I God of Sidrach, Misach, and Abednago, shall dye, and their houses shall be pyyled: Because, * there is no God that maye saue, as this. So the kyng promoted

* 19 Calm. rrr. a. a. b. d. Actes. xii. c.

* Dan. iii. b. d. f. e. b.

The Prophecie

promoted Sidrach, Misach, & Abdenego, in the lande of Babylon.

The. iiii. Chapter.

*Abuchodonosor dreamed agayne. Daniel inter-
preted it. Abuchodonosor is out of his realme,
and eateth with beasts. He confesseth the power of
God, and is restored into his kyngdome.*

* Dan. vi. c.

Abuchodonosor kyng vnto all people, kynredes and tinges that dwell vpon the whole earth: peace be multiplied amog you. I thought it good to shewe the tokens and maruelous worke, y the hys God hath wrought vpon me. O, howe great are his tokens, and howe myghtie are his wonders: * his kyngdome is an euerlasting kyngdome, and his power lasteth for euer and euer.

* Isai. xlii. b.
* Dan. vii. d.
* Luke. i. c.

* Dan. ii. a.

I Abuchodonosor being at rest in myne house, and flozthyng in my palace, sawe a dreame, which made me afayred: & the thoughtes that I had vpo my bedd, with the visions of myne head, troubled me. * Then sent I out a commission, that all they which were of wysdome at Babilon shulde be brought before me, to tell me the interpretacyon of the dreame. So there came the sothsayers, charmers, Caldees and conurers of deuils: to whom I tolde the dreame, but what it betokened, they coude not shewe me: tyll at last, there came one Daniel (other wyse called Balthazar, according to the name of my

God) which hath the sperte of y holy goddes in him, to whom I tolde the dreame, saying: O Balthazar, thou prince of Sothelayers: for so moche as I knowe, that thou hast the sperte of the holy Goddes and no secrete is hy: from the, tell me therfore, what the vision of my dreame (that I haue seene) maye signifye. I sawe a vision in my heade vpon my bed: and behold, there stode a tre vpon the grounde, which was very hye, greete and myghty: the heygth reached vnto the heauen, and the bredth extended to all the endes of the earth: hys leaues were sayre, he had very moche frute, so that euery man had ynough to eate therin.

The beastes of the felde had shadowes vnder it, and the foules of the ayre dwelt in the howes therof. Shortly, all creatures fed of it. I sawe in my head a vision vpo my bed: & behold, a watcher & the holy one came downe fro heauen, & cryed myghtely, saying. Hewe downe y tree, bryake of his bzaunches, make of his leaues, and scatere his frute abrode: that all the beastes maye get them awaye fro vnder him, and the foules from his bzaunches. Neuertheles, leaue the grounde of hys rote still in the earth, & bynde him vpon the playne felde, with cheynes of yron and stele. With the dewe of heauen shall he be wet, & he shall haue hys parte in the herbes of the grounde with other wyld beastes.

That mans herte of his shall betake from

hym, and a beastes herte shall be geuen hym, tyll seuen yeares be come and gone vpo him.

This erande of the watcher, is a comaundment grounded and fought out in the counsell of him, that is most holy: to learne me for to vnderstande, that the best hath power ouer the kyngdomes of men, & geueth them, to whom it lyketh him, and bringeth the very out castes of men ouer them. This is the dreame, that I kyng Abuchodonosor haue seene. Therfore O Balthazar, tell thou me what it signifyeth: for so moche as all y wyse men of my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for the sperte of the holy Goddes is in the.

Then Daniel (whose name was Balthazar) helde hys peace by the space of an houre and hys thoughtes troubled hym. So the kyng spake, & sayde: O Balthazar, lett nether the dreame nether the interpretacyon thereof feare the. Balthazar answered, saying: O my Lorde, this dreame happeth to thyne enemies, and the interpretacyon to thyne aduersaries. As for the tree that thou sawest which was so great & myghty, whose heygth reached vnto the heauen, and hys bredth into all the world: whose leaues were sayre, and y frute moche: vnder the which the beastes of y felde had theyr habitacyon and vpo whose bzaunches the foules of the ayre dyd sit.

Then thou (O kyng) art the tre, greete and stronge. Thy greatnes increaseth, & reacheth vnto the heauē, so doth thy power to y endes of the earth. But where as the kyng sawe a watcher euen an holy angell, y came downe from heauē, and sayde: hewe downe the tree, and destroye it: yet leaue the ground of the rote in the earth: and bynde hym vpon the playne felde with cheynes of yron & stele: he shall be wet with the dewe of heauē, and hys parte shall be with y beastes of the felde, tyll seuen yeares become and gone vpo hym: This (O kyng) is the interpretacyon, yee, it is the very deuyce of hym, that is best of all, and it toucheth my Lorde the kyng.

Thou shalt be cast out fro men, and thy dwellinge shall be with the beastes of y felde: with grashe shalt thou be fed lyke an oxe. Thou must be wet with y dewe of the heauen: yee, seuen yeares shall come, & go vpon the, tyll thou knowe, * y the best hath power vpon the kyngdomes of men, & geueth the to whom he lyketh. Moreover, where as it was sayde, that the rote of the tree shulde be left still in the grounde: it betokeneth, y thy kyngdome shall remayne whole vnto the, after thou hast lerned to knowe, that y power cometh from heauen. Wherefore, O kyng, be cōtent with my counsell, that thou mayest redeme thy synnes with almyse: * and thyne offences with mercy to pooze people: for thyng shall be an helynge of thyne erreure.

All these

* Dan. ii. a.
* Jer. xlii. b.

* Dan. ii. a.

Of Daniel.

Jo. xxi.

All these thynges touche the, kyng Abuchodonosor.

So after xii. monethes, the kyng walked vp and downe in the palace of the kyngdome of Babylon, and sayde. This is the greete cye of Babylon, which I my selfe with my power and strength haue made a kynges court, for the honour of my mayestye. While these wordes were yet in y kynges mouth there fell a voyce from heauen, sayinge: O kyng Abuchodonosor, to the be it spokē: Thy kyngdome shall departe from the, thou shalt be cast out of mēs company: thy dwellinge shall be with the beastes of y felde, so y thou shalt eate grashe lyke as an oxe, tyll seuen yeares become and gone ouer the. euen vntill thou knowest, that the best hath power vpon the kyngdomes of men, & that he may geue them, vnto whom it please him. The very same houre was this matter fulfilled vpon Abuchodonosor. so y he was cast out of mēys company, and dyd eate grashe lyke an oxe. hys body was wet with the dewe of heauen, tyll hys heares were as great as Eagles fethers, and hys nayles lyke byrdes claws.

When this tyme was past, I Abuchodonosor lyfte vp myne eyes vnto heauē, and myne vnderstandinge was restored vnto me agayne. Then gaue I thackes vnto the hyghest. I magnified and praysed him that lyueth for euer more, * whose power endureth alwaye, and hys kyngdome from one generation to another: in comparyson of whom all they that dwell vpon the earth, are to be reputed as nothyng.

* Dan. iii. f.

* Ps. cxxxv.

* Job. xlii. b.

* He handleth according to his will, amog the powers of heauen & amonge the inhabitants of the earth: and there is none y maye respyte his hande, or saye: what doest thou? * At y same tyme was myne vnderstandinge geuen me agayne, and I was restored to the honoure of my kyngdome, to my dignite, and to myne awne shap agayne. My great estates and Princes sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshyppe.

Then dyd I Abuchodonosor, loue, magnifye and prayse the kyng of heauē: for all his workes are true, and hys wayes ryght. As for those that go on proude, he is able to byngne them downe.

The. v. Chapter.

Balthazar kyng of Babylon, abusynge the beastes of the temple, trech an hande wyntinge in the wall. The sothelayers called of the kyng, cannot expounde the wyntinge. Daniel is called, which readeth it, and interpreteth it also. Balthazar begynne to praye, and is restored into his realme.

Kyng Balthazar made a great banquet to his thousand Lodes: with all these thousande he made great feare, and when he was droncken with wyne commaunded to byng

hym the golden and syluer vessels: * which hys father Abuchodonosor had taken oute of the temple at Jerusalem: that the kyng & his Lodes with his quene and concubynes myght drinke therout.

* i. pa. xxxvi. c.

So they brought the golden vessell, that was taken oute of the temple of the Lodes house at Jerusalem. Then the kyng and his Lodes with his quene and concubines drinke out of them. They droncke wyne, and praysed theyr Idoles of golde, syluer, copper yron, wodde and stone.

In the very same houre there appeared 23 syngers, as it had bene of a mans hande wyntinge, ryght ouer agaynst the candell stycke vpon the playne wall in the kynges palace: & the kyng sawe the palme of the hande that wrote. * Then chaunged the kyng his countenance, and his thoughtes troubled hym, so that the ryntes of his body shoke, and hys knees smote one agaynst y other. * Wherefore the kyng cryed myghtely, that they shulde byngne hym the charmers, Caldees and conurers of deuils. The kyng spake also to the wyse men of Babylon, and sayde: Who so can rede this writing, & shewe me the playne meaning therof: shall be clothed with purple, haue a cheyne of golde aboute his necke, and rule the thyrde part of my kyngdome.

* Jerem. l. a.

* Dan. ii. a.

Upon this, came all the kynges wyse men: but they coude nether rede y wyntinge, nee shewe the kyng what it signified. The was the kyng fore afayred, in so moche, y hys colour chainged, and his Lodes were fore vexed. So by reason of this matter, that had happened to the kyng & his Lodes, y quene went vp herselfe into the banquet house, and spake vnto the kyng, sayinge: O kyng, God saue thy lyfe for euer. Let not the thoughtes trouble the, and let not thy countenance be chaunged. For why? there is a man in thy kyngdome, that hath the sperte of the holy goddes within him, * as it was seene in thy fathers dayes. he hath vnderstandinge and wysdome lyke y goddes. He the kyng Abuchodonosor thy father made this man chiefe of the sothsayers, charmers, Caldees & readers of destines: because that soche an aboundant sperte, knowledge & wysdome (to expounde dreames, to open secretes, and to declare harde dowtes) was founde in him: yee, euen in Daniel, whom the kyng named Balthazar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

* Dan. ii. a.

Then was Daniel brought before the kyng. So the kyng spake vnto Daniel, and sayde. Art thou that Daniel, one of the prisoners of Iuda, whom my father the kyng brought out of Ieruzalem? I haue heard speake of the, that thou hast the sperte of the holy goddes, experience and vnderstandinge, and that there hath bene greete wysdome founde in the.

The Propheeye

In y. Nowe haue there bene brought me, wife & conuenge charmers, to reade thys wytyng and to shewe me the meanynge therof. But they coude not tell me, what thys matter signified. Then hearde I saie, that thou canst expounde darcke thynges, and declare harde doubtis. Well than, yf thou canst reade thys wytyng, & shewe me the meanynge therof thou shalt be clothed wth purple, haue a cheyne of golde aboute thy necke, and rule the thyrd parte of my kyngdome.

dome. * The verp same night was Balthazar p^r kyng of the Caldees slayne, and Darius out of Medea toke in the kyngdome, beyng. lxii. yere of age.

The vi. Chapter.

Daniel is made ruler ouer the Lyones. The proclamation of an acte agaynst Daniel. The proclamation of the acte, wherof Daniel is accused vnto the kyng as transgressoure. He is put into a denne of Lyons by the commaundement of the kyng. He is deliuered by lach in God. Daniels accusers are put vnto the Lyons to be towe in sonder. Darius by the proclamation of a decree, magnifyeth the God of Daniel.

It pleased Darius to set ouer his kyngdome an. C. and. xx. Lordes, whiche shoulde be in all his kyngdome about. Aboue these he set thre Prynces (of whom Daniel was one) that the Lordes myght geue accomptes vnto them, and the kyng to be vndiscaled.

But Daniel excelled all these Prynces and Lordes, for the sperte of God was plentifulous in him: so that the kyng was mynded to set hym ouer the whole realme. Wherfore the Prynces and Lordes sought, to prycke out in Daniel some quarell agaynst the kyngdome: yet coude they fynde none occasyon ner faute vpon hym. For why: he was so saythfull, that there was no blame ner dishonesty founde in hym.

Then sayde these men: we wyl get no quarell agaynst thys Daniel, excepte it be in the lawe of hys God. Upon this, wente the prynces & Lordes together vnto the kyng, & sayde thus vnto hym: kyng Darius, God saue thy lyfe for euer. All the greates estates of the realme: as the Prynces, Dukys, Senators and Judges, are determed to put oute a commaundement of the kyng, & to make a sure statute: namely, y^e whoso deliuereth any peticyon, ether of any God or man (within this. xxx. dayes) excepte it be onely of the, O kyng: the same person may be cast into the Lyons denne. Wherfore, O kyng, confyrme thou this statute, and make a wytyng: that the thing which the Medes and Perses haue ordeyned be not altered ner broken.

So Darius made the wytyng, and confyrmed it. Nowe when Daniel vnderstode y^e the wytyng was made, he wente into hys house: and y^e windowes of his wall toward Jerusalem stode open. There kneeled he downe vpon hys knees, thre tymes a daye: there he made hys peticyon, and prayd hys God, lyke as hys maner was to do afoze tyme.

Then these men made seache, and founde Daniel makynge hys peticyon. & prayinge vnto hys God. So they came to the kyng, & spake befoze him concernynge his commaundement, sayinge: O kyng, hast thou not subscribed the statute, y^e within. xxx. dayes who so requyrez his peticion of any God or man but onely of thy selfe, O kyng: he shalbe cast into the denne of the Lyons? The kyng answered

Of Daniel.

Jo. xliij.

swered, and sayde: yee, it is true. It must be as a lawe of the Medes & Perses, that maye not be broken.

Then answered they, and sayde vnto the kyng: Daniel one of the prisoners of Iuda & kyng, regardeth nether the, ner thy statute, that thou hast made, but maketh his peticyon thre tymes a daye. When the kyng hearde these wordes, he was soze greued, and wolde haue excused Daniel, to deliuer hym, and put of the matter, vnto y^e Sunne went downe, to y^e intent that he myght saue hym.

These men perceauynge the kynges mynde, sayde vnto him: knowe this (O kyng) y^e the lawe of the Medes & Perses is, that y^e commaundement & statute which the kyng maketh, maye not be altered. * Then y^e kyng had them byngge Daniel, and they cast hym into the Lyons denne.

The kyng also spake vnto Daniel, and sayde: thy God, whom thou alwaye seruest, eu^r he shall defende the. And there was brought a stone, and layd vpon the hole of y^e denne: this the kyng sealed with his awne synge, and with the synge of hys prynces: that the kynges commaundement concernynge Daniel, shoulde not be broken.

So the kyng wente into hys palace, and ate no meate y^e nyght nether was there any mynstrelly brought in befoze hym, nether coude he take any slepe. But by tymes in the mornynge at the breake of the daye, y^e kyng arose, and wente in all haste vnto the denne of the Lyons.

Nowe as he came nye vnto the denne, he cried with a piteous voyce vnto Daniel: yee, the kyng spake, and sayde vnto Daniel: O Daniel, thou seruant of the helpyng God, is not thy God (whom thou alwaye seruest) able to deliuer the from the Lyons? Daniel sayde vnto the kyng. O kyng, God saue thy lyfe for euer. * Wh^{er} God hath sent his angell, which hath shut the Lyons mouthes, so that they might not hurte me. For why: mine vngyltynesse is founde out befoze hym. And as for the, O kyng, I neuer offended the.

Then was the kyng exceedinge glad, & commaunded to take Daniel out of the denne. So Daniel was brought out of the denne, and no maner of hurte was founde vpon him. For he put hys trust in hys God. And as for those men which had accused Daniel, y^e kyng commaunded to byngge them, and to cast the in the Lyons denne: them, they chyldezen and they wyues. * So the Lyons had the mastery of them, and brake all they bones a sonder, or euer they came at the grounde.

* After thys, wrote kyng Darius vnto all people, kyndredes, and tuges, that dwelt in all landes: peace be multiplied with you. My commaundement is, in all my domynon and kyngdome, that men feare and

stande in a we of Daniels God.

* For he is the lypynge God, which aby- * Dan. xliij. & dethener: hys kyngdome shal not fayle, and his power is euerlastynge. * It is he that deliuereth, and saueh: he doth wonders and maruelous workes, in heauen and in earth: he hath preserued Daniel from the power of the Lyons. This Daniel prospered in the regne of Darius and Cyrus of Persia.

The vii. Chapter.

A vision of. liij. beastes is shewed vnto Daniel. The vision is interpreted of. liij. kyngdomes of the world: Of the power & increase of Smythia. Of the euerlastynge kyngdome of Chyia.

In y^e fyrst yere of Balthazar kyng of Babylon, sawe Daniel a dreame, and a vision was in hys heade vpon hys bedde. Which dreame he wrote, and the summe of the matter is thys: Daniel spake and sayde: I sawe in my vision by nyght, and beholde: the foure wyndes of the heauen stroue vpon the see, and foure greates beastes came vp from the see, one vnlke another.

The fyrst was as a lion, and yet had he * Regles wynges. I sawe, that his wynges were plucked from hym, and he taken a waye from the earth: that he stode vpon hys fete as a man, and that there was geuen him a mans herte.

Beholde, y^e secorde beaste was lyke a bea- * re, & stode vpon the one fyde. Among his teeth in his mouth he had. iij. greates longe teeth, & it was sayde vnto him. Arise, cate vp, moch flesch. Then I looked, and beholde, there was another lyke vnto a leoparde, this had wynges as a foule, * enen foure vpon the backe. Thys beaste had foure heades, and there was power geuen hym. After this I sawe in a vision by nyght, and beholde, the fourth beaste was geymme and horrible, and maruelous stronge. It had great yron teeth, it deuoured and destroyed, and stamped the resydue vnder hys fete. It was farr vnlke the other beastes that were befoze it: for it had * ten hornes, wherof I toke good hede.

And beholde, there came vp amonge the, another lytell horne, befoze wh^{er} there were thre of the fyrst hornes plucked awaye. Beholde, this horne had eyes lyke a man, and a mouth speakynge presumptuous thynges. * I looked tyll the seates were prepared, and tyll y^e olde aged sat him downe. His clothinge was as whyte as snowe, and the hearres of hys head lyke the pure woll. Hys throne was lyke the fyre flame, and hys wheles as the burning fyre. There drew forth a fyre streame, and went out from hym. * A thousande tymes a thousande serued him. x. tymes ten thousande stode befoze hym. The iudgement was set, and the bookes opened. Then toke I hede there vnto, because of the voyce of the proude wordes, which the horne spake. I beholde,

* 111. Regu. b. d. Math. x. a

* Dan. ii. c.

* Dan. iii. d.

* Act. xvii. d.

* Dan. ii. c. Act. xii. c. 1. Reg. xliij. c. 1. Reg. xliij. c.

* Dan. xliij. g

* Dan. iii. e.

* 1. Reg. i. b. and. r. b. 1. Reg. i. b.

* Dan. vii. b. and. r. a. 1. Macha. i. a.

* Apo. xii. a. and. r. b. c.

* Apo. i. c. iij. a. r. b. Daniel. f. a.

* Apo. v. b.

I behelde, tyll the beaste was slayne, and his body destroyed, * geuen ouer to be burnt in the fyre.

As for the power of the other beastes also it was taken awaye, but they luyes were prolonged for a tyme and season. I sawe in a visyō by nyght, and beholde, * there came one in the cloudes of heauen lyke the sonne of a man, which wente vnto the olde aged, before whom they brought him. Then gaue he him * power & dignitie regall, that all people, trybes and tūres shulde serue him. * his power is an euercastinge power, which shall neuer be put downe: & his kyngdome endureth vncorrupte. My herte was vexed, * I Daniel had a troubled sprete within me, & the visyōs of my head made me afraied: tyll I gat me vnto * one of them that stode by, to knowe y truethe, cōcernyng all these thynges. So he tolde me, and made me vnderstande the interpretacyon of the thynges.

These foure great beastes, are foure kynges which shall aryse out of the earth. These shall take in the kyngdome of the sayntes of the most hyst, and possesse it tyll moze & moze for a longe season. After thys I requyred diligently to knowe the truethe, cōcernyng the fourth beast, which was so farre vnylike y other beastes, and so horrible: whose teeth were of yron, and his nayles of brasle: which deuoured and destroyed, and stamped the retydure vnder his fete. I despyred, also to knowe the truethe, as touchyng the * ten hornes that he had vpon his heade, and thys other which came vp afterwarde, before whose face there fell downe thye, which hornes had eyes and a mouth that spake presumptuous thynges, and looked with a grymmer visage then hys felowes. I behelde, and the same horne made battayll agaynst the sayntes, yee and gat the victorie of them, vntyll the tyme that the olde aged came, that the iudgement was geuen to the cheffest sayntes: and tyll the tyme that the sayntes had the kyngdome in possession. he gaue me thys answer. That fourth beaste shalbe y fourth kyngdome vpo earth: it shalbe moze then all other kyngdomes, it shal deuoure, treade downe, ad destroye all other landes.

* The ten hornes, are ten kynges, y shall aryse out of y kyngdome, after whom there shall stāde vp another, which shalbe greater then the fyrst. he shall subdue thye kynges, & shall speake wordes agaynst y hyst of all: he shall destroye the sayntes of the most hyst, * and thyncke, y he maye chaunge tymes and lawes. They shalbe geue vnder hys power, * vntyll a tyme, two tymes, & halfe a tyme. But the iudgement shalbe kepte, so that hys power shalbe take from him, for he shall be destroyed, and peryshe at the last. As for y kyngdome, power and all might that is vnder

der the heauen: it shalbe geue to the holy people of the most hyst, * whose kyngdome is euercastinge: yee, all powers shall serue and obeye hym. Thus farre extende the wordes. Neuertheles, I Daniel was so vexed in my thoughtes, that my countenance chaunged * but the wordes I kepte tyll in my herte.

The viii. Chapter.

A visyō of a ramme betwene a ramme & an hegoate. The vnderstandyng of the visyō is of the battell betwene the kyng of Babilonia and the kyng of the Persians. Of the Hammele kyng Antiochus.

In the thyrde yere of the raygne of a kyng Balshazar, there appeared a visyō vnto me Daniel, after that I had sene the * fyrst. I sawe in a visyō (and whē I sawe it, I was at Susis in the chiefe ctye, which lyeth in the lande of * Elam) and in the visyō, me thought I was by the ryuer of Tylai.

Then I looked vp, & sawe: & beholde there stode before y ryuer, a ramme, which had two hornes: and these two hornes were hye, but one was hyer then another, & the hyst came vp behinde. I sawe y this ramme pushed with his hornes, agaynst y west, agaynst y north, & agaynst the south: so that no beastes might stande before him, ner defende them from his power: but he dyd as hym lysted, and waxed greatly. I toke hede vnto thys, & then came there an he goate from the west ouer y whole earth, and touched not the grounde.

This goate had a maruelous wretchen horne betwixte his eyes, & came vnto the ramme, that had the two hornes (whō I had sene afore by the ryuer syde) and ranne fearcelly vpo him with his might. I sawe him drawe nye vnto the ramme, beinge very scarce vpo hym: yee, he gaue hym soche a stroke, that he brake his two hornes. Nether had y ramme so moch strength as to stande before him: but he cast hym downe, troade hym vnder hys fete: & no man was able to deliuer the ramme out of hys power.

The goate waxed excedyngly greafe, and whē he was at the strōgest, his great, horne was broken also. * Then grewe there other foure soch lyke in the Trade, toward the. iiii. wyndes of the heauen. Yee, out of one of the leest of these hornes, there came vpyet another horne, which waxed maruelous greafe: toward the south, toward the east, and toward the sayre pleasaunt lande. It grewe vpye to the hoost of heauen, wherof it dyd cast some downe to the grounde, and of the starres also, and trode them vnder fete.

Yee, it grewe vpye vnto the prynce of the hoost, from whom the daylye offerynge was take, and the place of hys Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst y daylye offerynge (because of wyckednesse) that it myght cast downe y veryte to the grounde, and so to prospere in all thynges

all thynges, that it wente aboute.

And this I hearde one of the sayntes speakinge, which saynte sayde vnto one that asked this question. Howe longe shall this visyō of the daylye sacrifice and of the wastinge abhominacyon endure: that the Sanctuary and the power shall so be troden vnder fete? And he answered him: Vnto y eueryng & the moynyng, euen two thousande and thre hundredth dayes: then shall the Sanctuary be clenched agayne.

Nowe when I Daniel had sene this visyō: and sought for the vnderstandyng of it: beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the ryuer of Tylai, which cryed, and sayd: O Gabriel, make this man vnderstande the visyō. So he came, and stode by me. But I was afraied at hys commyng, and fell downe vpon my face.

Then sayde he vnto me, O thou sonne of man, marcke well, for in the last tyme shall this visyō be fulfilled. Nowe as he was speakinge vnto me, I waxed saynte, so y I suncke downe to the groude. But he toke holde vpon me, and sett me vp agayne, sayinge: Beholde, I will shewe the, what shall happen in y last wyck: for in the tyme appoynted it shalbe fulfilled.

The ramme which thou sawest with the two hornes, is the kyng of the Medes and Perses: but the goate is the kyng of Greke lande: the greafe horne that stode betwixte hys eyes, that is the principall kyng. But wher as it brake, and foure other rose vpye in the Trade: it signifieth, that out of this people shall stande vp * foure kyngdomes, but not so myghty as it.

After these kyngdomes (whyle vngodlynesse is a growyng) there shall aryse a kyng of an vnghamfast face, which shalbe wyle in darcke speakinges.

he shalbe myghty and stronge, but not in his awne strength. he shall destroye aboue measure, and all that he goeth aboute shall prospeere: he shall slaye the stronge and holy people. And thowre hys craftynesse, falsch shall prospeere in hys hande, hys herte shalbe proude, and many one shall be put to death in his welthyngesse. he shall stāde vpye agaynst the Prynce of Prynces, * but he shalbe destroyed wythout hande. And thys visyō that is shewed vnto the, is as sure as y eueryng and the moynyng. * Therefore wyrt thou vpye thys syght, for it wylbe longe or it come to passe.

Vpon this was I Daniel very saynte, so that I laye sycke certayne dayes: but when I rose vp, I wente aboute the kynges busynesse, and was cleued at the visyō, neuerthelesse no man knewe of it.

The ix. Chapter.

Daniel despyeth to haue that perfolmsh of God which he had promysed concerninge the returne of the people from theyr banysment in Babilonia. A true confesyon. Daniels prayre to heaue. Gabriel the Angell expoundeth vnto hym the visyō of the fyr. weake. The anoyntyng of Chyph. The buryng agayne of Iherusalem vnder Achemias. The death of Chyph.



In the fyrst yere of Darius the sonne of Ahasuerus, * whych was of the seide of the Medes, ad was made kyng ouer the realme of the Caldees: yee, euen in y fyrst yere of his raygne, I Daniel despyred to knowe the yearly nobre out of the bookes, wherof the Lorde spake vnto * Jeremy the prophete: that Iherusalem shulde lye waste. lxx. yeres: and I turned me vnto God the Lorde, for to praye and make myne intercession, with fastyng, sacke clothe & ashes, I prayde before the Lorde my God, and knowledged, sayinge.

* O Lorde, thou greafe and fearfull God, thou that kepest couenaunt and mercy wyth them, which loue the, and do thy commandmentes. * We haue sinned, we haue offended, we haue bene disobedyent and gone back: yee, we haue departed from all thy preceptes and iudgementes.

We wolde neuer folowe thy seruantes the Prophetes, that spake in thy name to oure kynges and princes, to oure forefathers, and to all the people of the lāde. * O Lorde, righte cōfessyōn belongeth vnto the, vnto vs pertayneth nothyng but open shame: as it is come to passe thys daye vnto euery man of Iuda, and to them that dwell at Iherusalem. Yee, vnto all Israel, whether they be farre or nye: thowre out all lādes: wher in thou hast strowed them, because of the offences, that they had done agaynst the.

Yee, O Lorde, vnto vs, to oure kynges & princes, to oure forefathers: euen to vs all, * that haue offended the belongeth open shame. But vnto the, O Lorde oure God, perstayneth mercy and foregouernesse. As for vs, we are gone backe from hym, and haue not obeyed the voyce of the Lorde oure God, to walke in hys lawes, * whych he layed before vs by hys seruantes the Prophetes: yee, all Israel haue transgressed, and gone backe from thy lawe, so that they haue not herkened vnto thy voyce.

Wherfore, the curse & othe * that is written in the lawe of Moyses the seruāt of God (agaynst whō we haue offended) is poured vpo vs. * And he hath perfolmmed his wordes, whych he spake agaynst vs, & agaynst oure iudges that iudged vs: to byngne vpon vs soch a greafe plage, as neuer was vnder Iherusalem. Yee, all this plage, as it is written in the lawe of Moyses, is come vpon vs. Yet made we not oure prayer before y Lorde our God,

oure God, that we myght turne agayne fro
once wickednesse, & to be learned in thy ve-
rite. Therefore hath the Lorde made haste, to
lypunge this plague vpon vs, for the Lorde our
God is ryghteous, in all his workes, whych
he doth: for why? we wolde not hearken vnto
hys voyce.

* And now, O Lorde our God: thou
that with a myghtie hande hast brought thy
people out of Egypte, to get thy selfe a na-
me which remaineth this daye: we haue sinned
O Lorde, & done wickedly agaynst all
thy ryghteousnes: yet let thy wrathfull dis-
pleasure be turned awaye (I beseeche the) fro
thy cyte Jerusalem thy holy hill. And why?
for oure synnes sake, and for the wickednesse
of oure forefathers is Jerusalem & thy people
abhorred, of all the that are aboute vs: Now
therefore, O our God, heare the prayer of thy
seruant, and hys intercession. O let thy fa-
ce shine ouer thy Sanctuary, that lyeth wa-
ste: for the Lordes sake.

O my God, encline thine eare, and he-
ken) at the least for thine awne sake) open
thine eyes: beholde howe we be desolated,
pee, and the cytie also, whych is called after
thy name: for we do not cast oure prayers
before thee in oure awne ryghteousnes, no: but
only in thy great mercyes. O Lorde, heare:
O forgiue Lorde, O Lorde conspyre, tarpe
not ouer longe: but for thine awne sake do
it. O my God: for thy cyte and thy people is
called after thy name.

As I was yet speakinge at my prayers,
knowledgyng myne awne synnes, and the
synnes of my people, makinge so myne in-
tercessyons before the Lorde my God, for þe
holly lilles sake of my God: yee, while I was
yet speakinge in my prayer, beholde, the mā
Gabriel. (* whā I had sene afoze in the vi-
sion) came flyinge to me, and touched me a-
bout the offering tyme in the eueninge. He
informed me, & spake vnto me: O Daniel
sayde he, I am nowe come to make the vn-
derstande it. For as soone as thou beganest
to make thy prayer, it was so diuised, & ther-
fore am I come to shewe the. And why? *
for thou art a man greatly beloued.

Wherefore, pondeze the matter well, that
thou mayest learne, to vnderstande the visyō.
Lxx. wekes are determed ouer thy people,
and ouer the holy cytie: that the wickednes
maye be consumed, that the synne maye haue
an ende, that the offence maye be reconciled,
and to bypunge in euerlastinge ryghteousnes-
se, to fulfill the visyons and the prophetes.
And to anoynte the moost holy one. Under-
stande this then, and marcke it well: that fro
the tyme it shalbe concluded * to go and re-
payze Jerusalem agayne, vnto Christ (or þe
anoynted) prince: there shalbe seuen wekes:
Then shall the stretes and walles be buyl-

ded agayne. lxx. wekes, but with harde trou-
blous tyme. After these lxx. wekes, shall
Christ be slayne, and they shall haue no plea
surin hym. Then shall there come a people
with the Prince, and destroye the cyte & the
Sanctuary: and hys ende shall come as the
water floude. But the desolacyon shall con-
tinue tyll the ende of the battell.

He shall make a stronge bonde with ma-
ny, for the space of a weke: & when the weke
is halfe gone, he shall put downe the slayne
and meatoffringe. * And in the temple there
shalbe an abhominable desolacyon, tyll it be
destroyed all. And it is concluded, that this
wastynge shall continue vnto the ende.

The .x. Chapter.

¶ There appeareth vnto Daniel a man clothed in lins
nen, which sheweth hym wherefore he is sent.

In the thyrde yere of kynge Ci-
rus of Persia, there was shewed
vnto Daniel (other wyse called
Balthasar) a matter, yee, a true
matter, but it is yet a longe tyme vnto this. He
vnderstode the matter well, and perceaued
what the visyon was. At the same tyme, I
Daniel mourned for þe space of thre wekes,
so that I had no lust to cate bread: as for fle-
she and wyne there came none wythin my
mouth: No, I dyd not once anoynte my self,
tyll the wole thre wekes were out.

Vpon the .xxiiij. daye of the first moneth,
I was by the greates floude, called Tygris.
* I lyft vp myne eyes, and looked: and behol-
de, a mā clothed in lins, whose lynes were
gyrred by with fyne golde of Araby: his bo-
dy was lyke the Chrysolite stone, hys face
(to loke vpon) was lyke lychtenyng, hys
eyes as the flame of fyre, hys armes and fete
were lyke fayne glysteryng metall, but the
voyce of his wordes was lyke the voyce of
a multitude.

* I Daniel alone sawe thys visyon: & the
men that were wyth me, sawe it not: but a
greates fearfulness fell vpon them, so þe they
fled awaye, and byd them selues. I was left
there my selfe alone, and sawe this greates vi-
sion, so longe tyll there remayned nomore
strength wythin me: yee, I lost my coloure
clene, I wasted awaye, and my strenght was
gone. Yet hearde I the voyce of hys wordes:
and as soone as I hearde it, fayntnesse came
vpon me, and I fell downe flat to the groun-
de vpon my face. And behold, an hande tou-
ched me, whych set me vp vpon my knees &
vpon the palmes of my handes, sayinge vn-
to me. * O Daniel, thou well beloued man:
take good hede of the wordes, that I shall
saye vnto the, and stande ryght vp, for vnto
the am I nowe sent.

And when he had sayde these wordes, I
stode vp treblyng. Then sayde he vnto me:
feare not Daniel: for why, sence þe fyrst daye
that thou

that thou set thine herte to vnderstande, and
bydest chasten thy selfe before thy God: thy
wordes haue bene herde. And I had come vn-
to the, when thou beganest to speake had
not the prynce ouer the kyngdom of the Per-
ses withstode me. xij. dayes. But lo, * Mi-
chael one of the chiefe prynces, came to helpe
and I was left to contynue ther wyth the kin-
ges of Persia, & am come to shewe the, what
shall happen vnto thy people in the latter
dayes. For it wylbe longe yet of the visyon
be fulfilled.

Nowe when he had spoken these wordes
vnto me, I cast downe my head to the groun-
de and helde my tounge. Beholde, there tou-
ched my lippes one very lyke vnto a man.
Then opened I my mouth, and sayde vnto
him, that stode before me, O my Lorde, my
iointes are lowed in the visyō, and there is
nomore strength within me. Howe may my
Lordes seruant then take wyth my Lord/
seynge there is no strenght in me, so that I ca-
not take my breath? Vpon this there touched
me agayne, one moche lyke a man * and con-
forted me, sayinge. O thou man so well be-
loued, feare not: be content, take a good hert
vnto the, and be stronge. So when he had
spoken vnto me, I recovered, and sayde.
Speake on my Lord, for thou hast refreshed
me. Then sayd he: knowest thou wherefore I
am come vnto the: nowe wyl I go agayne
to fygght wyth the prynce of the Perses. As
soone as I go forth, lo, the pryce of Greke-
lande shall come. Nevertheless, I wyl shewe
þe þe bypunge, that is fast noted in the scrip-
ture of truth. And as for all yonder matters,
there is none that helpeth me in the, but Mi-
chael poure prynce.

The .xi. Chapter.

¶ A prophete of the kynges of Persia. Of the kyng-
dome of Grece. Of the kyngdome of Egypte, and of
the bonde therof, and of the battell wyth the kyngdo-
me of Syria. Of the Jewes that fere vnto the kyng-
dome of Egypte, whom Antiochus the kyng of Syria per-
secuteth, which figureth vnto vs Antychrist. The
pyde of Antiochus.

Ad in the fyrst yere of Darius
of Media, I stode by hym, to co-
forte him, and to strenghten hym,
& nowe wyl I shewe þe truth.
Beholde, there shall stande vp
yet thre kynges in Persia, but the fourth
shalbe farre rycher then they all. And when
he is in the chiefe power of hys ryches, he
shall prouoke every man agaynst the real-
me of Grekelande. * Then shall there arys-
e yet a myghtye kyng, that shall rule wyth
greates dominion, and do what hym lyst. *
And as soone as hys kyngdome cometh vp,
it shalbe destroyed, and deuoyded towarde
the four wyndes of the heaumen. They that
come after hym, shall not haue soche power
& dominyon as he: but hys kyngdome shalbe
scattered, yee, euen amonge other then thole.

And the kyng of the south shalbe myghty, &
then his other prynces. And one shall be stro-
ger then he, & shall rule hys dominyon wyth
greates power.

And in the ende of yeaeres they shalbe loy-
ned together, and the kynges daughter of þe
southe shall come to the kyng of the North,
for to make frendshyppe, but she shall not op-
tayne the power of that arme, nether shall
she be able to endure thozowe his myght: but
she, and soch as brought her (pee and he that
begat her, and comforted her for hys tyme)
shalbe deliuered vp. Out of the braunches
of her rote, there shall one stande vp in hys
steade: whych wyth power of armes shall go
thozowe the kynges lande of the north, and
handle hym accordyng to hys strength. As
for their Idols and prynces, with their costly
Jewels of golde and syluer, he shall cary the
awaye captiues into Egypte, and he shall
reigne more yeaeres then the kyng of the
north. And when he is come into the kynges
realme of the south, he shalbe slayne to turne
agayne into hys awne lande. Wherefore hys
sonnes shalbe displeased, & shall gather toge-
ther a myghtye greates host of people: and
one of them shall come, and go thozowe lye
a water floude: then shall he retorne, and go
forth wyth despyng and boastynge vnto his
awne lande.

Then the kyng of the south shalbe an-
gry and shall come forth to fight agaynst the
kyng of the north: yee, he shall bypunge a
greates multitude of people together, and a
greates heape shalbe geuen into his hande: the-
se shall he cary awaye wyth greates pryde,
for so moche as he hath cast downe so many
thousandes, neuertheless, he shall not preuaile.
For the kyng of the north shall gather (of
the new) a greates heape of people then afo-
re, and come forth (after a certayne tyme &
yeaeres) wyth a myghtye hoste and ex-
celdyng greates good.

At the same tyme there shall many stande
vp agaynst the kyng of the south, so that þe
wicked chyldren of thy people also shall ex-
alte them selues (to fulfill the visyon) & then
fall. So the kyng of the north shall come to
laye sege, and to take the strong fenced cyties:
And the power of the of the south shall not
be able to abyde him, and the best men of the
people shall not be so strong, as to resyst hym.
Shortly, when he cometh, he shall badle
hym as he lyst, & no man shalbe so hardy as
to stande agaynst hym. He shall stande in the
pleasaunt countre, whych thozowe him shal-
be destroyed: he shall set hys face wyth all
hys power to optayne hys kyngdom, and to
be lyke it. Yee, that shall he do, and geue him
vnto the daughters amonge women, to de-
stroye hym. But he shall fayle, nether shall
he optayne hys purpose. After thys shall he
p p h let

The booke of the

Prophete Oseas.

The first Chapter.

The time wherein Oseas prophesied. Oseas by takinge an harlot to his wyfe, signified the disobedience of the people. The destruction of the kingdomes of Israel, & of the Iudaes, is prophesied.



This is the worde of the Lord, that came unto Oseas the sonne of Beery in the dayes of Oseas, Joathan, Ahas and Iezekias kynges of Iuda: and in the tyme of Jeroboam sonne of Joas kinge of Israel.

At first, when the Lord spake unto Oseas he sayde vnto hym. * So thy wyfe, take an harlot to thy wyfe, and get chyldren by her: for the lande hath committed greafe whoredome agaynst the Lord. So he wente, & toke Somer the daughter of Deblaim: whych conceaued, and brought forth a sonne. And the Lord sayde vnto hym: call his name Iezrael, for * I will shortly auenge the bloude of Iezrael vpon the house of Iezrael, & will bringe the kyngdome of the house of Israel to an ende. Then will I breake the bowe of Israel, in the valley of Iezrael.

She conceaued yet agayne, and bare a daughter. And he sayde vnto hym. Call her name. Lozubaham (that is, not optayninge mercy) * for I will haue no ppye vpon the house of Israel, but forget them, and put the cleane out of remembrance. * Neuerthelesse, I will haue mercy vpon the house of Iuda, and will saue the, euen thowowe the Lord thy God. But I will not delpue them thowowe my bowe, swerde, battell, hozies or hozsmen.

Nowe, when she had weaned Lozubaham, she conceaued agayne, and bare a sonne. Then sayde he: call his name, Loamp. For why? ye are not my people, therfore will not I be your God. And though the nombre of the chyldren of Israel be as the sande of the see, whych can nerther be measured ner tolde: yet in the place where it is sayde vnto the * ye be not my people: euen there shall it be thus reported of them * they be the chyldren of the lpyngge God. * Then shall the chyldren of Iuda and the chyldren of Israel be gathered together agayne and chose them selues one head, and then departe out of the lande: for greafe shall be the daye of Israel.

The ii. Chapter.

The people is called vnto repentance.



All poure brethren, that they are my people: and poure systernie, that they haue optayned mercy. As for poure mother, ye shall chyde her, as ye childe her.

to be my people, vnto that same tyme. Then shall the people be delpued, yet, all those that be founde wyrtten in the booke. * And any of them that slepe in the dust of the earth, shall awake: some to the euerslastyng lyfe, some to perpetuall shame & reppose. * The wyse (such as haue taught other) shall glorye, as the lpyngge of heauen: and those that haue instructed the multitude vnto godlynesse, shall be as stars, wylde without ende.

And thou O Daniel, shut vp these wordes, and seale the booke tyll the last tyme. And any shall go aboute here and there, and then shall knowledge increase. So I Daniel looked, & beholde, there stode two: one vpon thes thole of the water, the other vpon pondet lyde. And one of the sayd vnto hym, which was clothed in lpyen and stode aboute vpon the waters of the floude. How longe shall it be to the ende of these wondrous workes?

* Then herde I the man wth the lpyen clothes, which stode aboute vpon the waters of the floude: whiche he helde vp by right hande vnto heauen, and swore by hym whych lyncheth for ever: that it shall tary for a tyme, two tymes and halfe a tyme: & when the power of the holy people is cleane scatred abroad, then shall all these thynges be fulfilled.

I herde it well, but I vnderstode it not. Then sayde I: O my Lord, what shall happen after that? He answered: So thy wyfe Daniel, for these wordes shall be closed vp & sealed, tyll the last tyme: and many shall be purged, clenched & tryed. * But the vngodly shall lpye wychedly * and those wicked (as many of them as they be) shall haue no vnderstadyng. As for such as haue vnderstadyng, they shall regarde it. And fro the tyme forth the daye of offeryng shall be put downe & the abhominable desolaciō sett vp, there shall be a daye. * And dates * dwell is hym, that wayteth, & cometh to the thousande. iij. C. and xxxv. dayes.

So thou thy wyfe now tyll it be ended: take thy rest, and byde thy lot, tyll the dayes haue an ende.

The ende of the prophete of Daniel.

set his face vnto the. Iles, and take many of them. A prince shall stoppe hym, to be him a shame, besyde the confusion that els shall come vnto him. Thus shall he tourne agayne to his awne lande, stumbe and fall, and be nomore founde: so he that came vpon hym & dyd hym violence, shall stande in his place, haue a pleasant kyngdome: and after fewe dayes he shall be destroyed, & that nerther in wyath, ner i battell. In his stede there shall aryse a vyle person, not holden worthy of a kynges dignitie: this shall come in peaceably, and optayne the kyngdome wth saye wordes: he shall fyght agaynst the armes of the myghtye (and destroye them) yet, and agaynst the prince of the couenaunt.

So after that he hath taken truce wth him, he shall haue disceatfully: that he maye get vp, and ouercome hym wth a small floche: and so with craftynesse to get him to the lastest place of the lande, and to deale other wyse, the ether his fathers or grauid fathers dyd. For he shall destroye the thyng, that they had robbed & spoyled, yet, and all theyr substance: pmyngynge thoughtes agaynst the stronge holdes, and that for a tyme. Hys power and herte shall be sterred vp wth a greafe armie agaynst the kyng of the south where thowowe the kyng of the south shall be moued then vnto battell, with a greafe & myghtye hoost also. Neuerthelesse, he shall not be able to stande, for they shall conspyre agaynst him. Yet, they that eate of his meate shall hurte hym: so that his hoost shall fall, & many be slayne downe.

These two kynges shall be mynded to do myschefe, and talke of disceate at one table: but they shall not prospere, for why, the ende shall not come yet, vnto the tyme apoynted. * Then shall he go home agayne into his awne lande with great good, and set his hert agaynst the holy couenaunt, he shall bulpe agaynst it, and then retorne home. At the tyme apoynted he shall come agayne, and go towarde the south. So shall it happen other wyse then at the first, yet ones agayne. And why? * I shalpe with Italpans shall come vpon him, that he may be smytte and turne agayne: that he may take indignaciō agaynst the couenaunt of holynesse, to medle agaynst it. Yet, he shall turne him, and drawe soch vnto him, as leaue the holy couenaunt.

He shall set myghtye men to vnhalowe the Sanctuary of strength, to put downe the daye offeringe, and to set vp the abhominable desolaciō. And soch as breake the couenaunt shall be flatter wth saye wordes. But the people that wyll knowe their God, shall haue the ouerhande and prosper. * Those also that haue vnderstandyng among the people shall enfourme the multitude: and for a longe season, they shall be persecuted wth

swerde, wth fyre, wth captiuitie & wth the takynge awaye of theyr goodes. Nowe when they fall, they shall be lett vp wth a lytle helpe: but many shall cleue vnto them saynedly.

Yet some of those which haue vnderstandyng shall be persecuted also, that they may be tryed, purged and clenched, tyll the tyme be out: for there is yet another tyme apoynted. The kyng shall do what hym lyst: he shall exalte and magnifye him selfe agaynst all that is God. Yet, he shall speake marvellous thynges agaynst the God of all goddes wherein he shall prospere, so longe tyll the * wyath be fulfilled, for the conclusiō is deuised already. He shall not regarde the God of his fathers, but his lust shall be vnto wme. Yet, he shall not care for any God, for he shall magnifye him selfe aboue all. In his place shall he worshippe the myghtie skoute God: and the God whom his fathers knewe not, shall be honoure wth golde and syluer, wth precious stones and pleasant Jewels.

This shall he do, thowowe his stryde fenced places, settinge vpe his straunge God whom he confesteth and encreasynge his glorye. Soche as will receaue hym, & take hym for God, he shall geue the greafe worshippe and power: yet, and make the Lordes of the multitude, and geue them the lande wth rewardes. In the latter tyme shall the kyng of the south stryue wth him: and the kyng of the north in lyke maner shall come agaynst him wth charrettes, hozsmen and w a greafe nauy of shippes. He shall come into the landes, destroye and go thowowe: he shall entre also into the saye pleasaunt lade: Many cyties and countres shall decaye * excepte Edom, Moab and the best of the chyldren of Ammon, whych shall escape from his hande. He shall stretch forth his handes vpon the countrees, & the lande of Egypte shall not escape hym. For thowowe his gopyng in, he shall haue dominion ouer the treasures of syluer and golde, and ouer all the precious Jewels of Egypt, Libia and Ethiopia. * Neuerthelesse, the tydynges out of the East and the north shall trouble him, for the whyche cause he shall goo forth to destroye and rote owte a greafe multitude. The tentes of his palace shall be pytched betwyxe the two sees, vpon the hill of the noble Sanctuary, for he shall come to his dethe, * and then shall no man helpe hym.

The xij. Chapter.

The prophete the resurrection of the dead. The darkness of the prophete of Daniel.



The tyme wyll come also, that the great prince Michael, which standeth on thy peoples side, shall aryse up, for there shall come a tyme of trouble, soch as neuer was, sens there began to

The prophete

* Jer. vi. a. her, and reprove her * for she is not my people, neither am I her husbande, onlesse she put away her whoredome out of my sight, & her aduoutry fro her brestes. If no I shall strypp her naked, & sett her * euen as she came in to the world: yee, I shall laye her waste, & make her lyke a wyldernesse, & slaye her for thyeste. I shall haue no pite also vpon her chylde * for they be the chyliden of fornicacyon. Their mother hath broke her wedlocke, and she that bare the * is come to confusyon. For she sayde: I will go after my louers, & geue me my water and my bread, my woll & flaxe, my oyle and my dyricke. But I will hedge her waye with thornes, and stoppe it, that she shall not fynde her footstepes: and though she runne after her louers, yet shall she not get them: she shall see them, but not fynde them. * Then shall she saye: well, I will go turne againe to my fyrst husbande, for at y tyme was I better at ease, the nowe. But this wolde she not knowe, where as I yet gaue her corne, wyne, oyle, spicer & gold * whych she hath hangd vpon Baal.

* Jer. vii. b. Wherefore, & nowe will I go take my corne and wyne agayne in their season, and set a rayne my woll & my flax, whych I gaue her, to couer her shame. * And nowe will I discouer her foolysheesse, euen in the sight of her louers, & no man shall helpe her out of my handes. & moreover, I will take awaye all her myrrour * her holy dayes, her newmoones, her Sabbathes and all her solempne feastes: I will destroye her vncircumcised & spgyt, though she sayeth: lo, here are my rewardes, that my louers haue geuen me. I will make it a wodde, and wylde beestes shall cate it vp. I will punyssh her also for y dayes of Baal * wherein she censd hym, deckyng hym wyth her earpynges & cheynes: wher she folowed her louers, and forgot me, sayeth the Lorde.

* Jer. vii. c. Wherefore beholde, I will call her agayne bringe her into a wyldernesse, & speake frendly vnto her: there will I geue her her vniuersal des agayne, yee & the * valley of Achor also to the we her hope and comforte. Then shall she syng there * as in the tyme of her yowthe, and lyke as in the daye when she came out of the lade of Egypte. Then (sayeth y Lorde she shall saye vnto me) O my husbande, & shall call me nomore Baal: for I will take awaye those names of Baal fro her mouth, yee, she shall neuer remembre their names any more. * & he will I make a couenaut with them, with the wylde beastes, with the foules of the ayre, and wyth every thyng that crespeth vpon the earth.

* Jer. vii. d. * As for howe, swerde and battel, I will destroye loch out of the lande, & will make the to slepe safely. * Thus will I mary the vnto myne awne selfe for euermore: yee, eue

to my selfe will I mary y, in righteousnesse, in equitye, in lounge kyndnesse and mercy. In sayth also will I mary the vnto my selfe, and thou shalt knowe the Lorde. At the same tyme will I thewe my selfe frendly & gracious vnto the heuens, sayeth the Lorde: and the heauens shall helpe the earth and the earth shall helpe the corne, wyne and oyle, & they shall helpe Ierusalem. * I will sowe them vpon earth, for a seide to myne awne selfe, & I will haue mercy vpon her, that was without mercy. And to them whych were not my people, I will saye: thou art my people and he shall saye: thou art my God.

The iij. Chapter.

Of the loue of God toward the people.

Ihen sayde the Lorde to me: * So pet thy waye & worke an aduoutrous womā, whō thy neyghboure loueth, as the Lorde both the chylde of Israel: how be it they haue respecte to straunge goddes, & loue the wyne kannes. * So I gat her for. r. v. sluclynges, and for an homer & an halfe of barley, & sayde vnto her: Thou shalt hyde with me a lōge season, but se that thou playest not the harlot, & loke y medle w none other mā, & then will I slepe my selfe for the.

* Thus the chyliden of Israel shall syt a great while without kyng and prince, without offring and aulter, without prestes & reuelacyon. But afterwarde shall the chylde of Israel conuerse, and seke the Lorde theyr God, and * Dauid theyr kyng: & in the latter dayes they shall worshyppe the Lorde, & bys lounge kyndnesse.

The iij. Chapter.

A complaine agaynst the people and the prestes of Israel.



Care the worde of the Lorde, O ye chyliden of Israel. For the Lorde must punyssh, them that dwell in the lande. And why? * Here is no trewthe, there is no mercie, there is no knowledge of God in the lande: but swearing, lyge, manslaughter: theft & aduoutry haue gotte the ouerhande, and one bloudgytynesse foloweth another. Therefore shall the land be in a miserable case, and all they that dwell therein, shall be roted out. The beastes in the felde, the foules in the ayre, & the fpythes in y see shall dye. Yet is there none, y will chaste nor reprove another. * For thy people rebuketh the prestes, whych shulde reforme other men.

Therefore stonblest thou in the daye tyme & the prophet w the in y nyght. I will bring thy mother to splyce, and why? * my people perishe, because they haue no knowledge. Seinge then y thou hast refused understāding, therefore will I refuse the also: so that thou shalt nomore be my preste. And for so moche as thou hast forgott y lawe of thy God, I will

Of fleas.

Jo. cr. vi.

will also forget thy chylde. The more they increased in the multitude, y more they synned agaynst me, therefore will I chage theyr honoure into shame. * They ate vp the synne of my people, and corage them in theyr wickednesse. * Thus the prest is become lyke the people. Wherefore I will punyssh them for their wicked wayes, and rewarde the acorpyng to their awne ymaginacyons. * They shall eate, & not haue ynough. They haue vnd whoredome, therefore shall they not prospere: and why? they haue forsaken the Lorde and not regarded hym.

Whoredome, wyne & bronkenesse taketh the herte awaye. * My people aske counsell at their stockes, their staffe must tell the. For an whorpe the mynde hath delcyeued them so that they committe fornicacion agaynst theyr God. * They make sacrificyes vpon the hye mountaynes, & burne their incense vpon the hilles, yee, amōg the oakes, groues & bushes, for there are good shadowes. Therefore, poure daughters are become harlottes, and poure spouses haue broke theyr wedlocke. I will not punyssh poure daughters for beinge deyled, & poure bypdes y became whores: * seynge the fathers the selues haue medled w harlottes, & offered w vntyftes: but the people y will not understāde must be punyshed.

Though thou Israel art disposed to playe the harlot, yet shuldest not thou haue offended, O Juda: thou shuldest not haue runne to Gilgal * ner haue gone vp to Bethauen, * ner haue sworne, the Lordyureth. For Israel is gone backe lyke a wanton cowe. The Lorde therefore shall make her fede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Idols, wel, let him go. Their bronkenesse hath put the backe, & brought them to whoredome. Their rulers loue rewardes, bynge, (saye they) to their awne shame. A wynde shall take holde of theyr fetters, and they shall be confounded in theyr offerynges.

The v. Chapter.

Agaynst the prestes and rulers of Israel.

O ye prestes: heare this, take hede, O y household of Israel: geue care, O thou kyngly house, for it wer poure patte to se Judgement done, but you are become a snare vnto yzrahel, and a spred net vnto the mount of Chabor. They kill sacrifices by beapes, And turne farre fro the Lorde, & I haue bene a rebuker of the all. * I know Ephraim well ynough, & Israel is not hysd frome: for Ephraim is become an harlot: & Israel is deyled. They are not mynded to turne vnto their God, for they haue an whorpe hert, so that they cannot knowe y Lord. * But the pryde of Israel will be rewarded him in hys face, yee, both Israel & Ephraim shall fall for theyr wickednesse, and Juda w

the also. * They shall come with their shepe and bullockes to seke the Lorde, but they shall not fynde him, for he is gone from the. * As for the Lorde, they haue refused him, and brought by bastarde chylde: a moneth therefore shall deuoure them with their porcyss, & blowe with the shawmes at Sibeā, and w the trompet in Ramah, crye out at Bethauē vpon the pōsyde of Ben Jamin. In the tyme of the plage shall Ephraim be layed waste, therefore byd I saythfully warne the trybes of Israel. Yet are the princes of Juda become lyke them * that remoue the landemarches, therefore will I poure out my wrath vpon the lyke water. Ephraim is oppressed, & can haue no right of the lawe: for why? they folowe the doctrynes of vngodly men. Therefore will I be vnto Ephraim as a moth, and to the house of Juda as a caterpyller.

When Ephraim sawe hys sycknesse, and Juda hys dysease, * Ephraim wente vnto Assur, and sent vnto kyng Jareb: yet coulde not be helpe you, ner ease you of your payne. I am vnto Ephraim as a lyon, and as a lyons whelp to y house of Juda. Euen, I will spoye them, & go my waye. I will take the wyth me, and no man shall rescue the. I will go, and returne to my place, tyll they knowe ledge that they haue synned and seke me.

The vi. Chapter.

A sypcyon causeth a man to retorne to God. The wickednes of the prestes.

If theyr aduersite they shall erly seke me, & saye: come, let vs turne agayne to the Lorde: * for he hath smyten vs, and he shall heale vs: he hath wounded vs, and he shall hynde vs by agayne: after two dayes shall he quyen vs, in the thyrde daye he shall rayse vs vp, so that we shall lyue in hys syght. Then shall we haue vnderstādyng, & endeuoure oure selues to knowe the Lorde. he shall go forth as the spryng of the daye, & come vnto vs * as the cūnyng & moynpuge rayne vpon the earth.

O Ephraim, what shall I do vnto the? O Juda, howe shall I intreate the? seynge poure lone is lyke a moynpuge cloude, & lyke a dewe y goeth early awaye. Therefore haue I cut downe the idolydes, and let the be slayne for my wordes sake: so that thy punishment shall come to lyght. * For I haue pleasure in lounge kyndnesse: & not in offryng: yee, in the knowledge of God, more the in burnt sacrificie. But eue lyke as * Adā byd, so haue they broken my couenaut, and let me as naught. * Gilad is a cite of wicked doers of malycyous people & bloudshedders. And as theues armed wayte for him that passeth by the waye: such is the counsell of the prestes whych with one agreed costell murder cruele suche as hepe the waye: yee they dare do all vnspyrakable myschete. * Hozyphle

thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, & Israel is despyled: yee and thou Juda hepest an har- nest for thy selfe, when I returne the capty- nitie of my people.

The vij. Chapter.

Whe I undertake to make Israel who- le, then vngenerousnesse of Ephraim and the wyckednes of Samaria com- meth to lycht: then go they aboute w lyes: therfore I theafe robbereth within: & about the spoyler destroyeth. They cōfide not in their hertes that I remembre all their wickednes. Howie ther awne inuentpos haue beset the whych, I se well ynough. * They make the kynge and the wynces, to haue pleasure in the wyckednes and lyes. All these burne in aduouty, as it were an ouen that the ba- ker heateth, when he hath left kneadynge, tell the dowe be leuended. Euen so goeth it this daye with oure kynge and wynces, for they begynne to be wadde dionckethozowe wyne: they vse familiarite with soch as dis- ceane them. They with the ymaginacyon of their herte are lyke an ouen, their slepe is all pnyght lyke the slepe of a baker, in the mo- nyng is he as hote as the flame of fyre: they are all together as hote as an ouen.

They haue deuoured their awne iudges, all they kynge are fallen: yet is there none of the p calleth vpon me. * Therfore must Ephraim be mytte amonge the heathen: Ephraim is become lyke a cake, & nomā tur- neth, straungers haue deuoured his strength, yet he regardeth it not: he waxeth full of gray heares, yet wyll he not knowe it * and ppyde of Israel is cast downe before they face, yet wyll they not turne to p Lord they God, ner seke hym for all thys.

Ephraim is lyke a doue, that is beggled, and hath no herte: * Now call they vpo the Egyptians, now go they to the Assyri- as: but whyle they be goynge here and there, I shall spede my net ouer them, & drawe the downe as the foules of the ayre: & accordyng as they haue bene warned, so will I punishe the. * Wo be vnto them, for they haue forsa- ken me. They must be destroyed, for they ha- ue set me at naught, * I am he that haue re- demed the, and yet they dissemble wth me.

They call not vpon me with they hertes, but ye doulpyng vpon they beddes. Where as they come together, it is but for meate & dypnke, and me will they not obeie. I haue taught them, and defended they name, yet do they ymagin mysehe against me. They turne the selues, but not to the most hyest, & are become as a broken bowe. Their princes shalbe slayne with the swearde, for the may- ce of they tungen, soche scoornes shal they haue in the lande of Egypt.

The viij. Chapter.

The destruction of Iuda and Iherusalem, because of theyr poyntes.

Set the horne to thy mouth, and blo- we: stowtly (as an eagle) shall the enemy come against the house of the Lord: for they haue broke my * couenante, & trasgressed my lawe. Israel shulde haue say- de vnto me: Part my God, we knowe p: but he hath refused the thyng p is good, therfore shall the enemy folowe vpo hym. * They ha- ne ordened thynges, but not thozow me: they haue made princes, & I must not knowe of it. * Of their syluer & golde haue they made them Images, to bynge them selues to de- struccyon. * They call, O Samaria, shalbe taken awaye, for my wrothfull indignacyō is gone forth agaynst the. Howe longe will it be, or they can be clesed. For the calfe came fro Israel, the worke man made it, therfore ca it be no God, but euē I peaces shal p calfe of Samaria be broke. * They haue sowne wynde, therfore shall they reape a storme.

Their sede shal beare no corne, there shal no meale be made of they: increafe: though they reape, yet shal strangers deuoure it vpon. Israel shal perish, the Scitiles shal increa- se him as a foule vessel. Hence they wēt vpon to the Assyri- as, they are become lyke a wyl- de asse in the deserte.

* Ephraim getteth rewardes to get louers and though they hyze them amonge the he- then, yet now wyll I gather the vpon. They shal begynne to be weered wth the bur- then of kynge and wynces. Ephraim hath made many alters to do wyckednes, hys alters (I saye) he had to his sinne. Though I thewe the my lawe neuer so moch, they co- unte it but straunge doctryne. Where as they do sacrifice, offerynge the fleshe and eatinge it: the Lord wyll haue no pleasure therein: but wyll remembre they wickednes, & pu- nish the synnes. * Israel turneth agayne into Egypt, they haue forgotten him p made them, they buylde sayre palaces, and Iuda maketh many stronge cyties: * therfore will I sende a fyre into they cyties, and it shal consume their places.

The ix. Chapter.

The hunger and captiuitie of Israel.

Not thou triumphe, O Is- rael, make no boastyng ouer Ioyoule thynges as do the hea- then, for thou hast commytted ad- uontry agaynst thy God: whozowe rewar- des hast thou loued, more then all the corne- flozes. * Therfore shal they nomore enioye the corne flozes and wyne pressen, and they swete wyne shal slepe them. They will not dwell in the Lordes lande * but Ephraim turneth agayne into Egypte, and eateth vn- cleane thynges amonge the Assyri- as: They poure out no wyne for a dzyckoffring vnto the Lord.

the Lord, neither geue they hym their slayne offerynge: but they be vnto them as moun- tains meates, wherein all they that ate the, are despyled. For p bread that they haue soch lust vnto, shal not come into the house of the Lord. * What wyll ye do then in the so- lempne dayes, and in the feast of the Lord? Lo, they shal get the a waye for the destruc- cyon: Egypt shal receaue them, and Noph shal burye them.

The nettles shal ouergrowe they plea- sant goodes, and burres shalbe in their ta- bernacles. * Ye ye sure (O Israel) the tyme of visitacyon is come, the dayes of recompen- syng are at hande. And then shal Israell knowe that they were deceyued by a pro- phete folyshe mad, and in a transey: for the multitude of thynne iniquitye God shal mul- tiplie enemies agaynst the. Ephraim hath made him self a watchma of my God, a pro- phete p is become a snare to do hurte in euery strete, and abhominacyon in the house of his God. They be gone to farre, & haue destro- yed them selues, lyke as they dyd afore tyme * at Sabaa: therfore they wyckednes shal- be remembred, and their synnes punyshed.

I founde Israell lyke grapes in the wyl- dernes, and sawe their fathers as the fyrst frygges in the toppe of the pygge tre. * But they are gone to Baal Deor, & tume awaye from me to p shamefull Idoll & are become as abhominable as their louers. * Ephraim flyeth lyke a byrde, so shal their glozy also: In so moch, that they shal neither begette, coceane ner beare chyldren. And though they bynge vpony, yet will I make them chy- deles amoge men. Yee, wo shal come to the, when I depart from them. * Ephraim (as me thynke) is plated in welthynges, lyke as Tyus, but now must the bynge her a wile chyldren forth to the manlaker.

O Lord thou shalt geue the: what shalt thou geue them? geue them an vnfructfull wombe & dzye brestes. All their wyckednes is done at * Gilgall, there do I abhorre the. For the vngenerousnes of their awne inu- cyons, I will dzyue them out of my house. I will loue them nomore, for all their wynces are vnfaithfull. Ephraim is hewen downe, their rote is dzyed vpon, so p they shal bynge no more frute, yee, and though they bynge forth eny, yet will I slaye enen the best belo- ued frute of their body. My God shal cast them awaye, for they haue not bene obedite vnto him, therfore shal they go astraye a- monge the heathen.

The x. Chapter.

Agaynst Israell and hys Idols.

Israil was a goodly * vyne, but he hath brought forth vnprofyta- ble frute: yee, p more frute he had, the moalters he made: the more good I dyd to their lande, the more frend- shype shewed they to their ymages. They herte is deuyded, therfore wyll they be de- stroyed. The Lord shal breake downe their ymages, he shal destroye they alters. Then shal they saye: we haue no kynge, for why? we haue not feared p Lord. And what shal then the kynge do to vs? They comen together, and sweare vayne othes: they be confederat together, therfore groweth their punishment, as the wedes in the forowes of the lande.

They that dwell in Samaria haue wor- shypped the calfe of Berhaue: therfore shal the people mourne ouer them, yee, & the pre- stes also, that in they welthynges reioyled wth them: and why? it shal passe awaye fro them. It shal be brought to the Assyrian, for a present vnto kynge Iareb. Ephraim shal receaue full punishment. Israel shalbe confounded for hys awne ymaginacyons, Samaria w his kynge shal vanythe a waye as the scomme in the water. * The hye places of Auen where Israel do synne, shal be cast downe: thysles and thornes shal growe vpo they alters. * Then shal they saye to the mountaynes: couer vs, and to the hylls: fall vpon vs.

O Israel, thou hast synned as * Sabaa dyd afore tyme, where they remayned: shuld not the batayll then come vpon the wycked chyldren, as well as vpon the Gabaonites? I wyll chasten them, euen after myne awne despyte, the people shalbe gathered together ouer them, when I punyche them for their great wyckednes. Ephraim was vnto me, as a cove p is vnto go to plowe, therfore I loured hym, and fell vpon his sayre necke. I dzyue Ephraim, Iuda plowed, and Ja- cob played p hulbade mā: Howe vnto rygh- teousnes, and reape the frutes of welldoinge: plowe vpon your freche lande, for it is tyme to seake the Lord tyl he come and rayne righ- tuousnesse vpon you. But you haue plowed vngodlynes: ye haue reped iniquitye, you haue eaten the frute of lyes. Sepunge thou puttest thy cofydence in thynne awne wayes, and leanest to the multitude of thy wo- thynges: there shal growe a sedycyon amonge thy people. All thy stronge cyties shalbe layed waste, euen as Salmāna was destroyed with his fampliers, thozowe him that was auenged of Arbell, in the daye of batayll, where the mother perished with her chyldren. Euen so shal it go with you (O Be- thell) because of youre malicious wicked- nesse. Lyke as the moznynge goeth awaye, so shal the kynge of Israel passe.

The prophete

The .xj. Chapter.

Agayn the bypocrytes of Israel.

When Israel was yonge, I loued him: * I called my sonne oute of the lade of Egypt. But y more they were called, y more they wete backe, * offeringe vnto Idols of Baal, & censynge Images. * I leered Ephraim to go, & bare them in myne armes, but they regarded not me, y wolde haue helped them. I led the with cordes of frendshyppe, and with bandes of loue. I was euen he, y layed the yoke vpon their neckes. * I gaue their foder my self that they shulde not go agayne into Egypt. And nowe is Alur theyr kynge. For they wolde not turne vnto me. Therefore shall the swerde begynne in their cyties, the stroke y they haue layed vpon, shalbe destroyed and eaten: and y because of their awne ymaginacions. And my people shall stonde in a doubte whether to tozne them, for when the prophete called them to the most blest, not one yet wolde geue him his gloze.

What grete thynges haue I geuen the, O Ephraim: howe saythfully haue I defended the, O Israel: haue I dealt with the as with * Adama: or haue I intreated y lyke Scholme: No, my hert is other wise mynded. Per, my mercy is so feruent: therfore haue I not turned me to destroye Ephraim in my wrothfull displeasure. For I am God and no man, I am euen that holy one in the midst of the, though I came not within the cytie.

The Lorde roareth lyke a lyon, that they maye folowe hym: yee, * as a lyon roareth he, y they maye be afrayed lyke the chyldren of the see: y they maye be scatred awaye from Egypt, as me scarre byrdes: & frayed awaye (as dones vnto be) fro the Assyrians lande: and that because I wolde haue them tarp at home, sayeth y Lorde. But Ephraim goeth aboute me with lyes, and y house of Israel dissembleth. Only Iuda holdeth hym with God, and with the true holy thynges.

The .xij. Chapter.

Agayn the bypocrytes of the people.

Ephraim is fed with ayze, and foloweth after y east wynde: he is euer increasynge lyes and destruction. They be confederate with the Assyrians, * their oyle is carped into Egypt. The Lorde hath a courte to holde y Iuda, and wyl punyche Jacob. After their awne wayes and accordynge to theyr awne inuacions, shall be recopense the. * he toke his brother by the hele, when he was yet in his mothers wombe: and in hys strengthe he wrestled with God. He * strowe with the angell, and gat the victorie: so y he prayde & despyed hym. * he founde him at Bethell, and there he talketh with vs.

Per, the Lorde God of hostes, euen the

Lorde him selfe remembred him. Then turne to thy God, kepe mercy and equite, & hope still in thy God. But part lyke y marchande y hath a false weyght in his hande, he hath a pleasure to occuple extorcyon. Ephraim thinketh thus: * I am rich, I haue good ynough: In all my woorkes shall not one fauour be founde y I haue offended. Yet am I the Lorde thy God, eue as when I brought the out of the lande of Egypt, and set y in thy tentes, and as in the hys feaste dayes.

I haue spoken thowowe the prophetes, & shewed diuerse visyons and declared my selfe by the ministracion of the prophetes. But at Gilgal is y abhominacyon, they are fallen to banyte. At Gilgal they haue slayne oxen: as many heapes of stones as they had in theyr lade forowes, so many altars haue they made. * Jacob fled ito y lade of Syria, & Israel serued for a wife, & for a wife he kepte wepe.

By a prophete y Lorde brought them out of Egypt, and by a prophet he preserued the. But Ephraim hath poked him to displeasure thowowe his abhominacions, therfore shall his bloude be poured vpon him selfe, and the Lorde hys God shall rewarde hym hys blasphemys.

The .xij. Chapter.

Of the abhominacion of Israel.

When Ephraim spake, the bethen trebled: and he was exalted amonge the Israelites, but he is gone backe to Baal, therfore must he dye. And nowe they synne more and more: * of their synner, they make the molten ymages, after the ymaginacions of ther awne bypocrytes. y very ydols, and yet all is nothinge but the woike of the craftesman: Not wyl standynge they preache of y same to such as there sacrificeth: who so wyl kylle y calves, offereth perfectlye. Therefore, they shalbe as y morninge cloude, and as the dewe that early passeth awaye and lyke as dust that y whoyle wynde taketh awaye, fro the flore, and as smoke that goeth out of the chymney.

I am the Lorde God, which brought the out of the lande of Egypt: that thou shuldest knowe no God but me onely, and that thou shuldest haue * no Sauoure but only me. I toke diligent hede of the in the wilderness y dyde lande. But when they were well fedde and had ynough, they waxed proude, & forgat me: therfore will I be vnto the as a lyd and as a leoparde in y waye to y Assyrians. I will come vpon the as the beare, y is robbed of her whelpes, & I will breake y stubborn herte of theirs. There will I deuoure the as a lyon: yee, y wylde beastes shall teare the.

* O Israel, thine iniquite hath destroyed y but in me only is thy helpe. Where are thy kynge now, that shulde helpe the in all thy cyties: yee, and thy iudges, of whom thou saydest:

Of Joel.

Joel .xviii.

saydest: * geueme a kynge and princes well, I gaue the a kynge in my wroth, and in my displeasure will I take hym fro the agayne. The wychednesse of Ephraim is bounde together, and hys synne lyeth hyd: Therefore, shall sorowes come vpon hym, as vpon a woman that traunyleth. An vndiscrete sonne is he, for he conspyeth not, that he shulde not haue bene able to haue endured in the tyme of hys byrth, had not I defended hym from the graue, and deliuered hym from death.

* O death, I will be thy death: O hell, I wyl be thy kynge. Yet can I se no comforte, for when he is nowe the goodlyest amonge the blythe, the east wynde (euen the wynde of the Lorde) shall come downe fro the wilderness, and dye vpon his cōnytes, & dynke vpon his welles: he shall spoyle the treasure of all pleasant vessels.

As for Samaria, they shalbe made waste, and why: they are dysoberdient vnto theyr God. They shal perishe with the swerde, theyr chyldren shalbe slayne, and their wemen great with chyldre shalbe cryte vpon.

The .xviii. Chapter.

The destruction of Samaria.

Israel, * turne the nowe, vnto y Lorde thy God, & for y hast taken a grete fall thowowe thy wychednesse. Take these wordes with you, when ye turne to the Lorde, and saye vnto hym: O, forgoe vs all oure synnes, receaue vs graciously, * & then wyl we offere the bullockes of oure lyppes vnto the: Alur shalbe nomore oure helpet, nether will we ryde vpon horses eny more. As for the woorkes of oure handes, we wyl nomore call vpon them: For it is thou that art oure God, thou shewest euer mercy vnto y fatherlesse.

O yf they wolde do this: I shulde heale theyr sores: yee, with all my herte wolde I loue them: so that my wroth shulde cleane be turned awaye from them. Yee, I wolde be vnto Israel as the dewe, and he shulde growe as the lylic, and hys rote shulde breake out as Libanus. Hys braunches shulde sprede out abroad and be as sayre as the olyue tree and smell as Libanus. They that dwell vnder hys shadowe, shulde come agayne, and growe vpon as the corne, & florish as the vyne he shulde haue as good a name, as the wyne of Libanus.

O Ephraim, what haue I to do wpyth Idols eny more: I wyl graciously heare hym, and lede hym forth. I wyl be vnto the as a grene fyre tre, vpon me shall thou synde thy frute. * Who so is wise, shall vnderstand this: and he that is ryght entricte, wyl re-garde it. * For the wayes of the Lorde are

ryghteous, soch as he Godly wyl walke in them. As for the wyched, they wyl stumbe therein.

The ende of the prophete of Joel.

The booke of Joel the prophete.

The first Chapter.

A prophete agayn the yelwes. He exhorteth the prestes to praye and saynge for the wyrt that was comynge at hande.

Is is the woide of y Lorde: I de, that came vnto Joel the sonne of Phathuel. Heare, O yee elders: pondre this well, all ye that dwell in the lande: yf eue there happened

soch a thinge in yore dayes, or in the dayes of yore fathers. Tell yore chyldren of it, and lett them shewe it vnto their chyldren, and so they to certifie theyr posterite therof. Loke what the caterpyller hath lefte, that hath the greshopet eaten vpon: what the greshopet lefte, that hath the locuste eaten vpon: and what the locuste hath lefte, that hath the blasynge consumed. Wake vpon ye dronckardes, and wepe: moune all ye wyne suppers, because of yore swete wyne, for it shall be taken awaye fro yore mouth. Yee, a myghty and an innumerable people shall come vpon my lande: these haue teeth lyke the teeth of lyons, and chafe bones lyke the lyones. * The y shall make my vyne- yarde waste, they shall yll of the barches of my fygetrees, strepe them bare, cast the awaye, and make the braunches whyle.

Wake the moone as a vyrgyn doth that gyrdeth her selfe with sacke, because of her byrde grome. For the meate and dynke of fringe shalbe taken awaye from the house of the Lorde, and the prestes the Lorde's mynsters shal moune. The felde shalbe wasted, the lande shalbe in a myserable case: for the corne shalbe destroyed, the swete wyne shal come to confusyon, and the oyle vnterly desolate. The housbandmen and the wyne gardeners shal loke yfleonally and make launtyon, for the wheate, wyne and barley, and because the hurrest vpon the felde is so cleue destroyed. The grapegatherers shal make grete moune, when the vyneyard and fygetrees be so vnterly wasted. Yee, all the poggardes, palmertrees, apertrees, & the other trees

trees of the felde shall wether awaye. Thus the merpcheare of the chyldren of men, shall come to confusyon.

Eye you, and make poure more, O ye prestes, mourne ye in sackcloth, O ye officers of my God: for the meat & drinke-offeringe shall be taken awaye fro the house of your God. Proclayne a fastinge, call the congregacyon, gather the elders * and all the inhabitours of the lande together into the house of the Lorde your God, and crye vnto the Lorde: alas, alas for this daye. And why? the daye of the Lorde is at hande, and cometh as a destroyer from the almyghyte. Shall not the meates be taken awaye before oure eyes, & the myrrh also and ioye from the house of our God? The seide shall perishe in the grounde, the garners shall lye waste, the flores shall be broken downe, for the corne shall be destroyed. What a syghynge make the kyne / the bullockes are very euell lykynge, because they haue no pasture: and the shepe are famished awaye.

The Lorde, to the wyll I crye: for the fyre hath consumed the goodly pastures of the wyldernes, and the flame hath bzent vp all the trees of the felde. Yee, the wyld beasts crye also vnto the: for the water riuers are dyed vp, and the fyre hath consumed the pastures of the wyldernesse.

The.ij. Chapter.

He propheseth the commynge and crueltie of the enemyes. An exhortacyon to moue them to conuert.

Blowe out the trôpette in Syon, and crye vpon my holy hyll, that all sorbe as dwell in the lande, maye tremble at it: * for the daye of the Lorde cometh, and is harde at hande: a darcke daye, a gloomyng daye, a cloudy daye, yee, and a stormy daye, lyke as the morninge spredeth out vpon the hylls. Namely, a greate and myghty people: such as haue not bene sence the beginninge, neither shall be after them for euermore. Before him shall be a consumynge fyre, and behynde him a burninge flame. The lande shall be as a garden of pleasure before him, but behynde him shall it be a very waste wyldernesse, and there is no man, that shall escape hym: They are to lye vpon lyke barbed horses, & runne lyke horsmen. They shalpe vp vpon the hylls, as it were the sounde of charrettes: as the flame of fyre that consumeth the strawe, and as a myghty people redy to the batayll.

The folke shall be afrayed of hym, all faces shall be as blacke as a pot: These shall rûne lyke gyauntes, and leape ouer the walles lyke men of warre. Every man in his goynge shall kepe his araye, and not gon out of his

path. There shall not one dysue another, but eche shall kepe his awne waye. They shall breake in at the wyndowes, & not by the dore: They shall come into the cytie, & runne vpon the walles. They shall clyme vp vpon the houses, and styppe in at the wyndowes lyke a thefe. The earth shall quake before hym, yee, the heuens shall be moued. * The sunne & the moone shall be darchened, and the starres shall withdraue theyr shynne. The Lorde shall shewe his voyce before his hoste, for his hoste is greate, stronge, and myghty to fulfill his commaundement. This is that greate and maruelous fearfull daye of the Lorde. * And who is able to abyde it?

Howe thefore sayeth the Lorde. * Turne you vnto me with all your herites, with fastinge, wepyng and mournynge, rite your herites, and not poure clothes. Turne you vnto the Lorde your God, * for he is gracious and mercyfull, longe sufferynge and of great compassyon: and redy to pardone wyckednes. Then (no doute) he also shall turne, and forgieue, and after his chastenynge, he shall lett your increase remayne, for meat and drinke-offerynges vnto the Lorde your God. * Blowe out with the trôpette in Syon, proclayne a fastynge, call the congregacyon, and gather the people together: warne the congregacyon, gather the elders, bynng the chyldren & suckylnges together. Lett the bydegrome go forth of his chabze, and the byde out of her closet. Lett the prestes serue the Lorde before the porch and the aulter, wepyng and sayynge: be fauourable, O Lorde, be fauourable vnto thy people: let not thyne heritage be brought to such confusyon, lett the heathen be lordes therof. * Wherefore shulde they saye amonge the heathen: where is nowe the Lorde?

Then shall the Lorde be gelous ouer his lande, and spare his people: yee, the Lorde shall answer, and saye vnto his people: Beholde, I will sende you corne, wyne & oyle, so that ye shall haue plenty of them: and I will nomore geue you ouer to be a reprovte amonge the heathen. Agayne, as for him of the north, I shall dysue him farre from you: and shute him out into a drye & waste lande, his face toward the east see, and his hynder partes toward the vtmost see. The syncke of him shall go vp, and his fylthy corrupcyon shall fall vpon him selfe, because he hath dealt so proudly. Feare not (O lande) but be glad and reioyse, for the Lorde will do greates thynges. We not ye afrayed nether (O ye beasts of the felde) for the pastures shall be grene, and the trees shall beare their frute: the fyge-trees and bynegardes shall geue theyr increase.

We glad then (O ye chyldren of Syon) be and reioyse in the Lorde your God, for he hath

gauen you a teacher of ryghteousnesse: * he it is that shall sende you downe sheaves of rayne, early and late in the fyrt moneth: so that the garners shall be full of corne, and the prestes plenteous in wyne and oyle. And as for the yeares that the gresshoper, locuste, blastynge, and caterpyller (my greate host, which I sent amonge you) haue eaten vp, I shall restore them to you agayne. so ye shall haue ynough to eate, & be satisfied: and prayse the name of the Lorde your God, that so maruelously hath dealete with you.

And my people shall neuer be confounded any more. Ye shall well knowe, that I am in the myddest of Israell, and that I am your God: yee, and that there is none other, and my people shall no more be brought to confusyon.

After this, will I poure out my sprete vpon all flesh: and your sonnes and your daughters shall prophesy: your olde men shall dreame & dreames, and your yonge men shall se vlysyons, yee, in those dayes I will poure out my sprete vpon seruautes and maydens. I will shewe wonders in heauyn above and tokens in the earth beneath: bloude and fyre, and the vapoure of smoke. The sunne shall be turned into darchenes, and the moone into bloude: before the greate & notable daye of the Lorde come. And the tyme shall come, that * whosoener calleth on the name of the Lorde, shall be saued. For vpon the mounte Syon and at Ierusalem, there shall be a saluacyon, lyke as the Lorde hath promysed: yee, and amonge the other remnaunt, whom the Lorde shall call.

The.ij. Chapter.

Of the iudgement of God agaynst the enemyes of his people.

Take hede: in those dayes and at the same tyme, when I turne agayne the captiuite of Iuda and Ierusalem: I shall gather all people together, and bynng them in the valley of Josaphat: and there will I reason with the: because of my people and heritage of Israell: who they haue scatred about in the nacyns: and parted my lade: yee, they haue cast lottes for my people, the ponge me haue they set in the bordel house, & solde the damels for wyne, that they myght haue to dryncke. * Thou Tyrus and Sidon and all ye borders of the Philistines: what haue ye to do w me? Will ye despyse me? well, ye will nedes despyse me, I shall recompence you, enen vpon your heade, & I ryght woorthely: for ye haue taken awaye my syluer and golde, my sayre and goodly Jewels, and brought the into your goddes houses. The chyldren also of Iuda and Ierusalem haue ye solde vnto the Sykes, & ye myght bynng them farre from

the borders of their awne countrees.

Beholde thefore, I will rase them out of the place, where ye haue solde them, * and will rewarde you enen vpon your head. Your sonnes and your daughters will I sell thorow the handes of the chyldren of Iuda, and so they shall geue them forth to sell, vnto the of Saba, a people of a farre countre: for the Lorde him selfe hath sayde it. Crye out these thynges amonge the Gentyles, proclayne warre, wake vp the gyauntes, lett the drawe nye, lett them come vp all the lusty warryours of the. * Make you sweardes of your plow-shares, and speares of your syckles sythes. Lett the weake man saye: I am stronge. Stre you, & come, all ye heathen rounde about: gather you together, there shall the Lorde laye all thy gyauntes to the grounde. Lett the people arys, & get the to the valley of Josaphat for there will I syt, & iudge all heathen rounde about. * Laye to your sythes, for the Phar- uel is ripe: come, get you downe: the wyne presse is full, yee, the wynepresses runne ouer, for their wickednes is waken greate.

In the valley appoynted, there shall be many, many people: for the daye of the Lorde is ripe in the valley appoynted. * The sunne & moone shall be darchened, & the starres shall withdraue their lycht. * The Lorde shall roare out of Syon, and crye out of Ierusalem, that the heuens and the earth shall quake withall. But the Lorde shall be a defence vnto his awne people, and a refuge for the chyldren of Israell. Thus shall ye knowe, that I the Lorde your God dwell vpon my holy mounte of Syon. Then shall Ierusalem be holy, & there shall no straungers go thowre her any more.

Then shall the mountaynes droye the wyne, and the hylls shall flowe with mycke. All the ryuers of Iuda shall haue water ynough, and out of the Lordes house there shall flowe a spring, to water the broke of * Sitim: but Egypte shall be layed waste, * and Edom shall be desolate: because they haue dealete so cruelly with the chyldren of Iuda, and shed innocent bloude in theyr lande. Agayne, Iuda shall be inhabited for euermore, & Ierusalem for generation to generation: for I will not leaue their bloude vnauenged. And the Lorde shall dwell in Syon.

The ende of the prophecie of Joel.

The prophete

The booke of the prophete Amos,

The fyrst Chapter.

The tyme of the prophete of Amos. The worde of the Lorde agaynst Arah, agaynst Tyre, agaynst Edom, and agaynst the southe of Ammon.

I wyll not spare them: because they cryt by the weimen greatt wyth chyldre in Galaad, to make the borders of their landes the wyder. Therefore, I will kyndle a fyre in y walles of Rabbath, that shall consume her palaces: with a greatt crye, in the daye of battayll, in tempest and in the daye of storme: so that their kynge shall go into captiuitie by his pynnes together, sayeth the Lorde.

The ij. Chapter.

Agaynst Moab, Iuda, and Israel.

Thus sayeth the Lorde: For thre and foure wyckednesses of * Moab, I wyll not spare hym: because he bzant the bones of the kynge of Edom to ashes. Therefore, wyll I sende a fyre into Moab, which shall consume the palaces of Cariath: so that Moab shall perishe with noyse and the sounde of a shawme. I wyll rote out the iudge from amonge them, & slaye all his pynnes with him, sayeth the Lorde. Thus sayeth the Lorde: for thre and foure wyckednesses of * Iuda, I wyll not spare him: because he hath cast a syde slawe of the Lorde, and not kepte his commaundementes: for why? * they wolde nedes be disceaued with the lyes that they forsaithers folowed. Therefore, will I sende a fyre into Iuda, which shall consume the palaces of Jerusalem.

Thus sayeth the Lorde: For thre and foure wyckednesses of Israel, I will not spare him because he hath solde the ryghteous for money, & the pooze for shoes. They treade vpon pooze mens heades, in the dust of the earth, & croke the wayes of the meke. The sonne and the father go to the harlot, to dishonoure my holy name, they lye besyde euery alter vpon clothes taken to pledge, and in the house of they goddes they dryncke the wyne of the oppressed. Yet destroyed I the * Amozite before them, that was as hye as the Cedre trees, and as stronge as the oaks: notwithstandinge I destroyed his frute from aboue and his rote from vnder.

* Agayne, I brought you out of * lande of Egypt, & led you forty yeres thowowe the wilderness, that ye might haue the Amozites landes in possession. I rayled vpon prophetes amonge youre chyldren, and absteyners amonge youre yonge men. Is it not so, O ye chyldren of Israel, sayeth the Lorde? * But ye gaue y absteyners wyne to dryncke, & ye, ye commaunded the prophetes sayinge. Prophecy not. Beholde, I will craue you in sonder, lyke as a wayne crasheth, that is full of sheaues: so that the swifte shall not escape nether the stronge be able to do eny thyng: no, the gyaunte shall not saue his awne lyfe. The archer shall not abyde, and the swifte of fote

Of Amos.

No. cxx.

of fote shall not escape. The horsman shall not saue his lyfe, and he that is as manly of stomack as a gyaunte, shall in that daye be layne to runne his waye naked, sayeth the Lorde.

The iij. Chapter.

The reproche the house of Israel of wickednes.

Take, what the Lorde speaketh vnto you (O ye chyldre of Israel) namely, vnto all the trybes, whos I brought out of Egypt, and sayde: * you only haue I accepted fro all the gentes of the earth: therefore, will I viset you in all your wickednesses. I haue twayne walke together excepte they be agreed amonge them selues: * Moth a lyon roare in the wodde, except he haue a praye? Or crieth a loun whelp out of his denne, excepte he haue gotten somthinge? Moth a byrde fall in a snare vpon the earth where no fowler is? Taketh a man his snare vpon the groude, afore he catche somwhat? Crye they out Ala lum with the tropet in the cytie, and y people not afrayed? Commeth there eny plage in a cytie without it be the Lordes doynges? Howe doth y Lorde God no maner of thinge, but he telleth his secrete before vnto his lernautes the prophetes. When a lyon roareth, who wyll not be afrayed? Seinge then the Lorde God him selfe speaketh, who wyll not prophete?

I reach in the palaces at Asdod, and in y palaces of the lande of Egypt, and saye: gather you together vpon the mountaynes of Samaria, so shall y se greatt murder and violent oppresyon amonge the, for why? they regarde not y thinge that is ryght, sayeth y Lorde: they gather together euell gottē goods, and laye vpon robbery in their houses.

Therefore, thus sayeth the Lorde God. This lande shall be troubled and beleged rounde about, thy strength shall be plucke fro y, and thy palaces robbed. Thus sayeth y Lorde. lyke as an heardman taketh two legges vpon a pecce of an eare out of the loun mouth: Euen so the chyldre of Israel (y dwell in Samaria, haupnge their couches in the corner, their beddes at Damascus, shall be plucke awaye. * Heare, & heare recorde in y house of Jacob (sayeth y Lorde God of hostes) y when I begynne to viset the wyckednesse of Israel, I will viset y alters at Bethell also: so that the hornes of the alters shall be broken of, and fall to the grounde.

As for the wynterhouse & sommerhouse I will smyte them downe: and the houses of puer: yee, and many other houses shall perishe, and be destroyed, sayeth the Lorde.

The iij. Chapter.

Agaynst the gouernours of Samaria.

Heare this worde & ye sat kynne, that be vpon the hill of Samaria: ye

that do pooze men wronge, and oppresse the iedy: ye that saue to your lordes: bypunge byther, let vs drinke. Therefore, the Lorde hath sworn by his holynes: The dayes shall come vpon you, y the enemyes shall carry you away in shypes, & your posterite shall be carryed away vpon fythers bokes. Ye shall get you out at the gappes one after another, eue the kynges palace shall you ouer throwe, to make awaye to escape, sayeth the Lorde.

Ye came to * Bethell for to worke vngacionnes, and haue increased your sinnes at * Galgal: ye brought your sacrifices in y moynunge, and youre tythes vnto the thirde daye. Ye made a thankofferynge of leuen, ye prompted frewill offeringes, and proclaimed them. Soch lust had ye, O ye chyldren of Israel, sayeth the Lorde God. Therefore haue I geuen you yble teeth in all youre cyties, and scarfnesse of byrd in all your palaces: yet will ye not turne vnto me, sayeth the Lorde. Why there were but thre monethes vnto the harvest, * I withelde the rayne from you: ye rayned vpon one cytie: and not vpon another, one pecce of grounde was moystured w rayne, and the groude that I rayned not vpon, was drye. Wherefore two, yee, thre cyties came vnto one, to drinke water: but they were not satisfied, yet will ye not turne vnto me, sayeth the Lorde.

I haue smytten you with drouth & blasinge: and loke howe many orchardes, vneyardes, fyggetrees & olyuetrees ye had: the caterpyller hath eaten them vp. But yet will ye not turne vnto me, sayeth the Lorde. Dystylence haue I sent amonge you, * as y dyd in Egypt: your yonge me haue I slayne with the swerde, and caused your horses to be taken captiue: I made the stynkyng stinour of youre tentes to come vnto youre nostrils. Yet will ye not turne vnto me, sayeth the Lorde. Some of you haue y ouerthrowen, * as I ouerthrewe Sodome and Gomorre: so that ye were as a bronde plucke out of the fyre. Yet wyll ye not turne vnto me, sayeth the Lorde. Therefore, thus will I handle the agayne, O Israel, ye euen thus will I handle the. Make the ready then to mete thy God, O Israel. For so, he maketh the mountaynes, he ordeyneth the wynde, he sheweth man what he is aboute to do: he maketh the moynunge and the darkenes, he treadeth vpon the hye places of the earth: the Lorde God of hostes is his name.

The v. Chapter.

A complaine of the captiuitie of Israel.

Heare this worde, O ye house of Israel, why? I must make this monne to you. The vrgyn Israel shall fall, & will crye by agayne: she shall be call downe vpon her awne

* 118. re. 18. a.

* 118. re. 18. c.

* 118. re. 18. d.

* 118. re. 18. e.

* 118. re. 18. a.

* 118. re. 18. b.

* 118. re. 18. a.

* 118. re. 18. a.

* 118. re. 18. a.

* 118. re. 18. a.

* 118. re. 18. b.

* 118. re. 18. c.

* 118. re. 18. a.

* 118. re. 18. b.

* 118. re. 18. c.

* 118. re. 18. a.

* 118. re. 18. b.

* 118. re. 18. c.

* 118. re. 18. d.

* 118. re. 18. e.

* 118. re. 18. a.

* 118. re. 18. b.

* 118. re. 18. c.

* 118. re. 18. d.

* 118. re. 18. e.

* 118. re. 18. a.

* 118. re. 18. a.

* 118. re. 18. b.

* 118. re. 18. c.

* 118. re. 18. d.

* 118. re. 18. e.

alone growde, and no mā shall helpe her vp. For thus sayeth the Lorde God: Where as there dwelt a. 4. in one cytie, there shall be left scarce an hundred therein: & where there dwelt an. 4. there, shall scarce ten be left in the house of Israel. Nevertheless, thus sayeth the Lorde vnto the house of Israel: Seke after me, and ye shall lyue, but seke not after Bethel. Come not at Gilgal, and go not to Beerlabā: for Gilgal shall be carped awaye captyue, and Bethel shall come to naught. Seke the Lorde, that ye maye lyue: lest the house of Ioseph be bzient with fyre and consumed, & lest there be none to quēche Bethell.

* Job. 1. 8. a. **P**e turne the lawe to wormwood, & cast downe ryghteousnes vnto p grounde. * Pe forsake the Lorde & maketh the vij. starres & of p dāye he maketh darcknesse. * He calleth the waters of the see, and poureth them out vpon the playne grounde: the Lorde is his name. He rapeth destruction vpon p myghty people, & byngeth downe the stronge holde. But they owe him euell will, & reproūeth them openly: and who so telleth the the playne truth, they abhorre hym. For so moche then as ye oppresse the poore, and robbe him of his best sustenance: * therfore, where as ye haue buylded houses of square stone, ye shall not dwell in the. Maruclous pleasaunt byneyardes shall ye plante, but the wyne of them shall ye not drinke: & why? as for the multitude of youre wyckednesses and poure stoute synnes, I knowe them ryght well.

* Amos. 1. 8. b. **E**nemyes are ye of the ryghteous, * ye take rewardes, ye oppresse p poore in iudgement. Therfore, the wyse must now be sayne to holde his tūge, so wycked a tyme is it.

* Amos. 1. 8. c. **S**eke after the thinge that is good, & not euell, so shall ye lyue: pcc, the Lorde God of hostes shall be with you, accordinge to your arowne desyre. * Hate the euell, and loue the good: & let by ryght agayne in the porte: and (no doute) the Lorde God of hostes shall be mercifull vnto the remnant of Ioseph. If no (sayeth the Lorde God, p God of hostes) there shall be mournynge in all stretes, yee, they shall saye leuery strete: alas, alas. They shall call the housbandman to lamentacyon, and soch as can mourne to mournynge. In all byneyardes there shall be heynesse, for I will come amonge you, sayeth the Lorde.

* Amos. 1. 8. d. **W**o be vnto them that desyre the dāye of the Lorde. Wherefore wolde ye haue it? As for p dāye of the Lorde, it shall be darcke and not cleare. Yee, lyke as when a man runneth frō a lyon, and a Beer meteth with him: or whē he cometh into the house, & leaneth his hāde vpon the wall, a serpent byteth him. Shall not the dāye of the Lorde be darcke, & not cleare? Shall it not be cloudy, & no syne in it? * I hate and abhorre your holy dayes, &

* Amos. 1. 8. e. **W**here as ye cense me when ye come together, I will not accepte it. And though ye offere me bzient offrynges and meat offrynges, yet haue I no pleasure therein. As for your fat chank offrynges, I will not loke vpon them: A waye with that noyse of thy songes, I will not heare thy playes of musyck: but se that equytie flowe as the water, and ryghteousnesse as a myghty streame.

* Amos. 1. 8. f. **O** ye house of Israel, * gaue ye me offrynges and sacrifices those forty yeres longe in the wyldernes? yet haue ye set vp tabernacles to pour * Moloch, and ymages of your Idols, yee, and the starre of your God Rempha, figures which ye made to worshippe them. Therfore will I cause you to be carped awaye beyonde Damascus, sayeth the Lorde, whose name is the God of hostes.

* Amos. 1. 8. g. **T**he. vi. Chapter. **A**gainst the prynces of Israel & vnto the pccers.

* Amos. 1. 8. h. **W**o be to p proude welthy in Syon: to soch as thinke them so sure vpon the mount of Samaria: & whych holde them selues for the best of the worlde, and rule the house of Israel, euen as they lyst. So vnto Calue, and se: and from thence get you to hemath the great cytie, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their lande wyder then yours? Pe are taken out for the euell dāye, euen ye that syt in the stole of wyfulnesse. Ye that lye vpon beddes of pccry, and vble poure wātonnesse vpon your couches: ye that cate the best lambes of the flocke, & the fattest calves of the drooue: ye that synge to the lute, and in playnge of instrumentes compare youre selues vnto * Dauid: ye that bypnyke wyne out of goblettes, and anoynte youre selues with the best oyle, but no mā is sozry for Iosephs hurte. Therfore, now shall ye be the fyrst of them, that shall be led awaye captyue, and the lūky chere of the wyfull shall come to an ende.

* Amos. 1. 8. i. **T**he Lorde God hath sworne euen by him selfe (sayeth the Lorde God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: and I will geue ouer the cytie, with all that is therein: so that though there remaine ten men in one house, they shall dye. So their nexte kynfolkes and the deeburriers shall take them, and cary awaye theyr bones, and saye vnto him, that is in the pinnermer house: is there yet any mo by p? And he shall answer: they are all gone, holde thy tūge (shall he saye) * for * they wolde not remembre the name of the Lorde.

* Amos. 1. 8. j. **B**eholde, the Lorde is mynded to smyte the greute houses, so that they shall decaye: and the lytle houses, & they shall cleue a sūder. Who can runne w hōzles, or plowe with oxen

* Amos. 1. 8. k. **W**o be to p proude welthy in Syon: to soch as thinke them so sure vpon the mount of Samaria: & whych holde them selues for the best of the worlde, and rule the house of Israel, euen as they lyst. So vnto Calue, and se: and from thence get you to hemath the great cytie, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their lande wyder then yours? Pe are taken out for the euell dāye, euen ye that syt in the stole of wyfulnesse. Ye that lye vpon beddes of pccry, and vble poure wātonnesse vpon your couches: ye that cate the best lambes of the flocke, & the fattest calves of the drooue: ye that synge to the lute, and in playnge of instrumentes compare youre selues vnto * Dauid: ye that bypnyke wyne out of goblettes, and anoynte youre selues with the best oyle, but no mā is sozry for Iosephs hurte. Therfore, now shall ye be the fyrst of them, that shall be led awaye captyue, and the lūky chere of the wyfull shall come to an ende.

* Amos. 1. 8. l. **T**he Lorde God hath sworne euen by him selfe (sayeth the Lorde God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: and I will geue ouer the cytie, with all that is therein: so that though there remaine ten men in one house, they shall dye. So their nexte kynfolkes and the deeburriers shall take them, and cary awaye theyr bones, and saye vnto him, that is in the pinnermer house: is there yet any mo by p? And he shall answer: they are all gone, holde thy tūge (shall he saye) * for * they wolde not remembre the name of the Lorde.

* Amos. 1. 8. m. **B**eholde, the Lorde is mynded to smyte the greute houses, so that they shall decaye: and the lytle houses, & they shall cleue a sūder. Who can runne w hōzles, or plowe with oxen

* Amos. 1. 8. n. **W**o be to p proude welthy in Syon: to soch as thinke them so sure vpon the mount of Samaria: & whych holde them selues for the best of the worlde, and rule the house of Israel, euen as they lyst. So vnto Calue, and se: and from thence get you to hemath the great cytie, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their lande wyder then yours? Pe are taken out for the euell dāye, euen ye that syt in the stole of wyfulnesse. Ye that lye vpon beddes of pccry, and vble poure wātonnesse vpon your couches: ye that cate the best lambes of the flocke, & the fattest calves of the drooue: ye that synge to the lute, and in playnge of instrumentes compare youre selues vnto * Dauid: ye that bypnyke wyne out of goblettes, and anoynte youre selues with the best oyle, but no mā is sozry for Iosephs hurte. Therfore, now shall ye be the fyrst of them, that shall be led awaye captyue, and the lūky chere of the wyfull shall come to an ende.

* Amos. 1. 8. o. **T**he Lorde God hath sworne euen by him selfe (sayeth the Lorde God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: and I will geue ouer the cytie, with all that is therein: so that though there remaine ten men in one house, they shall dye. So their nexte kynfolkes and the deeburriers shall take them, and cary awaye theyr bones, and saye vnto him, that is in the pinnermer house: is there yet any mo by p? And he shall answer: they are all gone, holde thy tūge (shall he saye) * for * they wolde not remembre the name of the Lorde.

* Amos. 1. 8. p. **B**eholde, the Lorde is mynded to smyte the greute houses, so that they shall decaye: and the lytle houses, & they shall cleue a sūder. Who can runne w hōzles, or plowe with oxen

* Amos. 1. 8. q. **W**o be to p proude welthy in Syon: to soch as thinke them so sure vpon the mount of Samaria: & whych holde them selues for the best of the worlde, and rule the house of Israel, euen as they lyst. So vnto Calue, and se: and from thence get you to hemath the great cytie, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their lande wyder then yours? Pe are taken out for the euell dāye, euen ye that syt in the stole of wyfulnesse. Ye that lye vpon beddes of pccry, and vble poure wātonnesse vpon your couches: ye that cate the best lambes of the flocke, & the fattest calves of the drooue: ye that synge to the lute, and in playnge of instrumentes compare youre selues vnto * Dauid: ye that bypnyke wyne out of goblettes, and anoynte youre selues with the best oyle, but no mā is sozry for Iosephs hurte. Therfore, now shall ye be the fyrst of them, that shall be led awaye captyue, and the lūky chere of the wyfull shall come to an ende.

* Amos. 1. 8. r. **T**he Lorde God hath sworne euen by him selfe (sayeth the Lorde God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: and I will geue ouer the cytie, with all that is therein: so that though there remaine ten men in one house, they shall dye. So their nexte kynfolkes and the deeburriers shall take them, and cary awaye theyr bones, and saye vnto him, that is in the pinnermer house: is there yet any mo by p? And he shall answer: they are all gone, holde thy tūge (shall he saye) * for * they wolde not remembre the name of the Lorde.

* Amos. 1. 8. s. **B**eholde, the Lorde is mynded to smyte the greute houses, so that they shall decaye: and the lytle houses, & they shall cleue a sūder. Who can runne w hōzles, or plowe with oxen

* Amos. 1. 8. t. **W**o be to p proude welthy in Syon: to soch as thinke them so sure vpon the mount of Samaria: & whych holde them selues for the best of the worlde, and rule the house of Israel, euen as they lyst. So vnto Calue, and se: and from thence get you to hemath the great cytie, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their lande wyder then yours? Pe are taken out for the euell dāye, euen ye that syt in the stole of wyfulnesse. Ye that lye vpon beddes of pccry, and vble poure wātonnesse vpon your couches: ye that cate the best lambes of the flocke, & the fattest calves of the drooue: ye that synge to the lute, and in playnge of instrumentes compare youre selues vnto * Dauid: ye that bypnyke wyne out of goblettes, and anoynte youre selues with the best oyle, but no mā is sozry for Iosephs hurte. Therfore, now shall ye be the fyrst of them, that shall be led awaye captyue, and the lūky chere of the wyfull shall come to an ende.

* Amos. 1. 8. u. **T**he Lorde God hath sworne euen by him selfe (sayeth the Lorde God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: and I will geue ouer the cytie, with all that is therein: so that though there remaine ten men in one house, they shall dye. So their nexte kynfolkes and the deeburriers shall take them, and cary awaye theyr bones, and saye vnto him, that is in the pinnermer house: is there yet any mo by p? And he shall answer: they are all gone, holde thy tūge (shall he saye) * for * they wolde not remembre the name of the Lorde.

* Amos. 1. 8. v. **B**eholde, the Lorde is mynded to smyte the greute houses, so that they shall decaye: and the lytle houses, & they shall cleue a sūder. Who can runne w hōzles, or plowe with oxen

open vpon p harde rockes of stone? For why ye haue turned true iudgement into bytternesse & p frute of ryghteousnesse into wormwood: Yee, eue ye, that reioyse in wayne thinges: ye p lāye: haue not we optayned hoznes in oure a wne strength? Wel, take hede, O ye house of Israel, sayeth the Lorde God of hostes: I will bynge a people vpon you, whych shall trouble you, from p waye that goeth towarde hemath, vnto the brooke in the medowe.

* Amos. 1. 8. w. **T**he. vii. Chapter. **A**gainst the rulers of Israel and Iuda.

* Amos. 1. 8. x. **T**he Lorde God shewed me socha vpon: beholde, there stode one that made greshoppers, euen when the corne was thotynge forth, after p king had clypt his shepe. Now when they undertoke to cate vp all the grene thinges in the lande, I sayde: O Lorde God, be mercifull, I beseeche the: who shulde els helpe vp Jacob that is brought so lowe? So the Lorde was gracious therin, and the Lorde sayde: well, it shall not be. Agayne, p Lorde shewed me thys vpon: beholde, the Lorde God called the fyre to punysh wythall, & it deuoured p great depe: yee, it consumed a parte all reby.

* Amos. 1. 8. y. **T**hen sayde I: O Lorde God, holde thynce hande: for who shulde els helpe vp Jacob p is brought so lowe? So the Lorde was mercifull therin, and the Lorde God sayd: wel, it shall not be.

* Amos. 1. 8. z. **M**oreouer, he shewed me thys vpon: beholde, the Lorde stode vpon a plastered wall and a masons trowel in his hande. And the Lorde sayd vnto me: Amos, what seest thou? I answered: a masons trowel. Then sayde the Lorde: beholde, I will laye the trowel amonge my people of Israel, & will nomore ouer se them, but p hyc bylchappels of Isaac must be layed waste, and the churches of Israel made desolate, * & ad as for the house of Jeroboā, I will stande vpon agaynst it with the swerde. Vpon thys sent Amasiah the prest to Bethel vnto Jeroboam the kyng of Israel, saye. * Amos maketh the house of Israel to rebel agaynst the, p lāde can not awaye wyth thys wordes. For Amos sayeth, Jeroboā shall dye wyth the swerde, and Israel shall be led awaye captyue out of theyr a wne lande. And Amasiah sayde vnto Amos, Gett the hēce * (p p canst se so well) and fle into the lande of Iuda: gett the there thy lyuynge, and prophcy there: and prophcy nomore at Bethell, for it is the kynges chapell, and the kynges court.

* Amos. 1. 8. aa. **A**mos answered, and sayde to Amasiah: As for me I am nether prophet, ner prophetes sonne: but a keeper of catell. Now as I was breakynge downe molberies, & goig after the catell, the Lorde toke me, & ad sayd vnto me: Go thy waye, and prophcy vnto

* Amos. 1. 8. ab. **my** people of Israel. And therefore, heare p now the worde of the Lorde: Thou sayest: prophcy not agaynst Israel, & ad speake no thyng agaynst the house of Isaac. Wherefore, thus sayeth p Lorde: Thy wyfe shall be defyled in the cytie, thy sonnes and daughters shall be slayne with the swerde, & thy lāde shall be measured out wyth p line. Thou thy selfe shalt dye in an vnclene lāde, * & Israel shall be bypnyen out of his a wne contree.

* Amos. 1. 8. ac. **T**he. viii. Chapter. **A**gainst the rulers of Israel. The Lorde sheweth that he will fulfyll the thynge which he hath decreed agaynst Israel.

* Amos. 1. 8. ad. **T**he Lorde God shewed me thys vpon: and beholde, there was a ma: Amos, what seest thou? I answered: a ma: unde w somer frute. Then sayde the Lorde vnto me: the ende cometh vpon my people of Israel, I will nomore ouer se them. In p dāye shall the songes of the tēple be turned into sorowe, saith p Lorde God, many deebodys shall lye in euery place, and be cast forth secretly. * Heare thys, O ye that oppresse the poore, and destroye the nedv i the lande, saying: We will the new moneth be gone, that we maye sell bytaylor, & the Sab both, that we maye haue scarcenesse of corne: to make the bygel lesse, and the Syele greater: We shall set vp false wayghtes, p we maye gett the poze vnder vs wyth theyr money, and the nedv also for thoes: yee, let vs sell the chaffe for corne.

* Amos. 1. 8. ae. **T**he Lorde hath sworne agaynst p pryde of Jacob: these workes of theyr ys will I neuer forget. Shall not the lande tremble, & ad all they that dwell therein, mourne for this? Shall not theyr destruction come vpon the lyke a water streame, and flowe ouer the as p floude of Egypte? * At p same tyme sayeth the Lorde God: I shall cause the Sūne to go downe at none, and the lande to be darcke in the cleare dāye. * Your hyc feastes will I turne to sorowe, & poure songes to mournynge: I will bynge sack cloth vpon all backes, and baldnes vpon euery head: yee, socha mournynge will I sende them. * as is made vpon an only begotten sonne, and they shall haue a myserable ende.

* Amos. 1. 8. af. **B**eholde, the tyme cometh (sayeth the Lorde God) that I shall sende an hunger in to the earth: & not the hunger of bred, ner the thyrst of water: but an hunger to heare p worde of the Lorde: so p they shall go frō p one see to p other, yee, frō p north vnto the east, runynge aboute to seke p worde of the Lorde, & shall not fynde it. In p tyme, shall the sayre virgins & the yonge men p ryp for thyrst, yee, euen they that sweare in the execrable calke of Samaria, & saye: as truly as thy God lyueth at Dan, and as

* Amos. 1. 8. ag. **Q**u truly

* Amos. 1. 8. ah. **Q**u truly

* Amos. 1. 8. ai. **Q**u truly

* Amos. 1. 8. aj. **Q**u truly

* Amos. 1. 8. ak. **Q**u truly

* Amos. 1. 8. al. **Q**u truly

* Amos. 1. 8. am. **Q**u truly

* Amos. 1. 8. an. **Q**u truly

* Amos. 1. 8. ao. **Q**u truly

* Amos. 1. 8. ap. **Q**u truly

* Amos. 1. 8. aq. **Q**u truly

* Amos. 1. 8. ar. **Q**u truly

* Amos. 1. 8. as. **Q**u truly

open vpon p harde rockes of stone? For why ye haue turned true iudgement into bytternesse & p frute of ryghteousnesse into wormwood: Yee, eue ye, that reioyse in wayne thinges: ye p lāye: haue not we optayned hoznes in oure a wne strength? Wel, take hede, O ye house of Israel, sayeth the Lorde God of hostes: I will bynge a people vpon you, whych shall trouble you, from p waye that goeth towarde hemath, vnto the brooke in the medowe.

* Amos. 1. 8. at. **T**he. vii. Chapter. **A**gainst the rulers of Israel and Iuda.

* Amos. 1. 8. au. **T**he Lorde God shewed me socha vpon: beholde, there stode one that made greshoppers, euen when the corne was thotynge forth, after p king had clypt his shepe. Now when they undertoke to cate vp all the grene thinges in the lande, I sayde: O Lorde God, be mercifull, I beseeche the: who shulde els helpe vp Jacob that is brought so lowe? So the Lorde was gracious therin, and the Lorde sayde: well, it shall not be. Agayne, p Lorde shewed me thys vpon: beholde, the Lorde God called the fyre to punysh wythall, & it deuoured p great depe: yee, it consumed a parte all reby.

* Amos. 1. 8. av. **T**hen sayde I: O Lorde God, holde thynce hande: for who shulde els helpe vp Jacob p is brought so lowe? So the Lorde was mercifull therin, and the Lorde God sayd: wel, it shall not be.

* Amos. 1. 8. aw. **M**oreouer, he shewed me thys vpon: beholde, the Lorde stode vpon a plastered wall and a masons trowel in his hande. And the Lorde sayd vnto me: Amos, what seest thou? I answered: a masons trowel. Then sayde the Lorde: beholde, I will laye the trowel amonge my people of Israel, & will nomore ouer se them, but p hyc bylchappels of Isaac must be layed waste, and the churches of Israel made desolate, * & ad as for the house of Jeroboā, I will stande vpon agaynst it with the swerde. Vpon thys sent Amasiah the prest to Bethel vnto Jeroboam the kyng of Israel, saye. * Amos maketh the house of Israel to rebel agaynst the, p lāde can not awaye wyth thys wordes. For Amos sayeth, Jeroboā shall dye wyth the swerde, and Israel shall be led awaye captyue out of theyr a wne lande. And Amasiah sayde vnto Amos, Gett the hēce * (p p canst se so well) and fle into the lande of Iuda: gett the there thy lyuynge, and prophcy there: and prophcy nomore at Bethell, for it is the kynges chapell, and the kynges court.

* Amos. 1. 8. ax. **A**mos answered, and sayde to Amasiah: As for me I am nether prophet, ner prophetes sonne: but a keeper of catell. Now as I was breakynge downe molberies, & goig after the catell, the Lorde toke me, & ad sayd vnto me: Go thy waye, and prophcy vnto

* Amos. 1. 8. ay. **my** people of Israel. And therefore, heare p now the worde of the Lorde: Thou sayest: prophcy not agaynst Israel, & ad speake no thyng agaynst the house of Isaac. Wherefore, thus sayeth p Lorde: Thy wyfe shall be defyled in the cytie, thy sonnes and daughters shall be slayne with the swerde, & thy lāde shall be measured out wyth p line. Thou thy selfe shalt dye in an vnclene lāde, * & Israel shall be bypnyen out of his a wne contree.

* Amos. 1. 8. az. **T**he. viii. Chapter. **A**gainst the rulers of Israel. The Lorde sheweth that he will fulfyll the thynge which he hath decreed agaynst Israel.

* Amos. 1. 8. ba. **T**he Lorde God shewed me thys vpon: and beholde, there was a ma: Amos, what seest thou? I answered: a ma: unde w somer frute. Then sayde the Lorde vnto me: the ende cometh vpon my people of Israel, I will nomore ouer se them. In p dāye shall the songes of the tēple be turned into sorowe, saith p Lorde God, many deebodys shall lye in euery place, and be cast forth secretly. * Heare thys, O ye that oppresse the poore, and destroye the nedv i the lande, saying: We will the new moneth be gone, that we maye sell bytaylor, & the Sab both, that we maye haue scarcenesse of corne: to make the bygel lesse, and the Syele greater: We shall set vp false wayghtes, p we maye gett the poze vnder vs wyth theyr money, and the nedv also for thoes: yee, let vs sell the chaffe for corne.

* Amos. 1. 8. bb. **T**he Lorde hath sworne agaynst p pryde of Jacob: these workes of theyr ys will I neuer forget. Shall not the lande tremble, & ad all they that dwell therein, mourne for this? Shall not theyr destruction come vpon the lyke a water streame, and flowe ouer the as p floude of Egypte? * At p same tyme sayeth the Lorde God: I shall cause the Sūne to go downe at none, and the lande to be darcke in the cleare dāye. * Your hyc feastes will I turne to sorowe, & poure songes to mournynge: I will bynge sack cloth vpon all backes, and baldnes vpon euery head: yee, socha mournynge will I sende them. * as is made vpon an only begotten sonne, and they shall haue a myserable ende.

* Amos. 1. 8. bc. **B**eholde, the tyme cometh (sayeth the Lorde God) that I shall sende an hunger in to the earth: & not the hunger of bred, ner the thyrst of water: but an hunger to heare p worde of the Lorde: so p they shall go frō p one see to p other, yee, frō p north vnto the east, runynge aboute to seke p worde of the Lorde, & shall not fynde it. In p tyme, shall the sayre virgins & the yonge men p ryp for thyrst, yee, euen they that sweare in the execrable calke of Samaria, & saye: as truly as thy God lyueth at Dan, and as

* Amos. 1. 8. bd. **Q**u truly

* Amos. 1. 8. be. **Q**u truly

* Amos. 1. 8. bf. **Q**u truly

* Amos. 1. 8. bg. **Q**u truly

* Amos. 1. 8. bh. **Q**u truly

* Amos. 1. 8. bi. **Q**u truly

* Amos. 1. 8. bj. **Q**u truly

* Amos. 1. 8. bk. **Q**u truly

* Amos. 1. 8. bl. **Q**u truly

* Amos. 1. 8. bm. **Q**u truly

* Amos. 1. 8. bn. **Q**u truly

* Amos. 1. 8. bo. **Q**u truly

* Amos. 1. 8. bp. **Q**u truly

open vpon p harde rockes of stone? For why ye haue turned true iudgement into bytternesse & p frute of ryghteousnesse into wormwood: Yee, eue ye, that reioyse in wayne thinges: ye p lāye: haue not we optayned hoznes in oure a wne strength? Wel, take hede, O ye house of Israel, sayeth the Lorde God of hostes: I will bynge a people vpon you, whych shall trouble you, from p waye that goeth towarde hemath, vnto the brooke in the medowe.

* Amos. 1. 8. bq. **T**he. vii. Chapter. **A**gainst the rulers of Israel and Iuda.

* Amos. 1. 8. br. **T**he Lorde God shewed me socha vpon: beholde, there stode one that made greshoppers, euen when the corne was thotynge forth, after p king had clypt his shepe. Now when they undertoke to cate vp all the grene thinges in the lande, I sayde: O Lorde God, be mercifull, I beseeche the: who shulde els helpe vp Jacob that is brought so lowe? So the Lorde was gracious therin, and the Lorde sayde: well, it shall not be. Agayne, p Lorde shewed me thys vpon: beholde, the Lorde God called the fyre to punysh wythall, & it deuoured p great depe: yee, it consumed a parte all reby.

* Amos. 1. 8. bs. **T**hen sayde I: O Lorde God, holde thynce hande: for who shulde els helpe vp Jacob p is brought so lowe? So the Lorde was mercifull therin, and the Lorde God sayd: wel, it shall not be.

* Amos. 1. 8. bt. **M**oreouer, he shewed me thys vpon: beholde, the Lorde stode vpon a plastered wall and a masons trowel in his hande. And the Lorde sayd vnto me: Amos, what seest thou? I answered: a masons trowel. Then sayde the Lorde: beholde, I will laye the trowel amonge my people of Israel, & will nomore ouer se them, but p hyc bylchappels of Isaac must be layed waste, and the churches of Israel made desolate, * & ad as for the house of Jeroboā, I will stande vpon agaynst it with the swerde. Vpon thys sent Amasiah the prest to Bethel vnto Jeroboam the kyng of Israel, saye. * Amos maketh the house of Israel to rebel agaynst the, p lāde can not awaye wyth thys wordes. For Amos sayeth, Jeroboā shall dye wyth the swerde, and Israel shall be led awaye captyue out of theyr a wne lande. And Amasiah sayde vnto Amos, Gett the hēce * (p p canst se so well) and fle into the lande of Iuda: gett the there thy lyuynge, and prophcy there: and prophcy nomore at Bethell, for it is the kynges chapell, and the kynges court.

* Amos. 1. 8. bu. **A**mos answered, and sayde to Amasiah: As for me I am nether prophet, ner prophetes sonne: but a keeper of catell. Now as I was breakynge downe molberies, & goig after the catell, the Lorde toke me, & ad sayd vnto me: Go thy waye, and prophcy vnto

* Amos. 1. 8. bv. **my** people of Israel. And therefore, heare p now the worde of the Lorde: Thou sayest: prophcy not agaynst Israel, & ad speake no thyng agaynst the house of Isaac. Wherefore, thus sayeth p Lorde: Thy wyfe shall be defyled in the cytie, thy sonnes and daughters shall be slayne with the swerde, & thy lāde shall be measured out wyth p line. Thou thy selfe shalt dye in an vnclene lāde, * & Israel shall be bypnyen out of his a wne contree.

* Amos. 1. 8. bw. **T**he. viii. Chapter. **A**gainst the rulers of Israel. The Lorde sheweth that he will fulfyll the thynge which he hath decre

The prophecie

truly as thy God lyueth at Bersaba. These shall fall, and neuer ryse vp agayne.

The ix. Chapter.

Threatenings agaynst Israel. No man can escape the hande of God.

I Sawe the Lorde standynge vpon the iulter, & he sayde: Smyte the doze che-
re, & the postes maye shake wythall.
For they couctousnesse shall fall vpon all
theyr heades, & theyr posterite shall be slay-
ed with the swerde.

* p. 1. c. 1. r. 1. s. 1. a.
* 2 b. p. 1. a.

They shall not
fle awaye, there shall not one of them esca-
pe, ner be deliuered. * Though they were
buryed in the hell, my hande shall fetch the
from thence: though they clyme vp to hea-
uen, yet shall I cast them downe: though
they hyde them selues vpon y^e toppe of Car-
mel, yet shall I seke them out, and bynge
them from thence: though they clype downe
from my syght into the depe of the see, I shall
commaunde the serpente, euen there to bite
them. If they goo awaye before theyr ene-
mies into captiuite, then shall I commaun-
de the swerde, there to slaye them.

Thus wyll I sette myne eyes vpon the, for
theyr harme and not for theyr wealth. For
whye y^e Lorde God of hostes toucheth a la-
de, it consumeth awaye, and all they y^e dwell
therin, must needs mourne: And whye theyr
destruccyon shall aryse as enery streame &
rume ouer them, as the floude in Egypte.
* He that hath bys dwellynge in heauen, &
groundeth bys tabernacle in the earth: * He
that calleth the waters as the see, & poureth
them out vpon the playne grounde: his na-
me is y^e Lorde. O ye chyldren of Israel, are
ye not vnto me, euen as y^e Moyses, sayeth
the Lorde: haue not I brought Israel out of
the lande of Egypte, * The Philistynes fro
Capthor, and the Syrians from Cyr? Be-
holde, the eyes of the Lorde are vpon the re-
alme that synneth, to rote it clene out of the
earth: neuer theles, * I will not utterly de-
stroye the house of Jacob, sayeth the Lorde.

* III. re. viii. g.
* Amos. b. b.

* Gen. x. b.

* I. re. x. b.
* I. re. x. b.
* I. re. x. b.

For lo this I promyse: though I sytte y^e
house of Israel amonge all nacyns (lyke as
they vse to sytte in a lyue) yet shall not the
smallest grauell stone fall vpon the earth:
But all y^e wicked doers of my people, that
saye: Euen, the plage is not so nye, to come
so hastily vpon vs: those shall perishe wyth
the swerde. * At that tyme will I buyde a-
gayne the tabernacle of Dauid, that is
fallen downe, and hedge vpon his gappes: and
loke what ys broken, I shall repaie it: yee,
I shall buyde it agayne, as it was afore tyme
that they maye possesse the remnant of
Edom, yee, and all such people as call vpon
my name wyth the, sayeth y^e Lorde, whych
doth these thynges.

* Act. x. b.
* I. re. x. b.

Beholde, the tyme cometh (sayeth the
Lorde) that the plowman shall ouer take y^e

mower, & treader of grapes, hym that sow-
eth seede. * The mountaynes shall droppe
swete wyne, & the hylls shall be frutefull
* I wyll turne the captiuite of my people
of Israel: they shall repaie y^e waste cyties,
and haue them in possession: they shall pla-
te vineyardes, & delyue the wyne therof
they shall make gardes, & enioye the frutes
of them. And I wyll plante the vpon theyr
awone grounde, so that I will neuer rote
them out agayne from theyr lande
whyche I haue geuen them
sayeth the Lorde
thy God.

The ende of the Prophecie of
Amos.

The booke of the Prophecie Abdy.

Agaynst Edom, & the trust that they had in theyr cys.

Ihs is the visyon y^e was shewed I
vnto Abdy. Thus hath the Lorde
God spoken vnto y^e Edom: We ha-
ue hearde of y^e Lorde that there is
an embassage sent amonge the heathen: Up-
let vs aryse, and fyght agaynst them. Be-
holde, * I wyll make the small amonge the
heathen, so that thou shalt be vtterly despy-
sed. The pryde of thyne herte hath lyft y^e vp
thou that dwellest in y^e stronge holdes of sto-
ne, & hast made the an hye seate: Thou say-
est i thyne herte: who shall cast me downe to
the grounde? * But though thou wyldest vp
as hye as the Aegle, and madest thy nest
aboue amonge the starres: yet wolde I plu-
cke the downe fro thence. If the thunders and
robbers came to the by nyght, thou takig
thy rest: shulde they not scale, tye they had
ynough? If the grape gatherers came vpon
the, wolde they not leaue the some grapes?
But how shall they rype Esau, and lcke
out bys treasures?

* I. re. x. b.
* I. re. x. b.

* I. re. x. b.

* I. re. x. b.

Yee, the men that were sworne vnto the,
shal delyue y^e out of y^e borders of thyne awone
lande. They that be now at one to the, shall
disceane the, and ouercome the: Euen they y^e
eate thy bred, shal betraie the, & euer thou
perceauie it. * Shall not I at y^e same tyme
destroie the wyse men of Edom, & those y^e
haue vnderstandynge, fro y^e mount of Esau?
Thy gyantes (Thema) shal be afrayed,
for thozow y^e slaughter they shal be all ouer-
throwne vpon the mount of Esau. Shame
shall come vpon y^e, for the malice that thou
shewedest to thy brother Jacob: yee, for
euermore shalt thou perishe, & that because
of

* I. re. x. b.
* I. re. x. b.

* I. re. x. b.

Of Abdy & Jonas.

No. cxii.

The boke of the Prophecie Jonas.

The first Chapter.

Of the flight of Jonas when he was sente to preache.
A tempeste aryseth, and casteth hym in the see for his dy-
sobedience.

Ihe worde of the Lorde came vnto
Jonas y^e sonne of Amphyay,
sayng: * Aryse, & get the to Ni-
nue that greate cyte: and prea-
che vnto the, how that theyr wickednesse
is come vnto me. And Jonas made hi
ready to fle vnto Charlis from the pre-
sence of the Lorde, and gat hym downe to
Toppa: where he founde a shyp ready for to
go vnto Charlis. So he payde bys fare, &
wente a boorde, that he myght go with them
vnto Charlis, from the presence of y^e Lor-
de. But the Lorde buelid a greate wynde
into the see, and there was a myghty tem-
pest in the see: so that the shyppe was in re-
perdy of goynge in peces. Then the mary-
ners were afrayde, and cryed euery man vnto
his God: and the goodes that were in the
shyppe, they cast into y^e see, to lyghten it of
them. But Jonas gatt hym vnder the hat-
ches, where he layed him downe & slouebed.

* I. re. x. b.
* I. re. x. b.

* I. re. x. b.

* I. re. x. b.

* I. re. x. b.

* I. re. x. b.

* I. re. x. b.

So the master of the shyppe came to him
and sayde vnto him: why slouebest thou?
Up, call vpon thy God: yf God (happely)
wyll thynke vpon vs, that we perishe not.
And they sayde one to another: come, let vs
cast lottes: that we maye knowe, for whose
cause we are thus troubled. * And so they
cast lottes, and the lot fell vpon Jonas.
Then sayd they vnto him: tel vs, for who-
se cause are we thus troubled? what is thy
occupacyon: whence comest thou? and wher
goest thou? what countre man art thou, &
of what naclo? He answered them: I am an
Ebreue, and I feare the Lorde God of hea-
uen, whyche made both the see, & drye lande.
Then were the men exceedingly afrayed, &
sayde vnto hym: why dydest y^e so? (for they
knewe, that he was fled from the presce of
the Lorde, because he had tolde the) & sayd
moreouer vnto hi: What shall we do vnto
the, that the see maye cease fro troublynge
vs? (for the see wrought and was trou-
blous) he answered them: Take me, & cast
me into the see, so shall it lett you be in rest:
for I wote, it is for my sake, that this great
tempeste is come vpon you.
Neuer theles, the men assayed wyth row-
ynge, to bynge the shyppe to lande: but it
wolde not be, because the see wrought so:
was so troublous agaynst them. Wherefore
they cryed vnto y^e Lord, & sayde: * O Lord
let vs not perishe for this mans death,
for if we die, we shall also die with the.

The ende of the boke of the prophe-
cie of Abdy.

* I. re. x. b.

* I. re. x. b.

* I. re. x. b.

* I. re. x. b.

* I. re. x. b.

* I. re. x. b.

* I. re. x. b.

nether laye thou innocent blonde vnto our charge: for thou, O Lord, hast done, eue as thy pleasure was.

So they toke Jonas, and cast hym into the see, and the see lefte ragynge, And y^e me feared the Lorde exceedingly, doyng sacryfices and makinge vowes vnto the Lorde.

The ii. Chapter.

Jonas is swallowed of a whale. The prayer of Jonas

But the Lorde prepared a greate fyre, to swallowe vp Jonas. So was Jonas in the belly of the fyre, three dayes & thre nyghtes. And Jonas prayed vnto the Lorde his God, out of the fyres belly, and sayd. In my trouble I called vnto the Lorde, and he herde me: out of the belly of hell I cryed, & thou herdest my voyce. Thou haddest cast me downe depe in the myddest of the see, & the floude compassed me aboute: yee, all thy waues and roules of water went ouer me, I thought that I had bene cast awaye out of thy syght: but I will yet agayne loke toward thy holy temple.

The waters compassed me, euen to the very soule: the depe laye aboute me, & the fowdes were wyapte aboute myne head. I wet downe to the botome of the hylls, and was barred in with earth for euer. But thou, O Lorde my God, hast brought vp my lyfe agayne out of corrupcion. When my soule fainted wthin me, I thought vpon the Lorde: & my prayer came in vnto the, euen to thy holy temple. They that hold of vayne vanities, wyl forsake his mercy. But I will do the sacrifice with the voyce of thankesgeuyng, & wyl paye that I haue vowed: for why? saluacyon cometh of the Lorde. And the Lorde spake vnto the fyre, ad it cast out Jonas agayne vpon the drye lande.

The waters compassed me, euen to the very soule: the depe laye aboute me, & the fowdes were wyapte aboute myne head. I wet downe to the botome of the hylls, and was barred in with earth for euer. But thou, O Lorde my God, hast brought vp my lyfe agayne out of corrupcion. When my soule fainted wthin me, I thought vpon the Lorde: & my prayer came in vnto the, euen to thy holy temple. They that hold of vayne vanities, wyl forsake his mercy. But I will do the sacrifice with the voyce of thankesgeuyng, & wyl paye that I haue vowed: for why? saluacyon cometh of the Lorde. And the Lorde spake vnto the fyre, ad it cast out Jonas agayne vpon the drye lande.

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The waters compassed me, euen to the very soule: the depe laye aboute me, & the fowdes were wyapte aboute myne head. I wet downe to the botome of the hylls, and was barred in with earth for euer. But thou, O Lorde my God, hast brought vp my lyfe agayne out of corrupcion. When my soule fainted wthin me, I thought vpon the Lorde: & my prayer came in vnto the, euen to thy holy temple. They that hold of vayne vanities, wyl forsake his mercy. But I will do the sacrifice with the voyce of thankesgeuyng, & wyl paye that I haue vowed: for why? saluacyon cometh of the Lorde. And the Lorde spake vnto the fyre, ad it cast out Jonas agayne vpon the drye lande.

The iii. Chapter.

Jonas is sent agayne to Ninue. The repentance of the kyng of Ninue.

When came the worde of the Lorde vnto Jonas agayne, sayenge. vp, and get the to Ninue: that great cytie & preach vnto them & preachynge which I haue the. So Jonas arose, & wente to Ninue at the Lordes commaundement. Ninue was a greate cyte vnto God, namely, of thre dayes iourney.

And Jonas wente to, & entred into the cytie: euen a dayes iourney, & cryed, sayenge. There are yet .xl. dayes ad then shall Ninue be ouerthrowen. And the people of Ninue belened God, and proclaymed fasting, and araped the selues in sack cloth, as well the greate as the small of the. And the tydiges came vnto the kyng of Ninue which arose out of his seate, and byd hym apparell of and put on sack cloth, and late hym downe in ashes.

And it was cryed & commaunded in Ninue, by the auctorite of the kyng and his Lorde, sayenge. se that nether man or beest, oxe or shepe taste ought at all: ad p^r they nether fede ner drinke water: but put on sack cloth both man & beast: and crye myghtely vnto God: yee, se that euery ma turne fro his euell waye, and from the wyckednesse, that he hath in hande.

Who can tell? God maye turne, & repente, and cease from his ferece wrath, that we perpech not. And when God sawe they^r works how they turned from their wicked wayes, he repented on the euell, which he sayd he wolde do vnto them, and byd it not.

The iii. Chapter.

Jonas is reproued of God.

Herfore Jonas was soze dyscontent and angrie. And he prayed vnto the Lorde, and sayde. O Lorde, was not thys my sayinge (I praye the) when I was yet in my countre: therefore I halted rather to fle vnto Tharsis, for I knowe wel y^e nough that thou art a mercifull God, full of compassyon, longe sufferyng, and of greate kynndes and repentest when thou shuldest take punishment. And now O Lord, take my lyfe fro me (I beseeche the) for I had rather dye then lyue. Then sayde the Lorde: art thou so agrie? And Jonas gat hym out of the cytie, and satt downe on the east syde therof: and there made hym a booth, ad sat vnder it in the shadowe, tyll he myght se, what shulde chaunce vnto the cytie.

And the Lorde God prepared a wynde byne, whych sprange vp ouer Jonas, that he myght haue shadowe aboue his head, to deliuer hym out of his payne. And Jonas was exceedingly glad of the wynde byne.

But vpon the nexte morowe agaynst the spring of the daye. The Lorde ordered a worke, whych smote the wynde byne, so that it wythered awaye. And when the Sunne was vp, God prepared a feruent east wynde: & the Sunne bett ouer the head of Jonas, that he fainted agayne, & wysshed vnto his soule, that he myght dye, ad sayd. It is better for me to dye, then to lyue. And God sayd vnto Jonas. Yet thou so angrie for the wynde byne? And he sayd yee, very angrie am I, eue vnto the deeth. And the Lorde sayd: thou hast compassion vpon a wynde byne, wheron the bestowdest no labour: ner madest it growe whych sprange vp in one nyght & perished in another: And shuldest not I then haue compassion vpon Ninue that greate cytie, wher-in there are aboute an. C. & .xx. thousand per sonnes, that knowe not they^r ryght hand from the lefte, besydes much catell?

The ende of the Prophecie of Jonas.

The booke of the

Prophecie Micheas.

The fyrst Chapter.

Of the destruction of Samaria because of they^r Idolatrye.

This is the worde of the Lorde, p^r came vnto Micheas the Morastite, in the dayes of Jothan & Ahaz ad Jechaziah kynges of Juda: whych was shewed hym vpon Samaria & Ierusalem. Heare al ye people, marcke this well O earth and all that therein is. Yee, O Lorde God hym selfe be wytnesse amonge you euen the Lord fro his holy temple. For why? beholde, O Lorde thou shalt go out of his place, & come downe, & treade vpon the hye thynge of the earth. The mountaynes shall colume vnder hym, & the valleyes shall cleue asunder: lyke as waxe columeth at the fyre, & as the waters runne downwarde. And all thys shalbe for the wyckednesse of Jacob, and the synnes of the house of Israel.

But what is the wyckednesse of Jacob? Is not Samaria? Whych are the hye places of Juda? Is not Ierusalem? Therefore I shall make Samaria an heape of stones in the felde, to laye aboute the vynegarde: her stones shall I cast into the valley, and discouer her foundacions. All her Images shall be broken downe & all her garmentes shall be bzent in the fyre: yee, all her Idols will I destroye: for why? they are gathered out of the hyre of an whore, & to an whores hyre shall they be turned agayne. Wherefore I will mourne & make lamentacio, bare & naked will I go: I must mourne lyke the dragons, and take sorowe as the Estriches: for they^r wounde is past remedy. And why? it is come into Juda, & hath touched the porte of my people at Ierusalem already. Wepe not, lest they at Geth perceauent it.

Thou at Bataphra, welter thy selfe in dust & ashes. Thou dwellest at Sephyr, get the hence with shame. The proude shall boost nomore for very sorowe: and why? her neyghboure shal take fro her what she hath. The rebellious cytie hopeth, y^e it shall not be so euell: but for all the, the plage shall come from the Lorde, euen into the porte of Ierusalem. The greate noyse of charrettes shall feare the, that dwell at Lachys, which is an occasyon of the synne of the daughter of Syon, for in the came vp the wyckednesse of Israel. Yee, she sent her courtiers into the lande of Geth.

The houses of lyes will dysceane: & kynges of Israel. And as for the (thou dwellest at Morassa) I shal bring a possessor vpon the, & the plage of Israel shal reach vnto

to Odolla. Make the balde, & shaueth the, because of thy tender chyldren: Make the cleane balde as an Egyle, for they shalbe carped awaye captiue from the.

The ii. Chapter.

Threatenings agaynst the fyll people.

Who vnto them, that Imagyn to do herme, ad deuyse ingracyousnesse vnto they^r beddes, to perforce me it: & cleare daye: for ther power is agaynst God. When they couet to haue lande, they take it by violence, they robbe men of they^r houses.

Thus they oppresse a man for his house & euery man for his heritage. Therefore the Lorde sayeth the Lorde. Beholde, agaynst thys household haue I deuyed a plage, wherout ye shall not plucke your neckes: ye shall nomore go so proude, for it wyl be a perous tyme. In that daye shal thys terme be vled and a mournynge shalbe made ouer you on thys maner: We be utterly desolate, & porcyon of my people is translated. What will be parte vnto vs the laude, that he hath taken from vs?

Neuertheles there shalbe noman to deuyde the thy porcyon in the congregacyon of the Lorde. Cuth, holde your tuge (saye they) It shall not fall vpon thys people, we shall not come so to confusyon, sayeth the house of Jacob. As p^r spere of the Lorde do cleane awaye: or is he so mided? Treuth it is, my wordes are frendly vnto the p^r lyue ryght: but my people doth the contrary, therefore must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned youre selues to fyght, the women of my people haue pe shut out from their good houses, & taken awaye my excellent gyftes from they^r chyldren. Up, get you hence, for here shall ye haue no rest.

Because of they^r Idolatrye they are corrupte, & shal miserably perpech. If I were a fleschly felowe & a preacher of lyes, ad tolde them that they myght lyt by bypnyng & bol-lyng, & be broncken. O y^e were a Prophecie for thys people, But I will gather the i dede, O Jacob, & bypue prenaunt of Israel all together. I shal carpe them one with another, as a flocke in the folde, and as p^r catell in they^r stalles, that they maye be dysquyted of other me. Who so breaketh p^r gappe, he shal go before. They shal breake vp the porte, & go in & out at it. The kyng shal go before them, and the Lorde shalbe vpon the head of them.

The iii. Chapter.

Agaynst the tyranny of princes, and false Propheces.

And thou heare,

And I sayde: heare, O ye headres of the house of Jacob, & ye leaders of the house of Israel: * Shulde not ye knowe, what were lawfull and ryght: * But ye hate the good, and lone the euil: ye plucke of mennes skynnes, and the flesh from theyr bones: ye eate the flesh of my people, and flay of theyr skynne: ye breake theyr bones, ye choppe them in peces as it were in to a cauldron, & as flesh in to a pot. Now the tyme shall come, * that whē they call vnto the Lorde, he shall not heare the, but hyde hys face from them, because that thow theyr awne Imagynacions they haue dealte so wyckedly.

And as concernynge the prophetes that dysceane my people, thus the Lorde sayeth agaynst them. * When they haue eny thynge to vte vpon, then they preach that all shalbe well: but yf a man put not some thig in to theyr mouthes, they preach of warre agaynst hym.

* Therefore poure vssyon shalbe turned to nyght, & poure prophecyinge to darknesse. The Sunne shall go downe ouer those prophetes, & the daye shalbe darcke vnto the.

Then shall the vssyon seers be ashamed, & the sothsayers confounded: yee, they shalbe sayne, all the packe of them, to stoppe theyr mouthes, for they haue not Gods worde. * As for me, I am full of strenght, & of the sperte of the Lorde, full of iudgement & boldnesse: to shewe the house of Jacob theyr wyckednes, and the house of Israel theyr synne.

Heare this ye rulers of the house of Jacob, & ye iudges of the house of Israel, ye that abhorre the thynge that is lauffull, & wyldest alwys the thynge that is streyght. * Ye that buylde vpon Syon with bloude, and Jerusalem w doynge wronge. * O ye iudges, ye geue sentence for gyftes: O ye preastes, ye teach for lucre. * O ye prophetes, ye prophesy for money. Yet will they be taken as those that holde vpon God, and saye: Is not the Lorde amonge vs? Cuth, there can no myfortune happen vs. * Therefore shall Sion (for poure sakes) be plowed lyke a felde: Jerusalem shall become an heape of stones, and the hyll of the temple shall be turned to an hye wodde.

The. iiii. Chapter.

Of the callinge of the Gentyles, and conuersion of the Jewes.

At in the latter dayes it will come to passe, that the hyll of the Lordes house shalbe sett vpon hyer then eny mountaynes or hylls: yee, the people shall prease vnto it, and the multitude of the Gentiles shall haite them thither, sayeng: Come, let vs go vnto the hyll of the Lorde, and to the house of the God of Jacob: that he maye teach vs hys waye, and that we maye walcke in his pathes. * For the lawe

shall come out of Sion, & the worde of God from Jerusalem, and shall geue sentence amonge the multitude of the heathen & re- fourme the people of farre countrees: so that of theyr sheardes they shall make plowshares, & of theyr speares.

* One people shall not lyft vp a sword agaynst another, yee, they shal nomore learne to fyght: but euery man shall syt vnder his vineyard & vnder his figge tre, & no mā to fraye him awaye: for the mouth of the Lorde of hostes hath spokē it. Therefore, where as all the people haue walcked euery man in the name of hys awne God, we wyll walcke in the name of oure God for euer ad euer. * At the same tyme, sayeth the Lorde, will I gather vnto the lame & the outcastes, & such as I haue chastened: & wyll geue pssue vnto the lame, & make of the outcastes a great people: * and the Lorde hym selfe shalbe theyr kynge vpon the mount Syon, from thys tyme forth for euermore. And vnto the. (O tower of Eder, thou stronge holde of the daughter Syon) vnto the shall it come: cutt the lordshipe & kyngdome of the daughter Jerusalem. Why then art thou now so heuy? is there no kynge in the? are thy counsellers awaye that thou art so payned, as a woman in her trauaile? And now (O thou daughter Syon) be loy, let it greue the as a wyfe laborynge wth chylde: for now must thou get the out of the cylie, and dwell vpon the playnfelds: yee, vnto Babylon shalt thou go, there shalt thou be deliuered, * and there the Lorde shall lowse the from the hande of thyne enemyes.

Now also are there many people gathered together agaynst the, sayng: what, Sion is curled, we shall se oure lust vpon her. But they knowe not the thoughtes of the Lorde, they vnderstande not his counsell, that shall gather them together as the sheues in the barne. Therefore get the vp, O thou daughter Syon, and throlpe out the corne: for I wyll make thy horne prync, & thy clawes brasse, that thou mayest grynde many people: theyr goodes shalt thou appropriate vnto the Lorde, and theyr substance vnto the ruler of the whole worlde.

The. v. Chapter.

Of the destruction of Jerusalem.

After shalt thou be robbed thy selfe, O robbers daughter: they shall laye sege agaynst vs, & synpte iudges of Israel w a rodde vpon the cheeke. * And Bethleem Ephrata, art lytle amonge the thou- sandes of Iuda, Out of the shall come vnto me, which shal be the gouernoure in Israel: who se out goynge hath bene fro the begynning, & fro euerlastynge. In the meane whyle he

plageth them for a season, but yll the tyme that the (which shall beare) haue borne: then shall the remnant of his brethern be conuerted vnto the children of Israel. He shall stāde fast, & geue fode in the strength of the Lorde, and in the victorie of the name of the Lorde his God: and when they be conuerted, he shall be magnified vnto the farthest partes of the worlde.

Then shall there be peace, so that the Assyrian maye come into poure lāde, & treade in poure houses. We shall bringe vpon seuen shepherdes and viii. princes vpon the: these shall subdue the land of Assur w the swerde, and the lande of * Assyria with their naked weapens. * Thus shal he deliuer vs from the Assyrian, when he cometh within oure land, and setteth his fote within oure borders.

And the remnant of Jacob shall be amonge the multitude of people, as the dewe of the Lorde, and as the droppes vpon the grashe, that tarieth for no man, and waxyty of no body. * Yee, residue of Jacob shalbe amonge the Gentiles and the multitude of people, as the lyon amonge the beastes of the wodde, and as the Lyons whelp amonge a flocke of shepe: which (when he goeth thowowe) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne hand shalbe lift vpon thyne enemyes, and all thyne aduersaries shall perishe.

The tyme shall come also, sayeth the Lorde, that I will take thine horses from the, and destroye thy charrettes. I will breake downe the ctyes of thy lande, and ouerthrowe all thy stronge holdes. * All witchcraftes wyll I rote out of thyne hāde, there shall no mo sothsaynges be within the. * Thine Idols and thyne Images wyll I destroye out of the: so shalt thou nomore bowe thy selfe vnto the workes of thyne awne handes. Thy grones wyll I plucke vpon by the rotes, & breake downe the ctyes. Thus wyll I be auenged also, vpon all the heathen that will not heare.

The. vi. Chapter.

An exhortacion to heare the iudgement agaynst the: that beynge vnkynde, what maner of sacrifices do please God.

Erkē now what the Lorde sayeth: * Clap, reproc the mountaynes, & lett the hylls heare thy voyce. O heare the punishment of the Lorde, ye mountaynes, & ye mightie foundacions of the earth: for the Lorde will reproc his people, & reason w Israel. O my people, what haue I done vnto the? or wher haue I hurte the? geue me answere. * Because I brought the from the lande of Egypt, and deliuered the out of the house of bondage: * Because I made Moyses, Aarō and Miriam to lede the: Remember (O my people) what Balach the kynge of Moab had Imagyned agaynst the

and what answere that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal, that ye maye knowe the loupng kyn- dnesses of the Lorde.

What acceptable thinge shall I offere vnto the Lorde? shal I bowe my knee to the hie God? Shall I come before hym with bzent offrynges, and wyth calues of a yeaer olde? Hath the Lorde a pleasure in many thousand rammes, or innumerable streames of oyle? O shall I geue my fyrst borne for myne of- fences, & the frute of my body for the synne of my soule? I will shewe the, O mā, what is good, & what the Lorde requyrez of the flamel, to do ryght, to haue pleasure in lo- uinge kyndnesse, to be lowly, & to walcke w thy God. * The Lordes voyce crieth vnto the clype, & the man shall be saued consider the thy name (O Lorde) herken what is your rodde, & here hym & warneth you? * Shuld I not be displeased, for the vnyghtuous good in the houses of the wycked, & because the measu- re his mynstred? O shulde I iustifie the false balaunces and the bagge of disceatfull weygh- tes, amonge those that be full of riches vnyghtuously gottē: where the cytelms deale with falshe, speake lyes, & haue disceat- full tungen in their mouthes?

Therefore, I will take in hāde to punish the, & to make the desolate, because of thy synnes. * Thou shalt eate, & not haue ynough: yee, shalt bringe thy selfe downe. Thou shalt be, but not escape: & those that thou woldest saue, wyll I deliuer to the: the swerde. Thou shalt sowe, but not reape: shalt presse out olues, but oyle shalt thou not haue to anoynte thy selfe withall: thou shalt treade out swete must, but shalt dryncke no wyne. Ye kepe the ordinaunces of Amri, and all the customes of the house of Ahab: ye folowe their pleasures, therefore wyll I make the waste, and cause thy inhabytors to be ab- horred, O my people: & thus shalt thou beare thyne awne shame.

The. vii. Chapter.

A complaint of the litle nombre of the ryghteous: agaynst the crueltie ought we not to haue wth our greated frenndes.

Is me: I am become as one, that goeth a gleanynge in the haruest, there are no mo grapes to eate, yet wold I sayne (wth all my herte) haue of the best frute. * There is not a godly man vpon earth, there is not one rightuous amonge men. They labour all to shed bloud, and euery man hunteth his brother to deathe: yet they saye they do well whē they do euil. As the prince will, so sayeth the iudge: that he maye do him a pleasure agayne. The greate man speaketh what his herte desireth: & the hearers allowe hi. The best of the is but as a thistle, & the most rightuous of the is but as a hyssop.

The booke of the Prophet Nahum.

Of the destruction of Ninive and of the deluge
of the world.



Nahum is the heavy burthen of
Ninive, whych Nahum of
Elchos dyd write as he sa-
we it. * The Lord is a ge-
lous God, & a taker of ven-
geance is the Lord, and
wrothfull. * The Lord ta-

keth vengeance of his enemyes, and re-
serveth displeasure for his aduersaries. * The
Lord suffereth longe, he is of great power, &
so innocent that he leaveth no man faultlesse
before him. The Lord goeth forth in tēpest
& stormy weather, the cloudes are the dust of
his fete. Whē he reproveth the see, he dyeth
it up, & turneth all the floudes to drie lande.
Babylon is desolate, Charnel & the pleasure
of Lybanus wasteth awaye. The mountay-
nes tremble for him, the hylls consume. At
the sight of him, the earth quaketh: yee, the
whole world, and all p dwell therein. * Who
maye endure before hys wrath? * Who is
able to abide his gryme displeasure? His an-
ger taketh on lyke fyre, and the harde ro-
ckes are clouen in sunder before him.

Full gracious is the Lord, and a stronge
holde in the time of trouble, he knoweth the
that put their trust in hym: when the floude
cometh ouer, and destroyeth the place, and
whē the darchnesse foloweth styll vpon his
enemyes. What do ye Imagin the agaynst
p Lord on this manner? (Cush, whē he hath
once made an ende, there shall come nomore
trouble.) For like as the thornes that stike
together, and as the drie strawe, so shall the
brochardes be consumed together, euē when
they be full. There come out of the south as
Imagin myschefe, & geue vngacious coun-
cell agaynst the Lord.

Therefore thus sayeth the Lord: Let the
be as well prepared: yee, & as many as they
can, yet shall they be hewē downe, and passe
awaye. And as for p, I will bere p, but not
utterly destroye the. And now wil I breake
his rodde from thy backe, & burst thy bōdes
in sonder. But the Lord hath geuen a com-
maundement concernynge the, p there shall
come nomore sede of thy name. * The car-
ued & casten Images will I rote out of the
house of thy God. Thy graue shall I prepa-
re for the, and thou shalt be confounded.

The ii. Chapter.

He describeth the victorie of the Caldees agaynst
the Ninuities.

Beholde

Behold, * vpon the mountaynes co-
me p fete of him, that bringeth good
tydings: & preacheth peace. * Ju-
da, kepe thy holy dayes, perfourme thy pro-
mises: for Messiah shall come nomore in the,
he is utterly rote out.

The scatterer shall come vp agaynst the, &
laye sege to the castell. Loke thou well to p
streets, make thy loynes stronge, arme thy
self with all thy myght: for the Lord shall re-
store againe the glory of Jacob, lyke as the
glory of Israel. The destroyers haue broke
them downe, & marred p wyne braunches.
The wilde of his grauntes glystereth, hys
men of warre are clothed in purple. hys cha-
rettes are as fyre, when he maketh him for-
ward, & his spere shaftes are soked in venim.
The charettes rolle vpo p streets, & welter
in p hye wayes. They are to loke vpon lyke
cresettes of fyre, & go swyftly, as p lyghte-
ninge. Whē he doth but warne his grauntes,
they fall in their araye, & hastily they clym-
me vpon the walles: yee, the engins of p warre
are prepared all ready. The water portes
shall be opened, and the kynges palace shall
fall. The quene her selfe shall be led awaye
captiue, and her gentyl women shall mourne
as the dones, & grone within their hertes.

Ninive is like a pole full of water, but the
shall they be fayne to fle. Stand, stāde, (that
they crye) & there shall not one turne backe.
Awaye w the syluer, awaye with the golde
for here is no ede of treasure. There shall be a
multitude of all maner of costly ornāmentes
thus must the be spoyled, emptied & clene
striped out: that their hertes may be melted
awaye, their knees tremble, all their loynes
be weake, & their faces blacke as a pot.

Where is now the dwellyng of the lps,
& the pasture of p lps whelpes? where the
lyon & the lyonelle wēt w the whelpes, & no
man frayd the awaye? But p lyon spoyled
prough for hys yonge ones, & deuoured for
his lyonelle: he filled his dēnes w his praye,
& his dwellig place w that he had rauished.
Beholde, I will vpo the, sayeth the Lord of
hostes, and will set fyre vpo thy charettes p
they shall smoke with all, & the swerde shall
denoure p yonge lps. I will make an ende
of thy spoyling fro out of p earth, & p voyce
of thy mellaungers shall nomore be herde.

The iii. Chapter.

Of the fall of Ninive.

Wall full of lyes & robbery, & wyll not
leauē of fro rauishing. There a man
maye heare scourging, rullynge, the noyse
of the wheles, p cryenge of the doxes, and p
rollinge of the charettes. There p horse mē
get vp w naked swerdes, & glysteringe spea-
res: there lyeth a multitude slayne, & a grea-
te heape of deed bodyes: there is no ende of

deed coarces: yee, mē fall vpo their bodyes,
And that for p greate and manyfolde who-
dome, of p fayre & beutyfull harlot: which is
a mactresse of witchcraft: yee, and selleth p
people thoro her whozdom, & the nacyos
thoro her witchcraft.

* Beholde, I will vpon p (sayeth p Lord
of hostes) and will pull thy clothes ouer thy
head: p I maye thewe thy nakednes amōge
the heathen, and thy shame amōge p kyng-
domes. I will cast dyte vpon the, to make
the be abhorred, & a gasynge stocke: yee, all
they that loke vpon the, shall starte backe,
and saye: Ninive is destroyed.

Who will haue pitie vpon p? where shall
I seke one to cōforte the? Art p better then
the greate cite of Alexandria: that laye in
the waters, and had p waters roide aboute
it: which was strongly fenced & walled with
p see? Ethiopia & Egypte were her strength
& p exceeding great, aboute measure. Africa
& Lybia were her helpers, yet was she dy-
uen awaye, & brought into captiuite, her po-
ge chyldren were smittē downe at the head
of euery strete, p lottes were cast for p most
auncient men in her, & all her myghtye men
were bounde in chaines. Euen so shalt thou
also be dyoncken, & hyde thy selfe, and seke
some helpe agaynst thyne enemy. All thy
stronge cities shall be lyke fygetrees with ri-
pe figges: wyche when a man shaketh, they
shall fall into the mouth of the eater.

Beholde, thy people within the, are but
wēme: the portes of thy lade shall be opened
vnto thyne enemyes, and the fyre shall de-
uoure thy barres. Drawe water now aga-
ynst p be beseged, make vp thy strong holdes
go into p clape, tēpre p mortar, make strong
brick: * yet p fyre shall consume the, p swerde
shall destroye the: yee, as the locuste doth, so
shall it eate p vp. It shall fall heuely vpo p as
p locustes: yee, ryght heuely shall it fall vpo
the, euē as p greshoppers. Thy marchautes
haue bene nobzēd w the starres of beaue: but
now shall they sprede abrode as the locustes
& fle their waye: Thy lordes are as the gre-
shoppers, & thy captaynes as the multitude
of greshoppers: wyche when they be colde,
remayne in the hedges: but whē the Sunne
is vp, they fle awaye, & no mā can tel where
they are become. Thy shepherdes are a slepe
(Wkyng of Assur) thy worthyces are layed
downe, thy people is scatred abrode vpo the
mountaynes, & no man gathereth them to-
gether agayne. Thy woude cannot be byd,
thy plage is so soze. All they that beare this
of the, shall clappe their hādes ouer the. For
what is he, to whom thou hast not alwaye
bene doyng hurte?

The ende of the prophecy
of Nahum.

The

a bier in the hedge. But when the daye of
thy preachers cometh, that thou shalt be vi-
sited: the shall they be wasted awaye. * Let
no man beleue his frende, ner put hys confy-
dēce in a brother. Kepe p porte of thy mouth
from her that lyeth in thy bosome: * for the
sonne shall put his father to dishonoure, the
daughter shall rise agaynst her mother, the
daughter in lawe against her mother in la-
we: and a mans foes shall be euen they of hys
awne houtholde.

Acuerthelesse, I will loke vpon p Lord
I wyll patiently abyde God my saupoure:
my God shall heare me. * Thou enemye of
myne, reioyce not at my fall, for I shall get
vp agayne: & though I lyt i darchnesse, yet
the Lord is my lyght. I wyll beare the pu-
nishment of p Lord (for why, I haue offen-
ded hi) tūll he syt i iudgement vpo my cause,
& se p I haue right. He wyll bring me forth
to the lyght, & I shall se his rightuousnesse.

He that is myne enemy shall loke vpon
it, & be cōfounded, which now salet. * Where
is thy Lord God? Wyne eyes shall beholde
her, when she shall be trode downe, as p clape
in p streets. * The tyme will come, that thy
gappes shall be made vp, & the lawe shall go
abrode: & at p tyme shall they come vnto the
fro Assur vnto the stronge cityes, & from the
stronge cityes vnto the ryuer: fro the one see
to p other, fro the one mountayne to p other.

Not wythstandynge, p land must be wa-
sted, because of them that dwell therein, and
for the frutes of their awne Imaginacions.
Therefore fede thy people with thy rodde, &
flocke of thine heritage which dwel desolate
in the wodde: that they maye be fedde vpon
the moūt of Charnell, Balan & Galaad as
afoze time. Maruelous thynges wil I thewe
the, * lyke as whē they came out of Egypte
Thys shall the heathen se, and be ashamed
for all their power, * so that they shall laye
their hande vpon their mouth, and stoppe
their eares. * They shall lyke the dust lyke
a serpent, & as the wormes of the earth, that
tremble in their holes. They shall be afrayed
of the Lord oure God, & they shall feare the.

Where is there such a God as thou: that
pardonest wyckednes, and forgeuest the of-
fences of the remnaunt of thyne herptage?
He kepeth not his wrath for euer: and why?
his delite is to haue cōpassiō: * he shall turne
agayne, and be mercifull to vs: he shall put
downe oure wyckednes, and cast all oure
synnes into the botome of p see. Thou shalt
kepe thy trust with Jacob, & thy mercy for
Abraham, lyke as thou hast sowne vnto
oure fathers longe agoo.

The ende of the prophecy of Michas.

* Jer. ix. a.

* Mat. x. f. c.
* Luc. x. f. c.
* Rom. x. f. c.
* 1 Cor. x. f. c.
* 2 Cor. x. f. c.
* Gal. x. f. c.
* Eph. x. f. c.
* Phil. x. f. c.
* Col. x. f. c.
* 1 Th. x. f. c.
* 2 Th. x. f. c.
* 1 Tim. x. f. c.
* 2 Tim. x. f. c.
* Tit. x. f. c.
* Phile. x. f. c.

* Ps. xli. a.

* 1 Cor. x. f. c.

* Amos. ix. c.

* Eze. xli. a.

* Job. xxx. d.

* Gen. iii. c.

* Jerem. ix. d.

* Eze. xli. a.
* Jer. xli. b.

* Eze. xxx. c.

C

* Eze. x. f. c.
* Jer. x. f. c.
* Jer. x. f. c.

The Prophecye

The booke of the

Prophet Abacuch.

The fyrst Chapter.

A complaine agaynst Israel.

This is þe heny burthe, which the Prophet Abacuch dyd se. **L**orde, how longe shall I crye, & thou wylt not heare: how longe shall I complaine vnto the, suffrynge wronge, & þu wylt not helpe? **W**hy lettest þu me se weepynesse and labour? **E**uyl & violence are before me, power ouergoeth right: for þu lawe is to arme in pecces, & there can not right iudgement go forth. **A**nd why? the vngodly is more set by then the ryghteous: this is þu cause, that wronge iudgement proceedeth. **S**cholde, amonge the heathen, and loke well, wondre at it, and be abashed: for I wyl do a thyng in your tyme, whych though it be tolde you, ye shall not beleue. **F**or lo, I wil rayse vp the Caldees, that bitter and swyfte people: which shall go as wynde as þu land is, to take possessiõ of dwelling places, þe not their awne. A grymme and boysterous people is it, these shall sit in iudgement & punishe. Their horses are swyfter then the cattes of the mountayne, & byte faster then þu wolues in the euenyng. Their horsemen come by greate heapes fro farre, they sle hastily to deuour as þu Eagle. They come all to spoyle: out of them cometh an east wynde, whych bloweth and gathereth their captiues, lyke as the sande. They shall moke þu kynges, and laughe the princes to scorne. They shall not set by any ströge holde, for they shall laye ordinaunce agaynst it, and take it. Then shall they take a fresh courage vnto the, to go forth & to do more euil, and so ascribe the power vnto * their God. **B**ut thou O Lorde my God * my holy one, thou art from the begynnyng, therefore shall we not dye. O Lorde, thou hast ordered the for a punisshment, and sett the to reprove the myghtye. Thyne eyes are clene, thou mapest not se euil, thou canst not beholde, þu thinge that is wycked. **W**herfore the dost thou loke vpon þu vngodly, and holdest thy tynge, when the wycked deuoureth the man þu is better the him selfe? Thou makest men as the fybe in the see, and lyke as þu creppynge beastes, that haue no gyde, they take vp all with their angle, they catch it in their net, & gather it in their parne: wherof they reioice ad are glad. Therefore offre they vnto their net, & do sacrifice vnto their parne: because that thoroowe it their porceyon is become so fat, & their meate so plenteous. **W**herfore,

they cast out their net agayne, & neuer cease to slaye the people.

The ii. Chapter.

Of the besson of the prophete, Agaynst polluting, couetousnes, and Idolatrye.

I stode vpon my watch, & set me vpon my bulworke, to luke and se what he wolde saye vnto me, and what answer I shulde geue him that reproued me. **B**ut the Lord answered me, & sayde: Wryte the vision playnely vpon thy tables, that who so cometh by, maye rede it: for the vision is yet farre of for a tyme, but at the last it shall come to passe, & not faple. **A**nd though he tarp, yet warte thou for him, for in very dede he will come, & not be slacke. **B**ehold, the vneightcouste thiketh him selfe in sauergarde as in a ströge holde: but þu luke that lyue by his fapth. **L**pke as þu wyne disceaugeth the bronckarde, euen so þu proude shall faple and not endure. He openeth his desire wyde vvas the hel, & is as vnfacible as death. **A**ll heathen gathereth he to hym, and heapeth vnto him all people. **B**ut shall not all these take vp a prouerbe agaynst him, & moke him with a byworde, & saye: **W**ho vnto him that heapech vpon other mens goodes: how longe will he lade hym selfe with thicke clayer? **H**ow sodely wyl they städe vp, that shall byte, & awake, that shall teare þu in peeces: yee, thou shalt be their praye. **S**eeinge þu hast spoyled many heathen, therefore shall the remnaunt of the people spople the: because of mens bloude, & for the wöge done in the lande, in the cite and vnto all them that dwell therein. **W**ho vnto him, that couetously gathereth euell gottē goodes into his house: that he maye set hys nest an hye, to escape from þu power of misfortune. **T**hou hast deuyfed the name of thine awne house, for thou hast slayne to moch people, and hast wilfully offended: so that the very stones of the wall shall crye out of it, and the tymber that lyeth betwyxe the ioyntes of the buylding shall answer. **W**ho vnto him, that buyldeth the towne with bloude, & maynteneth the cite with vneightuousnes. **S**hall not the Lord of hostes bryge this to passe, that the labourers of the people shall be bryt with a greate fyre, & that the thinge wher vpon the people haue weered the selues, shall be lost? **F**or þu earth shall be full of knowledge of þu Lordes honoure, lyke as the waters prouer the see. **W**ho vnto him that geueth his neyghboure bypnycke, puttynge in gall and makynge him droncken, * that he maye se hys preyteers. **T**herfore with shame shalt thou be filled, in steade of honoure. **D**ryncke thou also, tyll thou stombe with all: for the cuppe of the Lordes right hāde shall compasse the aboute, and shamefull speying in steade of thy

Of Sophony,

Jo. cxxvi.

thy worshyppe. **F**or the wöge that þu hast done in Libanus, shall ouerwhelme the, and the wilde beastes shall make the afraied: because of mens bloude, & for the wronge done in the lande, in the cite, and vnto all soch as dwell therein.

What helpe then wyl þu ymage do, whom the worchman hath fashioned? **O** þu bayne cast ymage, wherby because the craftelman putteth his trust, therfore maketh he dome idols: **W**ho vnto hym, that layeth to a peece of wood: arple, & to a domme stone: städe vp. **F**or what instructioun maye soch one geue? **S**cholde it is layed ouer with gold & syluer and there is no bryth in it. **B**ut the Lord in his holy temple is he: who all the worlde shulde feare.

The iii. Chapter.

A prayer of the prophete Abacuch for the ignorant.

Lorde, when I herde speake of þu, I was afraied. **T**he worlde that thou hast take in hande, shalt thou perfourme in his tyme, O Lorde: & whe thy tyme cometh, thou shalt declare it. **I**n thy very wrath þu thinkest vpon mercy. **G**od cometh from Cheman, & the holy one from the mount of Pharau. **S**elah.

His glory conereth þu heaucns, & the earth is full of his prayse. **H**is shine is as þu sunne, and beames of lyght go out of hys handes, there is his power byd. **D**estruction goeth before hym, & a pestilent specknell goeth before his fete. **H**e standeth, & mesureth þu earth he loketh, & the people consume awaye, the mountaynes of þu worlde fal downe to powder, & þu hilles are sayne to bowe the selues, for his goynges are euerlastynge and sure.

I sawe, that the paulyons of the Mo-rians & the feses of þu land of Madian were vered for weepynesse. **W**ast thou not angrie O Lorde, in the waters? **W**as not thy wrath in the floudes, & thy displeasure in þu sees: yee when thou sattest vpon thine horse, & when thy charetes had þu victorie. **T**hou thewedst thy bowe openly, lyke as thou haddest promysed w an othe vnto the trybes. **S**elah.

Thou dydest deuyde þu waters of þu earth. **W**hen the mountaynes sawe the, they were afraied, the water streame wente awaye: the depe made a noyse at the lyftynge vp of thyne hand. **T**he sunne & moone remayned styll in their habitacp. **T**hyne arrowes wente out glisterynge, and thy speares as þu thynne of the lyghtenynge. **T**hou trodest downe the land in thyne anger, and dydest throspe þu beathē in thy displeasure. **T**hou camest forth to helpe thy people, to helpe thine anointed. **T**hou smotest downe þu head the house of þu vngodly, & disconcredest hys foundaciõs, eue vnto þu necke of him. **S**elah. **T**hou dydest stryke thozow w his scepter the heades of his playne people: which come

as a stormy wynd to scatre me abroad, & are glad whe they maye eat vp þu pooze secretly. **T**hou makest a waye for thine horses in the see, eue in þu mudde of great waters. **W**he I heare this, my body is vexed, my lyppes treble at þu voyce therof, my bones corrupte, I am afraied where I städe. **O** þu I myght rest in the daye of trouble, & I myght go vp vnto our people, which are already prepared.

For the fygg trees shall not be grene: & the bynes shall beare no frute. **T**he labour of þu olyue shall be but lost, & the lande shall bring no corne: þu shepe shall be taken out of þu folde, and there shall be no catel in the stalles. **B**ut as for me, I wyl be glad in the Lorde, and will reioyce in God my Saupoure. **T**he Lord God is my strength, he shall make my fete as the fete of hertes: & he which geueth the victory, shall bring me to my hye places syngynge vpon my psalms.

The ende of the prophete of Abacuch.

The booke of the

Prophet Sophony.

The fyrst Chapter.

A thynnyng agaynst Iuda & Ierusalem because of their Idolatrye.

This is the worde of þu Lord, which cam vnto Sophony the sone of Chusi, the sonne of Gedoliah, þu sone of Amariah, the sonne of Iezchiah in the tyme of * Josiah the sonne of * Amos kyng of Iuda. **I** wyl gather vp all thynges in þu lande (sayeth the Lord) I wyl gather vp man & beast: I wyl gather vp the foules in þu payre and the fysh in the see (to þu greate decaye of the wycked) and wyl utterly destroye the men out of the lande, sayeth þu Lord. **I** will stretch oute myne hāde vpon Iuda, & vpon all soch as dwell at Ierusalem. **T**hus will I rote oute þu remnaunt of Baal from this place, & the names of the * Remurins and prestes: yee, & soch as vpon their house toppes worshyppe and bowe the selues vnto the hoste of heauen: which sweare by þu Lord, & by their Malchom also: which starte a backe from the Lord, and nether seke after þu Lord ner regarde hym.

We still at the presence of the Lord God, for the daye of the Lord is at hande: yee, the Lord hath prepared a slayne offering, and called hys gesses therto. **A**nd thus shall it happen in the daye of the Lordes slaynofferyng. **I** will viset the princes, & þu kynges chylde, and all soch as were straunge clothinge. **I**n the same daye also wyl I viset all those, that treade ouer the thresholde so proudly,

The Prophecy

¶ proudly, which sell their Lordes house with robbery & falshe. At þ same tyme (sayeth the Lord) there shall be herde a grete crye from the * fysh porte and an howlinge from the other porte, and a grete murthure from þ hylls. Howle ye that dwell in þ myll, for all the marchaunt people are gone, & all they that were laden with syluer, are roted out.

¶ At the same tyme wyll I seke thozow Jerusalem with lanternes, & vylet them that continue in their dregges, and save in their hertes: * Cuth, þ Lord wyll do nether good ner euell. Their goodes shall be spoyled, and their houses layed waste: * they shall buylde houses, & not dwell in them, they shall plate vnyardes, but not drinke þ wyne therof.

¶ For þ grete * dape of þ Lord is at hande, it is herde by & cometh on a pace. Horrible is the tydinges of the Lordes dape, the shall the gyannte crye out: for that dape is a dape of wraath, a dape of trouble and heynelle, a dape of vter destruction & misery, a darcke & glomyng dape, a cloudy & stormy dape, a dape of the noyle of troettes & thowmes, agaynst the stronge cyties & hie towres. I will brunge the people into such veracion, þ they shall go aboute lyke blinde me, because they haue spyned agaynst the Lord. Their bloude shall be shed as the dust, & their bodies as the myre. * Nether their syluer ner their golde shall be able to deliuer them in that wrothful dape of the Lord, but the * whole lande shall be consumed thozow þ fyre of his gelousy: for he shall soone make cleue ryd- daunce of al them that dwell in the lande.

The ii. Chapter.

¶ Be mouth to returne to God, prophesyinge vnto the one destruction, & to the other deliuerance.

¶ **I** Kampne poure selues & serche. ¶ Acypon þ halt no desire to þ lawe or þ thing goforth þ God hath concluded, & of the tyme come wherein man shall passe awaye as the dust: or þ fear full wraath of þ Lord come vpon you: yee, or þ dape of þ Lordes soze displeasure come vpon you. Seke þ Lord all yee meke harted vpon earth, ye þ worke after his iudgemēt: seke ryghteoulnesse, seke * lowynesse: þ ye maye be defended in þ wrothful dape of the Lord: * For Gaza shall be destroyed, and Ascalon shall be layed waste. They shall cast out Asdod at the noone dape, and Accaron shall be pluckte vpon by the rotes.

¶ **W**ho vnto you þ dwell vpon the see coast ye murthorous people: the worde of þ Lord shall come vpon you. ¶ Canaan thou lande of the Philistines, I will destroye þ, so that there shall no man dwell in the eny more, & as for þ see coast, it shall be heardemens co- tages & shepefoldes: yee, it shall be a porcion for such as remayne of the house of Juda, to fede ther vpon. In þ houses of Ascalon shall

they rest towarde nyght: for the Lord their God shall vylet the, & turne awaye their cap- titiue. * I haue herde þ despite of Moab, & the blasphemys of þ children of Ammon how they haue shamefully itreated my pro- ple, & magnified them selues within the bor- ders of their lande. Therefore, as truly as I lyue (sayeth the Lord of hostes the God of Israel) Moab shall be as Sodome & Ammō as Gomorra: euē dze thorne hedges, salt pit- tes & a perpetuall wyldernes. The resydue of my folcke shall spoye the, the remaunt of my people shall haue the in possessiō. * This shall happen vnto them for their pryde, be- cause they haue dealte so shamefully with þ Lord of hostes people, & magnified the sel- ues aboue the. The Lord shall be grymme vpon them, & destroye all the goddes in þ lande. And all the fles of the heathen shall worshippe him, euery man in his place.

¶ **P**e Moypas also shall perishe w my swer- de: yee, he shall stretch out his hāde ouer the north, and destroye Assur. * As for Ninue, he shall make it desolate, dze & waste. The flockes & all the bestes of þ people shall lye in þ middelt of it, pellicanes & storkes shall abyde in the vpper postes of it, foules shall syng in the wyndowes, & rauens shall syte vpon þ balches, for þ boordes of Cedre shall be ryuen downe. This is the proude and ca- relesse cytye, that sayde in her herte. * I am, and there is els none. How is she made so waste, that the bestes lye therin? Who so goeth by, mocketh her, and popnteth at her with his spnger.

The iii. Chapter.

¶ Agaynst þ gouernours of Jerusalem, of scallpge of all the Gentyles. A cōsolt to the resydue of Israel.

¶ **W**ho to þ abhominable, fylthie, & cruell cytie: which will not heare, ner be re- fourmed. Her trust is not in þ Lord, nether will she holde her to her God. Her ru- lers within her are as coarpyng * lyas: her iudges are as * wolues in þ euening, which leaue nothyng behide them tply þ mozowe. Her prophetes are lyght persons & vnfaith full mē: her prestes vnhalowe þ sanctuary & do wronge vnder the pretence of the lawe. But þ iust lord þ doth no vnyght, was amo- ge the, euery mozing shewing the his lawe clearly, & ceaseth not. But þ vngodly wyll not lerne to be ashamed. Therefore wil I ro- te oute this people, & destroye their towres: yee, ad make their stretes so voyde, that no mā shall goo therin. Their cytyes shall be bro- ken downe, so that no body shall be left, ner dwell there eny moze.

¶ I sayd vnto the: ¶ Feare me, and be con- tent to be reformed. That their dwellinge shulde not be destroyed, & that there shulde happen vnto them none of these thynges, wherwith

Aggeus.

No. cxxvii.

The boke of the

Prophete Aggeus.

The fyrst Chapter.

¶ The tyme of the Prophecy of Aggeus. An exhortacion to buylde the temple agayne.



¶ In the secōde peare of kyng Darius, in the vi. moneth the fyrst dape of þ moneth, came the worde of the Lord (by the Prophete Aggeus) vnto * zorobabel the sonne of Salathiel þ prynce of Ju- da, & to Josua the sonne of Josedeck the hye prest, sayinge. Thus speaketh the Lord of hostes, and sayeth. This people doth saye. The tyme is not yet come to buylde vpon the Lordes house. Then spake þ Lord by þ pro- phete Aggeus, and sayde. * Ye your selues can finde tyme to dwell in silced houses, and I shall thys house lye wast: Consyder nowe poure a wne wayes in poure hertes (sayeth the Lord of hostes) * ye sowe moch, but ye byng lytle in: ye cate, but ye haue not y- nough, ye bynck, but ye are not fylled: ye deche poure selues, but ye are not warme: and he that earneth eny wages, putteth it in a broken purse.

¶ Thus sayeth the Lord of hostes. Con- sydere poure a wne wayes in poure hertes, get you vpon to þ mountayne, fetch wood, ad buylde vpon the house * that it maye be acce- ptable vnto me, & that I may thewemyne þ honoure, sayeth þ Lord. Ye looked for moch and lo it is come to lytle, & though ye brin- ge it home, yet do I blowe it awaye. And why so sayeth the Lord of hostes? * Euen because that my house lyeth so waste, and yeeonne euery man vnto hys awne house. Wherefore, the heauē is forbydden to geue you eny dew, and the earth is forbydden to geue you encrease. * I haue called for a drouth, both vpon the lande and vpon the mountaynes, vpon corne, vpon wyne, and vpon oyle, vpon euery thyng that þ grou- de bynggeth forth, vpon men & vpon catell, yee, and vpon all handy labour.

¶ Now when zorobabel þ sonne of Sala- thiel, & Josua the sonne of Josedeck the hye prest to the remnaunt of the people, herde the voyce of the Lord they God, and the wordes of þ Prophete Aggeus (lyke as the Lord they God had sent him) the people byd feare the Lord. Then Aggeus the Lor- des angell sayde in þ Lordes message vnto the people, * I am with you, sayeth þ Lord. * So the Lord waked vpon the sprete of zorobabel the prynce of Juda, and the spre- te of Josua þ sonne of Josedeck þ hye prest, and the sprete of the remnaunt of all the people.

wherwith I shall vylet the. But neuerthe- les, they stande vpon early: to folowe the fyl- thyness of their awne ymaginacions. There- fore, ye shall wayte vpon me (sayeth þ Lord) vntyll the tyme that I stande vpon: for I am determind, to gather the people & to bring the kingdomes together, that I may poure out myne anger, ye all my wrothfull * dys- pleasure vpon the. * For al the worlde shall be consumed with the fyre of my gelousy. And then wyll I clesse the lypes of the peo- ple, that they maye euerychone call vpon þ name of the Lord, and serue him with one shulder. Soche as I haue subdued, and my children also whom I haue scatred abrode, shall byngge me presentes beyonde the wa- ters of Ethiopia.

¶ In that tyme shalt thou nomoze be con- founded, because of all thy ymagynacions, wher thozow thou haddest offended me: for I will take awaye the proude boasters of thynne honour fro the, so that thou shalt no more triumphe because of my holy pyl. In þ also wyll I leaue a small pooze simple peo- ple, which shall trust in the name of þ Lord. The remnaunt of Israell shall do no wy- kednes, ner speake lyges: nether shall there eny disceatfull tunge be soude in their mou- thes. For they shall be fed, ad take their rest, and no man shall make them asrayed. Geue thākes, O daughter Syō, be ioyfull, O Is- rael: reioyce & be glad from thy whole hert, O daughter Jerusalem, for the Lord hath take awaye thy punishment, and turned backe thynne enemyes. The kyng of Israel, euē the Lord hym selfe is with the: so þ thou nedest nomoze to feare eny mysfortune.

¶ In that tyme it shall be sayde to Jerusa- lem: feare not, & to Syon: let not thynne hā- des be slacke, for the Lord thy God is with the, it is he that hath power to saue: he hath a speciall pleasure in the, & a marvelous loue toward the: yee, he reioysseth ouer the w gladnesse. Soche as haue bene in heynesse, wyll I gather together, and take out of thy congregacion: as for the shame and reprofe that hath bene layed vpon the, it shall be far- re from the. And lo, in that tyme wyll I de- stroye al those that were þ: * I wil helpe the lame, and gather vpon the cast awaye: yee, I will get them prayse and honour in all lan- des, where they haue bene put to shame. At þ same tyme wyll I byngge you in, & at the same tyme wyll I gather you. I wil get you a name and a good reposte amonge all peo- ple of the erth, when I turne backe your ca- ptuite before your eyes, sayeth the Lord.

The ende of the prophecy of Sophony.

people: that they came and laboured, in the house of the Lorde of hostes they God.

The ii. Chapter.

The second that the goodlynes of the second temple shall exceede the first, because of the coming of Christ.

Vpon the. xliii. daye of the. vi. moneth, in the secōde yere of kynge Darius, the. xxi. daye of the. xliii. moneth, came the word of the Lorde by the prophete Aggeus, sayenge: speake to zorobabel the sonne of Salathiel prince of Iuda, & to Iesua the sonne of Iosedech the hye p̄ste, & to the resydue of the people, and saye: * Who is left among you, & sawe thys house in her fyrst bewtye? But what thynke ye now by it? Is it not in poure eyes, eue as though it were nothinge? Neuerthelesse, be of good chere, & zorobabel (sayeth the Lorde) * be of good cōfōrte, & Iesua & sonne of Iosedech hye p̄ste: take good hertes vnto you also all ye people of the lade, sayeth the Lorde of hostes, & do accordyng to the worde (* for I am with you, sayth the Lorde of hostes) lyke as I agreed with you, when ye came out of the lande of Egypt: & my sp̄te shall be amonge you, feare ye not.

For thus sayeth the Lorde of hostes: * yet once more wil I shake heauē and earth, the see, and the drye land, yee, & I wyll moue all heathen, & the conforste of all heathen shall come, & so wyll I fyll thys house wth honoure, sayeth the Lorde of hostes. * The syluer is myne, & the golde is myne, sayeth the Lorde of hostes. Thus the glōry of the last house shall be greater then the fyrst, sayth the Lorde of hostes: & in thys place wyll I geue peace, sayeth the Lorde of hostes.

The. xliii. daye of the nynt moneth in the secōde yere of kynge Darius, came the word of the Lorde vnto the prophete Aggeus, sayenge: Thus sayeth the Lorde God of hostes. Aske the p̄stes cōcernyng the lawe, and saye: * yf one beare holy flesch in hys coate lappe, & with his lappe do touch the bryd potage, wyne, oyle, or any other meate: shall he be holy also? The p̄stes answered and sayde: No. Then sayd Aggeus: Now yf one beying defyled wth a deed carcase, touch any of these: shall it also be vncleane? The p̄stes gaue answer, & sayde: * yee, it shall be vncleane. Then Aggeus answered & sayde: euen so is thys people & thys nacyon before me, sayeth the Lorde: & so are all the workes of theyr handes, yee, and all that they offere, is vncleane.

And now (I praye you) consydre from this daye forth, & how it hath gone wth you afore or euer there was layed one stone vpon another in the temple of the Lorde: & when ye came to a corne heape of. xx. bushels, there were scarce ten: & that when ye came to the

wyne presse for to powre out. i. pottes of wyne, there were scarce. xx. For I smote you wth heate, blastynge & hable stones in all the labours of poure handes: yet was there none of you, & wolde turne vnto me, sayeth the Lorde. Consydre then from this daye forth & afore: namely, from the. xliii. daye of the nynt moneth, vnto the daye that the foundation of the Lordes temple was layed: mark it well, * is not the seede yet in the barn? haue not the vynes, the figgetrees, the pomgranates, and olyue trees bene yet vncroftfull: but from thys daye forth, I shall make them to prosper.

Moreouer, the. xliii. daye of the moneth came the word of the Lorde vnto Aggeus agayne, sayenge: Speake to zorobabel the p̄nce of Iuda, & saye: I wyll shake both heauen & earth, and ouerthrowe the seate of the kynngdomes, yee, & destroye the myghty kynngdome of the heathen. I wyll ouerthrowe the charrettes, & those that syt vpon them, so that both horse and man shall fall downe, euery man thow he his neyghbours swerde. And as for the, & zorobabel (sayth the Lorde of hostes) thou sonne of Salathiel my seruant: I wyll take the (sayeth the Lorde) at the same tyme, and make the as a scale, for I haue chosen the, sayeth the Lorde of hostes.

The ende of the prophecyp of Aggeus.

The booke of the Prophete zachary.

The fyrst Chapter.

The moneth the people to returne to the Lorde, and to eschue the wickednes of theyr fathers. As prophesied by Christ and the Apostles.

In the eyght moneth of the secōde yere of kynge Darius, came the word of the Lorde vnto zacharie the sonne of Barachias, the sonne of Addo, the prophete, sayenge: The Lorde hath bene so displeased at poure forefathers. And saye thou vnto them: thus sayth the Lorde of hostes: * Turne you vnto me (sayeth the Lorde of hostes) and I wyll turne me vnto you, sayth the Lorde of hostes. * We ye not lyke your forefathers, vnto who the prophetes cryed afore tyme, sayeng. Thus sayeth the Lorde God of hostes. * Turne you from poure euell wayes, and from poure wycked ymaginacions. * But they wolde not heare ner regarde me, sayeth the Lorde. What is now become of poure forefathers and the prophetes

prophetes: are they yet styll alpye? But byd not my wordes and statutes) which I commaunded by my seruantes the prophetes) touche poure forefathers? Upon this, they gaue answer and sayde: lyke as the Lorde of hostes deuised to do vnto vs, accordyng to oure owne wayes and ymaginacions, euen so hath he delt wth vs.

Upon the. xliii. daye of the. xi. moneth whych is the moneth Seebah, in the secōde yere of Darius, came the word of the Lorde vnto zachary the sonne of Barachias, the sonne of Addo the prophete, sayeng, I sawe by nyght and lo, there sat one vpon a reddy horse and stode styll amonge the myrtre trees, that were beneth vpon the ground, and behynde hym were there reddy, speckled, and whyte horses. Then sayde I, O my Lorde, what are theses? And the aungel that talked wth me, sayde vnto me. I wyll shewe the what these be. And the man that stode amonge the myrtre trees answered & sayde: These are they whom the Lorde hath sente to go thowowe the world. And they answered the aungel of the Lorde, & stode amonge the myrtre trees and sayde. We haue gone thowowe the world: and beholde all the world dwell at ease and are carelesse.

Then the Lordes aungel gaue answer and sayde: O Lorde of hostes, howe longe wylt thou be vnnmerciful to Ierusalem and to the cyties of Iuda? * with who thou hast bene displeased nowe these thre score & ten yeres. So the Lorde gaue a loupyng and a comfortable answer vnto the aungel & talked wth me. And the aungel that comened wth me, sayd vnto me: Crye thou, & speake. Thus sayeth the Lorde of hostes. I am exceedinge gelous ouer Ierusalem and Sidon, and sore displeased at the carelesse heathen: for where as I was but alpye afore, they byd theyr best that I myght destroye them. Therefore thus sayeth the Lorde: * I wyll turne me agayne in mercye toward Ierusalem, so that my house shall be buylded in it, sayeth the Lorde of hostes, yee, and the plommet shall be layed abroade in Ierusalem, sayeth the Lorde of hostes.

Crye also, and speake thus sayeth the Lorde of hostes. My cyties shall be in good prosperyte agayne, the Lorde shall yet conforste Sidon: & chose Ierusalem: Then lyfte I vp myne eyes, & sawe, & beholde foure hornes. And I sayde vnto the aungel, that talked wth me what be theses? he answered me. * These are the hornes which haue scattered Iuda, Irael & Ierusalem abroade. And the Lorde shewed me foure carpenters. Then sayde I: what wylt these do? he answered and sayde: These are the hornes which haue so strowed Iuda abroade, that no man durste lyfte vp hys head: But these are come to fray them

awaye: & to caste out the hornes of the Gentiles: whychelyste by theyr horne ouer the lande of Iuda, to scatter it abroade.

The ii. Chapter.

The renewyng of Ierusalem and Iuda.

Lift vp myne eyes agayne, and lo I beholde: & beholde a man wth a measure lyne in hys hand. Then sayde I: whether goeste thou? & he sayde vnto me: Come I measure Ierusalem, & I maye se how longe & howe brode it is. And beholde the aungel that talked wth me, went bys waye forth. Then went there oute another aungel to mete him, & sayde vnto hym: Wane speake to thys ponge man, and saye: Ierusalem shall be enhabtyed wthout eny wall, for the very multitude of people and cattell that shall be therein: * yee, I myselfe (sayth the Lorde) wyll be vnto her a wall of fyer rounde aboute, and wyll be honoured in her.

O get you forth, & fle from the lande of the north, sayth the Lorde, yee, * whome I haue scattered into foure wyndes vnder heauen, sayth the Lorde. Saue thy selfe, & syon: thou that dwellest wth the daughter of Babylon, for thus sayeth the Lorde of hostes. After that glorious power hath he sent me out to the heathen, whych spoyled you, * for who so toucheth you, shall touch the apple of hys owne eye. Beholde, I wyll lyfte vp myne hande ouer them: * so that they shall be spoyled of those: whych afore serued them, and ye shall knowe, that the Lorde of hostes hath sente me.

Be glad, & reioyce, O daughter of Syon: for lo, * I am come to dwell in the myddest of the, sayth the Lorde at the same tyme there shall many heathen cleue to the Lorde and shall be my people. Thus wyll I dwell in the myddest of the, and thou shalt knowe the Lorde of hostes hath sente me vnto the. The Lorde shall haue Iuda in possession for hys parte in the holy ground, and shall chose Ierusalem yet agayne. * Let all flesch be styll before the Lorde, for he is rysen oute of hys holy place.

The iii. Chapter.

Of the lawe and byndyng of Christ, vnder the gyure of Iesue the p̄ste. A prophecyp of Zachary.

Ad he shewed me Iesua the hye p̄ste standyng before the angel of the Lorde * and Satan stode at his ryght hand to resyst hym. And the Lorde sayde vnto Satan. The Lorde reprove the (thou Satan,) yee, the Lorde that hath chosen Ierusalem, reprove the. Is not thys a brand taken out of the fyre? Howe Iesua was clothed in vncleane raiment, and stode before the aungel whych answered and sayde vnto those that stode before hym, take awaye the foule clothes from hym. And vnto him he sayde. Beholde, I haue taken awaye thy synne from the and wyll decke the wth chaung of raiment.

he sayde mozeouer, sett a sayre myter vpon
hys heade. So they set a sayre myter vpon
hys heade, & put on clothes vpon hym, and
angel of the Lord stode there. Then an angel
of the Lord testifed vnto Iesua, and spake
thus sayeth the Lord of hostes. If thou wilt
walke in my wayes, & kepe my watch: thou
shalte rule my house, & kepe my courtes, & I
will geue the place amonge these that stode
here. Heare (O Iesua) thou hye preste, thou
and thy frends that dwell before the, for they
are woderous people. Behold, I will bring
forth the bzaunches of my seruaunt: for lo,
I stonde I haue laped before Iesua: vpon
one stone shalbe vii. eyes. Beholde I will he-
we hym out (sayeth the Lord of hostes) &
take awaye the synne of the lade in one day.
Then shal euery man cal for his neyghbour
under the vine and vnder the figgetre, say-
th the Lord of hostes:

The. iiii. Chapter.

The vision of the golden candlesticke and
the explication thereof.

And an angel that talked with me came
agayne, and waked me vp, as a man
that is rayled out of hys slepe & sayd
vnto me: what seest thou? And I sayde I haue
looked, and beholde: a candlesticke al of golde
with a boule vpon it, & his seuen lampes ther
in, and vpon euery lape seuen stalkes.

And two olpue trees therby, one vpon the
ryght syde of the boule, and the other vpon the
lyfteside. So I answered, and spake to the
angel that talked w me saying, O my Lord
what are these? the angel that talked wth
me answered and sayde vnto me: knoweste
thou not what these be? and I sayde: No my
Lord. He answered & sayde vnto me: This
is the worde of the Lord vnto zozobabel, say-
inge: * Neither thorow an hooste of men nor
thorowe strengthe, but thorowe my spere,
sayeth the Lord of hostes. What art thou
thou great mountayne, before zozobabel? It
must be made euen. And he shal bypunge vpon
fyrste stone, so that men shal crye vnto him
good lucke good lucke.

Mozeouer, the worde of the Lord came
vnto me sayinge. * The hādes of zozobabel
haue laped the foundacyon of the house: vpon
handes, shal also synne the st, * that ye maye
knowe howe that the Lord of hostes hath
sent me vnto you. For he that hath bene dis-
pylled a litle season, shal reioyce, when he se-
eth the tyme weyght in zozobabels hande.

The. vii. eyes are the Lordes whych go tho-
row the whole world. Then answered I, and
sayd vnto him, what are these two olpue tre-
es vpon the ryght and lefte syde of the candel-
stick? I spake mozeouer, and sayd vnto him
what be these two olpue bzaunches (whych
thorow the two golden pyppes) emptie them
selues into the golde. He answered me & sayd

knowest thou not, what these be? And I say-
de, no, my Lord. Then sayd he. * These are
the two olpue bzaunches, that stande before
the ruler of the whole earth.

The. v. Chapter.

The vision of the flyinge booke, & synnysinge the
cure of theuys and such as abuse the name of God, by
the bypoun of the measure, is synnysinge the bypoun
of Iuda to Babelon.

I turned me, lyftynge vpon myne
eyes, & looked, & beholde, a flyinge
booke. And he sayd vnto me: what
seest thou? I answered: I see a flyinge
booke of. xx. cubytes longe, and. x. cubytes
broude. Then sayd he vnto me: This is the
cure of theuys that goeth forth ouer the whole earth: for
all theuys shalbe iudged after this booke &
all swearers shalbe iudged accordynge to it
same, & I will bypunge it furth (sayeth the Lord
of hostes) so that it shall come to the house of
these, & to the house of him, & falsly sweareth
by my name: & shall remayne in hys house, &
consume it, w the tymbre and stones thereof.
Then the angel that talked w me, wente forth
and sayd vnto me: lyft vp thynne eyes and se,
what is this that goeth forth. And I sayde: What
is it? He answered: this is a measure
goinge out. He sayde mozeouer: Euen thus
are they (that dwell vpon the whole earth) to lo-
ke vpon. And beholde, there was lyft vp a ta-
lent of leade: & lo, a woman sat in the myddest
of the measure. And he sayde: this is vngod-
lynnes. So he cast her into the myddest of the
measure, and threwe the lompe of leade into
the mouth of the measure.

Then lyfte I vpon myne eyes, & looked: and
behold, there came out. ii. womē, and a wind
was in their wynges (for they had wynges
lyke the wynges of a stork) & they lyft vpon
the measure betwixt the earth and the heauē. The
spake I to the angel that talked w me: why-
ther will these beare the measure? And he sayd
vnto me: into the lande of * Synear to buyld
them an house, whiche when it is prepared,
the measure shalbe set there in his place.

The. vi. Chapter.

The four charrettes he describeth the
prosperite of four kyngdomes.

Mozeouer, I turned me, lyftynge
vpon myne eyes, and looked, & be-
holde, there came foure charretes
out from betwixt two hylls,
whiche hylls were of brasse.

In the fyrst charret were * red hoxles, in the
second charret were black hoxles, in the third
charret were whyte hoxles, in the fourth cha-
ret were hoxles of dyuers colours and strōge
Then spake I, and sayde vnto the aungell
that talked with me: O lord what are these?

The aungell answered, and sayde vnto me:
* These are the. iiii. wyndes of the beauen,
whiche be come forth to stande before the ru-
ler of all the earth. That with the blacke hoxle
went

wente into the lande of the north, & the white
folowed them, and the speckled hoxles wete
forth towarde the south. These hoxles were
very stronge, and wente out: & sought to go
& take the earth iourney ouer the whole earth.
And he sayde: get you hence, & go thorow
the world. So they wente thorow out the
world. Then cryed he vpon me, and spake
vnto me, saying: behold, these that go to-
warde the north, shall styll my wrath in the
north cowntre.

And the worde of the Lord came vnto me,
sayng. Take of the prisoners that are come
from Babelon: namely, helbai, Tobiah,
& Iadai: & come thou & same daye, & go into
the house of Iosiah, the sonne of Sophony.
Then take golde & syluer, & make crownes
therof, and let them vpon the head of Iesua,
the sonne of Iosedech, the hye preste, & spea-
ke vnto hym. Thus sayth the Lord of hos-
tes. Behold, the man whose name is * the
bzauche: & he shall bypunge vpon after him,
* shall buyld vpon the temple of the Lord, yee,
euen he shal buyld vpon the temple of the Lord.
* He shal beare the prayse, he shal syt vpon
the Lordes trone, & haue the dominacyon.

* A preste shal be also vpon his trone,
& a peaceable cosicel shalbe betwixt them
both. And the crownes shalbe in the temple
of the Lord, for a remembraunce vnto he-
lcim, Tobiah, Iadai, and then the sonne of
Sophony. And soch as be farre of, shal co-
me & buyld the temple of the Lord, that ye
maye knowe, how that the Lord of hostes
hath set me vnto you. And this shal come
to passe, yf ye will herken diligently vnto
the voyce of the Lord poure God.

The. vii. Chapter.

The estimation of fastynge without mercede. The by-
synnysinge of charyte, & the obaynace of the people.

It happened also in the fourth yere
of kyng Darius, the worde of the
Lord came vnto zachary in the
fourth daye of the fourth moneth, which is cal-
led, Cullen: what tyme as Sarasar & Ro-
gomelech & the men that were w them sent vn-
to Bethell for to praye before the Lord:
and that they shulde saye vnto the prestes,
whiche were in the house of the Lord of hos-
tes, and to the prophetes. Shuld I wepe
in the fourth moneth, & absteyne as I haue
done now certayne yeres? Then came the
worde of the Lord of hostes vnto me say-
ge. Speake vnto all the people of the land,
and to the prestes, and saye: when ye fasted
and mourned in the fourth & seuenthy moneth
(now this. lxx. yeres) dyd ye fast vnto me?
When ye dyd eate also and droncke, dyd ye
not eate & dryncke for youre awne selues?
Are not these the wordes, whiche the Lord
spake by his prophetes afore tyme, whē Je-

rusalem was yet inhabited and welthy, she
and the cytyes rounde aboute her: whē the-
re dwelt men, both towarde the south and
in the playne countrees?

And the worde of the Lord came vnto
zachary, sayge. Thus sayeth the Lord of
hostes. * Execute true iudgement: the we-
mercy & lounge kyndnesse, euery man to
hys brother. Do the wyddowe, the father-
les, the straunger, & poore no wrong: & let
no man ymageneuel agaynst hys brother
in hys herte. * Reuerthelesse, they wolde
not take hede, but turned theyr backs, and
stopped theyr eares, & they shulde not hea-
re: yee, they made theyr hertes as an Ada-
mant stone lest they shulde heare the lawe
& wordes, * whiche the Lord of hostes sent in
hys holy spere by his prophetes afore tyme.

Wherfore the Lord of hostes was very
wroth at the. And thus is it come to passe:
* that lyke as he spake and they wolde not
heare: euen so they cryed, and I wolde not
heare (sayth the Lord of hostes) but scate-
red them amonge all Gentyles, whom they
knewe not. Thus the lade was made so de-
solate, & there trauayled no man in it ne-
ther to, ner fro, for the pleasaunt lande was
utterly laped waste.

The. viii. Chapter.

Of the returne of the people vnto Ierusalem, and of
the mercy of God toward them, & of good wordes, & the
callynge of the Gentiles.

The worde of the Lord came vnto
me, sayge. Thus sayth the Lord
of hostes. I was in a great gelou-
sy ouer Sion, yee, I haue bene ve-
ry gelous ouer her in a great dyspleasure
thus sayeth the Lord of hostes. I will turne
me agayne vnto Syon, & will dwell in the
myddest of Ierusalem: * so that Ierusalem
shalbe called a saythfull & true cytye, & hyl
of the Lord of hostes, yee, an holy hyl.

Thus sayth the Lord of hostes. There
shall yet olde men & women dwell agayne in
the stretes of Ierusalem: yee, & soch as go w
itaues in their hādes for very age. The stre-
tes of the cytye also shalbe full of yōge boyes
and damselles, playynge vpon the strates.

Thus sayeth the Lord of hostes: yf the
sydue of this people thynke it to be impossi-
ble in these dayes, * shuld it therfore be un-
possible in my syght, sayth the Lord of hos-
tes? Thus sayth the Lord of hostes: Be-
holde, I will deliuer my people from the lan-
de of the east & west, and will bypunge them
agayne: that they maye dwell at Ierusalem.

* They shalbe my people, & I will bypunge
God, in treuth and ryghteousnesse.

Thus sayth the Lord of hostes: let your
handes be stronge, ye that now heare these
wordes by the mouth of the prophetes, whych
be in these dayes & the foundacyon is layed
vpon

The Prophecy

*Agg. i. a.

upon the Lord of hostes house that the temple may be builded. For why? before the days, neither men nor catel could wyne any thinge, neither myght any man come in and out in rest, for trouble: but I lett every man go agaynst his neyghboure.

*Agg. ii. c.

Neuertheles, I wyll now intreate presy due of thys people nomore as afore tyme, sayth the Lord of hostes, but they shalbe a sede of peace. The vineyarde shal geue her frute, & grounde shal geue her increase, and the heauens shal geue they dewe: and I shal cause the remnant of thys people, to haue all these in possession. And it shal come to passe, that lyke as ye were a curse amonge the heathen (O ye house of Juda, and ye house of Israel) Euen so wil I deliuer you, that ye shalbe a blessing: feare not, but let your handes be stronge.

*Eph. i. i. c.
*ach. ii. b.
*Isa. ii. b.

For thus sayth the Lord of hostes: lyke as I deuyld to punyssh you, what tyme as your fathers prouoked me vnto wrath, sayeth the Lord of hostes, & spared not. Euen so am I determined now in these dayes, for to do well vnto the house of Juda & Jerusalem, therefore feare ye not. Nowe & thynge that ye shal do, are these: * Speake every man the treuth vnto his neyghboure, execute iudgement truly, and peaceably wythyn your portes, none of you pinagin euil in his herte agaynst his neyghboure, and loue no false othes: for all these are & thynge that I hate, sayeth the Lord. And the worde of the Lord of hostes, came vnto me, sayeng: thus sayeth the Lord of hostes. The fast of the fourth moneth, & fast of the fift, the fast of the seuenth, and the fast of the tenth, shal be ioye and gladnesse, and prosperous hys feastes vnto the house of Juda: Onely, loue the treuth and peace.

*Esa. li. a.
*Isa. xlii. a.
*Isa. xlii. a.

Thus sayeth the Lord of hostes. There shal yet come people, and the inhabitants of many cyties, & they that dwell in one cyte shal go to another, sayeng. * Up, let vs go, & praye before the Lord, let vs seke the Lord of hostes, I wyll go w you: yee, moche people & myghty heathen shal come & seke the Lord of hostes at Jerusalem, and to praye before the Lord. Thus sayeth the Lord of hostes. In & tyme shal ten men (out of all maner of languages of the Gentyles) take one Jewe by the hemme of his garment, & saye: we wyll go w you, for we haue herde, that God is amonge you.

The. ix. Chapter.

The conuersion of the Gentyles. The coming of Christ to pynge on an asse.

The worde of the Lord shalbe receaued at Adrach, & Damascus shalbe hys offering: for the eyes of all men & of & trybes of Israel shal loke vnto the Lord. The borders of hemath shal be her-

de therby. Thus also Sidon, for they are very wyle, * Thus shal make her self stronge, heape vpon synner as & sande, & golde as & claye of & stretes. Behold, & the Lord shal take her in, & haue her in possession: * he shal synne downe her power into & see, and she shalbe consumed w fyre. This shal Ascalon se, & be afraied. * Gaza shalbe very forry, so shal Accaron also, because her hope is come to confusion. For & kynge of Gaza shal perysh, & at Ascalon shal no man dwell.

Strangers shal dwell at Asdod, & as for & pynde of the Philistynes, I shal rote it out. * They bloude wyll I take awaye from they mouth, & they abhominacyons from among they teeth. Thus they shalbe left for our God, yee, they shalbe as a prince in Juda, & Accaron lyke as a Jebus. And so wyll I copse my house rounde about w my men of warre goynge to & fro: that no oppressoure come vpon the eny more. For that haue I sene now w myne eyes.

* Reioyce & greatly, O daughter Syon be glad, O daughter Jerusalem. For lo, thy kynge, cometh vnto the, euen the ryghteous and sauoure, Lowly & symple is he, he rydeth vpon an asse, & vpon & foale of an asse. I will rote out & charrettes fro Ephraim, & the horse from Jerusalem, & batell bowes shalbe destroyed. he shal geue the doctrine of peace vnto & heathen, * & his dominion shalbe from & one see to & other, & from the floudes to the endes of the worlde.

Thou also thouzow the bloude of thy couenaunt: shal let thy prisoners out of the piete wher i his no water. Turne you now to & strage holde, ye & be in prison, & longe for to be deliuered. And this daye I byng & worde, & I wyll rewarde & double agayne. For Juda haue I bent out as a bowe for me & Ephraim haue I fylled. Thy sonnes, O Sidon, wil I rayle vpon agaynst & Grekes, & make & as a gyautes swarde: & the Lord God shalbe sene aboue them, & hys dartes shal go forth as & lyghtenynge. The Lord God shal blowe the trompet, and shal come forth as a storme out of the south.

The Lord of hostes shal defende them, they shal consume & deuoure, & subdue them w & synge stones. They shal dyncke & rage, as it were thouzow wyne. They shalbe fylled lyke & balens, & as & hornes of & antler. The Lord their God shal deliuer them in the daye, as & flock of his people: for as prepyous stones of a dyademe they shalbe lett vpon his lande. O how prosperous and goodly a thynge shal that be! The roze shal make & ponge men chearefull, and the new wyne the maydens.

The. v. Chapter.

The people is moued to requite the doctrine of truth of the Lord. The Lord promyseth to byset and comforte the house of Israel.

Praye

Of zachary.

No. cxx.

*Zach. i. a.

Raye the Lord then by tymes to geue you & latter rayne, * so shal the Lord make bright cloudes, ad geue you rayne ynough for all the increase of the felde. For wayne is the answere of Idols. The sothsayers se lyes, and tell but wayne dreames: the conforte that they geue, is no thynge worth. Therefore, go they astraye lyke a flocke of shepe, and are troubled, because they haue no & shepherde. My wrath full displeasure is moued at the shepherdes, & I wil byset the goates. For the Lord of hostes will graciously byset his flock, the house of Juda, and holde them as a goodly fayre horse in the batell. Out of & Juda shal come the helmet & the nayle the batell bowe, ad all the princes together. They shalbe as & gyautes, which in the batell treade downe the myre vpon the stretes. They shal fyght for the Lord shalbe wth them, so that the horsmen shalbe confounded.

I wyll conforte the house of Juda, and preserue the house of Joseph. I wyll turne them also, for I pitie them: and they shalbe lyke as they were, when I had not cast the of. For I the Lord am their God, ad wyll heare the. Ephraim shalbe as a gyaunt, ad their hert shalbe chereful as thouzow wyne: yee, their children shal se it, and be glad, ad their hert shal reioyce in the Lord. I wyll blowe for them and gather them together, for I wyll redeme them. They shal increase, as they increased afore. I wyll sowe the amonge the people, that they may thyncke vpon me in farre countreys: they shal lyue wth their children, & turne agayne. I wyll byynge them agayne also from the lande of Egypt, and gather them out of Assyria. I wyll carpe them into the lande of Galaad & to Libanus and they shal wante nothinge. he shal go vpon the see of trouble, & synne the see waues: so that all the depe floudes shalbe dryed vp. The proude boastyng of Assur shalbe cast downe, and the sceptre of Egypte shal be taken awaye. I wyll conforte the in the Lord, that they maye walke in his name, sayeth the Lord.

The. xi. Chapter.

The destruction of the temple. The care of the sayth: full is conuicted to Christ by the father. A greuous byson agaynst Jerusalem and Juda.

When thy dozes, O Libanus, that & tyre maye consume thy Cedre trees. Howle ye & tyre trees for the Cedre is fallen, yee, all the proude are wasted awaye. Howle (O ye oke trees of Baalan) for the myghty stronge wood is cut downe. When may heare the shepherdes mourne, for their gloze is destroyed. When may heare the Lyons whelpes roare, for the pynde of Jordane is wasted awaye. Thus sayeth the Lord my God: ffeede the

shepe of the slaughter, whiche shalbe slayne of those & possesse them: yet they take it for no sunne, but they that sell them, saye: The Lord be thacked, I am rich: yee, their awoke shepherdes spare the not. Therefore wyll I nomore spare those that dwell in the lande, (sayeth the Lord) but lo, I wil deliuer the people, euery man into his neyghbours hande and into the hande of his kynge: that they maye synne the lande, and out of their handes I wyll not deliuer them.

I my selfe fedde & slaughter shepe (a poore flocke verely) and toke vnto me two staues: the one is called loupynge mekenesse, the other is called destroyer, ad so kepte the shepe. These shepherdes I putt out of offyce in one moneth, for I myght not awaye wth the, neither had they eny delite in me. Then sayde I: I wyll fede you nomore * & thynge that dyeth, let it dye: and that wyll perysh, let it perysh, and let the remnant cate, euery one the fleshe of his neyghboure. I toke also my loupynge meke staff, and brake it, & I myghte disannull the & couenaunt, which I made wth all people. And so it was broke in that daye.

Then the poore symple shepe that had a respect vnto me, knewe therby, that it was the worde of the Lord. And I sayde vnto them: yf ye thynke it good, byng hyther my pyce: yf no, then leaue. * So they waped downe. xxx. syluer pence, the value & I was pypled at. And the Lord said vnto me: cast it vnto the potter (a goodly pyce for me to be valued at of them) and I toke the. xxx. syluer pence, and cast them to the potter in & house of the Lord. Then brake I my other staff also, (namely destroyer) & I might lowse & brotherhead betwixt Juda and Israel. And the Lord sayde vnto me. Take & also the staff of a foolyshe shepherde: for lo, I wyl rayle vpon a shepherde in the lade, which shal not seke after & thinges that be lost, ner care for such as go astraye: he shal not heale & wounded, he shal not norysh the thynge that is whole: but he shal eate the fleshe of such as be fat, and teare theyr clawes in pecces.

Idols shepherde, that leaueth the flocke. The swerde shal come vpon hys arme and vpon hys ryght eye. hys arme shalbe cleane dryed vp, and hys ryght eye shalbe soze blynded.

The. xii. Chapter.

The destruction and buryynge agayne of Jerusalem.

he heuy burthen which the Lord hath deuyld for Israel. Thus sayeth the Lord * which spred the heauens abrode, layde the foundation of the earth: and geueh man the breath of lyfe. Beholde, I wyll make Jerusalem a cuppe of surfeit, vnto all the people that are rounde about her.

RR iii Per,

The Prophecy.

*Zach. xiii. c *Yee, Iuda hym selfe also shalbe in the sege agaynst Jerusalem. At the same tyme wyl I make Jerusalem an heuy stone for al people, so that al soch as lyft it vp, shalbe toare and rente, and all the people of the earth shalbe gathered together agaynst it.

*In that daye, sayeth the Lorde, I wyl make all houses abashed, and those that ryde vpon them, to be out of their wittes. I wyl open myne eyes vpon the house of Iuda, and smyte all the houses of the people with blindness. And the princes of Iuda shal saye in their hertes. The inhabytors of Jerusalem shal geue me consolacio in the Lorde of hostes their God. In that tyme wyl I make the princes of Iuda lyke an hote burnynge ouer with wood, and lyke a cresset of fyre among the strawe: so that they shal consume all the people rounde aboute them, both vpon the ryght hande & the left. Jerusalem also shalbe inhabited agayne: namely, in the same place where Jerusalem standeth.

The Lorde shal preserue the tētes of Iuda lyke as a forre tyme: so the glory of the house of Dauid: & the glory of the cytelys of Jerusalem, shalbe but lytle regarded, in coparison of the glory of Iuda. In that daye shal the Lorde defende the cytelys of Jerusalem: so that the weakest then amonge the shalbe as Dauid: and the house of Dauid shalbe lyke as Gods house, and as the Angell of the Lorde before them.

At the same tyme wyl I go about to destroye all soch people as come agaynst Jerusalem. Moreover, vpon the house of Dauid and vpon the cytelys of Jerusalem, wyl I poure out the sprete of grace & compassion, so that they shal loke vpon me, who they haue pearced: & they shal bewepe hi as me moune for their only begottē sone: yee, & be soz for him, as me are soz for their first chyld.

Then shal there be a great mournynge at Jerusalem, lyke as the lamentacion at Ademnon in the felde of Maggadon. And the lande shal bewaile euery kyndred by the selues. The kyndred of the house of Dauid the selues alone, and their wyues by the selues: The kyndred of the house of *Nathan them selues alone, and their wyues by the selues. The kyndred of the house of *Leui them selues alone, and their wyues by the selues. The kyndred of the house of *Semei them selues alone, and their wyues by the selues. In lyke maner, all the other generacions euer yphone by them selues alone, and their wyues by them selues.

The. xiii. chapter.

Of the well of grace and truth. Of the cleane rebbaunce of Adolatre, and of false prophetes.

At that tyme shal the house of Dauid and the cytelys of Jerusalem haue an open well, to wash of synne and

uncleynesse. And then (sayeth the Lorde of hostes) I wyl destroye the names of Idolers out of the lāde: so that they shal nomore be put in remembraunce.

As for the false prophetes also, and the unclene sprete, I shal take the out of the lande. So that yf any of them prophete any more, his a wne father and mother that begat him, shal saye vnto hi. Thou shalt dye for thou speakest lyes vnder the name of the Lorde: yee, his a wne father and mother that begat him, shal woude him, whē he prophetieth. And then shal those prophetes be confounded, euery one of his visio when he prophetieth: nether shal they were sack clothes any more, to disceane men with all. But he shal be sayne to saye: I am no prophet: I am an husbandman, for so am I taught by Adam fro my youth vp. And yf it be sayde vnto hym: how came these woundes then in thine hādes? he shal answer. Thus am I wounded in the house of myne a wne frendes.

Arise, O thou swerde, vpon my shepherde, and vpon the prince of my people, sayeth the Lorde of hostes. Smyte the shepherde, and the shepe shalbe scatred abrode, and so wyl I turne myne hāde to the lytle ones. And it shal come to passe (sayeth the Lorde) that in all the lande two partes shalbe roted out, but the thyrde parte shal remayne therein. And the same thyrde parte wyl I bringe thorow fire, & wil cleanse the, as the siluer is clenched: yee, & trye the lyke as golde is tryed. Then shal they call vpon my name and I will heare them: I wyl saye: it is my people. And they shal saye: Lorde my God.

The. xiiii. Chapter.

The wallpape of the church vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

Beholde, the daye of the Lorde cometh, that shal be spoyled and robbed, for I will gather together all the heathen to fight agaynst Jerusalem: so the citie shal be wonne, the houses spoyled, and the weme defiled. The halfe of the citie shal go awayne into captiuite, and the residue of the people shal not be caried out of the citie. After that shal the Lorde go forth to fight agaynst those heathen, as men vse to fyght in the daye of battell. The shal his fete stand vpon the mount olyuete, that lyeth vpon the east syde of Jerusalem. And the mount olyuete shal cleue in two, eastwarde and westwarde, so that there shalbe a great valley, and the halfe mount shal remoue towarde the north, & the other towarde the south. And ye shal be vnto the valley of my hylls, for the valley of the hylls shal reach vnto Masal. Yee, he shal be lyke as ye fled for the earthquake in the dayes of Osiā kyng of Iuda. And the Lorde my God shal come, & al saintes with him. In that daye shal it not

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The booke of the Prophete Malachy.

The first Chapter.

A complaine agaynst Israel and her priestes.



Ye heuy burthen, which the Lorde sheweth agaynst Israel, by Malachy. I haue loued you, sayeth the Lorde: & yet ye saye: wherein haue thou loued vs? Was not Esau Jacobs brother, sayeth the Lorde: yet haue I loued Jacob, and hated Esau: yee, I haue made bys hylls wast and his heritage a wilderness for dragons. And though Edom sayde: well, we are destroyed, we wyl go bypide vpon agayne the places that be wasted, yet (sayeth the Lorde of hostes) what they bypided, that was he Idone: so that it was called a cursed lande, and a people, whome the Lorde hath cunct bene aingtye withall.

Poure eyes haue sene it, and ye poure selues must cofesse, the Lorde hath brought the lāde of Israel to great honoure. Shulde not a sonne honour his father, & a seruaunt his master? Yf I be now a father, where is myne honoure? Yf I be the Lord, where am I feared? sayeth the Lorde of hostes.

Now to you priestes, I despyse my name. And yf ye saye: wherein haue we despyed thy name? In this, ye offere unclene bled vpon myne auter. And yf ye wil saye: wherein haue we offered any unclene thinge vnto the? In this ye saye: the auter of the Lorde is not to be regarded. Yf ye offere the blynde, is not that euell? And yf ye offere the lame and sycke, is not that euell? Yee, offere it vnto thy prince, shal he be content with the, or accepte thy person, sayeth the Lorde of hostes?

And now make poure prayer before God, that he maye haue mercy vpon vs: for soche thinges haue ye done. Shal he regard your personnes, thinke ye, sayeth the Lorde of hostes? Yee, what is he amonge you, that wyl do so moch as to shut the doores, or to kinde the fyre vpon myne auter for naught? I haue no pleasure in you, sayeth the Lorde of hostes: and as for the meat offering, I wyl not accepte it at your hande. For fro the rising vp of the sonne vnto the going downe of the same, my name is greates amonge the Gentiles: yee, in euery place shal there sacrifice be done, and cleane meat offering offered vnto my name: for my name is greates amonge the heathen, sayeth the Lorde of hostes. But ye haue unhalowed it, in that ye saye, the auter of the Lorde is not to be regarded, and the thing that is set ther vpon not worthy to be eaten.

Now saye ye: It is but labour and trouble,

it not be lyghte, other cleare or dymme.

This shalbe that speciall daye whiche is knowne vnto the Lorde: nether day ner nyght but about the euenynge tyme it shalbe light.

In that tyme shal there waters of lyfe runne out fro Jerusalem: the halfe parte of them towarde the east see, and the other halfe towarde the uttermost see, and shal continue both somer and wynter. And the Lorde hym selfe shalbe kyng ouer all the earth.

At the tyme shal there be one Lord onely, & his name shalbe but one. He shal go about the whole erth, as vpon a felde: fro Gibea to Wēno, & fro the south to Jerusalem. He shal be set vp, & inhabited in her place: fro Ben Jaminys porte, vnto the place of the first porte, & vnto the corner porte: & from the tower of Hananeell, vnto the kurges wyne presses. There shal men dwel, & there shalbe no more cursinge, but Jerusalem shalbe safely inhabited. This shalbe the plage, wherewith the Lorde wil smyte all people, & haue fought agaynst Jerusalem. Namely, their flesch shal consume a waye, though they stāde vpon their fete, their eyes shalbe corrupt in their holes and their tynge shal consume in their mouth.

In that daye shal the Lorde make a great sedicion amonge the, so that one man shal take another by the hande, & lape his hādes vpon the handes of his neyghboure. Iuda shal fyght also agaynst Jerusalem, & the goodes of all the heathen shalbe gathered together round aboute: golde & syluer & a very great multitude of clothes. And so shal this plage goo ouer horses, mules, camels, asses, & all the bestes that shalbe in the host, lyke as yf a plague was. Euery one that remayneth then of all the people, which cam agaynst Jerusalem, shal go by perly, to worshyppe the kyng (euen the Lorde of hostes) and to kepe the feast of tabernacles. And loke what generation vpon the earth goeth vnto Jerusalem for to worshyp the kyng (euen the Lorde of hostes) vpon the same shal come no rayne. Yf the kyndred of Egypte go not vp, & come not, it shal not rayne vpon them nether.

This shalbe the plage wherewith the Lorde wil smyte all the heathen, & come not vp to kepe the feast of tabernacles: yee, this shalbe the synne plage of Egypt & the synne plage of al people that go not vp to kepe the feast of tabernacles.

At that tyme shal the rydynge gere of the horses be holy vnto the Lorde, & the kettels in the Lordes house shal be lyke the basens before the auter: yee, al the kettels in Jerusalem and Iuda, shalbe holy vnto the Lorde of hostes: and all they that laye offerings, shal come & take of them, & byght the there in. And at that tyme there shal be no more Cananites in the house of the Lorde.

The ende of the Prophecy of zachary.

The Prophecy.

naple, ad thus haile ye thought seyne at it (sayeth the Lorde of hostes) offeringe robbery, yee, the lame and the sycke. Ye haue brought me in a meat offeringe, shulde I accept it of your hande, sayeth the Lorde. Curled be the dissembler, which hath in his flocke one that is a male, ad when he maketh a voice, offereth a spotted one vnto the Lorde. For I am a grete kynge (sayeth the Lorde of hostes) and my name is fearfull among the heathen.

The ii. Chapter.

Chateynnges agaynst the prestes byngge seducers of the people.

Ad now (O ye prestes) this comaundment toucheth you: yf ye wyll not heare it, ner regard it, to geue y glorie vnto my name, sayeth the Lorde of hostes, I will sende a curse vpon you, & will curse youre blessinges: yee curse them wyll I yf ye do not take hede. Beholde, I shall corrupte your sede, and cast dounge in youre faces, euen the dounge of youre solemne feastes and it shall cleue fast vpon you. And ye shall knowe, that I haue sent this comaundment vnto you: that my couenaunt which I made with Leui, might stande sayeth the Lorde of hostes.

I made a couenaunt of lye & peace wyth him: this I gaue him, that he myght stande in awe of me: and so he dyd feare me, ad had my name in reuerence. The lawe of truthe was in his mouth, ad there was no wickednesse founde in his lippes. He walked with me in peace and equyte, and dyd turne many one awaye fro their synnes. For in the prestes lippes shulde be sure knowledge, y men may leke the lawe at his mouth, for he is a messaunger of the Lorde of hostes. But as for you, ye are gone cleue out of y waye, ad haue caused the multitude to be offended at the lawe: ye haue broken the couenaunt of Leui, sayeth the Lorde of hostes. Therefore wyll I also make you to be despyled, and to be of no reputacion amonge all the people: because ye haue not kepte my wayes, but haue bene parciall in the lawe.

Haue we not all one father? hath not one God made vs? why doth every one of vs then despise his awne brother, & so breake the couenaunt of oure fathers? Now hath Iuda offended: yee, the abhominacion is done in Israel and in Ierusalem: for Iuda hath despyled the Sanctuary of the Lorde, which he loued, and hath kepte the daughter of a straunge God. But the Lorde shal destroye the ma that doth this: (yee, both the master ad the scoler) out of the tabernacle of Iacob with hym that offereth vp meat offeringe vnto the Lorde of hostes. Now haue ye brought it to this popnte agayne, y the aulter of the

Lorde is couered with teares, wepyng and mourninge: so that I wyll nomore regard the meat offeringe, nether wyll I receaue or accepte eny thyng at your handes. And yet ye saye: wherefore? Cuse because that where as the Lorde made a couenaunt betwixte y and the wyfe of thy yowth, thou hast despyled. Yet is the thyne awne companyd and marped wyfe.

So dyd not the one, and yet had he an excellent sprete. What dyd then the one? he sought the sede promised of God. Therefore loke well to your sprete, and let no man despyle the wyfe of his yowth. Yf y hatest her put her awaye sayeth the Lorde God of Israel and geue her clothyng for the scoone, sayeth the Lorde of hostes. Loke well then to youre sprete, ad despyle her not. Ye greue the Lorde with your wordes, & yet ye saye: wherewithal haue we greued him? In this, that ye saye. Al that do euil are good in the syght of God, and soch please hym. O els where is the God that punisheth?

The iii. Chapter.

Of the messaunger of the Lorde John Baptiste of the dape of the Lorde, and of Elias.

Behold, I will sende my messaunger, whiche shall prepare the waye before me: ad the Lorde whom ye wolde haue, shal soone come to his temple, yee, eue the messaunger of the couenaunt whom ye longe for.

Behold, he cometh, sayeth the Lorde of hostes. But who may abyde the dape of his comyng? Who shal be able to endure, when he appeareth? For he is like a goldsmithes fyre, ad lyke washers sope. He shal syt him downe to trye and to clesse the syluer, he shal pource the chyldren of Leui, and purifye them lyke as golde and syluer: that they maye bringe meat offerings vnto the Lorde in righteousness. Then shall the offeringe of Iuda and Ierusalem be acceptable vnto the Lorde, lyke as from the begynnyng ad in the yeaeres, a fore tyme. I wyll come and punyche you, ad I my selfe wyll be a wyfte wytnes agaynst the wyches, agaynst the aduouterers, agaynst false swearers: yee, & agaynst those that wrongeously kepe back the hytelnynges dewty: which were the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, sayeth the Lorde of hostes. For I am the Lorde that chaunge not, & ye (O chyldren of Iacob) wyll not leaue of ye are gone awaye from myne ordinaunces, and seng the tyme of your forsaithers haue ye not kepte them.

Turne you now vnto me, and I wyll turne me vnto you, sayeth the Lorde of hostes: ye saye, wherin shal we turne? Shulde a man vse falschod and disceat with God as ye vse

Of Malachy.

Jo. cccxii.

ye vse falschod and disceate with me: yet ye saye wherin vse we disceate w the? In thethes & heaue offerings. Therefore are ye cursed wyth penury, because ye dissemble with me, all the sozte of you.

Bringe euery wythe into my barne, that there maye be meat in myne house: and procure me withall (sayeth the Lorde of hostes) yf I wyll not open the wyndowes of heaue vnto you, ad poure you out a blessing with plenteousnesse. Yee, I shall reprove the consumer for your sakes, so y he shall not eate vp the frute of youre grounde, nether shall the vyngarde be bare in the felde, sayeth the Lorde of hostes: In so moch that all people shal saye, that ye be blessed, for ye shall be a pleasaunt lande, sayeth the Lorde of hostes.

Pe speake harde wordes agaynst me, sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde: It is but lost labour, to serue God: what profyt haue we for keepyng his comaundmentes, and for walkyng humbly before the Lorde of hostes? Therefore maye we saye, that y proude are happye, & that they which deale with vngodlynesse, are sett vp: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: the Lorde consydereth and heareth it. Yee, it is before him a memozyal booke, wyrtten for soch as feare the Lorde, and remembre his name. And in the dape that I wyll make (sayth the Lorde of hostes) they shal be myne awne possession: and I will fauoure them, lyke as a man fauouret hys awne sonne, that doth hym scrupce. Turne you therfore, and consydre what dyfference is betwyte y righteous and vngodly, betwixte him that serueth God, and him that serueth hym not.

For march, the dape cometh that shal burne as an ouen: and all the proude, yee, ad all soch as do wyckednesse, shal be strawe, & the dape that is for to come, shal burne the vp (sayeth the Lorde of hostes) so that it shal leaue them nether rote ner braunche.

But vnto you that feare my name, shal that Sonne of ryghteousnesse aryse, and health shal be vnder his wynges: ye shal go forth, ad multiplie as the fat calues, ye shal treade downe the vngodly: for they shal be lyke the asthes vnder the soles of youre fete in the dape that I shal make, sayeth the Lorde of hostes.

Remembre the lawe of Moses my seruauant, whych I comytted vnto hym in Oreb for all Israel, with the statutes and ordinaunces. Beholde, I wyll sende you Elias the prophete: before the comyng of the dape of the grete and fearefull Lorde. He shal turne the hertes of the fathers to theyr chyldren, and the hertes of the chyldren to their fathers, that I come not ad smyte the earth with cursyng.

The ende of the prophecy of Malachy: and cosequently of all the prophetes.

The Prophecy.

naple, ad thus haue ye thought scozne at it (sayeth the Lorde of hostes) offeringe robbery, yee, the lame and the lyeke. Ye haue brought me in a meat offeringe, whilke I accept it of your hande, sayeth the Lorde. Curfed be the dissembler, which hath in his flocke one that is a male, ad when he maketh a vow, offereth a spotted one vnto the Lorde. For I am a greete kynge (sayeth the Lorde of hostes) and my name is fearfull among the heathen.

The ii. Chapter.

Of the threatenings agaynst the prestes byrginge seducers of the people.

Ad now (O ye prestes) this comaundment toucheth you: yf ye wyll not heare it, ner regard it, to geue y^e glory vnto my name, sayeth the Lorde of hostes, I will sende a curse vpon you, & will curse youre blessinges: yee curse them wyll I yf ye do not take hede. Beholde, I shall corrupte your sede, and cast dounge in youre faces, euen the dounge of youre solemne feastes and it shall cleue fast vpon you. And ye shall knowe, that I haue sent thys comaundment vnto you: that my couenaunt which I made with Leui, might stande sayeth the Lorde of hostes.

I made a couenaunt of lye & peace wth him: this I gaue him, that he myght stande in awe of me: and so he dyd feare me, ad had my name in reuerence. The lawe of truthe was in his mouth, ad there was no wickednesse founde in his lippes. He walked with me in peace and equyte, and dyd turne many one awaye fro their synnes. For in the prestes lippes shulde be sure knowledge, y^e men may leke the lawe at his mouth, for he is a messaunger of the Lorde of hostes. But as for you, ye are gone cleue out of y^e waye, ad haue caused the multitude to be offeended at the lawe: ye haue broken the couenaunt of Leui, sayeth the Lorde of hostes. Therefore wyll I also make you to be despyled, and to be of no reputacion amonge all the people: because ye haue not kepte my wayes, but haue bene parciail in the lawe.

Ye haue we not all one father? hath not one God made vs? why doth euery one of ys then despise his awne brother, & so breake the couenaunt of oure fathers? Now hath Iuda offended: yee, the abhominacion is done in Irael and in Ierusalem: for Iuda hath despyled the Sanctuary of the Lorde, which he loued, and hath kepte the daughter of a straunge God. But the Lorde shal destroye the ma that doth this: (yee, both the master ad the scoler) out of the tabernacle of Iacob with hym that offreth by meat offeringe vnto the Lorde of hostes. Now haue ye brought it to this poynte agayne, y^e the aulter of the

Lorde is couered with teares, weppynge and mourninge: so that I wyll nomore regard the meat offeringe, nether wyll I receaue or accepte any thyng at your handes. And yet ye saye: wherfore? Eue because that where as the Lorde made a couenaunt betwixte y^e and the wyfe of thy yowth, thou hast despyled. Yet is the thynne awne companyd and marped wyfe.

So dyd not the one, and yet had he an excellent wyfe. What dyd then the one? He sought the sede promised of God. Therefore loke well to your wyfe, and let no man despyle the wyfe of his yowth. Yf y^e hatest her put her awaye sayeth the Lorde God of Irael and geue her clothyng for the scozne, sayeth the Lorde of hostes. Loke well then to your wyfe, ad despyle her not. Yegreue the Lorde with your wordes, & yet ye saye: wherewithal haue we greued him? In this, that ye saye. Al that do euil are good in the syght of God, and soch please hym. O ye, where is the God that punisheth?

The iii. Chapter.

Of the messaunger of the Lorde Iohn baptiste, of the dape of the Lorde, and of Elias.

Behold, I will sende my messaunger, whiche shall prepare the waye before me: ad the Lorde whom ye wolde haue, shal soone come to his temple, yee, eue the messaunger of the couenaunt whom ye longe for.

Beholde, he cometh, sayeth the Lorde of hostes. But who may abyde the dape of his comyng? Who shal be able to endure, when he appeareth? For he is like a goldsmithes fyre, ad lyke washers sope. He shal syt him downe to trye and to clesse the syluer, he shal pource the chyldren of Leui, and purifye them lyke as golde and syluer: that they maye bringe meat offeringes vnto the Lorde in righteounes. Then shall the offeringe of Iuda and Ierusalem be acceptable vnto the Lorde, lyke as from the begynnyng ad in the yeaeres, a fore tyme. I wyll come and punyssh you, ad I my selfe wyll be a wyfte wytnes agaynst the wyches, agaynst the aduouterers, agaynst false swearers: yee, & agaynst those that wrongeously kepe back the hytelnynges dewty: which were the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, sayeth the Lorde of hostes. For I am the Lorde that chaunge not, & ye (O chyldren of Iacob) wyll not leaue of: ye are gone awaye from myne ordinaunces, and sens the tyme of your forfathers haue ye not kepte them.

Turne you now vnto me, and I wyll turne me vnto you, sayeth the Lorde of hostes: ye saye, wherin shal we turne? Shulde a man be falsch and disceat with God as ye be

Of Malachy.

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ye be falsch and disceat with me: yet ye saye wherin be we disceat wth the? In thises & beaue offeringes. Therefore are ye curfed wth penyry, because ye dissemble with me, all the sorte of you.

Bring euey thinge into my barn, that there maye be meat in myne house: and prouene me withall (sayeth the Lorde of hostes) yf I wyll not open the wyndowes of heauē vnto you, ad poure you out a blessing with plenteounesse. Yee, I shall reprove the consumer for your sakes, so y^e shall not eate vp the frute of your grounde, nether shall the wynearde be bare in the felde, sayeth the Lorde of hostes. In so moch that all people shall saye, that ye be blessed, for ye shall be a pleasant lande, sayeth the Lorde of hostes. Ye speake harde wordes agaynst me, sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde:

It is but lost labour, to serue God: what profyt haue we for keepynge his comaundmentes, and for walkynge humbly befoze the Lorde of hostes? Therefore maye we saye, that y^e proude are happie, & that they which deale with vngodlynesse, are sett vp: for they tempte God, and yet escape.

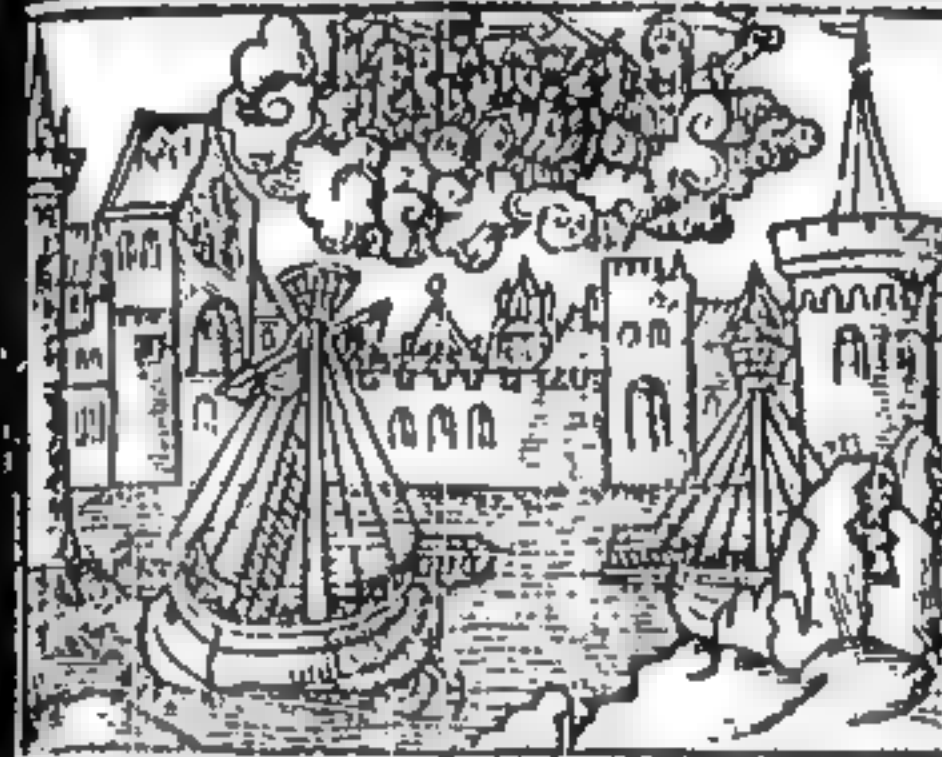
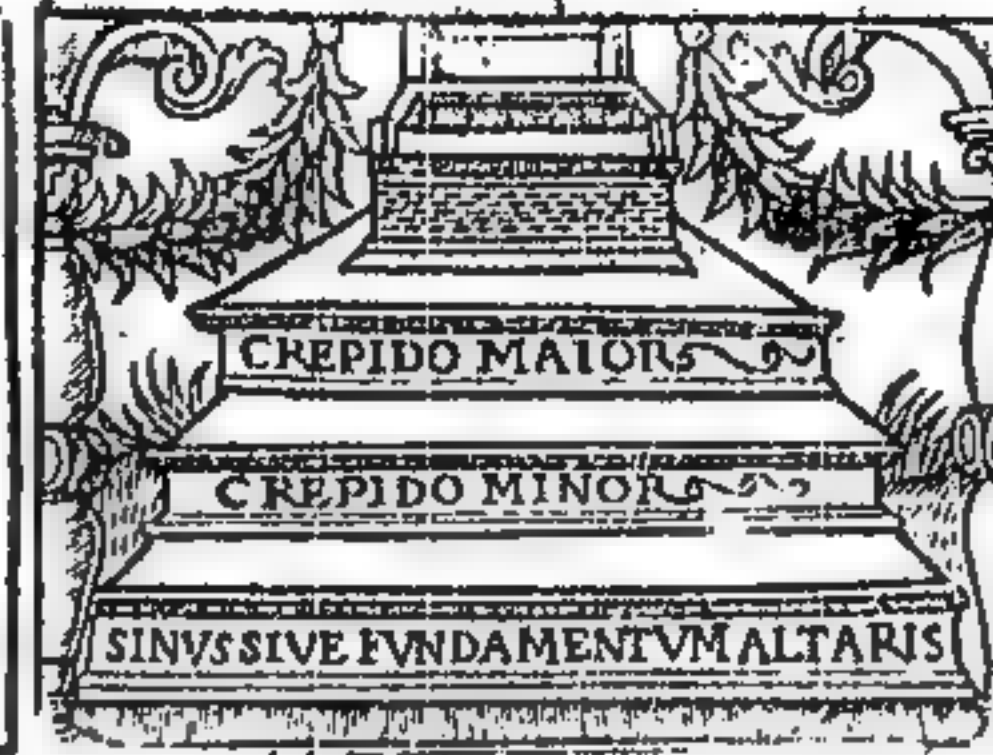
But they that feare God, saye thus one to another: the Lorde conspydereth and heareth it. Yee, it is befoze him a memozyal booke, wyrtten for soch as feare the Lorde, and remembre his name. And in the dape that I wyll make (sayeth the Lorde of hostes) they shal be myne awne possession: and I will fauoure them, lyke as a man fauoureth his awne sonne, that doth hym scrupce. Turne you therfore, and conspyde what dyfference is betwixte y^e righteous and vngodly, betwixte him that serueth God, and him that serueth hym not.

For march, the dape cometh that shal burne as an ouen: and all the proude, yee, ad all soch as do wyckednesse, shal be strawe, & the dape that is for to come, shal burne the vp (sayeth the Lorde of hostes) so that it shal leaue them nether rote ner braunche.

But vnto you that feare my name, shall that Sonne of ryghteounesse aryse, and health shal be vnder his wynges: ye shal go forth, ad multiplie as the fat calues, ye shal treade downe the vngodly: for they shal be lyke the asphes vnder the soles of your feete in the dape that I shall make, sayeth the Lorde of hostes.

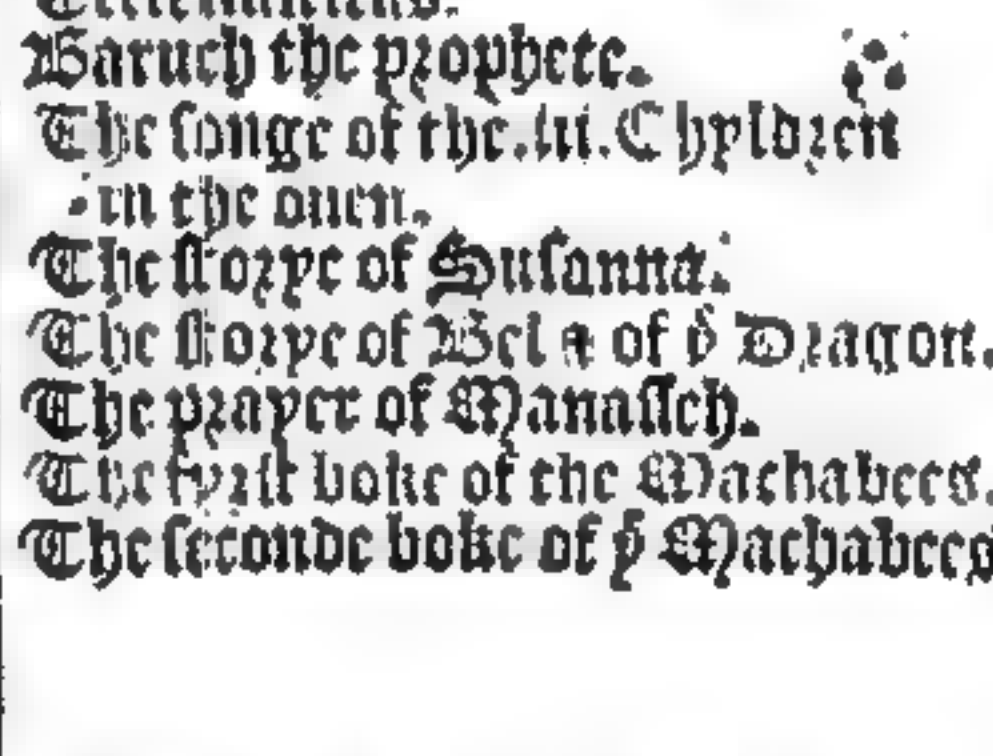
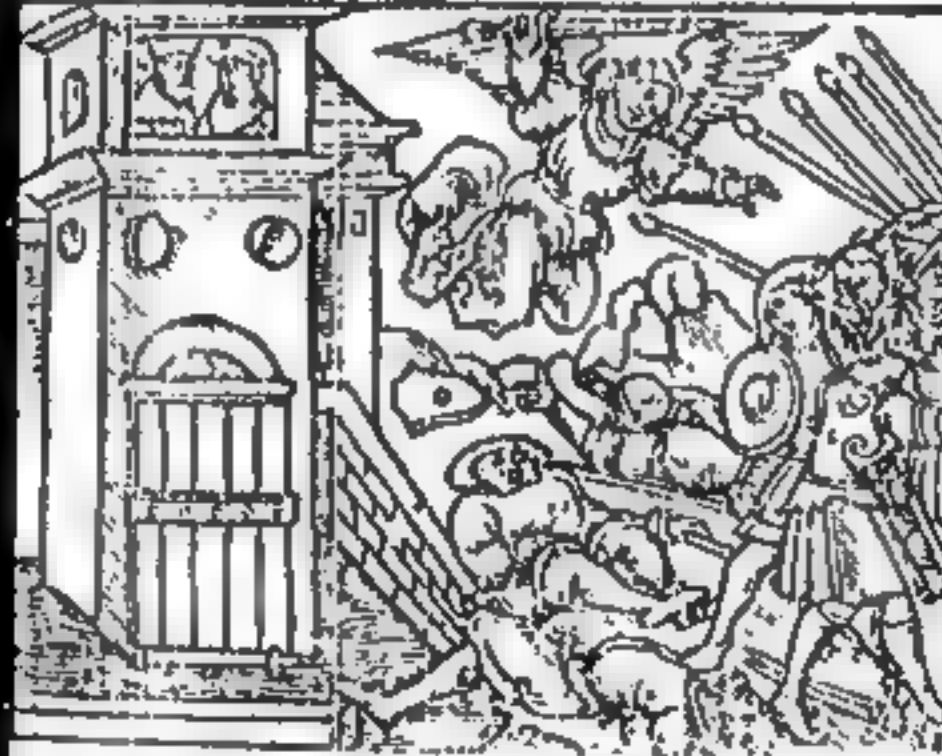
Remembre the lawe of Moses my seruauant, whych I comytted vnto hym in Dreb for all Irael, with the statutes and ordinaunces. Beholde, I wyll sende you Elias the prophet: befoze the comyng of the dape of the greete and fearefull Lorde. He shal turne the hertes of the fathers to their chyldren, and the hertes of the chyldren to their fathers, that I come not ad smyte the earth with cursynge.

The ende of the prophecy of Malachy: and cōsequently of all the prophetes.



The volume of the booke called Haglographa.

The thyrde boke of Esdras.
The fourth boke of Esdras.
The boke of Tobiah.
The boke of Judith.
The reast of the boke of Ixter.
The boke of Ixter.
Ecclesiasticus.
Baruch the prophete.
The songe of the .lii. Chyldren
in the oven.
The storye of Susanna.
The storye of Bel a of d Dragon.
The prayer of Manasseh.
The fyrst boke of the Machabees.
The seconde boke of s Machabees.



To the Reader,

A consyderacyon that the bo-

Let us before are founde in the hebreue tonge, receaued of all men: & that the other folowynge, whiche are called Hagiotographa (because they were wont to be reade, not openly and in comen, but as it were in secret and aparte) are nether founde in the hebreue nor in the Caldein whiche tonges they haue not of longe bene wrytten (in lesse then it were happily the booke of Sapience) wher upon it were now very harde to repayre & amende them: And that also they are not receaued nor taken as legittimate & leasfull, as well of the hebreues as of the whole Church, as S. Hierome sheweth: we haue separat them, & sett them asyde, that they may the better be knownen: to thyntent that men maye knowe of whiche booke wrytyn ought to be receaued, and of whiche not. For the sayde S. Hierome speakynge of the booke of Iudith (which is Hagiotographa) sayth, & the auctoritie therof is not esteemed worthy and sufficient to confyrme and stablysh the thynges that lyght in disputacyon. And generally of all the booke called Hagiotographa, he sayth, that men maye reade them to the edifyinge of the people: but not to confyrme & strengthen the doctrine of the Church. I leaue oute here the lawe (as they call it) of Canon. c. Sancta Romana. xv. distinc. where he sheweth his iudgement.

Lykewys the Glose of. c. Canones. xvi. distinc. which sayth, that men reade the, but not in generall: as though he shulde saye, that generally and thorowly they are not allowed. And not wythout a cause: For that they haue bene corrupted and falsified in many places, it appeareth sufficiently by Eusebius in his booke called Historia Ecclesiastica: Whiche thyng is easie to be knownen euen now a dayes in certen poyntes, namely in the booke of the Machabees: whose second booke S. Hierome confesseth that he founde not in the hebreue, by the manner wherof it is become vnto vs the more suspect and the lesse receaued. In lyke manner is it of the thynde and fourthe booke of Esdras, whiche S. Hierome protesteth that he wolde not haue translated, esteeming them for dreames: where as Iosephus yet in his booke of hys Antiquities declareth & summe of the matter after the manner of a storye, as well of the booke of Machabees as of the. iii. of Esdras: all though he esteame the booke compyled from the raygne of kynge Artaxerxes vnto hys tyme, to be Hagiotographa.

Wherfore then, whē thou wilt mapnteyne any thyng for certen, rendyng a reason of thy sayth, take heade to procede therein by the wyse and pyththyve Scriptures, folowynge S. Peter, whiche sayeth: he that speaketh, let hym speak as though he spake the worde of God. he sayeth the worde of God, as a thyng most true and certen, opened by the Prophetes and Apostles, inspyred wyth the holy goost: of whom we haue wrytten moare cleare then the daye. Lawers haue greate desyre to confyrme and stablysh thei opponys by the lawe of man, saye, that they came to speake wythout lawe: how moch more feare and drede then ought he to haue, that sayth he is a Chyrtian, the whiche holdeth not hym selfe, or reasteth not in the lawes of the wyse God: but in mennes inuencions, iudgynge of all thynges accordynge to them, and leanyng to an vncerten ymagynacyon and phantasie. Let vs therfore that are buylded on the foundacyon of the holy Prophetes and Apostles, and on the head corner stone (on whiche they them selues were founded, and whiche they preached, that is Iesus Chyrt, the sure stone) leaue the thynges that are vncerten to folowe the certē: holdynge vs and reasynge vs in them, and fastenynge our ancre there, as in a sure place. For oure Chyrtien sayth conspyeth not in doutfull thynges, but in playne and moost certen assurance, and in moost true perswasyon, taken & confyrmed by infallible verite. In whiche God graunte vs to walke perpetuallye, to thyntent that accordynge to it (fulfyllynge his holy wyll in vs, and settinge asyde all inuencions contrary vnto hym) we maye lyue to hys honour, and to the edifyinge of hys Church.

So be it.

48
10. 12.
63.

Of Esdras.

No. ii.

The thynde booke of Esdras.

The fyrst Chapter.

Josephus holdeth passage. After his death he becometh a god: whom the king of Egypt putteth out, and setteth in his brother Joachim. Jerusalem is destroyed, & Sedechias is taken.



Ad * Josias helde the feast of Easter in Jerusalem vnto the Lorde, & sette the Passouer the xiiii. daye of the fyrst moneth. he set the prestes also in ordre (accordynge to thei dayly courses) beyng arrayed in lode garmetes in the temple of the Lorde. And he spake vnto the Levites & holy mynysters of Israel, & they shulde halowe them selues vnto the Lorde, to let the holy arche of the Lorde, in the house of kynge Salomon the sonne of Dauid had buylded, and sayde. Ye shall no more beare the Arche vpon youre shulders. Now serue youre Lorde, & take charge of hys people of Israel, after youre byllages and youre trybes: accordynge as kynge Dauid & kynge of Israel, hath ordeined, & accordynge as Salomon hys sonne hath honorably prepared: ye, loke & see al do seruyce in the temple, accordynge to the ordynge & distribucion of the principall men which are appoynted out of the trybes, to do seruyce for the chyldren of Israel. * Apill the Passouer, & prepare offrynges for your brethren, & do accordynge to the commaundement of the Lorde, which was geuen vnto Moyses. And vnto the people of the house of Josias gaue. xxx. thousande of shepe, lambes, kyddes, & goates, & thre thousande oxen. These the kynge (of his kynghly liberalite) gaue vnto the people, accordynge as he had promysed: & to the prestes for the Passouer, he gaue two myddes, & an hundred oxen. Moreover, Jechonias, & Semelias, & Nathanael brethren, & Malabias, Ichiel, & Josabad gaue them to the Passouer, fyue thousande shepe & fyue hundred bullockes.

And when these thynges were brought to passe, the prestes & the Levites stode goodly in thei ordre, & had the vneuened bred thorow out of the trybes. And after the ordynge of the principall men in the trybes, they offered vnto the Lorde in the sight of the people accordynge * as it is wrytten in the booke of Moyses, & so they rosted the Easter lambe as accordynge was. As for the thacke offrynges & the other, they dyght them in kettels and pottes, & set them before the people w good wyll, & afterwarde before them selues, and the prestes. For the prestes offered the fatt, vntill the tyme was expyred, but the Levites prepared for the selues & for thei brethren

the chyldren of Aaron. The holy syngers also & chyldren of Asaph stode in thei ordre, accordynge as Dauid deuyfed. So dyd Asaph zachary & Jothun, whiche were appoynted by the kynge. Moreover the porters & doore keepers stode by the doores & diligently, so that none went out of his stadyng & seruyce: for thei brethren (the Levites) prepared for them. Thus were all thynges performed, that belonged to the offeringe of the Lorde. In the daye they helde the Passouer, and offered thankoffrynges beynde the sacrifice of the Lorde, accordynge to the commaundement of kynge Josias.

So the chyldren of Israel whiche were then present helde an honorable Passouer & feast of swete bread. vii. dayes lode. Pee soch a Passouer was not kepte in Israel, from the tyme of the Prophet Samuel. And all the kynghes of Israel helde not soch an Easter, as this which kynge Josias helde, & the prestes, the Levites, the Jewes & all Israel, of all them that were at Jerusalem. And in the xviii. yere of the raygne of Josias was this Passouer kept. And was a perfecte herte dyd kynge Josias orde all his workes, before the Lorde, & the thynges that were wrytten of hym in tymes past, concernynge those that synned & were vngodly agaynst the Lorde before all people, & that sought not the worde of the Lorde vpon Israel. * After al these actes of kynge Josias, Pharaos kynge of Egypte wet by the waye and came towarde Carmis by Euphrates, & Josias went to mete hym. Then sent the kynge of Egypte vnto Josias sayng: what haue I to do w the, O kynge of Juda? I am not sent of the Lorde to fyght agaynst the, for my warre is vpon Euphrates, go thou thy waye home agayne in all haste. And Josias wolde not turne agayne vpon hys charret, but vnder toke to fyght agaynst hym, & herkened not vnto the worde of the prophet, which he tolde him out of the mouth of God, but pyched a battayll agaynst hym in the felde of Mageddo. And the prynces pressed to kynge Josias. Then sayde the kynge vnto his seruauntes. Carrye me awaye out of the battayll, for I am sore wounded. And immediatly his seruauntes toke him awaye out of the front of the battayll. Then sat he vpon the secōde charett, came to Jerusalem, dyed, & was buryed in his fathers sepulchre. And in al Jewry they mourned for Josias, pee the rulers also w thei wyues made lamentacion for hym vnto this daye. And this was done euer styll in Israel.

These thynges are wrytten in the booke of the storyes of the kynghes of Juda, namely, all the actes and workes of kynge Josias, his kynghly power & maiesty, his vnderstandynge in the lawe of God, & what he dyd, pee thynges which are not wrytten in the booke

Asa ii of the

* iii. Reg.
xviii. f.
ii. Sara.
xxvii. a.

of the kynges of Israel & Juda. * And the people toke Jeichonias the sonne of Josias and made hym kyng in steade of Josias his father, when he was xxxiii. yere olde. And he raygned ouer Israel thre monethes. And the kyng of Egypte put him downe, that he shuld not raygne in Jerusalem, & rayled vpon a tere of the people: namely, an. E. talentes of syluer & one talent of golde. The kyng of Egypte also made Joachim his brother kyng of Juda & Jerusalem. As for them of the kynges conseil w^{ch} the kyng him selfe & Zaccarias his brother, he toke them, & caried them awayne prisoners into Egypt. It was the twelfth yere olde was Joachim, when he was made kyng in the lade of Juda & Jerusalem, and he dyd euell before the Lord. After this, * Nabuchodonosor the kyng of Babylon came vpon, & bounde him with bandes of yron, & caried hym vnto Babylon. Nabuchodonosor also toke all the vessels that were halowed in the temple of the Lord, & all the Jewels, & caried them vnto Babylon, & brought them in to his auncient temple at Babylon. Of his vncleynesse & vngodlynes, it is wrytten in the booke of the actes of the kynges. And Joachim his sonne raygned in his steade. He was made kyng beyng xviij. yere olde, and raygned but thre monethes & x. dayes in Jerusalem, & dyd euell before the Lord. So after a yere, Nabuchodonosor sent & caused him to be brought vnto Babylon with the holy vessels of the Lord, & made Sedechias his brother kyng of Juda & Jerusalem, whē he was xxi. yere olde: & he raygned xi. yere. And he dyd euell also in the syght of the Lord, & caried not for the wordes that were spoken vnto him * by the prophet Jeremey at the mouth of the Lord. And where he had made an othe vnto the kyng Nabuchodonosor, he forsooke him selfe, & fel from hym hauping a syluerneck & a hert, & transgressed all the statutes and ordynances of the Lord God of Israel. The rulers also & heades of the people of the Lord dyd moche euell, & became vngodly, more then the Genthe, beyng defiled in all maner of abhominacions. Yee & defiled the holy temple of the Lord at Jerusalem. And the God of theyr fathers sent his messengers vnto the, to turne them backe & to call them agayne from theyr synnes: for he wolde sayne haue spared them for his holy tabernacles sake. Neuertheles, they had his messengers in derisyon: & loke what God spake vnto the by his prophetes, they made but a spozte of it. This drewe on so longe, tyll the Lord was wroth wth his people for theyr vngodlynes, & tyll he caused the kynges of the Caldees to come vpon, which slew theyr poore men wth the sword, yee euen in the copasse of their holy temple, & spared no body, neither yonge nor olde, neither mayden nor

ponge man: but they were all deliuered in to the power of the kynges of the Caldees, & all the holy vessels of the Lord & the kynges treasures toke they, & caried them vnto Babylon. * As for the house of the Lord, they went vpon it, & brent it, & brake downe the walles of Jerusalem, set fyre vpon her towres, destroyed all her noble buyldinges & brought them to naught, and the people that were not slayne wth the sword they caried vnto Babylon.

Thus became they prisoners and bonde men of the kyng of Babylon, tyll they were deliuered & raygned for them selues, * whē the wordes of the Lord were fulfilled, whych he promysed them by the mouth of the prophet Jeremey, and tyll the lade had her rest: namely, all the tyme that it laye wayte, had it rest and quyetnes. lxxvii. yeres.

The.ii. Chapter.

¶ Thus geuech licence to the Jewes to returne to Jerusalem, and rejoyce therein the vessels of the temple. After that are there letters sende to Artaxerxes, which accuse the Jewes for buyldinge of the temple: and so is the buyldinge dysceined of by the decree of Darius.

Now when the kyng Cyrus raygned ouer the Persians, & when the Lord wolde personifie the word that he had promysed by the mouth of the prophet Jeremey: the Lord rayled vpon the temple of Cyrus, the kyng of Persians, so that he caused thes wrytunge to be proclaymed thorow oute his whole realme, sayinge: Thus sayeth the kyng of Persians: The Lord of Israel that hys Lord hath made me kyng of the lande, and comaunded me to buylde hym an house at Jerusalem in Jewry. If there be any now of youre people, the Lord be with hym, and go vpon with him to Jerusalem. And all they that dwell rounde aboute that place shall helpe them, whether it be with golde, wth syluer, wth gyftes, wth horses, and necessary catell, & all other thynges that are brought with a fre wyll to the house of the Lord at Jerusalem.

Then the principall men out of the tribes and vylages of Juda and Benjamin stode vpon: so dyd the prestes also and the Levites (whom the Lord had moued) to go vpon, and to buylde the house of the Lord at Jerusalem. And they that were aboute them, helped them with al maner of golde, and syluer, and catell also, and with many libterall gyftes, and thes dyd many one, whose mynde was stered vpon thereto. * The kyng Cyrus also brought forth the vessels and ornaments that were halowed vnto the Lord, (whych Nabuchodonosor the kyng of Babylon had caried awaye from Jerusalem, and consecrated them to his Idoll & ymage) and deliuered them to Mithrydates his treasurer, and by hym they were deliuered

to Salimanasar the debite in Jewry. And this was the nombre of them: Two thousand & lxxx. C. syluer boules, xxx. syluer basens, xxx. basens of golde. ii. M. and. lxxx. C. vessels of syluer, & a thousande besyde. All the vessels of golde & syluer were. v. M. viii. C. & lxx. These were nōbred vnto Salimanasar, & so them they were come agayne wth hym to Jerusalem out of the captiuite of Babylon. * Now in the tyme of the kyng Artaxerxes the kyng of Persia, these men. Balemus and Mitridatus, Sabellius, Rathimus, Balchemus, Semelius the Scribe, and other that dwelt in Samaria & in other places vnder the domynion therof, wrote a letter vnto the kyng Artaxerxes, wherein they complayned vnto the kyng of them in Jewry & Jerusalem. The letter was made after this maner.

Syr, the seruantes Rathimus the storpyr, Sabellius the Scribe, & other iudges of the courte in Celosyria & Phenices. Be it knowne & manifest to oure Lord the kyng, & the Jewes which are come vpon from vnto vs into the rebellious & wycked cytye, begynne to buylde it agayne, & the walles aboute it, & to sett vpon the temple anew. Now if thes cytye & the walles therof be set vpon agayne, they shall not onely refuse to geue tributes & taxes, but also rebell vnto agaynst the kyng. And for so moch as they take thes in hande now aboute the temple, we thought it reason, to thynke no scozne of it, but to shewe it vnto oure Lord the kyng, & to certyfye hym therof: to thynke if it please the kyng, he may cause it to be sought in the booke of olde: and shall fynde soche warnynges wrytten, & shall vnderstande, that thes cytye hath all waye bene rebellous & dysobedient, & it hath subdued kynges & cytyes, & that the Jewes whych dwell therein, haue euer bene a rebellious, obstynate, vnfaithfull, and fygthynge people, for the which cause this cytye is wasted. Wherefore now we certyfye oure Lord the kyng, & if thes cytye be buylded & occupied agayne, & the walles therof set vpon anew, it canst haue no passage into Celosyria & Phenices.

Then wrote the kyng to Rathimus the storpyr, to Balchemus, to Sabellius the Scribe, & to the other officers & dwellers in Syria and Phenices, after this maner: I haue red the epistle whych ye sentest vnto me, and haue comaunded to make diligent search, & haue founde, that the cytye hath euer rebelled kynges, & the same people are dysobedient, & haue caused moche warre, & that myghty kynges haue raygned in Jerusalem, which also haue rayled vpon taxes of Syria and Phenices. Wherefore, I haue comaunded those people, that they shall not buylde the cytye, & they make no more in it, and they procede no farther wth the buyldynge: for

so moch as it myght be the cause of warre, and displeasure vnto kynges.

Now when Rathimus and Sabellius the Scribe, & the rulers in the lade had red the wrytunge of the kyng Artaxerxes, they gatt them together, & came in all haste to Jerusalem wth an hoost of horsemen, and wth moche people of fote, & forbad the to buylde. And so they left off from buyldynge of the temple, vnto the second yere of the kyng Darius.

The.iii. Chapter.

¶ Darius maketh a feast. The the sentences of the the ponge men, of whych the first is declared.

The kyng Darius made a great feast vnto his seruantes, vnto all his courtiers, & to all the officers of Media and Persia, yee to all the debytes and rulers that were vnder hym, from India vnto Ethiopia, an hundred & xxvii. courtiers. So when they had eaten & drōcken beyng satysfied, and were gone home agayne, Darius the kyng wente into his chambze, layed hym downe to slepe, and so awaked.

Then the thes ponge men, that kepte the kynges personne, & watched his body, comened amonge them selues, & spake one to another: let euery one of vs saye some thyng, & loke whose sentence is wyldest & more excellent then the other, vnto hym shall the kyng Darius geue greete gyftes, & clothe hym with purple. He shall geue hym vessels of golde to dryncke in, clothes of golde & coneynges: he shall make hym a costly charret, & a bydle of golde, he shall geue hym a bonnet of whyte sylke, & a cheyne of golde aboute his neck: yee he shall be the secōde & principall next vnto the kyng Darius, & that because of his wysdome, and shall be called the kynges kynsmān.

So, euery one wrote his meanyng, sealed it, & layed it vnder the kynges pelowe, & sayde: when the kyng aryseth, we wyll geue him oure wrytynge, & loke whose worde shall kyng & thes chiefe Lordes iudge to be the moost wysely spoken, & same shall haue the victory. The first wrote: Wyne is a stronge thyng. The second wrote: The kyng is stronger. The third wrote: Wemen haue yet more strenght, but aboute all thynges the trouth beareth awaye the victory. Now when the kyng was rylen vpon, they toke theyr wrytynge & deliuered them vnto hym, & so he red the. He sent he forth to call al his chiefe lordes, all the debytes & rulers of the courtiers of Media & Persia. And when they were set downe in the coucell, the wrytynge were red before them. And he comaunded to call for the ponge men, & they myght declare theyr meanynges the selues by mouth. So when they were sent for, & came in, the kyng sayde vnto them: shewe vs & make vs to vnderstande what the thynges are that ye haue wrytten.

¶ Aaa iii. Then

D Then beganne *ſpyſt* (which had ſpoken of the ſtrength of wyne) & ſayde: *O* ye men, *ſpyne* is maruelous ſtroge, & ouercometh them *ſpyne* it: it *ſpyne* the mynde, & *ſpyne* both the poore man & the kyng to horage & vaupte. Thus doth it alſo with the bondman & with the free, with the poore & ryche: it taketh awaye theyr vnderſtandynge, and maketh them careleſſe and mery, ſo none of them remembere any heynynesse dett or dewtye: It cauſeth a man to thynke alſo that *ſpyne* which he doth, is honeſt & good: & remembreth not *ſpyne* is a kyng, nor *ſpyne* is mauctoryte, & that he ought not do ſuch thynges. Moreover, when men are *ſpyne* they forgett all frendſhip, all brotherly faythfulnes & loue: but as ſoone as they are dronken, they drawe out *ſpyne* & will ſyght: & when they are layed downe from *ſpyne*, & ſorſen vp agayne, they cannot tell what they byd: iudge ye now, is not wyne the ſtrongest? For who wolde clake in hand to do ſuch thynges? And when he had ſpoken this, he helde his tonge.

The.iii. Chapter.

The declaration of the.ii. laſt ſentences of the young men, proph. ſpoken in the Chapter before: of which the laſt, that is, that verſe beareth the victorie in all thynges, is moſt commended & allowed. Darius wyſteth letters to all ſcullers vnder hym, that they ſhulde orde ſozobabel to the buyldynge of Jeruſalem.

When *ſpyne* ſeconde (which had ſayde, that the kyng was ſtroger) beganne to ſpake, ſaying: *O* ye men, are not they *ſpyne* ſtrongest & moſt excellēt, *ſpyne* conquere the lande, & the ſee, & all that is in *ſpyne*, and in the earth? Now is the kyng loſde of all theſe thynges, & hath domynion of the all: and loke what he commaundeth, it is done. If he ſende his me forth a warfare, they go, & breake downe hylles, walles & towres. They are ſlayne, & ſlaue (other men) them ſclues, & ouerpaſſe not the kynges worde. If they get *ſpyne* victory, they *ſpyne* *ſpyne* all *ſpyne* people. Lyke wyſe, the other *ſpyne* medle not with warres & ſyghtynge, but tyll the grounde: when they reape, they *ſpyne* trybute vnto the kyng. And yf the kyng alone do but comaunde to kyll, they kyll: yf he comaunde to forgyue, they forgyue: yf he comaunde to ſmyte, they ſmyte: yf he byd dzyne awaye, they dzyne awaye: yf he comaunde to buylde, they buylde: yf he comaunde to breake downe, they breake downe: yf he comaunde to plante, they plante. The comen people & the rulers are obedient vnto hym. And the kyng in the meane ſeaſon ſytteth hym downe, eateth, and dzyne, and taketh his reſt: then kepe they watch rounde aboute the kyng, & not one of them darre get hym out of *ſpyne* waye, to do his awne buſynes, but muſt be obediēt vnto *ſpyne* ge at a worde. Judge ye now, *O* ye men,

how ſhulde not he go farre aboue vnto whom men are thus obedient? And when he had ſpoken this, he helde his tonge. The thyrde, whose name was ſozobabel, which had ſpoken of women & of trueth, began to ſaye after this maner: *O* ye men, it is not *ſpyne* grete kyng, it is not *ſpyne* multitude of men, nether is it wyne *ſpyne* excellēt: Who is it then *ſpyne* hath the lordſhipp ouer them? Haue not women borne the kyng, and all *ſpyne* people that rule thoſe thynges? Haue not women borne the, and brought them vp, *ſpyne* plante the vyne, wherout the wyne cometh? They make garments for all men, they geue honour vnto all men, & without women can not men lyue. If they gather golde, & ſyluer, & all precious thynges, and ſe a ſayre well fauoured woman, they leaue all to gether, and turne theyr eyes onely vnto the woman, & gape vpon her, & haue more deſyre vnto her, then vnto *ſpyne* ſyluer & golde, or any maner of precious thyng. * A man leaueh his father & brought hym vp, leaueh his awne natural countre, & cleaueh vnto the woman: yee he ſeopardeth his lyfe with *ſpyne* woman, & remembreth nether father, ner mother, ner countre. By thys the ye muſt nedes knowe, that women haue the domynion ouer you.

Doth it not greue you? A man taketh his ſwerde, & goeth *ſpyne* waye to ſcale, to kyll, to murder, to ſayle vpon the ſee, and ſeeth a lyon, and goeth in the darcknes: & when he hath ſtollen, diſcaued and robbed, he *ſpyne* geth it vnto his loue. Agayne, a man loueth *ſpyne* wyſe better then father and mother: yee many one there be, *ſpyne* tene out of theyr wyrtes, & become bondmen for theyr wyues ſakes: many one alſo haue perished, haue bene ſlayne, & haue ſpyned becauſe of women.

And now belue me, I knowe a kyng which is grete in *ſpyne* power, and all lades ſtande in awe of hym, & no man darre laye hande vpon hym: yet byd I ſe, that Apame (the daughter of *ſpyne* grete kyng Bartacus) the kynges concubynne, ſat beſyde the kyng vpon the ryght hande, & toke of *ſpyne* crowne from *ſpyne* head, & ſet it vpon her awne head, and ſmote the kyng wyth her left hande. Moreover, the kyng looked vpon her wyth open mouth: yf he laughed vpon hym, he laughed alſo: but yf he toke any diſpleaſure wyth hym, *ſpyne* kyng was ſayne to flatter her, & to geue her good wordes, tyll he had gotten her fauour agayne.

O ye men, are not women then ſtronger? Grete is *ſpyne* earth, & *ſpyne* is *ſpyne* heauen. Who doth theſe thynges? Then *ſpyne* kyng & *ſpyne* wyſe looked one vpon another. So he beganne to ſpake of *ſpyne* trueth: *O* ye men, are not women ſtroger? Grete is the earth, *ſpyne* is the heauen, *ſpyne* is *ſpyne* courſe of the ſunne, * he compaſeth the heauen rounde aboute, & ſeteth his courſe

his courſe agayne to *ſpyne* awne place in one daye. Is he not excellēt that doth thys? Yee grete is the trueth, & ſtroger then all thynges. All the earth calleth vpon *ſpyne* trueth, the heauen prayſeth it, all wykes ſhake & treble at it, & whiſt is no vnryghteous thyng. Wyne is vnryghteous: *ſpyne* is vnryghteous: women are vnryghteous: all the chyldren of men are vnryghteous, yee all theyr wykes are vnryghteous, and there is no trueth in them, in theyr vnryghteouſnes alſo ſhall they be deſtroyed & perſh. As for the trueth, * it endureth, & is all waye ſtroge: it lyueth and conquereth for euermore worlde without ende.

The trueth accepteth no perſonnes, it putteth no difference betwixte riche or poore, betwixte the myghtye or ſymple, but doth ryght vnto euery man, whether they be euell or good, and all men are louingly dealt wth all in *ſpyne* wykes of it. In *ſpyne* iudgement of it there is no vnryghteous thyng, but ſtrength kyngdom & power & maiesty for euermore. Blessed be the God of trueth.

And with that he helde his tōge, and all the people cryd, & ſayde: Great is *ſpyne* trueth, & aboue all. Then ſayde *ſpyne* kyng vnto hym: Aſke what thou wilt, more then is appoynted in *ſpyne* wyrtynge, and I ſhall geue it the, for thou art ſounde wyſer then thy companyons: *ſpyne* ſhalt ſyt next me, and be my kynſman: Then ſayde he vnto the kyng: Keine bre thy promple & vowe, which thou haſt vowed & prompled (in the daye when thou cameſt to the kyng dome) to buylde vpon Jeruſalem, & to ſende agayne all *ſpyne* veſſels and Jewels, *ſpyne* were taken awaye out of Jeruſalem: which Cypus ſeparated, whē he offered in Babylon, & wolde ſende them agayne. And thy mynde was to buylde vpon the tēple which *ſpyne* Edomptes byent, when Jeruſalem was deſtroyed by *ſpyne* Chaldees. This onely (*ſpyne* kyng) is *ſpyne* thyng that I requyre, thys is *ſpyne* maiesty, which I deſyre and aſke of the: that thou perſourme the vowe, which thou wyth thyne awne mouth haſt made vnto *ſpyne* kyng of heauen.

Then Darius the kyng ſtoode vp, and kyſſed him, & wrote a letter vnto all *ſpyne* deputies and ſherues, to all the Lordes and nobles, that they ſhulde coueye him forth, and all them *ſpyne* wolde go vp with him. He wrote a letter alſo vnto all *ſpyne* ſherues that were in Celosyria and Phenices, and vnto Lybanus, *ſpyne* they ſhulde drawe Cedre trees from Lybanus vnto Jeruſalem, to buylde the cytie withall. Moreover he wrote vnto all *ſpyne* Jewes *ſpyne* were gone out of *ſpyne* realme into Jewry becauſe of the freedome, *ſpyne* no officer no ruler, nor ſherue, ſhulde come to theyr doores, and *ſpyne* all theyr lande which they had conquered, ſhulde be free & not tributary. And

that *ſpyne* Edomptes ſhulde geue ouer *ſpyne* cypres and villages of the Jewes, which they had taken in: yee & that they ſhulde yearly geue xx. talētes to *ſpyne* buyldynge of *ſpyne* tēple, vntyll the tyme that it were ſynghed, and to the dayly halowynge of the byent offrynges (as it is commaunded) ten talētes yearly alſo. And *ſpyne* all they which come from Babylon to buylde the cytie, ſhulde haue free libertye, they & theyr chyldren, & all the breastes.

He wrote *ſpyne* greatneſſe alſo, & comaunded that *ſpyne* holy garment ſhulde be geuen them, wherin they mynſtred: & wrote *ſpyne* comaundementes ſhulde be geuen to *ſpyne* Leuites, vntyll the daye, that the houſe were ſynghed, and Jeruſalem buylde vp: & comaunded that all they that watched the cytie, ſhulde haue theyr porcyons & wages.

He gaue ouer alſo all the veſſels *ſpyne* Cypus had ſeparated from Babylon: and all that Cypus had geuen in comaundement, *ſpyne* ſame charged he alſo, that it ſhulde be done & ſent vnto Jeruſale. Now when thys ponge man was gone forth, he turned his face toward Jeruſalem, and prayſed *ſpyne* kyng of heauen, and ſayde: * Of the cometh the victory, of the cometh wyſdome and cleareneſſe, and I am thy ſeruant. Blessed art thou, which haſt geuen me wyſdome: that wyll I prayſe, *O* Lord, thou God of oure fathers.

And ſo he toke the letters, & wente vnto Babylon. And when he came there, he tolde thys vnto all his byrthzen *ſpyne* were at Babylon, & they prayſed *ſpyne* God of theyr fathers, that he had geuen them reſtrengthening & libertye to go vp, and to buylde Jeruſalem & the tēple (wherin the name of the Lord is called vpon) and they reioyſed with inſtrumēttes and gladneſſe ſeven dayes longe.

The.v. Chapter.

They that returne to Jeruſalem are nūbered. They begynne to laye the foundacyon of the tēple, but are lett by the meanes of enemies: and ſo is the buyldynge byent of by the ſpace of two yeares.

After thys were the principall men of all the villages choſen in the trybes and kynredes, that they ſhulde go with theyr wyues and chyldren, with theyr ſeruautes & maydens, with all theyr catell and ſubſtaūce. And Darius the kyng ſent with them a thouſande horſemen, to coueye them ſafely vnto Jeruſalem, and theyr byrthzen were glad, playeng vpon inſtrumēttes, and ſyngynge. And theſe are *ſpyne* names of the men, which wente vp out of the vyllages, accordynge to the trybes. Of the Breſtes, the ſonne of Whinches, the ſonne of Aaron: Jeſus the ſonne of Joſedec, Joachim the ſonne of * ſozobabel the ſonne of Salathiel (of *ſpyne* kynred of Dauid, out of the kynred of Whares of the trybe of Juda) which ſpake wonderfull thynges vnder Darius. Aaa iii the

the Kyng of Persia, in y^e secōde yere of his raygne in the fyrst moneth of Nisan.

These also are they of Jewry, whych came vpon, and turned agayne vnto Jerusalem, out of y^e captiuitie that Nabuchodonosor the Kyng of Babylon had brought vnto Babylon. And euery man sought hys portyon agayne in Jewry hys cyte, they that came with zojobabel, and with Iesus, Nehemias, Saraias, Raaias, Elimeus, Emmanius, Haradocheus, Weclerus, Wechpela, Rochoz, Othozus, Emonias, one of theyr prynces.

And the nobye of them accordyng to their kynredes and rulers were. The chyldren of Phares, two thousande, an hundred and lxxii. The chyldren of Ired. iii. an. C. and lvi. The chyldren of Remo, an. C. and xlii.

The sonnes of Iesus & Ioabes, a. vii. C. & two. The sonnes of Beniu. ii. C. & v. The sonnes of Choroba. ii. C. & v. The sonnes of Bahica, an. C. and lxxviii. The sonnes of Rebech. iii. C. and thre. The sonnes of Archad. iii. C. & xxvii. The sonnes of Cham. xxxvii. The sonnes of zoioar. ii. C. and lxxvii. The sonnes of Adinu. iii. C. and lxi. The sonnes of Adarectis an. C. and viii. The sonnes of Cialo & zelas an. C. and xxi. The sonnes of Azorec. iii. C. & xxxix. The sonnes of Jedarbone, an. C. and xxxii. The sonnes of Hananias an. C. & xxx. The sonnes of Afoni. xc. The sonnes of Marfar. iii. C. & xxii. The sonnes of zabarus. xcv. The sonnes of Sepholemon an. C. & xxiii. The sonnes of Nepopas. lv. The sonnes of Hecanatus an. C. and lxxiii. The sonnes of zebethanus an. C. and xxxii. The sonnes of Crearpattos (whych is called also Enobadides & Modias.) iii. C. and xxiii. Of them of Gramos and Gabea an. C. and xxi. Of them of Besselon and Ceage. lxxv. Of them of Bastarus, an. C. & xxii. Of them of Bechenobes. lv. Of y^e sonnes of Lyptis, there were an. C. and lv. Of the sonnes of Labonius. iii. C. and lxxviii. Of the sonnes of Si-chem. iii. C. and lxx. Of the sonnes of Suidon and Elimon. iii. C. and lxxviii. Of the sonnes of Ericus. ii. C. an. C. & xlv. The sonnes of Anaas. iii. C. and lxx.

The prestes: The sonnes of Jedus: The sonnes of Euther: The sonnes of El Isib. iii. C. & lxxii. The sonnes of Emerus. ii. C. and lxx. The sonnes of Masurius. iii. C. and lxxvii. The sonnes of Carca. ii. C. and xxxvii. The Leuytes: The sonnes of Iesus in Caduhel, and Banus, and Serebias, & Edeas, seuentye and foure.

The whole nobye of these from. xii. yeres was. iii. C. and lxxii. Of the sonnes, daughters & wyues, the whole summe was. iii. C. & xlii. The sonnes of the prestes that prayed God in the tēple: The

sonnes of Asaph, of whome there were an. C. & xxviii. But the doze keepers were: The chyldren of Elimeus: the chyldren of Afer: the chyldren of Amon: the chyldren of Acuba, Copa: the chyldren of Tobian hundred and xxxix. in all.

The prestes that serued in the temple: The sonnes of Sel, the sonnes of Gaspah, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Yellu, the sonnes of Sabana, y^e sonnes of Arimacha, the sonnes of Acub, the sonnes of Utha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Cana, the sonnes of Geddu, the sonnes of An, the sonnes of Radin, the sonnes of Desanon, y^e sonnes of Rechoba, the sonnes of Cascha, the sonnes of Goza, the sonnes of Ozul, the sonnes of Sinona, the sonnes of Alra, the sonnes of Hasten, the sonnes of Aliana, the sonnes of Manci, the sonnes of Raslin, the sonnes of Accua, the sonnes of Agilla, the sonnes of Azui, the sonnes of Hauon, y^e sonnes of Phalalon, the sonnes of Weeda, the sonnes of Sula, the sonnes of Careb, the sonnes of Barcus, the sonnes of Sarcu, the sonnes of Coeli, the sonnes of Rasit, the sonnes of Agilla, the sonnes of Bedon, Salomon his sonnes, the sonnes of Asophor, y^e sonnes of Phazida, the sonnes of Celi, the sonnes of Bedon, the sonnes of Gaddabel, y^e sonnes of zaphus, the sonnes of Aggia, y^e sonnes of Sacharet, the sonnes of Sabath, y^e sonnes of Saroneth, the sonnes of Mallit, the sonnes of Ania, the sonnes of Salus, the sonnes of Addus, the sonnes of Suba, the sonnes of Enra, the sonnes of Rabotis, y^e sonnes of Phasphat, the sonnes of Malmon. All these ministred in the sanctuary, & were seruantes of Salomon: ccc. iii. C. & lxxii.

These folowynge are they, that went vpon from Chelmellat Chelarta (whose prynces were Carmelam and Careth) & myght not thewe forth theyr cytyes and kynredes, how they were of Israel: The sonnes of Dalarus, the sonnes of Tuben, the sonnes of Rechodatus. Of the prestes that executed y^e offyce of the presthode, and were not founde: The sonnes of Obia, the sonnes of Achilos, the sonnes of Addin, whych married one of the daughters of Phargelen, and were named after hym. The wyrtynge of the same kynred was sought in the register of theyr generacion, but it was not founde: and therfore were they forbydden to execute the office of the presthode. Vnto them sayde Nehemias and Aspharas, that they shulde haue no portyon in the Sanctuary, tll there rose vpon an hye prest, that were well instruct in the playne cleannes and tructh. (Of all Israel) besyde seruantes

and maydens) there were. xlii. C. and xl. Now were there of seruantes and maydes. vii. C. & xxxvi. Of syn- ginge men ad syn ginge women there were two hundred, & lxxv. Foure hundred and xxxv Camels. Seuen thousand, & xxxvi. horses. Two hundred thousande and xlv. mules. ffue. C. and xxv. Asses.

Their heades also & the rulers in the tribes, when they came to Jerusalem, & wolde buylde and set vpon the tēple of God agayne in his place, they gaue (after their abylite, vnto the temple, to the treasure & to the seruice of the Sanctuary. xii. C. & p. pounds of golde, ffue thousande of syluer, and an hundred prestes garments. And so dwelt the prestes and the Leuytes, & the people that went out to Jerusalem, and in the countre there about, the syn gers also & the porters, euery one of Israel in his awne lande.

So when the seuenth moneth came, and when the chyldren of Israel were euery mā at his busynes, they came all wyth one consent into the courte, whiche was befoze the East dore. And there stode Iesus the sonne of Josedece and his brethren the prestes, ad zojobabel the sonne of Salathiel and hys brethren, setting vpon an altier, to offere brett sacrifices vpon it, as it is wyrtten in the lawe of Moyses.

There came people also of other countrees, and the heathen out of all lades to set vpon an altier in his place, and offred sacrifices ad brett offrynges vnto the Lorde in the morninge. And so they helde the feast of tabernacles, * as it is commaunded in the lawe. And dayly offred they as accordyng was, and made y^e sacrifices appoynted, y^e offrynges also of the Sabbathes & of the new moones, and all holy feastes. * And al they that bowed offrynges vnto the Lorde, beganne at the newe moone of the vii. moneth to offere vnto God, for the temple of the Lorde was not yet buylde. And they gaue vnto y^e Masons and Carpenters, money, meate, & drinke with chearfulnesse. Vnto them of Sidon also and Tyze they gaue carres, that they shulde carry Cedre trees fro Libanus to be ioyntes & beames, ad that they shulde make wyppes in the hauch of Joppe, accordyng as it was appoynted & ordeyned by Cyrys Kyng of the Persians.

And in the secōde yere they came into y^e temple of God at Jerusalem. * In the secōd moneth begane zojobabel the sonne of Salathiel, and Iesus the sonne of Josedece and their brethren the prestes and Leuytes, and al they that were come vnto Jerusalem out of the captiuitie of Babylō, & layed the foundation of the temple, in the new moone of the second moneth in y^e secōd yere y^e they were come into Jewry & Jerusalem. And they ap-

pointed y^e Leuytes (y^e were aboue. xx. yere old) vnto y^e seruice of y^e Lorde: so Iesus & his sonnes and his brethren, al the Leuytes stode together, & performed the lawe and ordynance in the house of the Lorde.

And the prestes stode, & had their garments & trompettes, and the Leuytes the sonnes of Asaph had Cymbals, geuyng thanks and prayes vnto the Lorde, accordyng * as Dauid the kyng of Israel had ordeyned. And the song y^e they dyd singe vnto the Lorde, was after this maner. * O synge vnto the Lorde, for he is gracious, & his goodness vnto Israel endureth for euer. And all y^e people blew out with trompettes, and song with loude voyce, praying the Lorde together in y^e rearing vpon of the house of y^e Lorde. * There came also from among the prestes and Leuytes the rulers & elders, accordyng to the tribes and kinredes (such as had sene the house afore) to the buyldyng of this tēple with great crye and great mourning, many also with trompettes ad great ioye: In somoch, that the trompettes might not well be hearde for the wepyng and mourning. For the comyn people blew goodly vpon the trompettes.

Then came the enemyes of the tribes of Juda and Benjamin, to knowe what that trompettyng and noyse of shawmes might be. And they perceaued y^e it was they which were come agayne out of captiuitie, & wolde buylde the temple vpon a new vnto the Lorde God of Israel. So they went to zojobabel and Iesus, ad to the rulers of the byllages, and sayd vnto the. Shall we buylde wyth you also? For we lyke wylshane heard your Lorde, and we walke after the same maner, from the dayes of Asbazar the kyng of Assiria, which brought vs hyther. Then zojobabel and Iesus and y^e rulers of the byllages of Israel sayde vnto them. It is not mete, that ye shuld buylde the temple of our God wth vs: we our selues alone wyl buylde vnto the Lorde, lyke * as Cyrys the kyng of the Persians hath commaunded vs.

But the heathen in the lande layed them selues agaynst those y^e were in Jewry, helde vpon y^e buyldyng from the, layed wayte vpon them pynely, stopped such as brought any thyng to them, forbad them to buylde, and hyndered those that made the passage, that the buyldyng shuld not be fynished: ad this continued so longe as kyng Cyrys lyued: and so they put off the buyldyng for the space of two yeres, vntill the raygne of kyng Darius.

The. vi. Chapter.

Aggus and zachary prophete. They buylde the temple without let or hynderance, by the commaundement of Darius.

Now withstandynge in þe secōde ye-
are of þe raygne of Darius, * Ag-
geus & zachary the sonne of Addo
propheced vpon them in Jewry
and Ierusalem, in the name of the God of Is-
rael. * Then zojobabel the sonne of Sala-
thiel, and Iesua the sonne of Iosedec stode
vp, and beganne to buylde the house of the
Lorde at Ierusalem, whē the Prophetes of
the Lorde helped them. At the same tyme ca-
me Syssennes the vnder Shreue in Syria
and Phenices, wpyth the landlordes ad hys
companionys, and sayd vnto the: Who hath
bydden and commaunded you to buylde the
house, to make the rose and al other thinges
agayne? And who are the woorkers me, that
buyld them? Neuerthelesse the elders of the
Jewes had such grace of þe Lorde, that they
wolde not be let (though they were prouo-
ked thereto) but buylded on syl, vnto the ty-
me that kynge Darius were certifyed ther-
of, and an answere receaued from hym. The
letter that these men sent vnto kynge Da-
rius, was after this maner.

Syssennes the vnder Shreue in Syria &
Phenices, and the landlordes wpyth the
companionys, which are head rulers in Sy-
ria and Phenices, sende their salutaciō vnto
Darius the kynge. We certifie the lorde
the kynge, þe we came into þe lande of Jewry,
and went to Ierusalem: where we founde the
buylding the great house of God & the tem-
ple, with great costely fre stone and w good-
ly tymbre for þe walles: pec they make great
haste with the woorkes, & helpe one another,
and it goeth forth prosperously in their ha-
des, and with great diligence and woorthyp
is it made. Then asked we the elders, who
had comaunded them to make by the house
and the buyldinge, ad this we byd, to the in-
tent that we myght certifie the perfectly, &
wypte vnto the, the names of those that we-
re the rulers of the woorkes. So they gaue vs
this answer: We are the seruautes of the
Lorde, which made heauen and earth: ad as
for this house * it hath bene buylded and set
vp afore tyme by the great & myghtie kynge
of Israel. But when our fathers prouoked
God vnto wrath, and synned agaynst the
God of Israel, * he gaue them ouer into the
power of Nabuchodonosor kynge of Babilon,
the kynge of the Caldees, whych brake
downe the house & bzant it, & carped awaye
the people preloners vnto Babilon. * Ne-
uertheles in the fyrst yere that kynge Cy-
rus raygned at Babilō, Cyrus þe kyng wrote
and commaunded to buylde vp this house
agayne: and al the ornamentes that Nabu-
chodonosor carped awaye from Ierusalem
vnto Babilon, and appropriated vnto his
awne temple: these bzought Cyrus forth
agayne, & deliuered them to zojobabel and

to Salmanaſar the vnder Shreue, comaſ-
dyng them þe they shulde bypge those same
ornamētes agayne to Ierusalem into þe temple
and to begynne to þe tyme forth, to buylde
the temple agayne in his awne place. Then
Salmanaſar layed þe foundaciō of þe Lorde
house at Ierusalem, ad euer sence haue they
buylded, & yet is it not ended. And therfore
þe kynge, yf thou thinkest it good, let it be
fought in the Lybraries & rolles of kynge
Cyrus: yf it be foude then, that it is done w
the counsell & consent of kynge Cyrus, and
yf oure lorde þe kynge be so mynded, let hym
wypte vnto vs therof.

* The commaunded kynge Darius, to seke
in the Lybraries: ad so at Egbathanis in a
lytle cytie in Medea there was foude soche
a wyptynge: In the first yere of the raygne
of Cyrus, the same kynge Cyrus commaū-
ded that the house of the Lorde at Ierusalem
shuld be buylded agayne (and odoures to be
made there continually vnto þe Lorde) whose
length shalbe .x. cubites, and the bredeth,
the score cubites, ad foure square with thre
hewen stones, with a loft of tymbre of the
same countre, pec with a new loft, and the
expens therof to be geuen of the house of
kynge Cyrus. And the ornamētes of golde
and syluer, that Nabuchodonosor toke out
of the house of the Lorde at Ierusalem, shalbe
set agayne in the temple at Ierusalem, where
they were afore. Syssennes also the vnder
Shreue in Syria and Phenices, the Princes
and their companionys, & the other that be
heade rulers in Syria & Phenices, shal not
medlenoz haue any thig to do with þe place.

* Cyrus haue commaunded also, þe they
shal buylde the house of þe Lorde whole vp
ad haue ordeyned them, to helpe those that
become out of captiuyte: tpe the house of the
Lorde be finished: ad out of the trybute and
taxing that is pearly rayled vp in Syria &
Phenices, diligently to geue them a certay-
ne summe to the offeringe of the Lorde: & the
same to be deliuered vnto zojobabel the of-
ficer, that he therewithal maye ordeyne oxe,
rammes, lambes, and corne, salt, wyne and
oyle, and that continually euery yere: after
the expences * which the Priestes that be at
Ierusalem, shew to be made dayly: thys shal
be geuen vnto them without delaye, þe they
maye offer sacrifices dayly to þe hyest God,
for the kynge and for his seruautes, and to
praye for the people. Let it be proclaymed
also on euery side, that whosoener breaketh
oz despyleth this comaundement of the king,
shalbe hanged vpon a galows (made of his
awne good) ad all his goodes shalbe seaso-
ned vnto þe king. The Lorde therfore (whose
name is there called vpon) rote out and de-
stroye all the kynges ad people, that vnder-
take by violence to hinder þe same, oz to deale
vncur-

vncuriously with the house of the Lorde at
Ierusalem. * Darius the kinge haue ordey-
ned, that these thynges shalbe done with al
diligence.

The. vii. Chapter.

The temple is finished and dedycate: and
the feast of vnleuened bread is holden.

Then Syssennes the vnder Shreues in
Celosyria, and Phenices, and the o-
ther Landlordes wpyth their compa-
nyons, obeyed the thinges þe kynge Darius
had ordeyned, and were diligent in þe holy
woorkes, and were felowe helpers with the
olde rulers of the Jewes. And so the woorkes
of the Sanctuary went forth and prosper-
ed, when Aggeus ad zachary propheced.
And they perfourmed all thinges thozow þe
comaundement of the Lorde God of Israel,
and after the deuyce of Cyrus, Darius and
Artaxerxes kynges of Persia.

And thus was our house finished vnto þe
xxiii. daye of the moneth Adar, in the vi.
yere of kynge Darius. And the chyldre of
Israel the priestes and the Leuites, and the
other that were come out of captiuyte, and
soche as were ioyned vnto them, byd accor-
dyng as it is written in the boke of Moyses
And in the dedication of the temple: they of-
fired an hundred oxen, two hundred rammes,
foure hundred lambes, & twelue goates, for
the synnes of all þe people of Israel, after þe
nombre of the trybes of Israel. The priestes
also & the Leuites stode arayed in theyr pre-
stly garmētes, after the trybes, ouer all the
woorkes of the Lorde God of Israel accor-
dyng to the boke of Moyses, and the porters
by all the doores.

And the chyldren of Israel (with those þe
were come out of captiuyte) helde the passe-
ouer the fourtene daye of the fyrst moneth,
when the priestes and the Leuites were san-
ctified. They þe came out of captiuyte, were
not all sanctified together: but the Leuites
were all sanctified together, and so al they
that came out of captiuyte, killed the easter
lambe, for theyr brethren, for the priestes ad
for them selues. And the chyldren of Israel
that came out of captiuyte, & escaped from
al the abominacions of þe heathen, sought
the Lorde, and kepte the feast of vnleuened
bread seven dayes longe, eatynge and dryn-
kyng and were mery before the Lorde: that
the Lorde had turned the deuyce of þe kynge
of Assyria, and coforted their handes to the
woorkes of the Lorde God of Israel.

The. viii. Chapter.

Eldras causeth the people to assemble and come to-
gether, and then readech them the lawe. They kepe the
feaste of Tabernacles.

Ad after hym * when Artaxerxes the
kyng of the Persians raygned, there
wente vnto hym Eldras the sonne of

Sarapas, the sonne of Azarias, the sonne of
helchiah, the sonne of Sallum, the sonne of
Sadoch, the sonne of Achitob, the sonne of
Amarias, the sonne of Azarias, the sonne of
Boccus, the sonne of Abihu, the sonne of Abi-
neas, the sonne of Eleazar, the sonne of Aa-
ron the fyrst preste. This Eldras wente vp
from Babilon (for he had good vnderstan-
dyng in the lawe of Moyses, that was geue
of the Lorde God of Israel, to be taught ad
done in dede.) And the kynge fauoured him
and byd him great woorthyppe and honoure
after all hys despyres. There went vp wpyth
hym also certayne of the chyldre of Israel,
of the priestes, of the Leuites, of the singers,
porters and minystrs of the temple at Je-
rusalem.

In the seuenth yere of the raygne of kin-
ge Artaxerxes, i the fyuerth moneth, that is
in the seuenth yere of the raygne, they wet
from Babilon in the new moone of the v.
moneth, & came the hye waye to Ierusalem
after his comaundement, lyke as the Lorde
had prospered theyr iourney. For in these
Eldras gat great instruction, that he shul-
de leaue none of the thynges behinde, which
are in the lawe and comaundementes of
God. And he taught whole Israel all righ-
ousnes and iudgement.

Then came the Secretaries of kynge Ar-
taxerxes, ad deliuered the wyptynges (that
were come fro Artaxerxes the kynge) to El-
dras þe preste & reder of the lawe of þe Lorde:
And thys is the coppe of the letter: Kynge
Artaxerxes sendeth his gretynge vnto El-
dras the preste and reder of the lawe of the
Lorde. Of frendshyppe and good wyl I haue
ordeyned and charged, yf there be eny of the
Jewes, of the priestes & Leuites in my real-
me, which despyreth and is contēt to go with
the vnto Ierusalem, þe he maye do it. Ther-
fore, yf eny be mynded to heare the company,
let them come together, and go with þe, lyke
as I am content and my seuen frendes, my
counselers) to se what they do at Ierusalem
and in Jewry, & kepe the thynges according
as thou hast in the lawe of the Lorde: ad to
bypge the gyftes vnto God the Lorde of
Israel, that I & my frendes haue promysed
to Ierusalem, & all the syluer ad golde that
is in the countre of Babilon, vnto the Lorde
to Ierusalem, with the thyng that is geuen
for the people in the Lordes temple at Jeru-
salem. Pee, that the same syluer and golde
maye be gathered, and oxen, rammes, shepe
and goates and other that belonge to these
thynges: and that they maye offer sacrific-
es vnto the Lorde, vpon the altier of the
Lorde, which is at Ierusalem.

And whatsoeuer thou and thy brethren
wyl do with the syluer ad golde, that do af-
ter thy mynde, accorpyng to þe comaunde-
ment

ment of the Lord thy God, & lykewise, with the holy vessels that are geuen the, for þe service of the house of þe Lord thy God: & other thinges whatsoeuer is necessary for þe worke of the temple, that shalbe geuen the of þe kynges treasure & loke what thou wylt thy brethren wyl do with the golde & syluer, that do after the wyll of the Lord. And I kynge Artaxerxes haue commaunded the keepers of the treasures in Syria and Phenices, that whatsoeuer Esdras the prestre and reader of the lawe of the Lord doth wyte, it shalbe geue hym: tyll an hundred talentes of syluer, & of golde in lyke maner. Of coyne also an hundred measures, & tyll an hundred vessels of wyne, & other pleurous thinges without nombre. Let all thinges be done after the lawe of the best God, that the wrath of God arys not in the realme of the kyng, and of his sonnes. I commaunde you also, þe requyre no taxe ner trybute of the prestres, Leuytes, syngers, and ministers of the temple, ner of the writers: & that no mā haue auctorite to medle eny thyng against the. As for the (Esdras) set thou iudges & arbytrers in the whole lande of Syria & Phenices, after the wysdome of God: and learne all soch as are ignorant in the lawe of God thy Lord, and let all them that offend agaynst the lawe, be punished: whether it be with death, with payne, to be condemned in money, or to be banished.

* Then sayde Esdras the wyrtre. * Blessed be þe God of our fathers, that hath geue so good a mynde and wyll into the hert of þe kyng, to magnifye his house that is at Jerusalem, & hath made me to be accepted in the syght of the kyng, of his counsell, of his frendes & of his nobles. And so I was steadfast in my mynde, accordyng as þe Lord my God helped me, & I chose out men of Israel to go vp with me. * And these are þe heades, (after their kynredes & houses of theyr fathers) that went vp with me from Babylon, out of the kingdome of Artaxerxes: Of the sonnes of Phares, Seronius. Of þe sonnes of Siemarith, Amicus. Of the sonnes of David Accus, the sonne of Cecilia.

Of the sonnes of Phares, zachary: & with him there turned agayne an hundred & fyftie men. Of the sonnes of the captaine of Moabylon, zaraei, & with him. ii. C. ad. l. mē. Of the sonnes of zachues, Jechonias zecholy, & with hym two hundred and fyftie men. Of the sonnes of Salamaassias, Gortholpe, & with hym two hundred and fyftie men. Of the sonnes of zaphacia, zarias, & with hym four score. Of the sonnes of Job, Abdias Jecheli, and with hym two hundred and twelue men. Of the sonnes of Banias, Salimoth & sonnes of Zolaphia, and with hym an hundred and thre score mē. Of þe sonnes of Beer, zachari & Be-

hel, & with hym two hundred & viii. men. Of the sonnes of Esdras, Johannes Ezechā, & with him an hundred and tenne men. Of þe sonnes of Adoniam those that were þe last, and these are theyr names, Eliphalam the sonne of Gebel & Semeias, & with hym lxx. men. All these called I together by the water Chia, where we pitched oure tentes thre dayes, and there I mustered them.

* As for the sonnes of the prestres & Leuytes, I founde none there. Then sent I vnto Eleazer, and Eccelom, and Masma, & Malobam, and Enaathan, & Samea, & Zoribimathan, Eunagan, zachari, Mosollamū (these were the leaders and men of experience) and I sent them worde, that they shulde come vnto Loddeus, which was by the place of the treasury, & commaunded them that they shulde speake vnto Loddeus & to his brethren and to those that were in the treasury, to sende vs soch men, as myght execute the prestres offyce in the house of the Lord our God. And with the myghtie hāde of our Lord God, they brought vnto vs men of good experience, from amonge the sonnes of Moosis the sonne of Leui, the sonne of Israel, Sebechiam and the sonnes and his brethren Alvin & Ann, of whome there were. xviii. From amonge the chyldren of the sonnes of Cananus, and their sonnes were xx. men. And of them that serued in the temple, whom David had ordeyned, & the principal men that ministered for the worke vnto the Leuytes in the temple two hundred and twente men, whose names are all toliened vp in wyrtre.

* Then commaunded I a fastyng vnto the ponge men before the Lord, that I myght desyre of hym a prosperous iourney and a good waye for vs, þe for vs, for oure chyldren and for the catell, because of the layenges a wayte, and I durst not requyre of the kyng men of horse and of fote, to coueys vs safely agaynst our enemies, for we had said vnto the kyng, that the power of the Lord our God shulde be with them, that seke him with theyr whole hert. And theffore we besought God our Lord earnestly because of these thynges, & he was mercifull vnto vs, and hearde our prayer. And I separated fro amonge the rulers of the people, and fro the prestres of the temple. xii. mē and Sebeia & Asania, and ten men of theyr brethren with them. And I weped them the golde and the syluer and all the prestly ornamentes of the house of our God, wherby the kyng, and his counsell, and his Princes, and whole Israel had geue. And when I had weped it, I gaue them an hundred and fyftie talentes in syluer, and an hundred talentes of syluer vessel, an hundred talentes of golde, and of golden vessel seuen tymes twente, and vessels of other

other metal (þe, of good metal) twelue gli-steryng as the golde, and laide vnto them: þe are holy vnto the Lord, and the vessels are holy, and the golde and the syluer is prompyd vnto the Lord God of oure fathers. We diligent now and kepe it, vntill the tyme that þe deliuer it to the rulers of the people, to the prestres, to the Leuytes, and to the principall men of the cities of Israel in Jerusalem, and in the chambze of the house of oure God.

* So, the prestres and the Leuytes which receaued of me the golde, the syluer and the vessel, brought it into Jerusalem into þe temple of þe Lord. And from the ryuer of Chia we bracke vp the twelue daye of the first moneth, tyll we came to Jerusalem. And whē the thyrde daye was past, they weped gold, and syluer was deliuered in the house of the Lord the fourth daye, vnto Harimoth the sonne of Ior the prestre, and with hym was Eleazar the sonne of Phineas, & with them were Josabbus & sonnes of Isnet, Medias and the sonne of Banus, and certayne of the Leuytes to the nombre and to the wayght: & the wayght of them was writen by the same tyme. As for those that were come out of captiuite, they offered sacrifice vnto þe Lord the God of Israel: cunen twelue oxen for all Israel. lxxvi. rammes lxxii. shepe. xii. goats for sunne, twelue kyne for a thakoffring, all to the sacrifice of the Lord. And þe kynges commissio deliuered they vnto the stewardes and debytes of the kyng, and to the vnderthreues in Celosyria and Phenices.

* Nowe, when these thynges were done, the rulers came vnto me, and sayd: The generacyō of Israel, the Princes, the Prestres, and Leuytes, the straunge people & indwellers of the lande, haue not put awaye theyr vncleynesse from the Cananites, Bethytes Pherytes, from the Moabites, Egipcians, and Edomytes. For both they & theyr sonnes haue myngled the selues with þe daughters of them, and the holy seide is mixte with the outlandish heathen, & sens the begynnyng of their raygne haue the rulers & heades bene partetakers of theyr wyckednesse.

* As soone as I had hearde these thinges, immediatly I rente my holy garmentes, & pulled out the heare of my head & my beerd, and sat me downe for owfull and heuy. So all they that were moued thowow the word of the God of Israel, came vnto me: & I sat still, full of heynesse vntill the euenyng sacrifice. Then stode I vp from fastyng, hauyng rente clothes & the holy garment, knelled downe vpon my knees, helde out my handes vnto þe Lord, and sayd: O Lord, I am confounded and ashamed before thy face, for our synnes are become many vpon our heades, and our wyckednesses are exalted vnto

the heauen: for syns the tyme of our fathers we are in great synne vnto thys daye. And for the synnes of vs and oure fathers, we w our brethren and with our prestres haue bene deliuered vnto the kynges of the earth, into the sword, and into captiuite, and became a people with confusion and shame vnto this daye. And now, O Lord God, how greates is the mercy that we haue gotten of the: in þe thou hast left vs a rote and a name in þe place of thy Sanctuary, to discover oure lyght in the house of þe Lord our God, & hast geue vs meat at all tymes of our mynistracyon. And when we were in captiuite, we were not forsake of the Lord our God: but he made the kynges of Persia gracious & fauourable vnto vs, so that they gaue vs vntayles and meate, pec and leane to buyde by þe temple of our Lord God agayne, to repayre the wasted places of Syria, and to dwell in Jewry and Jerusalem. And now, O Lord, what shall we saye haupnge all these thynges in posseltyon? For we haue broken thy commaundementes, which thou gauest vnto vs by the hādes of thy scruauntes & prophetes, sayyng: The lande that þe go vnto and that is geuen you for an heritage to haue in posseltyō, is defiled with the vncleynesse and fylthynges of the heathen, & with their abhominacyō haue they polluted it all together. Therefore, shall þe not ioyne your daughters, vnto theyr sonnes, ner marry your sonnes vnto their daughters. Moreover, þe shall neuer seke to make peace with them, þe maye increase & eate the best in the land, and that þe maye deuyde the inheritance of the lande vnto your chyldre for euermore. As for the thyng that now happeneth vnto vs it cometh all for our wycked woordes and great synnes. yett hast thou geue vs soch a rote, & we are come agayne into our awnc lande, & we are so wycked that we haue broken thy statutes & commaundementes agayne, and myngled oure selues with the vncleynesse of the outlandish heathen. O Lord, art thou angrie with vs: wylt thou rote vs cleane out: that our rote & name remayne no more? O Lord God of Israel thou art true for our rote endureth yett vnto thys prestre daye. And beholde, now are we before the in our synnes, now can we not stāde before the in them.

* And whē Esdras with this prayer had knowledged the synne, wepyng, and lrynge flatt vpon the grounde before the tēple, there gathered vnto hym fro Jerusalem a great multitude of men and women, of pong men and maydens, for there was a very greates wepyng & mournyng in the congregacyon. So whē Jechonias the sonne of Jecheli one of the chyldre of Israel cryed, he sayd vnto Esdras: we haue synned agaynst the Lord, because

because we haue married outlandish women of the heathen. Now art thou over all Israel. We will weare an othe therfore vnto the Lorde, & we will put awaye all our wyues which we haue taken of the heathen, wyth theyr chyldren: lyke as it is appoynted þ by oure fore elders. Stande vp then, ope thou it, & declare it playnely vnto vs, accordyng to the lawe of the Lorde: for þ matter belongeth vnto the, and we will helpe the, quyte thy selfe manly. So Esdras arose, and toke an othe of the rulers of the prestes, ad of the Leuytes, and of Israel, to do after these thynges: and they swaie.

The.ii. Chapter.

¶ After Esdras had made the lawe, the people put a waie theyr draunge wyues: and then returned they euery man meryly vnto his owne dwellinge.

¶ Then Esdras stode vp from the court of the temple without, and wente in to the chamber of Ionathas the sonne of Asabus, and remayned there, ad byd rate no meate, nor dronke drynke, for the multitude of the wyckednes of the people. And there was made a proclamacion in all Jewry and at Ierusalem, for all soch as were gathered at Ierusalem out of captiuite, that whosoever came not to Ierusalem within two or thre dayes (accordyng to the iudgement of the olde lordes of þ counsell) his goodes shulde be taken from hym, and be excluded from the congregacion of the captiuite. And in thre dayes were all they of the trybe of Juda & Benjamin gathered together at Ierusalem, the twetyeth daye of the nynt moneth. And the whole multitude sat trembleng in the courte of the temple, for it was winter. So Esdras arose vp, and said vnto the: ye haue done vneightously, in that ye haue taken outlandish wyues to mariage and so to increase the synnes of Israel. And now we knowledg the same, and geue prayse vnto the Lorde God of our fathers, ad perfourme his wyll, departyng from the heathen of the lande, and from the outlandish wyues. Then cryed the whole multitude w loude voyce, and sayd: lyke as thou hast spoken, so wyll we do: but for so moch as þ people are many, and the wynter here, we may not stande without the house: agayne, thys worke is not a thyng, that can be finished in a daye or two, for we be many that haue synned in these thynges. Ozyeue therfore that the rulers of the multitude and they þ dwell with vs, and as many as haue outlandish wyues, the prestes also and iudges of euery place maye stāde in the tyme appoynted, tyll they wage the wyath of the Lorde in thys bulynge.

¶ Then Ionathas the sonne of Ezely, and Ozias and Theca receaued þ charge of this matter, ad Bozozanus, and Leius, & Sa-

bathens helpe them thereto. After this, all they stode vp that were come out of captiuite. And Esdras the preste chose vnto him the principall men from amonge the fathers accordyng to their names, & in the new moneth of the tenth moneth they sat together, to examē this matter. And so the matter was a determyng (concernyng the men that had outlandish wyues) vntill the new moneth of the fyrst moneth. And of þ prestes that had inpyt the selues with outlandish wyues, there were founde. * Of the sonnes of Iesu the sonne of Joseder and his brethren, Hazeas, Eleazar, Josibus & Joadeus, whyche offered the selues to put awaye their wyues, and to offre a ramme for theyr ignoraunce. And of the sonnes of Semmeri, Masseas, & Elles, and Jecech Azarias. Of the sonnes of Mosera, Limoth, Hilmāen, Nathanea, Jusio, Jedbus, and Callas. And of the Leuytes Josabbus, Semecis, and Colnis, Calctas, Hactas, Colnas, and Elionas. Of þ syngers of the Sanctuary, Eliarib, zacharus. Of the porters, Sallumus ad Colbanes. And of Israel, of the children of Tozo, Osi, and Remias, and Geddias, and Melchias, Michelus, Eleazarus, Jemmebias & Wannas. And the chyldre of Iolamā, Chanias, zachari, Feizelus, Joddius, Crimoth and Elias. And of þ sonnes of Jathoim, Eliadas, Liasamus, and zochias, Larimoth, Sabdius, and Tebedias. And of the sonnes of zebes, Johannes, Amarias, zabbias, and Emmeus. And of þ sonnes of Wannus, Olamus, Maluchus, Jedbus, Isabus, Alabus, & Jerimoth. And of þ sonnes of Adon, Raatus, and Woolias, and Caleus, ad Raanas Haaluas, Nathathias, Besei, Wannus, & Manasses.

¶ And of the sonnes of Naue, Rones, Afeas, Melchias, Sameas, Simō, Benjamin Malchus ad Marras. And of the sonnes of Alom, Cariancus, Nathathias, Wannus, Eliphalach, Manasses, Semel. Of the sonnes of Wannus, Jeremij, Mordias, Abamas, Johel, Baneas, Beliaas, Iona, Marimoth, Eliarib, Nathaneus, Elias, Ozias, Dielus, Semebius, zambis, & Ioseph. Of the sonnes of Robeus, Idelus, Nathathias, Sababus, zecheda, Seumi, Jelleus, and Baneas. All these had taken outlandish women to mariage, & they put them awaye with theyr chyldren. The prestes and Leuites, and all they that were of Israel, dwelt at Ierusalem and thowout all the lande, in the new moone of the seuenth moneth, and the chyldren of Israel were in their dwellinges. And the whole multitude came together vpon the floore at the East syde of þ holy port of the tēple. And they spake vnto Esdras the hye preste ad reader, þ he wolde bringe the lawe of Moles, which was geue of the

The.iii. boke of Esdras,

The fyrst Chapter.

¶ The people is reprovēd for their vntychfulness. God wyll sende another people if these wyll not be reformed.

of the Lorde God of Israel. So Esdras þ hye preste brought þ lawe vnto the whole multitude, to mā & womā, & to all prestes, that they might heare the lawe, * in þ new moneth of the vii. moneth. And he red in the floore that is before þ holy porte of the temple, from the mornyng early vnto the euenyng, before men and womē. And they applyed their mynde all vnto the lawe.

¶ And Esdras þ preste & reader of the lawe stode vp vpo a pulpit of wood, which was made therfore: & vpo his ryght hāde there stode by hi Nathathias, Samus, Ananias, Azarias, Ozias, Ozechias, and Sallamus: vpon his left hand stode Haldens, Misael, Malachias, Abuscas, Sabus, Nabadias & zachary. The toke Esdras þ boke before the whole multitude, for he was the principall, ad had in most honour of them all. And when he had red out the lawe, they stode all straght vpon their fete. So Esdras prayled þ Lord þ moost hye God, the Almyghty God of hostes. And all þ people answered: Amē: & helde by their hādes, fell downe flat vpon þ earth, & prayled the Lord. And Iesus, Bencas, Sarchias, Jadinus, Accubus, Sabbatheus, Calithes, Azarias, Jorabus, Ananias, & Phillas the Leuites lyft their hādes vpwarde, & bowed their faces to þ ground, & prayled þ Lord: Those were they whych taught þ lawe of the Lord, & red the lawe of the Lord, in the congregacyon: & euery man set them before that understode the lawe. The spake Atharates vnto Esdras the hye preste & reader, & to the Leuites that taught the multitude, saying: This daye is holy vnto the Lorde: & all they that had hearde the lawe, wepte. So Esdras sayde: * Departe poure waie then, & eate the best, & drynke the swetest, & sende gyftes vnto them that haue nothyng: for thys daye is holy vnto þ Lord, & be not ye sorry, for the Lorde wyll bring you to honoure. Then wente they theire waie euerychone, and byd rate and drynke, & were mery, and sent rewardes vnto them that had nothyng, that they also myght eate wyth gladnesse: for they were exceedingly reioyled, thowow the wordes that were red vnto them in the lawe: And so they were all gathered together at Ierusalem to holde the feast, accordyng to the couenaunt of the Lorde God of Israel.

The ende of the thirde booke of Esdras.

The seconde boke of the Prophet * Esdras (the sonne of Saraias, the sonne of Azarias, the sonne of Melchias, þ sonne of Sallum, the sonne of Sadoc, þ sonne of Achitob, the sonne of Achia, the sonne of Phinees, þ sonne of hely Amerias, the sonne of Azarias, þ sonne of Maraioth, the sonne of Saraias, the sonne of Elzi, þ sonne of Voccus, þ sonne of Abisu, þ sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui) whych was pr. soner in the lande of Medes, in the raygne of Artaxerxes kynge of Persia.

¶ And the worde of the Lord came vnto me, saying: go thy waie, & shew my people their synfull dedes, and their chyldren their wyckednes, whych they haue done agaynst me, that they may tell theyr chylders chyldre the same: for the synnes of their fathers are increased in them. And why they haue forgotten me, & haue offered vnto strange goddes. Am not I euen he, þ brought the out of the lāde of Egypte, fro the house of bondage? But they haue prouoked me vnto wyath, and despyled my counceils. Pull thou out then the heare of thy heade, & cast all euell ouer them, for they haue not bene obedient vnto my lawe.

¶ It is a people without lernynge & nourture. How longe shall I forbear them, vnto whom I haue done so moche good? * Many kynages haue I destroyed for their sakes: Pharaō wyth his seruantes & all his power haue I smytten downe & slayne: All þ nacyōs haue I destroyed & roted out before the, and in the East haue I brought two landes & people to naught, euen Tyre and Sydon, and haue slayne all their euemyes. Speake thou therfore vnto them, saying: Thus sayeth the Lord: * I led you thowow the see, & haue geue you sure stretes sence the begynnyng. * I gaue you Moles to be poure captayne, & Aaron to be the preste: * I gaue you lyght i a ppler of fyre, & greate wonders haue I done amonge you: yet haue ye forgotten me, sayeth the Lorde.

¶ Thus sayth the almyghty Lorde: I gaue you quayles to eate, & tentes for your succoure:

course: Neuertheless ye murmured, and ascri-
bed not the victory of your enemies unto
my name: yee, this same daye do ye yet mur-
mure. Where are the benefytes, that I ha-
ue done for you? When ye were hongrye in
the wyldernes, * dyd ye not crye vnto me:
Why hast thou brought vs into this wylder-
nes, to kyll vs? It had bene better for vs,
to haue serued y^e Egypciā, the to dye i this
wyldernes. Then had I pytle vpon your
mourninges, and gaue you manā to cate:
* Ye dyd cate angels foode. * Why ye were
thyrstye, dyd not I beue the hardstone, ad
caused water to flowe therout? For y^e heat
I couered you wyth the leaues of the trees
A good pleasur fat lād gaue I you: I cast
out the Cananites, the Pherytyes & Phi-
lystines before you. * What shall I do mo-
re for you, sayeth the Lorde?
Thus sayth y^e Almyghty Lorde: * Why
ye were in the wyldernes, in y^e water of the
Amoyptes, beyng a thyrst, & blasphemyn-
ge my name, I gaue you not thyr for your
blasphemys, but cast a tree i to y^e water, &
made y^e ryuer swete. What shall I do vnto
y^e, O Jacob? Thou Juda woldest not obe-
ye me. * I wyll turne me to a nother people
& vnto those wyl I geue my name, y^e they
may kepe my statuts. * For ye haue for-
saken me, I wyl forsake you also. Why ye
despyce me to be gracious vnto you, I shall
haue no mercy vpon you. * Why ye call vpon
me, I wyl not heare you. For ye haue despy-
led your handes with bloude, ad your se-
re are swyft to commyt manslaughter. Ye
haue not forsake me (in a maner) but your
awne selues, sayeth the Lorde.

Thus sayth y^e Almyghty Lorde: haue I
not prayed you, as a father hys sones, as a
nother her daughters, & as a nothe her yōg
babes, y^e ye wolde be my people, ad I wuld
be your God: y^e ye wolde be my chyldren,
& I wuld be your a wne fathers? * I ga-
thered you together, as an hēne gathereth
her chekens vnder her wynges. But now
what shall I do vnto you? I shall cast you
out fro my face. * Why ye offere vnto me, I
shall turne my face from you: for your so-
lemne feast dayes, your new moones, ad
your circumcysions haue I forsake. I sent
vnto you my seruantes y^e Prophetes, who
ye haue taken & slayne, and tozme they^e bo-
dys in peces, whose bloude I wyl requyre
of your handes, sayeth the Lorde.

Thus sayeth the Almyghty Lorde: your
house must be desolate. I wyl cast you out
as the wynde doth y^e strawe: your chyldre
shall not be fructfull, for they haue despy-
sed my commaundement. Ad done the thyng
y^e is enell before me. Your houses wyl I
geue vnto a people y^e shall come, and * they^e
y^e neuer herde me, shall beleue in me: & they^e

vnto whom I neuer shewed toke, shall do
the thge that I comaunde the. They haue
sene no Prophetes, yet shall they call their
synnes to remembraunce, and knowledg
the. I repozte me vnto the grace, y^e I wyl
do for y^e people whych is come, whose chil-
dre reioyse in gladnes: & though they haue
not sene me wyth bodely eyes, yet in sprete
they beleue the thge y^e I saye. And nowe
brother, beholde what greute worshyppe,
& se y^e people y^e cometh from the East, vnto
who I wyl geue the dukedō. * of Abra-
ham, Isaac and Jacob, of Osee, Amos, &
Michas, of Joel, Abdy, Jonas, Naum, ad
Abacuc, of Sophony, Aggeus, zachary, ad
Malachi, whych is called also an agell (or
messenger) of the Lorde.

The.ii. Chapter.

The Synagoge syneth saute forth der a wne
chyldren, The Gentyles are called.

Thus sayeth the Lorde: I brought
this people out of bondage, I gaue
them my commaundemētes by my
seruantes the Prophetes, whych they
wolde not heare, but despyled my counsels.
The mother that bare them, sayeth vnto
the. So your waye ye chyldren, for I am
a wyddowe & forsaken: I brought you vp
wyth gladnesse, but wyth sorow and heuy-
nes haue I lost you: for ye haue sinned be-
fore the Lorde your God, & done y^e thge
that is euell before him. But what shall I
now do vnto you? I am a wyddow & for-
saken: go your waye, O my chyldren, and
alke mercy of the Lorde. As for me, O fa-
ther, I call vpon the for a wytnesse ouer the
mother of these chyldren, whych wolde not
kepe my couenaunt: that thou byng the
to confusyon, & their mother to a spoyle,
that she beare no more. Let their names be
scattered abroad amonge the heathen, let
them be put out of the earth, for they haue
thought scozne of my couenaunt.

Who be vnto the Lorde, thou that hydest y^e
vnpyghtuous by y^e. Thou wycked people,
remembre * what I dyd vnto Sodome and
Gomorre, whose lāde is turned to pytch &
asphes. Euen so also wyl I do vnto all
the, that heare my not, sayeth y^e Almyghty
Lorde. Thus sayeth y^e Lorde vnto Eldras:
Tell my people, that I wyl geue the the
kyngdome of Ierusalem, whych I wolde
haue geuen vnto Israel. Their glory also
wyl I take vnto me, & geue the y^e euerla-
stynge tabernacles, whych I had prepared
for those. The tree of lyfe shall be vnto the a
swete smellige opntemēt: they shall nether
laboure nor be weery. So ye your waye, &
ye shall receaue it. Praye for your selues
a fewe dayes, y^e they may dwell therein.

Howe

is the kyngdome prepared for you, therefore
watche. Take heauen ad earth to witnesse
for I haue broken the euell in peces, & crea-
ted the good, for I yue sayth y^e Lorde. Mo-
ther embrace thy chyldren, ad byng them
wyth gladnesse: make they^e fete as fast
as a ppter, for I haue chosn the, sayeth the
Lorde.

And those that be deed wyl I raple vp
agayne from they^e places, and bringe them
out of the graues, for I haue knowne my
name I Israel. Feare not thou mother of y^e
chyldren, for I haue chosn the, sayeth the
Lorde. And for thy helpe I shall sende the
my seruantes Esay & Jeremy, after whose
counsell I haue sanctified and prepared for
the twelue trees with diuerse frutes, and as
many welles, flowynge with mylk and ho-
ny and seuen mountaynes, wher vpon the-
re growe roles and lylpes, wher I wyl
fyll my chyldren wyth ioye. Execute iustye
for the wyddowe, be iudge for the fatherles
gent to the poore: defende the conforlesse:
clothe the naked: heale the wounded & speke:
laugh not a lame man to scozne: defende the
treple, and let the blynde come i to the lyght
of my clearnes: * wheresoeuer thou syndest
the deed, take them, and burye them, and I
shall geue y^e, y^e spyt place in my resurreccio.
Holde still O my people, and take thy rest
for thy quyetnes is come. Feede thy chy-
ldre, O thou good nothe, stablysh their fete:
As for the seruantes whom I haue geuen
the, there shall not one of them perishe, for I
wyl se the them from thy nombze: vexe not
thy selfe.

For when the daye of trouble and heuy-
nes cometh, other shall wepe and be sorow-
full, but thou shalt be mery and plenteous.
The heathen shall be gelous, but they shall be
able to do nothyng agaynst the, sayth the
Lorde. Wy handes shall couer the, so that
thy chyldren shall not se the fyre euerlasting
Be ioyfull, O thou mother wyth thy chy-
ldre, for I wyl deliuer the, sayth the Lorde.
Remembre thy deed chyldren, for I shall
byng them out of the earth, & shew mer-
cy vnto them, for I am mercyfull, sayth the
Lorde almyghty.

Embrace thy chyldren, vntyll I come, &
shew mercy vnto them, for my welles run-
ne ouer, and my grace shall not fayle.

I Eldras receaued a charge of the Lorde
vpon the mozt Mzab, that I shuld go vnto
Israel. But when I came vnto Israel
they set me at naught, and despyled the com-
maundemēt of the Lorde. And therefore I saye
vnto you, O ye heathen that heare and vn-
derstande: Loke for your shepherde, he shall
geue you euerlastinge rest, for he is nye at
hā, that shall come in the ende of y^e worlde.
Be readye to the rewarde of the kyngdome,

for the euerlastynge lyght shall shyne vpon
you for euermore. He the shadowe of thy^e
worlde, receaue the ioyfulness of your glo-
ry. I testifie my fauour opely: O, receaue
the gyft that is geuen you, and be glad, ge-
uyng thāckes vnto hym, that hath called
you to the heauenly kyngdome.

Arise vp & stande fast: beholde the nom-
bre of those that be sealed in the feast of the
Lorde, which are departed from the shadow
of the worlde, and haue receaued glayous
garmentes of the Lorde. Take thy nombze
O Spō, and shut vp thy purpyred, which
haue fulfilled the lawe of the Lorde. The
nombze of thy chyldren whom thou long-
edest for, is fulfilled: beseeche the power of
the Lorde, that thy people which haue be-
ne called from the begynnynge, may be ha-
lowed.

* I Eldras sawe vpon the mount Sion
a great people, whom I coude not nombze
and they all prayled the Lorde with songes
of thankesgeuyng. And in the myddest of
them there was a yonge man of an hpe sta-
ture, more excellent then all they, and vpon
eury one of they^e heades he set a crowne, &
was euer higher and higher, whych I mar-
uelled at greatly. So I asked the agell, and
sayd: Spō, what are these? he answered ad
saide vnto me: These be they, that haue put
of the mortall clothyng and put on the im-
mortall, and haue testyfyed ad knowleged
the name of God. Now are they crowned, &
receaue the rewarde.

Then sayde I vnto the aungell: what yō-
ge personne is it, that crowneth them, and
geueth them the palmes in they^e handes?
So he answered, and sayde vnto me: It is
the sonne of God, who they haue knowled-
ged in the worlde. Then beganne I greatly
to commende them, that stode so styfly for
the name of y^e Lorde. And so the aungell say-
de vnto me: So thy waye, & tell my people,
what maner of thynges & how greute won-
ders of the Lorde thy God, thou hast sene.

The.iii. Chapter.

The wondrous woordes whiche God dyd for the
people are recyted. Eldras maruelly that God cut-
teth the Babylonians to haue rule ouer hys people,
whych yet are synners also.

In the thyrtye yere of the fall of
the cytie, I was at Babylon, and
lape troubled vpon my bed ad my
thoughtes came vp ouer my hert:
for I sawe the desolacyon of Syon, and the
plenteous wealth of the that dwelt at Ba-
bylon: and my sprete was sore moued, so
that I beganne to speake fearfull wordes to
the mozt hyst, and sayde: O Lorde, Lorde,
thou spakest at the begynnynge, why thou
wilt plantest.

plstedst the earthe (as that thy selfe alone) and gauest commaundement vnto the people, and a body vnto Adam, which was a creature of thy handes, and hast bryethed in hym the bryeth of lyfe: and so helpedest befoze the, and thou leddest hym into paradysse, which garden of pleasure thy ryght hande had planted, or euer the earth was made. And vnto him thou gauest commaundement to loue thy waye, which he transgressed, & immediatly thou appointedst death in hi, and in his generacions. Of hym came nacrons, trybes, people and kynredes out of nombze. * And euer people walked after their awne will, and dyd nyce thynges befoze the: as for thy commaundementes, they despyed them.

* Sm. vi. b.

* Sm. vii. b.

* But in processe of tyme thou broughtest the water floude, vpo those that dwelt in the world, and destroyedst them. And lyke as the death was in Adam, so was y water floude also i these. Neuerthelesse one of them y leftest: namely Noe wyth his household, of whome came all ryghteous men. And it happened that whē they that dwelt vpon the earth, beganne to multiplye, and had gottē many chyldren, and were a great people, they beganne to be moze vngodly then the fyrst.

* Ge. xii. b.

* Gen. xxi. a.

* Gen. xxi. b.

* Ge. xxi. a.

Now when they all lyued so wyckedly befoze the, * thou dydest chose the a man fro amonge them, whose name was Abraham. hym thou loudest, ad vnto him onely thou spewedst thy wyl, and madest an euerglasting couenaunt with hym, promysynge hym, that thou wouldest neuer forsake his seed. * And vnto hym y gauest Isaac, * vnto Isaac also thou gauest Jacob ad Esau. As for Jacob thou dydest chose hym, and putt backe Esau. * And so Jacob became a great multitude.

* Gen. xxi. a.

* Gen. xxi. b.

And it happened that when thou leddest thy people out of Egypte, * thou broughtest them vp to the mounte Syon, bowynge downe the heauens, lettynge fast the earth, moynge the grounde, makynge the depthes to quake, and troublynge the world: And thy glory wente thorow foure portes of fyre, & earth quakes, and wyndes, and colde: that thou myghtest geue the lawe vnto y seed of Jacob, & diligēce vnto y generacō of Israel.

And yet tokest thou not awaye from the that wycked hert, y thy lawe myght bryge forth frute in them. For the fyrst Ada bare a wycked hert, transgressed, and was overcome, & so be all they that are borne of him.

* Roma. vii. a.

* Thus remayned weaknes with the lawe i the herte of the people, w the wyckednesse of the rote: so that the good departed awaye and the euell abode still. So the tymes passed awaye, and the peares were brought to an ende. * Then dydest thou callye the vpa-

* 1. Reg. xvi. c.

seruaunt called Dauid, * whom thou commaundest to buyde a cyte vnto thy name, and so offere vp incense and sacryfye vnto y therin. Thys was done now many peares. Then the inhabytters of the cyte forsoke the, and in all thynges dyd euen as Adam and all his generacions had done: for they also had a wicked herte.

And so thou gauest thy cyte ouer into the handes of thyne enemyes. Are they of Babylon then better ad moze righteous then thy people, that they shall therfore haue the domynyon of Syon? For when I came there and sawe they vngodlynes, and so greates wyckednesse, that it coulde not be nombzed: yee, whē my soule sawe so many euell doers (in the thy tye peare) my herte sayled me, for I sawe, how thou suffrest them in such vngodlynes & sparest the wicked doers: but thyne awne people hast thou rote out and preserued thyne enemyes, & thys hast thou not shewed me.

I cannot perceaue how thys happeneth. Do they of Babylon then better, then they of Syon? Or is there any other people, that knoweth the sayynge the people of Israel? Or what generacion hath so beleued thy couenautes, as Jacob? And yet they rewarde appareth not, ad they labour hath no frute. For I haue gone here & there thorow the heathen, and I se that they be rich and wealthy, and thyncke not vpo thy commaundementes. Wyldest thou therfore oure wyckednesse now in the balaunce, and theirs also that dwell in the world, and so shall thy name be no where founde but in Israel. Or where is there a people vpo earth, that hath not synned befoze y? Or what people hath so kepte thy commaundementes? Thou shalt finde, that Israel by name hath kepte thy preceptes, but not the other people and heathen.

The fourth Chapter.

The Angell expoweth Esayas, because he cometh to enter into the profounde iudgements of God.



And the Angell that was sent vnto me (whose name was Ariell) gaue me an answer, & sayd: Thy hert hath taken to moch vpo it in thys worlde, & y thynkest to comprehend the waye of the hysell. Then said I: Yee, my Lorde. And he answered me, and sayde: I am sent to shewe the theze wayes, and to sett forth the synplytudes, befoze the: wherof yf thou canst declare me one, I wyll shewe the also the waye, that thou desyrest to se: and I shall shewe the from whence the wicked herte cometh. And I sayde: Tell on my Lorde. Then sayde he vnto me: So thy waye, wepe me the wepyght of the fyre, or measure me the blast of the wynde, or call me agayne

agayne the daye that is past. Then answered I and sayde: What mā borne is able to do y? Why requiryst thou soch of me? And he sayde vnto me: If I shulde aske the, how depe dwelliges are in y see? Or how great water springes are vpo the firmamēt? Or how great water springes are in the begynnyng of the depe? Or which are the outgoinges of paradysse? Paradytūre thou wouldest saye vnto me: I neuer wente downe yet into y depe nor hel, nether dyd I euer clyme vp into heauen. Neuerthelesse, now haue I asked the but only of fyre and wynde and of the daye, where thorow thou hast traunpiled, and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

He sayd mozeouer vnto me: Thyne awne thynges, & soch as are growne vpo the, canst thou not knowe: how shuld thy vessel then be able to comprehend the waye of the hysell, and now out wardly in the corrupte world, to vnderstāde the corrupciō that is euident in my sight? Then sayd I vnto hym: It were better that we were not at all, then that we shuldelyue in wyckednesse, & to suffer, & not to knowe wherfore. He answered me, & sayd: I wente in a wood, & * the trees toke soch a denyce ad sayd: Come let vs go, and fyght agaynst the see, that it maye departe awaye befoze vs, and that we maye make vs yet moze woddes.

* Job. i. c.

* Job. i. b.

The floudes of the see also in lyke maner toke thys denyce, ad sayde: Come, let vs go vp, and fyght agaynst the trees of the wodd that we maye make oure lande the wyder. The thought and denyce of the wodd was but vayne and nothinge worth, for the fyre came and consumed the wodd: The thought of the floudes of the see came lyke wyle to naught also, for the lāde stode vp and stopped them.

If thou were iudge now betwixt these two, whom wouldest thou iustifie, or whom wouldest thou condemne? I answered & said: Clerely it is a folysh thought that they both haue denyed. For the grounde is geuen vnto the wodd, & the see also hath y place to beare his floudes. Then answered he me, ad sayde: Thou hast geuen a ryght iudgement, why iudgest thou not thy self also? For lyke as the ground is geuen vnto the wodd, and the see to his floudes: euen so * they y dwell vpon earth, may vnderstāde nothinge, but that which is vpon earth: and he that dwelleth aboute the heauens, may only vnderstāde the thynges, y are aboute the heauens. Then answered I, and sayd: I beseeche y, O Lorde, let me haue vnderstandynge: for it was not my mynde to be curyous of thy hye thynges, but of soch as we dayly medle withall, namely, wherfore that Israel is blasphemed

* Isa. xli. c.

* Isa. xli. b.

* Isa. xli. c.

* Isa. xli. d.

* Isa. xli. e.

* Isa. xli. f.

* Isa. xli. g.

* Isa. xli. h.

* Isa. xli. i.

* Isa. xli. j.

of the heathen, and for what cause the people (whom thou euer hast loued) is geuen ouer, to be punyshed of vngodly nacrons: & why y lawe of our fathers is brought to naught and the wylten couenautes come to none effecte, and we passe awaye out of y world as the greshoppers, ad our lyfe is a very feare, & we are not worthy to optayne mercy. What wil he do then vnto his name, which is called vpon ouer vs: Of these thynges haue I asked question.

Then answered he me, & sayd: The moze thou searchest, the moze thou shalt maruell for the world hasteth fast to passe awaye, & cannot comprehend the thynges, y are promysed for the righteous i tyme to come, for * thys worlde is full of vnrightheousnes ad weaknes.

* 1. Job. v. b.

But as concernynge the thynges wherof thou askest me, I will tell the. The euell is sowen, but the destruccō therof is not yet come: Yf the euell now that is sowen, be not turned vpsyde downe, and yf the place wher the euell is sowen, passe not awaye, then canot the thyng come y is sowen v good. For the corne of euell seide hath bene sowen in the hert of man from the begynnyng, and how moch vngodlynes hath he brought vp vnto thys tyme? and how moch shal he yet bryng forth, vntill he come into the barne?

Wondrest thou by thy self, whē the corne of euell seide is cutt downe, how greates a barne shal it fyll? I answered and sayd, how and whē shal these thynges come to passe? Wherfore are our peares seide & euell? And he answered me, sayynge: Hast not thou to moch vpo the hysell, for thy hastynes to be aboute him is but vaine, thou makest to moch a do. Did not the soules also of y righteous aske questyon of these thynges in they holynes sayng: * how longe shall I hope of thys fauour? Whē cometh the frute of my barne, and my rewarde? And vpo this Jeremiel y Archāgel gaue the answer, and sayd: Eue whē the nombze of the seides is fylled i you, for he hath weped the world i the balaunce: in measure and nombze hath he measured y tyme, & moueth it not, vntill the same measure be fulfilled. Then answered I & sayde: O Lorde, Lorde, now are we all full of synne, and for our sake paradytūre it is not, the barne of the ryghteous shal not be fylled, because of the synnes of them that dwell vpon the earth.

* Job. i. c.

So he answered me, & sayd: So thy waye to a womā wyth chyld, and aske of her whē she hath fulfilled her tyme monethes, yf her chyld be borne maye kepe y byrth any longer with in her, Then sayde I: No Lorde, that can be not. And he sayde vnto me: In hell y secret places of soules are lyke the prey chamber of a woman. For lyke as a woman that

Abb ii traunp-

trauapleth, maketh haste, when the tyme & necessyte of the byrth is at hande. Euen so doth he haste to deliuer it that is conuyncted vnto her. Loke what thou desirest to se, it shalbe shewed the from the begynnyng. Then answered I, and sayde: If I haue founde fauoure in thy syght, and yf it be possible, and yf I be mete therfore, shewe me then, whether there be more to come then is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde, and I shall expounde the synplitude vnto the. So I stode, and behold, an whote burnynge ouen wete ouer before me: and it happened that when the flame was gone by, the smoke had þ vpper hāde. After thys there went ouer before me a watery cloude, & sent downe moche rayne wth a storme: & whē the stormy rayne was past the droppes remayned still. Then sayde he vnto me: lyke as the rayne is more then the droppes, and as the fyre exceedeth the smoke, euen so the measure of the thynges that are past, hath the vpperhande. Then wente the droppes and the smoke aboue: ad I prayed ad sayde: May I lyue (thynkest thou) untill that tyme? O, what shal happen in those dayes? he answered me, ad sayde: As for the tokens wherof I askest me, I maye tell the of them in parte: but as touchynge thy lyfe, I may not shewe the, for I am not sent therfore.

The. v. Chapter.

The. v. Chapter. The Angell comen together.

Euertheless, as concernig the tokens, marke thys: Beholde, the dayes shall come, that they which dwell vpon earthe, shalbe take in a great nōbre, & the waie of the trouth shalbe hyd, and the lande shalbe barren fro sayth: but * iniquyte shal haue the vpperhande, lyke as thou hast sene now, ad as thou hast heard longe agoo. And the lāde that thou seist now to haue rule, shalt thou shortly se waste. But yf God graunte the to lyue, thou shalt se after the thyrd trompet, that þ sunne shall sodely thynne agayne in the nyght, & the moone thre tymes i the dape, and blood shal droppe out of wood, and the stone shal geue his voyce, & the people shalbe inuyncted: and euen he shal rule, whō they hope not that dwell vpon earth, and the foules shal flyt, & the Sodomytys shal cast out his fiuh, and make a nople in the nyght, whych many shal not knowe, but they shal all heare the voyce therof.

There shalbe a confusyon also in many places, & the fyre shalbe oft sent agayne, ad the wyld beasts shal go theyr waie, and menstruous women shal beare monsters, &

salt waters shalbe founde in the swete: one frende shal fyght agāst another: then shal all witt and vnderstādyng be hyd and put asyde into theyr secrete places, and shalbe sought of many, and yet not be founde: then shal vncyghteousnes and voluptuousnes haue the vpperhande vpon earth. One land also shal aske another, and saye: Is ryghteousnes gone thozow the? And it shal saye No. At the same tyme shal men hope, but nothyng opayne: they shal labour, but theyr wayes shal not prosper.

To shewe the soche tokens I haue leue, & yf thou wylt praye agayne, & wepe as now and fast seuen dayes, thou shalt heare yet greater thinges. Then I awoke, and a fearfulness wente thozow all my body, and my mynde was feble and carefull, so that I almost sowned withall. So the aūgel that was come to talke with me, helde me, comforted me, and set me vpon my fete.

And in the seonde nyght it happened, that Salathiel the caprayne of the people came vnto me, sayng: Where hast thou bene? and why is thy countenance so heuy? Knowest thou not, that Israel is conuyncted vnto þ, in the lande of theyr captiuitie? Alþ then ad eate, and forsake vs not, as þ shepherde that leaueh his flocke in the handes of wycked wolues. Then sayde I vnto hym: Go thy waie fro me, and come not nye me: and he hearde it, ad as I sayd: so wete he þys waie fro me. And so I fasted seuen dayes, mourning and wepyng, lyke as Uriel the aūgel commaunded me. And after seuen dayes it happened, that þ thoughtes of my herte were very greuous vnto me agayne, ad my soule receaued þ sprete of vnderstandyng, and I began to talke with the moost hiest agayne and sayde: O Lorde, Lorde, of euery wood of the earth ad of all the trees thereof, thou hast cholen the one onely vyne parde: & of all landes of the whole worlde thou hast cholen one pyt: and of all flourcs of the grounde thou hast cholen the one lyfe: and of all the depthes of the see thou hast fylled the one ryuer: ad of all buylde cytyes thou hast holowed Sion vnto thy selfe: ad of all þ foules that are created, thou hast named the one doue: & of all the catell that are made thou hast prouided the one shepe, & among all the myltitudes of folkes thou hast gotten the one people, & vnto thys people whō thou loudest, thou gauest a lawe, that is proued of all.

And now, O Lorde, why hast thou geuen this one people ouer vnto many? and vpon the one rote thou hast prepared other and why hast thou scatred thy one only people amonge many: which treade them downe, yee whych haue euer withstande thy promyses, and neuer belueid thy conuynctes? And

And though thou werest enemy vnto thy people, yet shuldest thou punysh them with thynne a wne hādes. Now whē I had spokē, these wordes þ Angel þ came to me þ nyght afore, was sent vnto me, & sayde vnto me: Heare me, and herken to the thynges that I saye, and I shal tell the more. And I sayde: Speake on my Lorde. Then sayde he vnto me: Thou art sore vexed & troubled for Israels sake. Louest thou that people better then hym that made the? And I sayd: O Lorde, but of very grete & compassyon haue I spoken. For my reynes payne me euery houre, because I wolde haue experie of þ waie of the most hyst, ad to seke out parte of þys iudgement. And he sayde vnto me: þ I mayest not. And I sayde: wherfore Lorde? wher vnto was I borne then? O, why was not my mothers chyldbed then my graue? So had I not sene þ mysery & trouble of Jacob, and the trauaple of my people of Israel.

And he sayd vnto me: Remembre the thynges that are not yet come: gather me together the droppes, & are scatred abrode: make me the flourcs grene agayne, & are withered: open me the thynges that is closed: and byngge me forth the wyndes, that are shut vp: shewe me the ymage of a voyce, and then shall I declare the thynges, that thou labourrest to knowe. And I sayde: O Lorde, Lorde, whō maye knowe these thinges, but he that hath not þys dwellyng with men? Afor me, I am vnwyle: how may I then speake of these thynges wherof thou askest me? Then sayde he vnto me: like as þ canst do none of these thynges that I haue spokē of, euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promysed vnto my people. And I sayd: Beholde, O Lorde, yet art thou nye vnto them that haue no ende: and what shall they do, þ haue bene before me, or we that be now, or they that shall come after vs? And he sayde vnto me: I wyl lychen my iudgement vnto a ryng. Lyke as there is no slacknesse of þ last: eue so is there no swytnesse of þ fyrst. So I answered and sayd: couldest thou not make those (that haue bene made, & be now, and that are for to come) in one, that thou myghtest shewe thy iudgement the sooner? Then answered he me, and sayde: The creature maye not haste aboue þ maker, ne the maye the worlde holde them at once, that shalbe created.

And I sayde: how hast thou sayde then vnto thy seruante, that thou lyunge maker, hast made the creature lyunge at once & the creature bare it: eue so myght it now also heare them that be present, at oce. And he sayde vnto me: Aske the chyldbed of a woman, & saye vnto her: If thou byngest

forth chyldren, why doest thou it not to gether, but one after another? Drape her therfore, to byngge forth ten chyldren at once. And I sayde: she cannot, but must do it one after another.

Then sayde he vnto me: Euen so haue I geue a chyldbed vnto the earth, for those þ be sown vpo it by processe of tyme. For lyke as a ponge chylde maye not byngge forth þ thynges that belonge to the aged: eue so haue I ordned the worlde which I made.

And I asked and sayde: Seyng thou hast now geuen me a waie, I will speake before the: for oure mother of whom thou hast tolde me, is yet ponge, & now she draweth nye vnto age. He answered me, and sayde: Aske a woman that beareth chyldren, & she shall tel þ. Saye vnto her: wherfore are not they (whom thou hast now brought forth) lyke those that were before þ, but lesse of stature? And she shal answer the: They that be borne in the pouth of strength, are of one fast wyth, and they that are borne in the tyme of age, (when the chyldbed fayleth) are other wyse. Consydre now thy selfe, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye: as the creatures which now begynne to be old, & haue passed ouer þ strength of pouth. Then sayde I: Lorde I beseeche þ, yf I haue founde fauoure in thy syght, shewe thy seruante, by whom doest thou viset thy creature?

The. vi. Chapter.

The Angell instructed Eldas, and geueh hym answer to þys questyons.

Ad he sayde vnto me. In the begynnyng when þ grounde was made: before the worlde stode, or euer the wyndes blew, before it thondred and lyghtened, or euer þ foundacyōs of Paradyle were layd, before the fayre flourcs were sene, or euer the moueable powers were stablyshed, before the innumerable multitude of angels were gathered together, or euer the hyghnes of the ayre were lyfted vp, afore þ measures of the firmament were named, or euer þ chymneys in Syon were hote, ad or the presente peares were sought out, and or euer the inuycyōs of them that now synne, were put asyde, before they were sealed that now gather sayth for a treasure: then byd I colyde and pondre all these thynges, and they all were made thozow me, and thozow none other: by me also they be ended, and by none other. Then answered I & sayd: which shal be þ partynge asunder of þ tymes? O, when shalbe the ende of the fyrst, & the begynnyng of it þ foloweth? And he sayd vnto me: From Abraham whō to Isaac, when Jacob and Esau were borne: Abb iii. of hym

of hym, Jacobs hande helde fyrst the hyle of Esau: for Esau is the ende of thys world and Jacob is the begynnyng of it that followeth. The hande of man betwixte the hyle and the hande. Other questyon (Esdas) aske thou not.

I answered then, & sayd: O Lord, Lord, yf I haue founde fauoure in thy syght, I beseech the, shewe thy seruauit the ende of thy tokens, wherof thou shewdest me parte the last nyght. So he answered ad sayde vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and soude. There shall come a grate moeyon, but the place where thou standest shall not be moued. And therfore when thou hearest þy wordes, be not afraied: for of the ende shall the worde and foundacyon of the earth be vnderstande. And why? the word therof trembleth and quaketh, for it knoweth, that it must be chaunged at the ende. And it happened, þy why I had hearde it, I stode vp vpon my fete, and hearkened: & behold, there was a voyce that spake, and founde of it was lyke þy soude of many waters, and it sayde: Beholde, the dayes come, that I will begynne to drawe nye, & to vyllet them that dwell vpon earth, and wil begynne to make iniquityon of them, what they be that haue hurt euylte with vnyghteousnes, and when the lowe estate of Spō shall be fulfilled: and when the worlde, that shall vanysh awaye, shall be ouersealed, then will I do these tokens.

The bookes shall be opened before the firmament, and they shall se all together, & the chyldre of a yere olde shall speake with their voyces: the women with chyldre shall bring forth vntymely chyldre of thre or foure monethes olde, and they shall lyue, and be raysed vp: & sodenly shall the lowen places appeare as the vnlowen, the full store houses shall sodenly be founde emptye, & the trompet shall geue a soude, which whē euery mā heareth, they shall be hastily afraied. * At þy tyme shall frendes fyght one agaynst another lyke enemyes, and the earth shall stande in feare with them.

The spynges of the welles shall stande styll, and in thre houres they shall not rene. Whosoeuer remayneth from all these thynges that I haue told the, shall escape, ad se my saluacyon, and the ende of your worlde. And the men that haue receaued, shall se it, they that haue not tasted death, from theyr byrth, and the bert of the indwellers shall be chaunged, & turned into another meanyng: for euell shall be put out, and dyscete shall be quenched. As for sayth, it shall flozyshe, corrupcyon shall be ouercome: & þy truelyth, which hath bene so longe without frute, shall be declared. And it happened when he talked w me, that I looked demurely vpon hym, befo-

re whom I stode, and these wordes sayde he vnto me: I am come to shewe the, the tyme of the nyght for to come.

If thou wilt praye yet more, and fast seuen dayes agayne, I shall tell the more thynges, and greater then before: for thy voyce is heard before the hyst: for why? þy myghte hath sene thy ryghteous dealynge, he hath sene also thy chastite, which thou hast had euer sence thy yowth: and therfore hath he sent me to shewe the all these thynges, ad to sape vnto the: Be of good conforte, and feare not, and haste not with þy tymes that are past to thyncke wayne thynges, and make not hast of the latter tymes.

And it happened after this, that I wepte agayne, and fasted seuen dayes in lyke maner, & I myght full þy thre weekes: which he told me. In þy eyght nyght was my bert vnderd with me agayne, & I begane to speake before þy hyst, for my sprete was greatly sett on fyre, & my soule was i dysstresse, & I sayd: O Lord, thou spakest vnto thy creature fro the begynnyng (eue the fyrst daye) and saydest: * Let heauen & earth be made, and thy worde was a perfecte worke. And then was there the sprete, and þy darckenesses were put on euery syde, and splende: there was no mans voyce as yet from þy. Then commaundedst þy a fayre lyght to come forth out of thy treasures, that thy worck myght appeare and be sene.

Vpon the seconde daye thou madest the sprete of the firmament, and comaundedst it to part a sunder, and to make a deuytyon betwixte the waters, that the one part myght remayne aboue: and the other beneth. Vpon the thyrde daye thou broughtest to passe, þy the waters were gathered i the seuenth part of þy earth: Sixe partes hast thou dyed vp, and kepte them, to thyntent þy men myght fowre & occuppe husbandrye therein. As soone as thy worde wente forth, the worcke was made. For imedyatly there was grete innumerable frute, and many vynerse pleasures & desyres of tēptacyon, floures of chaumgreable couloure and smell, and this was do the thyrde daye.

* Vpon the.iii. daye þy commaundedst þy the Sunne shuld geue his spynne, & the moone her lyght: þy starres dydest thou set in ordre: and gauest them a charge: to do scrupce euen vnto man, that was for to be made.

Vpon þy fyft daye thou saydest vnto the seuenth part (where the * waters were gathered) that they shulde byynge forth diuerse bestes, foules and fyshes. And so it came to passe, that the domme water and without soule, brought forth lypynge bestes, at þy commaundement of God, that all people myght prayse thy wonderous worckes. Then dydest thou preserue two soules, the one

one thou calledst Enoch and the other Lelathan, ad dydest separate the one fro the other: for the seuenth parte (namely, where þy water was gathered together) myght not holde them bothe. Vnto Enoch thou gauest one parte, which was dyed vp the thyrde daye, that he shulde dwell i the same parte, wherin are a thousand hilles. But vnto Lelathan thou gauest the seuenth part, namely the moyst, and hast kepte hym to deuoure what thou wilt, and whan. Vpon the sixte daye thou gauest commaundement vnto the earth, that before the, it shulde byynge forth bestes, catell, and all that crepe, and (belydes this) Ada also, who thou madest Lord of all thy creatures, of hym come we all, & the people also, whom thou hast chosen specially vnto thy selfe. All thys haue I sayde now & spoken before þy, that I myght shewe how that the worlde is made for oure sakes. As for the other people which also come of Ada thou hast sayd that they are nothyng, but be lyke a spetle, & hast lykened þy abouidance of them vnto a droppe (that falleth) from the rose of the house.

And now, O Lord, the heathen whych haue euer bene reputed as nothyng, haue begone to be lordes ouer vs, and to deuoure vs: but we thy people (whom thou hast called the fyrst bozne, thy only begotten, & thy feruent louer) are geuen into theyr handes and power. Yf the worlde now be made for oure sakes, why haue we not the inheritaunce in possession with the worlde? How longe shall thys endure?

The. vii. Chapter.

The Angel sheweth Esdras many thynges to come.

And it happened after that I had spoken out these wordes, there was sent vnto me an Angell, which had bene by me also the nightes afore, and he said vnto me: Vp Esdras, and heare the wordes þy I am come to tel the. And I sayd: speake on Lord my God. Then sayd he vnto me. The see is set in a wyde place, that it myght be depe and grete: but the entraunce is narrow and small lyke a ryuer. For who wolde go to the see, to loke vpon it, and to rule it? If he wente not thorow þy narrow, how myght he come into the brode?

Item another: A cpte is buylded and set vpon a brode felde, and is full of all goodes the entraunce is narrow & sodayne, lyke as yf there were a fyre at the ryght had, and a depe water at the left and as it were onely one strapte path betwixte the both, so smal that there coulde but one man go there.

Yf thys cpte now were geue to an heye, & he neuer wete thorow the paelous waye, how wolde he receaue his inheritaunce? And I sayde: It is so Lord, Then sayd he: Eue

so is Israel also a porcion. And why? for their sakes haue I made the worlde: & whē Adam transgressed my statutes, then was the thyng iudged y was done. Then were the entraunces of the worlde made narrow, ful of sorow & trauayle. They are but few & euell, full of paelis and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortall frute.

If they now which are entred into thys worlde, maye not cōprehende these strapte and wayne thynges, moche lesse maye they cōprehende and vnderstande the secrete thynges: Why disquietest thou thy self the, seing thou art but a corruptible man? And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaued into thyne herte the thyng that is for to come, but that is present?

Then sayd I: O Lord Lord, * thou hast ordeyned i thy lawe, þy the ryghteous shuld inheret these thynges, but that þy vnsaythfull and vngodly shulde perishe. Neuertheless, the righteous shall suffre strapte thynges, and hope for wyde: for they that haue lyued vngodly and suffered strapte thynges shall not se the wyde.

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandynge aboue the hyst. For there be many that perishe, because they despyse the lawe of God þy is sett before them. For God hath geuen strapte commaundement to such as come, that they knowe what they do, and how they shuld lyue: and yf they kepte this they shuld not be punished.

Neuertheless, they were not obedient vnto hym, but spake agaynst hym: ymagined wayne thynges, and purposed to lyne, and sayd mozeouer, that there was no God, and that God regarded it not. Hys wayes haue they not knowne, his lawe haue they despyed, and denyed hys promyses: in hys statutes & ordynances haue they not bene saythfull and stedfast, and haue not perfourmed hys worckes.

And therfore Esdras: vnto the full, plenty: and to the emptye, emptynesse. Beholde the tyme shall come, that these tokens which I haue tolde the, shall come to passe, ad the byrde shall appeare, and the earth that now passeth awaye, shall be shewed: and whosoeuer is deliuered fro the fore sayde euells, shall se my wonders. For my sonne Iesus shall be openly declared, with those that be with hi: & they that remayne, shall be mercy in foure hundred yeaers.

After these same yeaers shall my sonne Chyrist dye, & all men that haue lyfe, and þy worlde shall be turned into the olde sylere seuen dayes, lyke as in the fore iudgements, so þy no man shall remayne. And after seuen

Whi. iiii. dayes,

dayes, the world that yet a taked not, shall be rayled vp, and shall dye corrupte. And the earth shall restore those þe haue slepte in her, and so shall the dust those that dwell in it. And the secrete place shall deliuer those þe be committed vnto the. And the most hyest shall be openly declared vpon þe seate of iudgement, and all mysery shall vanysh awaye, & longe suffring shall be gathered together. But the iudgement shall continue, the treuth shall remaine, and sayth shall waxe strong, the worke shall folowe, & the rewarde shall be shewed: the ryghteousnes shall watch, & the vnryghteousnes shall beare no rule.

*11. p. 111. d.
*11. p. 111. d.

*11. p. 111. d.
*11. p. 111. d.
*11. p. 111. d.
*11. p. 111. d.

Then sayde I: * Abraham prayed fyrst for the Sodomites, & Moses for þe fathers that sinned in the wyldernes, & he that came after hym for Israel, in þe tyme of Ahas and Samucl: and * David for the destruction of Salomon for them that came in to the Sanctuary, & helias for those þe receaued rayne, & for þe deed, that he myght lye, and Ezechias for the people in the tyme of Sennacherib: and diuerse other lyk manner, which haue prayed for many.

Then so now, seing the corrupte is growne vp, & wyckednes increased, and the ryghteous haue prayed for the vngodly, wherfore shall it not be so now also?

He answered me, and sayde: This present world is not the ende, there remaineth moche honoure in it, therefore haue they prayed for the worke. But the daye of dome shall be the ende of this tyme, and the beginning of the immortalite for to come, wherin all corrupcion vanyshed, all voluptuousnes is lousd all mysbelue taken awaye, ryghteousnes growne, and the verpte spronge vp. Then shall no man be able to saue hym that is destroyed, nor to opresse hym þe hath gotten þe victory. I answered then, and sayde: This is my first and last sayig: þe it had bene better, not to haue geuen the earthe vnto Ada: or els when it was geuen hym, to kepe hym þe he shuld not synne. For what profit is it for men now in this present tyme to lye in heynnes, & after death to loke for punishment. O thou Adam, what hast thou done? For though it was thou that synned, þe art not fallen alone, but we all that come of þe. For what profit is it vnto vs, yf there be promysed vs an immortall tyme, where as we medle wyth deadly wyckednes: and that there is promysed vs an euclastynge hope, where as our selues are euil & vayne, and þe there are layed vp for vs dwellynges of healt & freedom, where as we haue lyued euell, & þe the wyckednes of the hyest is kepte to defende them, which haue led a pacyent lyfe, wher as we haue walcked in the most wycked wayes of all: And that there shall be shewed a paradys, whose frute endureth for euer,

wherin is freedom and medycyne, where as we shall not go in: for we haue walcked in vnpleasunt places: And that the faces of them, which haue absteyned, shall synne aboute the starres, where as oure faces shall be black and parched: For whyle we lyued & dyd vnryghtously, we considered not that we shuld suffer therfore after death.

Then answered he me, and sayde: This is the consideration ad thought of the bat-tayle, which man hath vpon earth: that yf he be ouercome, he shall suffer as thou hast sayde. But yf he gett the victory, he shall receaue the thyng that I saye. For this is þe lyfe, wher of Moses spake vnto the people, whyle he lyued, sayinge: * Those the lyfe, that þe mayest lye. Neuertheles, they beleued hym not, nether þe prophetes after hym. No ner me which haue spoken vnto them þe heynnes shulde not reach vnto them to the destruction, lyke as ioye is for to come ouer those that haue suffered them selues to be enfourmed in saluacyon.

*11. p. 111. d.

I answered then, and sayde: I knowe Lorde, that the hyest is mercyfull, in that he hath mercy vpon them, whych are not yet in the worlde, and vpon those also that walcke in his lawe: and that þe is pacient and longe sufferynge toward those that haue synned in the wyckednes, and that he is libell to geue where as it requyeth: and that he is of great mercy, for he multiplid his lousge kyndnesse toward those that are present and that are past, ad to them whych are for to come. For yf he multiplie not his mercyes, the worlde shall not be made lyuynge, wyth those that dwell therein. He geueth also, for yf he gaue not of his goodnes, that they whych haue done euell, myght be casd from the wyckednes, the ten thousande parte of men shulde not be made lyuynge. And yf the iudge forgaue not those that be healed w his worde, & yf he wold destroye þe multitude that stryuet, there shulde be verp fewe left in an innumerable multitude.

*11. p. 111. d.

The. viii. Chapter.

¶ Elias prayeth God rather to lye vpon hym, a wne mercy, then on the synnes of the people.

And he answered me, sayinge. The most hyest made this worlde for many, but the worlde to come for fewe. I will tell the a symilitude, Elias: As when thou askest the earth, it shall saye vnto þe, that it geueth moche moulde, whereof earthen vessels are made, but litle of it that golde cometh of. Eue so is it with the worke of this worlde. * There be many created, but fewe shall be preserued. Then answered I and sayde: The shalowe by the wytt (thou soule) and denoure the vnderstan-

*11. p. 111. d.
*11. p. 111. d.

understandynge, for thou art agreed to herken and to geue eare, and wyllynge to prophete: for thou hast no longer space geuen þe, but onely to lye. O Lorde, wilt thou not geue the seruaut leaue, that we maye praye before the, and that thou mayest geue sede vnto oure herte, & buyde oure vnderstandynge, that there maye come frute of it: & that eue-ry one which is corrupte, and beareth þe state and place of a man, maye lye.

For thou art alone, & we all are one wo-ckman and type of thy hades, lyke as thou hast sayd, and lyke as the body is fashioned now in the mothers wombe, & thou geuest the me-thes, and thy creature is preserued in fyre ad water: & it, none thes both thy worke suffre thy creature, which is fashioned in her: but the thyng that preserued, and it that is pre-serued, shall both be kepte together: and whē tyme is, the wombe deliuereth the thyng that is kepte and growne in her.

For thou hast commaunded þe bestes to geue mylk vnto the frute, that the thyng which is created and fashioned, maye be no-ryshed for a tyme: and then thou dyspolest & ordrest it with thy mercy, byngest it vp w thy ryghteousnes, nuturest it in thy law, & refourmest it with thy vnderstandynge, mo-rtifyest it as thy creature, & makest it lyuige as thy worke. Serynge then that thou de-stroyedst hi, which with so great labours is created and fashioned thowowe thy com-maundment, thou couldest lyghtly ordeyne, also, that the thyng which is made, myght be preserued.

And this I speake now of all men in ge-nerall: as þe knowest: but of thy people: for whose sake I am loze: and of thy inheritan-ce: for whose cause I mourne: and of Israel, for whom I am woofull: and for Jacob, for whose sake I am greued, therefore begynne I to praye before the, for my selfe & for the, for I le the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the swyftnes of the iudge, which is to come: therefore hea-re my voyce, and vnderstande my wordes, and I shall speake before the.

This is the beginninge of the wordes of Eldas, before he was receaued: O Lorde, thou that dwellest in euclastynge, whose eyes are lyft vp i the ayre, whose scole is exceeding hye, whose gloze & maiesty maye not be comprehended, before whom the ho-stes of heauen stande with tremblynge, whose keepinge is turned in wynde & fyre, whose worde is true, whose talchynge is stedfast, whose commaundment is stronge, whose ordinaunce is fearfull, whose loke dyeth vp the depthes, whose wyath maketh the mou-taynes to melt awaye, and whose tructh beareth wytnes: O heare the prayer of thy seruaut, and marck with thyne eares the

petition of thy creature.

For whyle I lye, I wyl speake, and so longe as I haue vnderstandynge, I wyl an-swere. O loke not vpon the synnes of thy people, whych serue in the tructh. Haue no respecte vnto the wicked studies of the hea-then, but to the desire of those that kepe thy testymones wyth sorowes. Chynke not vnto those that haue walcked fapnedly befo-re the, but vpon them, which with will haue knowne thy feare.

Let it not be thy wyl to destroye them, which haue had beasly maners, but to loke vnto the that haue clearly taught thy lawe. Take thou no indignaciō at the, which are worse then bestes: but loue them, that all waye put they trust in thy ryghteousnes & gloze: for we & oure fathers haue all the sa-me syknes and dyscase, but because of oure synnes thou shalt be called mercyfull.

For yf thou hast mercy vpon vs, þe shalt be called mercyfull, where as we haue no workes of ryghteousnes: for þe ryghteous whych haue layed vp many good workes together, shall out of they dedes receaue re-warde. For what is mā, that thou shuldest take displeasure at hym? O what is the cor-ruptible mortall generaciō, that thou shuldest be so rough toward hym?

* For of a tructhe there is no man amonge them that be borne, but he hath dealt wyckedly: and amonge the fapthfull there is no-ne, which hath not done amysse. For in this (O Lorde) thy ryghteousnes and thy good-nes shall be prayled and declared, yf thou be mercyfull vnto them, which are not ryche in good workes.

*11. p. 111. d.
*11. p. 111. d.

Then answered he me and sayde: Some thynges hast thou spokē a ryght, and accordyng vnto thy wordes it shall be. For I wil not verely confyde the workes of them, which haue synned before death, before the iudgement, before destruction, but * I wyl reioyse ouer the worke and thought of the ryghteous. I will remembre also the pylgre-mage, the holy makynge and the rewarde. Lyke as I haue spoken now, so shall it come to passe. For as the husbunde man soweth moche sede vpon the groude, and planteth many trees, and yet alwaye the thyng that is sowne or plantid is not all kepte safe, ne-ther doth it all take rote: Eue so is it: if the that are sowne in the worlde, they shall not all be preserued.

*11. p. 111. d.

I answered then and sayde: If I haue founde grace, the let me speake. Like as the husbunde mans sede perissheth, yf it receaue not rayne in due season, or yf there come to much rayne vnto it: Euen so perissheth man also, which is created with thy handes, and is lyke vnto thyne a wne ymage and to thy selfe, for whose sake thou hast made all them

Abb v gcs, and

ges, and lykened hym vnto the husbunde mans sede. Benot wroth at vs, O Lorde, but spare thy people, and haue mercy vpon thyne awne inherytaunce: O be mercifull vnto thy creature.

D Then answered he me & sayde. Thynges present are for the present, and thynges to come for soch as be to come. For thou lackest yet moch, seynge þ mayest loue my creature aboue me: I haue oft tymes drawne nye vnto the, but neuer to the vnyghteous. In this also thou art maruelous before þ hyest in that thou hast humbled thy selfe, as it becommeth the, and hast not regarded thyne awne selfe, that thou art had in soch honoure amonge þ ryghteous. Therfore shal great wechednes and mysery come vpon the, that in the latter tyme shal dwell in the worlde because they haue walched in grete pryde.

But vnderstand thou for thy selfe, and seke out glozy for soch as be lyke the: for vnto you is paradys opened, the tre of lyfe is planted, the tyme to come is prepared, plentyfounes made ready, a cytie is buylded for you, & a rest is prepared, yee perfecte goodnes and wysdome. The rote of euell is marked from you, þ weaknes, and moch is hyd fro you, & into hell flyeth corrupcion in forgetfulness. Sorowes are vanyshe awaye, and in the ende is shewed the treasure of immortallite. And therfore aske thou nomore questions concernynge the multitude of the that perishe. For they haue taken libertie: despyled the hyest, thought scoone of his lawe, and forsaken his wayes.

* p. lat. xliii. a Moreover, they haue troden downe hys ryghteous, and * sayde in theyr herte, that there is no God, yee and that wyttyngly, for they dye. For lyke as the thyng that I haue spoken of, is made ready for you: Eue so is thyrt & payne prepared for them. For it was not hys wyll that man shulde come to naught, but they which be created haue despyled the name of hym that made them, and are vnrhachfull vnto hym, which prepared lyfe for them. And therfore is my iudgement now at hand. These thynges haue I not shewed vnto all men, but vnto fewe, namely vnto the, and to soch as be lyke the.

Then answered I and sayd: Beholde O Lorde, now hast thou shewed me the multitude of the tokens, which thou wylt begyn to do at the last: but at what tyme & when, thou hast not shewed me.

The. ix. Chapter.

¶ Elias hath visyons shewed vnto hym.

A Answered me then and sayd: Measure thou þ tyme diligently in it selfe, when thou seyst that one parte of the tokens come to passe, whych I haue tolde þ be-

fore: so shalt thou vnderstande, that it is the very same tyme, wherein the hyest wylt begynne to vylet the worlde, which he made. And whē there shalbe sene earth quake and vproare of the people & the worlde, the shal thou well vnderstande, that the most hyest spake of those thynges, from the dayes that were before the, euen from the begynnynge.

For lyke as all that is made in the worlde hath a begynnynge and ende, and the ende is manifest: Eue so the tymes also of þ hyest haue playne begynnynge in wonders and sygnes, and the ende in workynge and tokens. And euery one that shalbe saued, and shal be able to escape by hys workes and by faith, wherein ye haue beleued, shal be preserved from the sayde perils, and shal se my sauyoure in my lande, and wythin my borders, for I haue halowed me fro the worlde. The shal they be in carefulnesse, which now haue abused my wayes: and they þ haue cast the oute despitely, shal dwell in paynes.

For soch as in theyr lyfe haue receaued benefytes, and haue not knowne me, & they that haue abhorred my lawe, whyle they had yet freedom, and whē they had yet open leysure of amendement and couersyon, and vnderstode not, but despyled it: þ same must knowe it after death in paine. And therfore be thou nomore carefull, how the vngodly shalbe punished, & how the ryghteous shalbe saued, and whole the worlde is, & for who the worlde, and when it is. Then answered I and sayd: * I haue talched before & now * ill. ca. b. ill. a. I speake, ad will speake also her after, that there be many moo of them whych perishe, the shalbe saued, lyke as the floude is greater then the droppes.

And he answered me, sayynge: lyke as the felde is, so is also the sede: as the floures be, so are the coulours also: soch as the workman is, soch is also the worke: and as the husband ma is hys selfe, so is hys husbande also, for it was the tyme of the worlde. And when I prepared for them that are now, or euer the worlde was made, where in they shulde dwell, then was there no man that wythstode me. Now when euery one was, and the maker also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe whych is vnsearchable, theyr maners were corrupte. So I consydered the worlde, & beholde, there was parcell, because of the thoughtes that were come in to it. And I saw, and spared them greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generacyons. Let the multitude perishe thou, whych are growne vp in wayne, and lett my grape and wynebery be kepte: euen my plante: for wyth grete labour haue I made it vp.

Neuertheles

Neuertheles, þ thou wylt take vpon the yet seuen dayes mo (but thou shalt not fast in them) goo thy waye then into the felde of floures, where no house is buylded, and eate onely of the floures of þ felde, taste not flesch, dryncke no wyne, but eate floures onely. Praye vnto the hyest continually, so wyl I come, and talke with the.

E So I went my waye and came into the felde which is called Ardath (lyke as he commaunded me) and there I sat amonge the floures, & dyd eate of the herbes of the felde, and the meate of þ same satisfied me. After seuen dayes I sat vpon the grasse, and my herte was vexed within me lyke as afore: & I opened my mouth, and beganne to talke before the hyest, and sayde: O Lorde, thou that shewest thy selfe vnto vs, * thou hast declared and opened thy selfe vnto oure fathers in the wyldernes, in a place where no man dwelleth, in a baren place, when they came out of Egypt, and thou spakest, sayynge: heare me O Israel, and marke my wordes thou sede of Jacob: Beholde, I sowe my lawe in you, and it shal byynge frute in you & ye shalbe honoured in it for euer. For oure fathers which receaued þ lawe, kept it not and obserued not thy ordinaunces and statutes, and the frute of thy lawe was not declared: for it myght not, for why? it was thyne. * For they that receaued it, perished, because they kepte not the thyng that was sowne in them.

It is a custome when the ground receaueth sede, or the see a ship, or a vessel meate and dryncke, that whē it perissheth or is broken wherin a thing is sowne, or wherin my thyng is put: the thynges also perishe and are broken, which are sowne or put therein. But vnto vs it hath not happened so: for we that haue receaued the lawe, perishe in synne & oure herte whych also receaued the lawe: notwithstanding * the lawe perissheth not, but remaineth in his labour.

And when I consydered these thynges in my herte after thys maner, I looked aboute me with myne eyes, and vpon the right syde * I sawe a woman, which mourned sore, made grete lamentacyon, and wepte with loude voyce: her clothes were rent in peces, and she had a slyde vpon her heade.

Then let I my thoughtes go, that I was in, and turned me vnto her, and sayd. Wherfore wepest thou? why art thou so sorow and discomforted? And she sayde vnto me. Syr, lett me be wayle my self and take yet more sorow: for I am sore vered in my mynde, & brought very lowe. And I sayde vnto her: what ayleth þ? Or who hath done eny thing to þ? tell me. She sayde: I haue bene vnfructfull and baren, and haue had an husband thyrtye yeres. And these. xxx. yeres I do

nothyng els daye and nyght & all houres, but make my prayer to þ hyest. After thyrtye yeres God herde me thy handmayden, looked vpon my mysery, consydered my trouble, and gaue me a sonne, and I was glad of him, so was my husband also & all my neyghbours, & we gaue grete honoure vnto the myghtie. And I noryshed hym with grete trauaile. So when he grew vp, and came to þ tyme, that he shulde haue a wyfe, I made a feast.

The. x. Chapter.

¶ Elias and the woman that appeareth vnto hym comen together.

A As it happened that when my son & ne wente into hys chamber he fell downe, and dyed: then ouerthrew we all þ lyghtes, and all my neyghbours rose vp to comforte me. Then toke I my rest vnto the seconde daye at nyght: and whē they had all rested, that they might comforte me, I rested and also rose vp by nyght, and fled, & am come hyther in to thys felde, as thou seyst: and am purposed not to come in the cite, but to remayne here, and nether to eate ner dryncke, but continually to mourne and to fast, vntyll I dye.

Then let I my meditations & thoughtes fall, that I was in, & spake to her in displeasure: Thou fooly woman, seyst thou not oure heynnes and mournynge, & what hap-peneth vnto vs: how spon oure mother is all wofull and sorow, and how she is cleane brought downe and in mysery: seynge we be all now in heynnes, & make oure mone (for we be all sorowfull.) Is for þ heynnes that thou takest, it is but for one sonne. Demaunde the earth, & she shal tell the, that it is she which ought (by reason) to mourne, for the fall of so many that growe vpon her.

For from the begynnynge all me are borne of hir, and other shal come: & beholde, they walke all most all in to destruction, and many of them shalbe roted out.

Who shulde then (by reason) make more mournynge, then she, that hath lost so great a multitude: & not thou, which art sorow, but for one. But þ thou woldest saye vnto me: My mournynge is not lyke the mourninge of the earth, for I haue lost the frute of my body, which I bare w heynnes: but þ earth is accordinge to the maner of the earth, and the present multitude goeth againe into her as it is come to passe. Then saye I vnto the: lyke as thou hast borne with trauaile & sorow, eue so þ earth also fro the begynnynge geueth her frute vnto man, for hym þ made her. And therfore with holde thy sorowe and heynnes by thy selfe: & loke what hap-peneth vnto the, beare it strongly. For þ thou iudgeth the marcke and ende of God to be ryghteous

be ryghteous and good, & receaueth his cell in tyme. & shall be comended therein. So thy waye then into the cytye to thy husbnde. And she sayde vnto me: that wyll I not do, I wyll not go in to the cytye, but beare wyll I dye. So I commened moze with her and sayde: Do not so, but be counceled, and folowe me: for how many falles hath Syon? We of good comforte because of the sorowe of Jerusalem. For thou seyst that our Sanctuary is laped waste, oure alter broken, oure temple destroyed, oure playnynge of instruments and syngynge laped with dore, the chancelgeynge put to spylde, our myght is vanquished awaye, the lyght of oure candelstick is quenchyd, the arcke of the couenaunt is taken from vs, all oure holy thynges are defyled, and the name that is called vpon oure vs, is dishonoured: oure chyldre are put to shame, oure prestes are bent, oure Leuites are caried awaye into captiuite, our virgins are defyled, and oure wyues rauished, oure ryghteousnes spoiled, and oure chyl-dren destroyed, oure yonge men are brought in bondage, and oure stronge worthyes are become weake: and Syon (which seale is the greatest of all) is lowed vpon from her wyght: for she is deliuered into the handes of them that hate vs.

And therfore make of thy great heynes, and put awaye the multitude of sorowes: for the myghty maye be mercifull vnto the, & that the byest maye geue the rest from thy labour and trauaile. And it happened, that when I was talkyng with her, her face dyd wyne and glyster, so that I was afrayed of her, and mused what it myght be. And immediately she cast oute a greete voyce, very fearful, so that the earth shoke at the noyse of the woman: and I looked, and beholde, the woman appeared vnto me nomore: but there was a citie builded, & a place was shewed from the grounde and foundarpon.

Then was I afrayed, and cryed wyth loude voyce, and sayde: where is Ariel the angell, which came to me at the fyrst? For he hath caused me to come in many confidencys and hope thoughtes, and myne ende is turned to corrupcion, and my prayer to rebuke. And as I was speakynge these wordes, became vnto me, and looked vpon me, & I sape as one that had benedeed, and myne understanding was altered, and he toke me by the ryght hande, and comforted me, and set me vpon my fete, and sayde vnto me: what ayleth the? and why is thine understanding bereft? and the understanding of thy herte, & wherfore art thou sorow? And I sayd: Because thou hast forsake me: and I haue done accordinge vnto thy wordes, I wente in to the felde, and there haue I sene thynges that I am not able to expresse. He sayde vnto me: Stande vp and be manly, and I shall geue thee exhortacion.

Then sayd I: speake vnto me my Lord for sake me not, lest I dye in wayne: for I haue sene that I knowe not, and herde that I donot knowe. And he sayd: vnto me: vnderstandinge be disceaued, & my mynde? But now I beseeche the, that thou wyllt shewe thy seruante of this word. He answered me therin & sayd: heare me, and I shall enfourme the, and tell the wherfore thou art afrayed, for the byest hath opened many secreete thynges vnto the. He hath sene that thy waye is ryght, and that thou takest sorowe continually for thy people, and makest greete lamentacion for Syon: and therfore vnderstande the vision which thou sawest a lytle whyle agoe after this maner: Thou sawest a woman mourninge, and thou hast comforted her: neuertheles now seyst thou the lykenes of a woman nomore, but thou thoughtest there was a citie builded: and like as she tolde of the fall of her sonne, so is this the answer: The woman whom thou sawest, is Syon, and wher as she tolde the, that she hath bene thyrtie yeres vnfrutefull and bare, those are the xxx. yeres, wherin there was no offsprynge made in her.

But after xxx. yeres Salomons builded her, & offred, and then bare the barke sonne. And wher as she tolde of: that she noyshed hym with labour, that was the dwellinge of Jerusalem. But wher as she tolde the of her sonne dyed whā she came into her chamber, that is the fall of Jerusalem. And thou sawest her lykenesse, how she mourned for her sonne: and what els happened vnto her, I haue shewed the. And now God seyth, that thou art sorow in thy mynde, and suffrest fro thy herte for her, & so hath he shewed the her cleannesse, and the faynes of her bewyfe.

And therfore I had the remayne in a felde where no house is builded. For I knew that the byest wolde shewe this vnto the, therfore I commaunded the to goo into the felde, where no foundation ner buildynge is. For in the place where the byest wyll shewe his cite, there shall be no mans buildynge. And therfore feare not, and let not thyne herte be afrayed, but go thy waye in, and se the glorious and fayre buildynge, and how greete it is, and how greete thou thinkest it after the measure of thine eyes, and the shall thou heare as moche as thine eares maye comprehend. For thou art blessed about many other, and art called with the byest, as the fewe. But to morrow at nyght thou shalt remayne here, and so shall the byest shewe the the vision of his thynges, which he will do vnto the, that dwell vpon earth in the last dayes. So I slepte the same nyght lyke as he commaunded me.

The

The. xi. Chapter.

Can this chapter and in the. ii. next ensynge, be entencer of seven bysons and of the interprete: as pson the first.

When sawe I a dreame: and beholde, there came vp from the see an Aegle, which had. xii. wynges and thre heades: And I sawe, and beholde, he spred his wynges ouer all the earth, and all the wynges of the ayre blew in the, and so they were put together agayne. And I behelde, & out of his fethers there grew other lytle contrary fethers: the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Moreover I sawe, that the Aegle flew w his wynges, and raygned vpon earth, and ouer all them that dwell vpon the earth: and I sawe that all thynges vnder heauen were subiecte vnto hym, & no man spake against hym, no not one creature vpon earth. I sawe also that the Aegle stode vpon his clawes, & gaue a soude with his fethers, and a voyce sayynge after this maner: watch not all together, slepe euery man in his awne place, and watch for a tyme, but let the heades be preserued at the last. Neuertheles I sawe, that the voyce wente not oute of his heades, but from the myddest of his body. And I nombred his contrary fethers, and beholde, there were cyght of them. And I looked, and beholde vpon the ryght syde there arose one fether, & raygned ouer all the earth. And it happened, that when it raygned the ende of it came, and the place therof appeared nomore. So the next folowynge stode vp, and raygned, and had greete tyme: and it happened, that when it raygned, the ende of it came also lyke as the fyrst, so that it appeared nomore.

Then came there a voyce vnto it, & sayd heare thou that hast kepte in the earth so long, thyss I sape vnto the, before thou begynnest to appeare nomore: There shall none after the attayne vnto thy tyme. Then arose the thyrde, and raygned as the other afore, & appeared nomore also. So went it with all the residue one after another, so that euery one raygned, and then appeared nomore. Then I looked, and beholde, in processe of tyme the fethers that folowed were set vp vpon the ryght syde, that they myght rule also: & some of the ruled, but within a whyle they appeared nomore: for some of the were set vp, but ruled not. After this I looked, and beholde the. xii. fethers appeared nomore, and the two wynges: & there was nomore vpon the Aegles body, but two heades that rested, and fyre fethers. The sawe I also, that the fyre fethers were parted in two, and remained vnder the head, that was vpon the ryght syde, for the four continued in the. place.

So I looked, & beholde, they that were vnder the wynges, thought to set vp the selues, & to haue the rule. Then was there one set vp but shortly it appeared nomore, & the secōde was looner awaye then the fyrst. And I behelde & lo, the two thought also by the selues to raygne: & when they so thought, beholde, there waked one of the heades that were at rest, namely, it that was in the myddest, for that was the greater of the two heades. And the I sawe, that the two heades were filled with hym, and the head was turned wyth the that were by hym, and dyd eate vpon the two vnder wynges, that wolde haue raygned.

But this head put the whole earth in feare, & bare rule in it, ouer all those that dwell vpon earth w moche labour, and he had the gouernance of the worlde, ouer all the foules that haue bene. After this I looked, & beholde, the head that was in the myddest sodenly appeared nomore, lyke as the wynges: then came the two heades, which ruled vpon earth, & ouer those that dwell therein. And I behelde, & lo, the head vpon the ryght syde, deuoured it that was vpon the left syde. And I herde a voyce, which sayde vnto me: loke before the, and consydre the thyng that thou seyst. The I sawe and beholde, as it were a lyon roareth, rennyng hastely out of the wood, & he sent out a mas voyce vnto the Aegle, & sayd: heare thou, I will talke with the, & the byest shall sape vnto the: Is it not thou that hast the victory of the foure beastes, whom I made to raygne vpon earth & in my worlde, and the ende of they tymes myght come thow to the?

And the fourth came, and ouerwonne all the beastes that were past, and had power ouer the worlde with great fearfulness, and ouer the whole copasse of the earth with the most wicked labour, & so longe tyme dwelt he vpon the earth with disceate, & the earth hath thou iudged not with truerth. For thou hast troubled the meke, thou hast hurte the peaceable & quyet, thou hast loued lyes, & destroyed the dwellynge of the that brought forth frute, and hast cast downe the walles of soch as dyd the no harme. Therfore is thy wrongeous dealing and blasphemie come vnto the byest, and thy pryde vnto the myghty. The byest also hath looked vpon the proude tymes, and beholde, they are ended, and they abhominacions are fulfilled. And therfore appeare nomore thou Aegle, & thy horrible wynges, and thy wycked fethers, & thy vngacious heades, and thy synfull clawes, and all thy wayne body: that the earth maye be refreshed, and come agayne to her selfe, whā she is deliuered from thy violence, and that she maye hope for the iudgement and mercy of hym that made her.

The. xii. Chapter.

And it

Ad it happened when the Lyō spake these wordes vnto p̄ Agle, I sawe, & beholde, the head that afore had the vpperhand, appeared nomore: nether dyd p̄ foure wynges appeare any more, that came to him, and were let vp to raygne: and their kyngdome was small and full of vyroure. And I sawe, and beholde, they appeared nomore, and the whole body of the Agle was hēte, and the earth was in grete feare. The awaked I out of the traunce of my mynde, & from grete feare, & sayde vnto my spere: Lo, this hast thou geuen me in that thou se-archest out p̄ wayes of the hyst: lo, yet am I weery in my mynde, & very weake in my spere, and lytle strenght is there in me, for p̄ grete feare p̄ I receaued this nyght. Therfore wyll I now beseeche the hyst, that he wyll cōfōrte me vnto the ende: and I sayde, Lorde Lorde, yf I haue founde grace before thy syght, and yf I am iustified with the be-fore many other, and yf my prayer be come vp before thy face, cōfōrte me thē, and thewe me thy seruaunt the interpretacion and playne differēce of thys horrible syght, that thou mayest perfectly cōfōrte my soule: for thou hast iudged me woꝛthy, to shew me the last of tymes.

And he sayde vnto me: thys is the interpretacyon of thys syght. The Agle whom thou sawest come vp fro the see, is the kyngdome* which was sene in the visyon of thy brother Daniel, but it was not expounded vnto hym, for now I declare it vnto p̄. Beholde, p̄ dayes come, that there shall ryse vp a kyngdome vpon earth, and it shall be feared aboue all the kyngdomes that were before it. In p̄ same kyngdome shall. xii. kyn- ges raygne, one after another. For the secōde shall begynne to raygne, and shall haue more tyme then the other twelue: and thys do the twelue wynges signifye, which thou sawest. As for p̄ voyce that spake, and that thou sawest go out from the heades, but not from the body, it betokeneth, that after the tyme of p̄ kyngdome there shall arysse great stryppynge, and it shall stande in parcell of fallynge: neuertheles it shall not yet fall, but shall be let into his begynnynge. And p̄ cyght vnder wynges whych thou sawest hāge vnto the wynges of hym, be token, that in him there shall arysse cyght kynges, whose tyme shall be but small, and they peares swyft, & two of the shall beare. But when the myddest tyme cometh, there shall be foure kepte in the tyme, whē his tyme begynneth to come p̄ it maye be ended, but two shall be kepte vnto the ende.

And where as thou sawest thre heades cō-rynge, this is the interpretacyō: In his last shall the hyst rayse vp thre kyngdomes, &

call many agayne into thē, & they shall haue the dominion of the earth, and of those that dwell therein, w̄ moch labour aboue all those that were before thē. Therfore are they cal- led p̄ heades of the Agle: for it is they that shall byynge forth hys wyckednes agayne, and that shall perforce and fynish his last. And where as p̄ sawest, that p̄ grete head appeared nomore, it signifyeth, that one of them shall dye vpon his bed, and yet w̄ pay- ne, for the two that remaine, shall be slayne with the swerde. For the swerde of the one shall deuoure the other, but at p̄ last shall he fall thozow the swerde hym selfe.

And where as p̄ sawest two vnder wynges vpon the head that is on the ryght syde, it signifyeth that it is they, whom p̄ hyst hath kepte vnto the p̄ ende: thys is a small kyngdome, and full of trouble. The Lyō whō thou sawest rylinge vp out of p̄ woodd, and roarynge, and speakynge vnto the Agle, & rebukynge him for hys vnyghteous- nesse, is the wynde, which p̄ hyst hath kepte for them, & for they wyckednesse vnto the ende: he shall reynoue thē, and rēte them asunder before them. For he shall set the ly- ynge before the iudgement, and shall rebu- ke them: for the residue of my people shall be deliuer with trouble those that be preserued ouer myne endes: and he shall make thē ioy- full vntill the commynge of the daye of iud- gement, wherof I haue spoken vnto the frō the begynnynge. This is the dreame p̄ thou sawest, & thys is the interpretacyon. Thou onely hast bene mete to knowe the secrete of the hyst.

Therfore write all these thynges p̄ thou hast sene in a boke, and hyde thē, and teach thē the wyse i the people, whose hertes thou knowest maye comprehend and kepe these secretes. But wayte p̄ here thy selfe yet se- uen dayes moo, that it maye be shewed the, whatlocuer it pleaseth the hyst to declare vnto the, and with that he went his waye.

And when all the people perceaued, that the seuen dayes were past, and I not come agayne into the cytie, they gathered thē all together from the least vnto p̄ most, and came vnto me, and sayde: what haue we offen- ded the? & what euell haue we done agaynst the, that thou forsakest vs, and lyttest here in thys place? For of all people thou onely art left vs, as a grape of the vyne, and as a candell in a darcke place, & as an haue & ship preserued from the tēpest. Haue we not clā- aduersite ynough, but thou must forsake vs? Were it not better for vs, that we had bene bzent wyth Syon? For we are not better, then they that dyed there: and they wepte w̄ loude voyce. Thē answered I them & sayd: Be of good cōfōrte O Israell, and be not heuy thou house of Jacob: for p̄ hyst hath you in

you in remembraunce, and the myghtye hath not forgottē you in temptacion. As for me, I haue not forsake you, nether am I depa- red from you, but am come into thys place to praye, because of the mysery of Israell: p̄ I myght seke mercy for the lowe estate of youre Sactuary. And now go youre waye home euery mā, and after these dayes wyll I come vnto you. So the people went their waye in to the cytie, lyke as I commaunded them: but I remained styll in the selde seuen dayes, as the Angell bad me, and dyd eate onely of the floures of the selde, and had my meate of the herbes in those dayes.

The. xiii. Chapter.

Ad it happened after the seuen dayes, that I dreamed a dreame by nyght. And beholde, there arose a wynde from the see, that it moued all the cloudes therof. And I looked, & beholde, the mā was strong and increased wyth the cloudes of heauen. and whē he turned his countenaunce to con- sider, all the thynges trebled that were sene vnder hym: and whē the voyce went out of hys mouth, all they bzent that herde hym, lyke as the earth when it feleth the fyre.

After these I sawe, & beholde, there was gathered together a multitude of mē out of nombze from the foure wyndes of the hea- uen, to fyghte agaynst the man, that came oute from the see. And I looked, and beholde he graued hym selfe a grete mountayne, & flew vp vpon it. But I wolde haue sene the border or place, wherout the hyst was gra- uen, and I coulde not.

I sawe after these, that all they which ca- me to fyght agaynst him, were soze afrayed and yet durst they fight. Neuertheles, when he sawe the fearnesse and violence of the peo- ple, he nether lyft vp his hāde ner helde swer- de, ner eny weape: but onely (As I sawe) he sent out of hys mouth as it had bene a blast of fyre, and out of hys lyppes the wynde of the flamme: and out of his tonge he cast out sparkes and stormes, & they were all myte together: the blast of fyre, the wynde of the flammes, and the grete storme, & fell with a rushe vpon the people, which was prepa- red to fyght and bzent them vp euerychoue: so that of the innumerable multitude there was nothynge sene: but onely dust & smoke. When I saw this, I was afrayed.

Afterwarde sawe I the same man come downe from the mountayne, and callynge vnto hym another peaceable people: and there came moche people vnto hi: some were glad some were soꝛy, some of them were bounde, so that they were caried and brought forth.

Then was I spch thozow grete feare, and I awaked, and sayde: thou hast shewed

thy seruaunt all thy wonders from the be- gynnynge, and hast counted me woꝛthy, that thou mightest receaue my prayer, thewe me now yet the interpretacion of this dreame. For thus I confide in my vnderstandynge: Lo vnto thē that shall be left i those dayes ad moche more vnto thē that are not left behynde: for they that were not left, were in heynnes.

Now vnderstande I the thynges that are layed vp in the latter dayes which shall hap- pe vnto them, and to those that are not left behinde. Therfore are they come into great paretles, and many necessities, lyke as these dreames declare. Yet is it easier, p̄ he which suffreth hurte, come in these, then to passe a- waye as a cloude out of p̄ world, & now to se the thynges that shall happen in the last.

Then answered he me, & sayde. The in- terpretacion of the syght shall I shewe the, and I will open vnto the, the thynges p̄ thou hast required. For thou hast spoke of them that are left behynde, and thys is the inter- pretacion. He that taketh a waye the paretl in that tyme, hath kept him self. They that be fallen into harme, are soch as haue woꝛ- kes and sayth vnto p̄ hyst myghtie. Kno- we this therfore, that they which be left be- hynde are more blessed, thē they that be deyd. This is the meanynge of the vpsyde. Where as thou sawest a man commynge vp from p̄ depe of the see, the same is he whom God the hyst hath kepte a grete season, which by his awne selfe shall deliuer his creature, and he shall orde thē that are left behinde. And where as p̄ sawest, that oute of hys mouth there came a blast of wynde, fyre & storme, and how that he lyft vp nether swerde nor weapen, but that the rusheynge in of him de- stroyed the whole multitude that came to fyght agaynst him: it signifyeth, that p̄ dayes come, whā God will deliuer them that are vpon earth, and in a traunce of mynde shall he come vpon them, that dwell in the earth. And one shall vnder take to fyght agaynst another, one cyte agaynst another, one place agaynst another* one people agaynst ano- ther, and one realme agaynst another. Whē this cometh to passe, thē shall the tokens come, that I shewed the before: and thē shall my sone be declared, whō thou sawest clime vp as a man. And when all the people bea- re hys voyce, euery man shall in their awne lande leaue the battayll that they haue one agaynst another, & an innumerable multi- tude shall be gathered together, as they that be wyllinge to come, & to ouercome him by fyghting. But he shall stāde vpo the toppe of the mount Syon. Neuerthelesse Syon shall come, and shall be shewed, beyng pre- pared and buylded for all men, lyke as thou sawest the hyst graue forth without any hā- des,

* Dan. vii. c.

* mat. xxiii. c.

Des. But my sonne shal rebuke the people þ
are come, for their wickednes, with the tem-
pest, and for they euell ymaginacions: and
they paines wherwith they shalbe puny-
shed, are lyckened vnto the flamme: and
with out any labour, shall he destroye the,
euen by the lawe, which is compared vnto
the fyre.

And where as thou sawest, that he gathe-
red another peaceable people vnto him: tho-
se are þ ten tribes which were caried awaye
presoners out of their awne lande, * in the
tyne of Oseas the kynge, whom Salmana-
sar the kynge of Assyria toke prisoner, and
carped them ouer the water, & so came they
into another lande.

But they gaue them thys counsell, that
they shulde leaue the multitude of the hea-
then, and to go forth into a farther countre,
where neuer mankynde dwelt: that they
myght there kepe their statutes, which they
neuer kepte in theyr awne lade. And so they
entred in at the narrow passages of þ water

of Euphrates, and God shewed tokens for
them, * and helde still the floude tyll they
were passed ouer: for thozow þ countre there
was a greete waye, namely of a peare and a
halfe iourney, for the same regyon is called
Assareth. The dwelt they there vnto þ lat-
ter tyme: and whē they come forth agayne,
the hyest shall holde still the springes of the
streame agayne, that they may go thozow,
therfore sawest thou þ multitude with pea-
ce. And they that be left behynde of thy peo-
ple, are those that be founde within my boz-
der. Now whē he destroyeth the multitude
that is gathered together, he shal defende his
people that remaine, and the shall he shew
them greete wonders.

Then sayde I: O Lord, Lord, shewe me
this, wherfore haue I sene the mā coming
up from the depe of the see? And he sayd vnto
me: Like as thou cast nether seke out nor
knowe these thynges that are in the depe of
the see, euen so mayest thou not se my sonne,
or those that be with hym, but i the tyme of
the dape. Thys is the interpretacyon of the
dreame whych þ sawest, therfore thou one-
ly art here lyghtened: for thou hast forsake
thyne atone lawe, and applyed thy diligen-
ce vnto myne, and sought it. * Thy lyfe hast
thou ordred in wyldome, & * hast called vnder-
standyng thy mother and therfore haue
I shewed the, the treasure of the hyest. Af-
ter the dapes I wyll shew the more, & tal-
ke with þ at more large, yee heup and won-
derous thynges wyll I declare vnto the.

Then went I forth into the felde, geuyng
mayle & thanks greatly vnto God, becau-
se of hys wonders which he dyd in tyme, and
because he gouerneth the same, and soche as
is in tyme, and there I satt the dapes.

The.iiii. Chapter.

God appeareth vnto Eldras in the bush, and sheweth
hym what he shall do.



On the thyrdd dape I sat vnder an-
oke tree, then came there a voyce
vnto me out of the bush, & sayde:
Eldras, Eldras! And I sayde: he-
re am I, Lord, and stode by vpon my fete.
Then spake he vnto me: * In the bush dyd
I appare vnto Moses, & talked with hym
whē my people serued i Egypte, and I sent
hym, and led my people out of Egypte, and
brought him vpon the mount Syon, where
I helde hym by me a longe season, and tolde
hym my wonderous woordes, and shewed
hym the secretes of the tymes and the ende,
and commaunded hym, saying: These wo-
des shalt thou declare, & not hyde them. And
now I saye vnto the, that thou laye vp in
thine herte the dreames that thou hast sene,
and þ interpretacyōs whych I haue shewed
the: for þ shalt be receaued of all, thou shalt
be turned and remaine with my conseil, and
with soch as be lyke the, vntyll the tymes
be ended. For þ wolde hath lost his youth,
and the tymes begyne to waxe olde. For the
tyme is deuided into twelue partes, and ten
partes of it are gone all ready, and half of þ
tenth parte: yet remaineth there þ which is
after the half of the tenth parte.

Therfore, prepare and ordre thy house,
and reforme thy people: comforte soch of
them as be i trouble: and tell now of the de-
struccio: let go from the mortall thoughtes:
cast awaye the burthens of man: put of the
weake nature: laye vp in some places the
thoughtes that are most heup vnto the, and
haste the to flye from these tymes: for soch
euell and wyckednesse as thou hast now sene
happē, shall they do yet moch worse. * For
the weaker that the worlde ad the tyme is,
the more shall synne and wickednesse increa-
se in them that dwell vpon earth. For the
trueth is fled farre awaye, & lesynge is hard
at hande. For now hasteth the visio: to co-
me that thou hast sene.

Then answered I before the, and sayde:
Beholde Lord, I wyll go as thou hast com-
maunded me, and reforme the people which
are present. But they that shall be borne
after warde, who wyll exhorste or rebuke
them? Thus the worlde is set in darcknes:
& they that dwell therein, are without lyght:
for thy lawe is kyndled, because no mā kno-
weth the thynges that are done of the, or that
shalbe done. If I haue founde grace before
the, sēde the holy goost into me, and I shall
wyte all that hath bene done in the worlde
sens the begynnyng, which was wyitten in
thy lawe, that me maye fynde the path, and
that they which will lyue in þ latter dapes,
maye lyue.

And he

And he answered me, sayinge: God thy
waye, gather the people together, and save
vnto them, that they seke þ not for fourtye
dapes, but loke thou gather þ many bore-
trees, & take with the Sarea, Dabzia, Se-
lemia, Scanus and Asiel, these fyue, whych
are ready to wyte swyftly, & come hyther,
and I shall lyght a candle of vnderstandyn-
ge in thyne hert, which shall not be put out,
tyll the thynges be perfourmed which thou
shalt begynne to wyte. And the shalt thou
declare some thynges openly vnto the per-
fecte, and some thynges shalt thou shew se-
cretly vnto the wyse. Tomorrow this hou-
re shalt thou begynne to wyte.

Then wente I forth (as he commaunded
me) and gathered all the people together,
and sayde: heare these wordes O Israel,
oure fathers at þ begynnyng were stra-
gers in Egypte, from whence they were de-
liuered, & receaued the lawe of lyfe * which
they kepte not, which ye also haue trans-
gressed after them. Then wasthys lande &
the lande of Syon parted amonge you by
lott to possesse. But your fathers & ye your
selues also haue done vnrpyghtousnes, and
haue not kepte the wayes which the hyest
commaunded you. And for so moch as he is
a ryghteous iudge, he toke from you in ty-
me þ thyng þ he had geuen you. And now
are ye here & poure brythren amonge you.
Therfore ys to be that ye wyll subdue your
awne vnderstandyng, and reforme youre
herte, ye shall be kepte alpye, & after death
shall ye opteyne myrcy. For after death
shall the iudgemēt come, when we shall ly-
ue agayne: and then shall the names of the
ryghteous be manifest, and the woordes of
the vngodly shall be declared. Let no man
therfore come now vnto me, ner aske eny
questyon at me these fourtye dapes.

So I toke the fyue men (as he comaūded
me) and we wente into the felde, & remay-
ned there. The next dape a voyce called me
sayinge: Eldras * open thy mouth, & dy-
ncke þ I geue the. Then opened I my mouth,
& beholde, he reached me a full cuppe, which
was full as it were with water, but the cou-
lor of it was lyke fyre. And I toke it and
dranke. And when I had droncken it, my
hert had vnderstandyng, & wyldome grewe
in my brest: for my spete was kepte in re-
membraunce, and my mouth was opened and
gave nomoze. The hyest gaue vnderstandyn-
ge vnto the fyue men, that they wrote the
hye thynges of þ nyght, which they vnder-
stode not. But in the nyght they dyd cate
bzed: as for me, I spake in the dape & helde
not my tounge by nyght. In .xl. dapes, they
wrote two hundred and foure bookes.

And it happened when the fourtye dapes
were fulfilled, that þ hyest spake, sayinge:

The fyrst that thou hast wytten, speake
openly, þ the worthy & vntoworthy maye rede
it. But kepe the .lxx. last, that thou mayest
shew it onely to soch as be wyse amonge thy
people. For in them is þ sprynge of vnder-
standyng, the fountayne of wyldome, and
the streame of knowledge. And I dyd so.

The.xv. Chapter.

The punishment that euell people shal haue, which
God commaūdeth Eldras to shew vnto them.



Beholde, speake thou in the eares
of my people the wordes of pro-
phecie, which I wyll put in thy
mouth, sayeth the Lord: and cau-
se the to be wytten in a letter, for it is the
trueth. Feare not the ymaginacions agayn-
st the, let not þ vnfaithfulness of them
trouble the, that speake agaynst the. For
all the vnfaithfull shall dye in theyr vn-
faithfulness. Beholde sayeth the Lord, I
wyll byynge plagis vpon the worlde, the
swerde, hunger, death and destruccio, for
wyckednes hath the vpper hand in all the
earth, and theyr shamefull woordes are ful-
filled.

Therfore sayeth the Lord: I wyll holde
my tounge nomoze vnto theyr wyckednesse,
whych they do so vngodly: nether wyll I
suffre them in the thynges, that they deale
with all so wyckedly. Beholde * þ innocent
bloud of the troubled cryeth vnto me, & the
foules of the ryghteous complayne conty-
nually: and therfore (sayeth þ Lord) I wyll
surely auenge, & receaue vnto me all the in-
nocent bloude from amonge them.

* Beholde, my people, is led as a flock
of shepe to be slayne, I wyll not suffre them
now to dwell in Egypte, but wyll byynge
them out with a myghty had & a stretched
out arme, & smyte it with plagis as afore-
said and wyll destroye all þ lande of it. Egypte
shall mourne, and the foundacyōs of it shal-
be smytten with the plage and punyshment,
that God shall byynge vpon it.

They that tyll the grounde, shall mour-
ne: for theyr sedes shall be destroyed tho-
row the blastynge and hayle, and an horri-
ble starre. No worth the worlde and them
that dwell therein, for the swerde and theyr
destruccyon draweth nye, and one people
shall stande by to fyght agaynst another,
and swerdes in theyr hādes. For men shall
be vnstedfast, & some shall do vyolence vn-
to other: they shall not regarde theyr kynge
and prynces, the wayes of theyr doynges
and handelynges in theyr power. A man
shall desyre to go into the cyyte, and shall
not be able. For because of theyr pryde the
cyytes shalbe brought in feare, the houses
shal shake, and men shalbe afrayed. A man
shall

* ill. m. g. d.
f. 11. a.

* E. 10. r. 11. c.
f. 10. r. 11. d.

* ill. m. 11. a.
* 10. 11. b.

* 10. 11. b.
f. 11. d.

* 10. 11. b.
f. 11. d.

shall haue no ppyte vpon hys neyghbour, but one shall prouoke another vnto battayll to spoyle theyr goodes because of the hunger of bred, and because of the greate trouble.

Behold, I gather and call together all the kynges of the earth which are from the vpyrling, from the South, from the East and Lybanus to turne vnto them, & restore the thynges þ they haue geuen them. Lyke as they do yet this daye vnto my chosen, so wyl I do also, & receyue them in theyr bolome. Thus sayeth the Lord God: my ryght hand shall not spare the synners, & my swerde shall not cease ouer them, that shed the innocēt blood vpon earth. The feare is gone out from hys wrath, & hath consumed the foundacyōs of þ earth, & the synners lyke the straw þ is kyndled. No worth them that synne, & kepe not my commaundementes, sayeth the Lord. I wyl not spare them, so poure wape þe chyldren from violence despye not my Sactuary: for the Lord knoweth all them that synne agaynst hym, & therefore depyured he them vnto death and destruction: for now are the plagēs come vpon þ worlde, & þe shall remayne in them. For God shall not depyure you, because þe haue synned agaynst hym.

Behold, an horrible vpsyon cometh from the East, where generacyōs of Dragons shall come out, and þ people of þ Arabes with many charettes, and þ multitude of them shall be as þ wynde vpon earth, that all they which heare them ragynge in theyr wrath, maye feare and be afrayed, and as the wynde bores oute of the wod, so shall they go out, and wth greate power shall they come, and stāde fygthynge wth them and shall waste the porcyon of the lande of the Assyrians.

And then shall the Dragons haue the vpper hande, not remēbyng theyr byrth, and shall turne aboute swearyng together in greate power, to persecute them. But these shall be afrayed, & kepe spļce at theyr power and shall fle: and one out of the lande of the Assyrians shall beseege them, & consume one of them, & in theyr hoost shall be feare and drede, and stryfe amonge theyr kynges.

Behold cloudes from þ East, and from the North vnto the South, and they are very horrible to lōke vpon, full of wrath & storme. They shall smyte one vpon another, & they shall smyte at the greate starre vpon earth and theyr starre, and the bloude shall be from the swerde vnto the bely, and the smoke of man vnto the Camels lytter: And there shall be great fearfulness, & trembling vpon earth, and theyr þe the wrath, shall be afrayed, and a trembling shall come vpon them.

And then shall there come greate raptures from the South, & from the North, & parte from the West, and from the storm wynde from the East, & shall shut them vpon agayne and þ cloude whych he rapted vp in wrath, & the starres to cause feare toward the East & West wynde, shall be destroyed: & the greate cloudes shall be lyft vp, & the myghtye cloudes full of wrath, and the starre, that they maye make all the earth afrayed and them that dwell therein, & that they maye poure oute ouer all places an horrible starre, fyre and hayle, and spenge swordes, & many waters: that all felbes maye be full, and all ryuers, & they shall breake downe the ctytes and walles, mountaynes & hylles, all trees, wood, & the graffe of þ meadowes, & all theyr frute. And they shall go stedfast vnto Babylon, and make her afrayed, they shall come to her & beseege her: þ starre & all wrath shall they poure out vpon her.

Then shall the dust & smoke go vp vnto the heauen, and all they that be aboute her, shall bewaile her: & they that remayne vnder her, shall do scrupce vnto them that haue put her in feare. And thou Asia þ confortest thy selfe also vpon þ hope of Babylon, and art a wozypp of her personne: vnto the thou wretch, because þ hast made thy selfe lyke vnto her, and hast deckte thy daughters in whoredome, that they myght triumphe & please thy louers, whych haue all wape despyed to committe whoredome wth the: thou hast folowed the abhominable ctyte in all her workes and inuēcyōs.

Therefore sayeth God: I wyl sende plagēs vpon þ, wyddowhede, pouerte, hunger, warres, and pestylence, to waste thy houses with destruction, & death, and the glorie of thy power shall be dyed vp as a floure, when the heate ryleth that is sent ouer the: Thou shalt be lyke as a poore wyfe þ is plagued & beaten of women: so that the myghtie and loue shall not be able to receaue the. Wolde I so hate þ sayeth þ Lord? If thou haddest not all wape slayne my chosen, exaltinge þ stroke of thy handes, and sayde ouer theyr death, when þ wast dyckken: sett forth the betwte of thy countenance.

The reward of thy whoredome shall be recompensed the in thy bolome, therefore shalt thou receaue rewarde.

Lyke as thou hast done vnto my chosen (sayeth þ Lord) euen so shall God do vnto the, and shall depyure þ into the plage. Thy chyldren shall dye of hōger, and thou shalt fall thorow the swerde. Thy ctytes shall be broken downe, & all thyne shall perishe wth the swerde in the feld. They that be in the mountaynes shall dye of hunger, and eate their awne flesh, & drinke their awne blood for very hōger of bred and theyr of water. Thou

Thou unhappie shalt come thorow the see, and receaue plagēs agayne.

In the passage they shall cast downe the slayne ctyte, and shall rote out one parte of thy lande, and consume the porcyon of glorie. They shall treade the downe lyke stubble, and they shall be thy fyre, and shall consume the: thy ctytes and thy lāde, thy wood and thy frutefull trees shall they burne vpon wth the fyre. Thy chyldren shall they carry awaye captiue, and loke what thou hast, they shall spoyle it, and marre the betwte of thy face.

The xvi. Chapter.

The heathen shall be punished.

Whe vnto the Babylon & Asia, woe vnto the Egypt and Syria: gyde þe selues with clothes of sack & hearre, and mourne poure chyldren, be soze, for þe destruccyon is at hand. A swerde is sent vpon you, and who wyl turne it back? A fyre is kyndled amonge you, & who wyl quench it? Plages are sent vnto you, and what is he that wyl dyue them awaye? Maye eny man dyue awaye an hongrie lyon in the wod? Or maye eny man quench the fyre in stubble, whan it hath begonne to burne? Maye one turne agayne the arrowe, that is shot of a strōg archer. The myghtye Lord sendeth þ plagēs, & what is he þ wyl dyue the awaye? The fyre is kyndled and gone forth in his wrath, & what is he that wyl quench it? he shall cast lyghtninges, and who shall not feare? he shall thunder, & who shall not be afrayed? The Lord shall threaten, & who shall not vterly be beaten to poulder at his presence? The earth quake, & the foundations therof: the see aryleth vp with waues from the depe, and the floudes of it are vniquite & the fshes therof also before the Lord, and before the glorie of his power. For stronge is his ryght hand that holdeth þ bowe, his arrowes that he shoteth, are warpe, and shall not mysse, when they begynne to be shot into the endes of the worlde.

Behold, the plagēs are sent, & shall not turne agayne, tyll they come vpon earth. The fyre is kyndled, & shall not be put out tyll it consume þ foundacyōs of þ earth. Lyke as an arrowe which is shot of a myghtye archer, returneth not backward: euen so the plagēs þ shall be sent vpon earth, shall not turne agayne. Who is me, who is me, who wyl deliuer me in those dayes? The beginninge of sorowes & greate mourninge: the beginninge of dardh and greate death, the beginninge of warres, and þ powers shall stand in feare: the beginninge of euels, and they shall tremble euery one. What shall

I do in these thynges, when þ plagēs come? Beholde, hōger & plage, trouble & angursh are sent, as scourges for amendement. But for all these thynges they shall not turne fro their wyckednesse, ner be all wape mynde-full of the scourges.

Beholde, vitayles shall be so good cheape vpon earth, that they shall thinke them selues to be in good case: and euen then shall myschefe growe vpon earth, warres, dardh and greate disquietnes. For many of them that dwell vpon earth shall perishe of hōger, and þ other that escape the hunger, shall the swerde destroye: & the deed shall be cast oute as donge, & there shall be no man to conforthe them. For the earth shall be wasted, and þ ctytes shall be cast downe: there shall be no man left to tyll the earth & to sowe it. The trees shall geue frute, and who shall plucke them of & gather them? The grapes shall be rype, & who shall treade them? For all places shall be desolate of men, so þ one man shall despye to se another, or to heare his voyce. For of one whole ctyte there shall be ten left, and two in the feld, which shall hyde them selues in the thynke bushes, and in þ clyffes of stones: lyke as when there remayne thre or foure olyues vpon þ olyue tre, or as whē a vineyarde is gathered, there are left some grapes, of them that diligently sought thorow the vineyarde.

Euen so in those dayes there shall be thre or foure left, for them þ search their houses with the swerde. And the earth shall be left waste, and þ felbes therof shall ware olde: and her wapes and all her pathes shall growe full of thornes, because no man shall trauallye there thorow. The daughters shall mourne, hauing no bydegromes: the women make lamentacyon, hauing no husbandes, their daughters shall mourne, hauing no helpe of their bydegrome. In the warres shall they be destroyed, and their husbandes shall perishe of hōger. O ye seruantes of the Lord, heare thesē thynges, and marke them. Beholde, þ worde of the Lord, & receaue it: beholde, the plagēs drawne, & are not slack in tariēge. Lyke as a traualyng woman, which after þ. ix. moneth bringeth forth a sonne, when þ houre of the byrth is come, an houre two or thre afore that the paynes come vpon her body, and when the chyld cometh to the byrth, they tary not the twyckling of an eye. Euen so shall not the plagēs be slack to come vpon earth, and the worlde shall mourne, and sorowes shall come vpon it on euery syde.

O my people, heare my worde, make you redy to the battayll: and in all euell be euen as pylgryms vpon earth. * he that selleth, lett hym be as he that buyeth his wape: and he that buyeth as one that will lese. Whoso

occupieth marchaundies, as he that byn-
neth not: & he that byldeth, as he that shall
not dwell therein: he þoweth, as one that
shall not reape: he þoweth the vyneyard,
as he þall not gather the grapes: they
that mary, as they þall get no chyldren:
and they that mary not, as the wyddowes:
and therfore * they that labour, labour in
vayne. For straungers shall reape theyr fru-
tes, & spoyl their goodes, ouerthow the their
houses, & take their chyldren captiue, for in
captiuite & hunger shall they get chyldren.
And they that occupie theyr marchaundies
with robbery, how longe deke they theyr
cyties, theyr houses, theyr possessions, & per-
sonnes: þ more wyll I punyssh the for theyr
synnes, sayeth the Lord. Lyke as an whoze
enureth an honest woman, so shall ryghte-
ousnes hate iniquyte, when she delecteth her
selfe, and shall accuse her to her face, when
he cometh that defendeth, which shall make
iniquity on for all synne vpon earth. And
therfore be not ye lyke therunto, ner to the
worckes therof: for oʒ euer it be lōge, iniqui-
te shall be taken awaye out of the earth, and
ryghteousnes shall raygne amonge you.

Let not the synner saye, that he hath not
synned: for coles of fyre shall burne vpo his
head, which sayeth before þ Lord God and
his glory: I haue not synned. Beholde, the
Lord knoweth all þ worckes of men, theyr
pynagacions, theyr thoughtes and theyr
hertes. * For he spake but þ worde: lett the
earth be made, and it was made: lett þ hea-
uen be made, and it was made. In his wo-
de were the starres made, & he knoweth the
nōbre of them. He searcheth the grounde of
the depe, and the treasures therof: he hath
measured the see, and what it conteyneth.
He hath shut þ see in þ myddest of þ waters,
& with his worde hath he hanged the earth
vpon þ waters. He spiedeth out the heauen
lyke a vawte, vpon þ waters hath he foun-
ded it. In þ deserte & drye wyldernes hath
he made springes of water, and poles vpon
the toppes of þ mountaynes, that þ floudes
myght poure downe from the stony rockes
to water the earth. He made man, & put his
herte in the myddest of the body, and gaue
hym byeth, lyfe and vnderstādyng, yee and
the spete of þ Almyghty God, which ma-
de all thynges, and hath searched þ ground
of all the secretes of the earth.

He knoweth poure pynagacions & in-
uencyōs, and what ye thynke when ye syn-
ne, and wolde hyde poure synnes. Therfore
hath the Lord searched and sought out all
poure worckes, & he shall be wyse you all.
And when poure synnes are brought forth,
ye shall be ashamed before me, & poure awne
synnes shall be poure accusers in that daye.
What wyll ye do? O how wyll yee hyde
poure synnes before God and his Angells?
Beholde, God him selfe is the iudge, feare
him, leaue off from poure synnes, and forget
poure vnyghteousnes, & medle nomoze
with the: so shall God leade you forth, and
delyuer you from all trouble. For beholde,
the heate of a great multytude is kyndled
ouer you, & they shall take awaye certayne
of you, & fede þ pble with foles: & they that
consent vnto them, shall be had in dyspōn
laughed to scoone, & troden vnder fote.

For vnto the places there shall be a place, &
and in the next cyties a greete insurreccyon
vpon those that feare þ Lord. They shall
be lyke mad men, they shall spare no man:
they shall spoyl and waste soch as feare the
Lord, theyr goodes shall they take fro the,
and shutte them out of theyr houses. Then
shall it be knowne who are my chōse, & they
shall be tryed as the golde in the fyre. Heare
O ye my belouch, sayth þ Lord: beholde,
the dayes of trouble are at hāde, but I wyll
deliuer you from þ same. Be not ye afayced
dispayre not, for God is poure captayne.

Whoso kepeth my commaundementes
and pceptes (sayeth the Lord God) lett
not poure synnes wepe you downe, and lett
not poure vnyghteousnesse be lyft vp. Wo
be vnto them that are subdued vnto theyr
synnes, and tangled in theyr wyckednesse:
lyke as a felde is hedged in with bus-
shes, and the path therof couered
with thornes, þ no man maye
trauayle thorow: and
so is he taken, and
cast in the fyre,
and byent.

The ende of the.iiii.
booke of Esdras.

The booke of Tobias,

The fyrst Chapter.

Tobias byng taken prysoner, forsaketh not the
lawe of trouth. The mercy and charite of Tobias
and the maners of hym in hys yowthe. He taketh Mar-
nah to wyfe, by whome he hath a sonne named To-
bias. He succoureth Gabell with money. Hea his are
fayne to fyre, but after the deeth of Sennacherib they
retourne agayne.

Tobias was of the trybe and cy-
tie of Nephtali, which lyeth in
þ hye countrees of Galile aboue
Naalon the waye towarde the
West, haupnge þ cytie of Se-
phet vpon the left syde.

Though he was taken prysoner in the
dayes of Salmanasar kyng of þ Assyriās
heuertheles beyng in captiuite, he forsoke
not the waye of trouth: In so moch þ what
soeuer he myght get, he parted it daylie w
his felow prysoners & byethren, that were
of his kynred. And though he were ponger
then all in þ trybe of Nephtali, yet dyd not
he behaue hym selfe chyldishly in hys wo-
rkes. And when all the other wente to the
golden calves, whych Jeroboam the kyng
of Israel had made, he hym selfe alone fled
all theyr companies, and gat him to Jerusa-
lem vnto the temple of the Lord, and there
worshypped the Lord God of Israel, sayth-
fully offerynge of all his fyrst frutes & ty-
thes, so that in þ thyrde yere he mynstred
all the thytes vnto the straungers and con-
uerter. These and soch lyke thynges dyd he
obserue accordyng to þ lawe of God, when
he was yet but yonge.

But when he was a man, he toke oute of
his awne trybe a wyfe called Anna, and of
her he begat a sonne, whom he called after
his awne name, and taught hym from hys
youth vp, to feare God, & to refrayne from
all synne.

Now when he with hys wyfe, hys sonne
and with all his kynred was come in capti-
uite vnto the cytie of Ninue, what tyme as
they all dyd eate of the meates of the hea-
then, he kepeth his soule, and was neuer despy-
led in theyr meates. And for so moch as he
was myndfull of the Lord in all his hert,
God gaue hym fauoure in the syght of Sal-
manasar þ kyng, which gaue hym power
to go where he wolde, and so had he lyberte
to do what soeuer hym lyst.

So wente Tobias vnto all them þ were
in prysen, and comforted them, & gaue them
whollome exortacions. And when he came
to Ragas a cytie of the Medes, haupng ten
talentes of syluer (of the thynges where w
þ kyng had honoured hym) & saue among
a greete company of people of hys kynred,
one Gabelus (which was of hys awne try-

be) beyng in necessite, he gaue hym the sayd
weyght of syluer vnder an hād wyptynge.

After a longe season when Salmanasar
the kyng was deed, and Sennacherib hys
sonne repgned in his steade, which hated the
chyldren of Israel. Tobias wēt daylie tho-
row out all his kynred, and comforted them,
& gaue of hys goodes to euery one of them,
as moch as he myght: he fed the hōgre, clo-
thed the naked, and buried þ deed and flay-
ne, and that diligently.

And when Sennacherib the kyng came
agayne and fled out of Jewry (what tyme
as God punysshed hym for hys blasphemie)
and in hys wrath slew many of the chyldren
of Israel. Tobias buried their bodies. But
when it was tolde the kyng, he comaunded
to slaye him, & toke awaye all his goodes.
Heuertheles, Tobias with his sonne and w
his wyfe fled his waye, and was hyd naked,
for there were many that loued hym. But
after .xlv. dayes þ kyng was slayne of his
awne sonnes. Then came Tobias agayne
to his house, and all his goodes were resto-
red vnto hym.

The.ii. Chapter.

Tobias byrdeth soche of his sepulchres as feare God,
to a banquet of feast. He is reproued of his frendes.
He searcheth God moare then the kyng. He becommeth
blynde by the peryng wynde and substance of God. Hys
kynfolkes mocke hym.

After these thynges vpon a solcymne
daye of þ Lord Tobias made a good
feast in his house, and sayde vnto his
sonne: Soo thy wyfe & byng byther some
of oure tribe, soch as feare god, & they maye
make mery with vs. And when he was go-
ne, he came agayne, & tolde his father that
one of þ chyldren of Israel laye slayne vpo
the strete. And immediatly he leapte from
his table, left the feast, came fastynge to the
deed coarfe, toke hym and bare him pruely
in to his house, that when the Sunne was
downe, he myght safely burye hym. And
when he had hyd the coarfe, he dyd eate hys
meate with mourninge & feare, remēbyng
the wordes, that the Lord sayeth by þ pro-
phet Amos: poure hys feastes shall be tur-
ned to sorowe and heynnes.

But when þ Sunne was downe, he wēt
his wyfe & buried hym. Then all his neygh-
bours reproued hym, saying: It is not lōge,
sens it was comaunded to slaye the because
of this matter, and hast scarce escaped the
daunger of death, and buryest thou the deed
agayne? Heuertheles, Tobias fearige God
moare then þ kyng, toke the bodies of the
flayne, and hyd them in his house, & buried
them at mydnyght.

It happened vpon a daye, that he had bu-
ryed þ deed, and was wery, cam home, and
layed hym downe by the wall & slepte. And
Eccl. iii. while

Whyle he was asleepe, there fell downe vpon
hys eyes warme donge out of the swaloes
nest, so that he was blynde. This tempta-
cion dyd God suffer to happen vnto hym,
that they which came after, myght haue an
example of his pacifce, lyke as of holy Job.
For in so moch as he euer feared God from
his youth vp, & kepte his comaundementes,
he grudged not agaynst God, that p plage
of blyndnes chaused vnto hym, but remay-
ned stedfast in the feare of God, and thakied
God all the dayes of his lyfe.

For lyke as blessed Job was had in deri-
sion of kynge, euen so was he laughed to
scorne of his elders and kynfolkes, which
sayde vnto hym: where is thy hope, for the
which p hast done allmes & buryed p deede?
But Tobias rebuked them, & spake: Hane
not so, for we are the chyldren of holy men,
and loke for the lyfe, which God shall geue
vnto them, p neuer turne they beleue from
him. Anna his wyfe wente daylye to the
weeuinge worcke: & loke what lpyunge she
coude get with the labour of her handes,
she brought it. And it happened p she toke
a lye, and brought it home.

And when her husbände herde it crye, he
sayd: loke p it be not stolen, restore it agay-
ne to the owners: for it is not lawfull for vs
to cate or to touch eny thyng of theft. The
was hys wyfe angrie, & sayde: Now is thy
hope become vayne openly, and thy allmes
deedes are manifest. With these & loch lyke
wordes dyd she cast him in the tethe.

The.iii. Chapter.

The prayer of Tobias. Sara the daughter of Raguel is slaundered of her fathers seruantes. The prayer
and fastyng of Sara. And also the innocency and cha-
stite of her. The prayres of Tobias and of Sara are
hearde.

When Tobias toke it henely, and with
teares beganne to make hys prayer
sayinge: O Lorde thou art ryghte-
ous, and all thy iudgements are true, pee
all thy wayes are mercy, faythfulnes and
iudgement. And now O Lorde be mynde-
full of me, and take no vengeaunce of my
synnes, nether remembre my mysdoedes, ne-
ther the mysdoedes of my elders. For we ha-
ue not bene obedient vnto thy commaunde-
mentes, therfore are we spoyled, brought in-
to captiuyte, into death, into derisyon and
shame vnto all nacys, among whom thou
hast scatred vs. And now O Lorde, thy iud-
gements are great, for we haue not done
accordeyng to thy comaundementes, nether
haue we walched innocently befoze the. And
now O Lorde, deale with me accordeyng to
thy wyll, and commaunde my spere to be
receaued in peace, for moze expedient were it
for me to dye, then to lyue.

At p same tyme it happened, that Sara
the daughter of Raguel at Rages a cytie
of the Medes was slaundered of one of her fa-
thers handmaydes, namely, that she shulde
haue had seuen husbandes, which as soone
as they were gone in vnto her, were slayne
of the deuell called Asmodeus. Therfore,
when she reproued p mayden for her faute,
she answered her, saye: Godlett vs neuer
se sonne ner daughter of p moze vpon earth
thou kyller of thy husbandes. Wylt p slay
me also, as p hast slayne seuen men? At this
woyce wente Sara into an hye chamber of
her house, and thre dayes & thre nyghtes she
nether ate ner dracke, but continued i prayer
and besought God with teares, p he wolde
delyuer her from thys rebuke.

Vpon p thyrde daye it chaunced, p when
she had made an ende of prayer, she prayled
p Lorde saye: Blessed be thy name O God
of oure fathers, which when p art wroth,
shewest mercy, & in tyme of trouble p forge-
uest p synnes of them, p call vpon the. Vnto
the O Lorde turne I my face, vnto the lyft
I vprync eyes. I beseeche p O Lorde, lose
me out of the bondes of thys rebuke, or els
take me utterly awaye from of the earth.
Thou knowest Lorde, p I neuer had desyre
vnto man, and that I haue kepte my soule
cleane fro all vnclenly lust. I haue not ke-
pte company with those p passe they tyme in
sport, nether haue I made my self parta-
ker w them p walche in lpyght behauour.
Neuertheles an husbād haue I consented to
take, not for my pleasure, but in thy feare.

Now peraduenture ether I haue bene vn-
worthy of them, or els were they vnmete
for me, for p happily haue kepte me to ano-
ther husbād. For why? thy counsell is not
in p power of man. But whosoever loueth
the and serueth the a ryght, is sure of thys,
that p hys lyfe be tempted & proued, it sta-
deth in p trieng, and p he endure in pacifce
he shall haue a rewarde, and be hylpe crow-
ned: and p he be in trouble, that God (no
doute) shall delyuer hym: and p hys lyfe be
in chastityng, p he shall haue leaue to co-
me vnto thy mercy.

For thou hast no pleasure in oure dāpna-
cion: and why? after a stozme thou makest
the wether fayre & still: after wepyng & he-
uynes thou geuest greate ioye. Thy name
O God of Israel, be prayled for euer. At p
same tyme were both they prayers hearde
in the lpyght of p magesty of p hyst God.
And Raphael p holy Angell of the Lord
was sent to helpe the both, whose prayers
came at one tyme toget her befoze God.

The.iiii. Chapter.

Tobias thynkyng to dye geueth a goodly
exhortacion and monycon to hys sonne.

When Tobias thought his pra-
yer to be herde, that he myght dye,
he called vnto hym his sonne To-
bias and sayde vnto him: My son-
ne, heare the wordes of my mouth, and laye
them in thyne herte as a foundacion. When
God taketh awaye my soule, burye p my
body, & holde thy mother in honoure all the
dayes of her lyfe. For p oughrest to remem-
ber, what and how greate pails she suffered
for p in her wombe. And when she also hath
fulfilled p tyme of her lyfe, burye her beyside
me. Haue God in thy thought all the dayes
of thy lyfe, & beware, lest at eny tyme thou
consent vnto synne, & lest p lett slpye the
comaundementes of the Lord oure God.

Geue allmes of thy goodes, & turne neuer
thy face from the poore: and so shall it come
to passe, that the face of the Lorde shall not
be turned awaye fro the. Be mercifull af-
ter thy power. If thou hast moch, geue plen-
teously: p thou hast litle, do thy diligence,
gladly to geue of p litle. For so gatherest
thou thy selfe a good rewarde in the daye of
necessite. For mercy delyuereth fro all syn-
ne and from death, and suffereth not the sou-
le to come in darkenes. A greate conforte
is mercy befoze the hye God, vnto all them
that shew it.

My sonne, kepe the well from all who-
dome, and (besyde thy wyfe) se that no fau-
te be knowne of the. Let neuer pryde haue
rule in thy mynde ner in thy woorde, for in
pyrde beganne all destruccyon.

Whosoever worketh eny thyng for the,
immediatly geue hym his hyre, & loke that
thy hyred seruantes wagies remayne not
by the ouer nyght. Loke that thou neuer do
vnto another man, the thyng p thou wol-
dest not another man shulde do vnto p. E-
ate thy bred with the hongrie and poore, and
couer the naked with thy clothes. Set thy
bred and wyne vpon p buriall of the rygh-
teous, and do not thou eate & dryncke the-
rof with the synners. Aske euer counsell at
the wyse.

We allwaye thanckfull vnto God, and
beseeche hym, that he wyll orde thy wayes,
and that what soeuer thou deuylest or ta-
kest in hāde, it maye remayne in him. I cer-
tyfy the also my sonne, that (when p wast
yet, but a babe) I delyuered ten talentes of
syluer vnto Gabelus, at Rages a cytie of p
Medes, & his hand wyrtunge haue I by me.
And therfore seke some meanes, how thou
mayest come by hym, and receaue of hym
the sayde weyght of syluer, & geue hym his
band wyrtunge agayne.

My sonne, be not afrayed: truely it is, we
leade here a poore lyfe: but greate good
shall we haue, p we feare God, and departe
from all synne, and do well.

The.v. Chapter.

The obedience of ponge Tobias to his father, which
is sent in to Rages. An Angell accompanieth with hym
in hys journey.

Then answered Tobias his father, &
sayde: father, all that thou hast
commaunded me, wyl I do, and that
diligently. But how I shall require this mo-
ney I can not tell: Nether doth he know
me, ner I hym. What token shall I geue
hym? And as for the waye thyther, I neuer
knewett. Then hys father answered hym,
and sayde: I haue hys bād wyrtunge by me
which when thou shewest hym, immediatly
he shall paye the. But goo thy waye now,
and get p some faythfull man to goo with
the for an hyre, that thou mayest receaue
the money, whyle I am yet lpyunge. Then
went Tobias out, & vpon the strete he foun-
de a fayre poge man standyng, gyrded vp,
and as it were one ready to take hys iour-
ney. And he knewe not that it was an an-
gell of God, but saluted hym, and sayde:
From whence art thou, p good poge man?
He answered: Of the chyldren of Israel.

And Tobias sayd vnto hym: knowest p
the waye, that ledeth vnto p countre of the
Medes? He answered: I knowe it well, and
all those stretes haue I gone oft tymes, and
haue lodged w oure brother Gabelus, that
dwelleth in Rages a cytie of the Medes,
which lyeth vpon the moūte Egbarhanis.
Tobias sayd vnto him: I praye p, tary for
me, tyll I haue tolde my father these thyn-
ges. Then wēt Tobias in, and tolde his fa-
ther all. At p which his father marueled, &
prayed, that he wolde come in vnto him.

Now when the angell came in, he salu-
ted him, and sayd: Ioye be with the for euer
moze. And olde Tobias sayd: what ioye can
I haue that syt here in darknes, and se not
the lpyght of heauen? The ponge man sayde
vnto him: Be of good cheare, God shall hel-
pe the shortly. And Tobias sayd vnto him:
Canst thou byrnye my sonne to Gabelus,
vnto p cytie of Rages in Medea? And whe
thou comest agayne, I shall paye p thy hy-
re. And the Angell sayd vnto him: I shall
leade thy sonne, and bringe him to p agay-
ne. Then Tobias answered him: tell me I
praye the, of what house, or of what trybe
art thou? The Angell Raphael sayde vn-
to hym: Askst thou after the kynred of an
hyrlyng, or sekest p a gyde for thy sonne
to go with him? But that I make p not ca-
refull, I am Azarias the sonne of great ha-
nanius. And Tobias answered: thou art co-
me of a greate kynred: but I praye p, be not
displeased, that I desyred to know thy kyn-
red. The Angell sayd vnto him: thy sonne
shall I leade forth safely, and byrnye him
whole to the agayne.

Then answered Tobias, and sayde: Well, go on your waye, & God be in your iourney, and his Angell beare you company. So when they had prepared all thynges, that they wolde take with them in their iourney: Tobias had his father & his mother fare well, and they went on their waye both together. Now when they were gone: his mother beganne to wepe, & sayde: The staffe of our age hath thou taken awaye and sent hym from vs.

Wolde God that money had neuer bene, for the which thou hast sent hym awaye. If we had bene content with our pouerte, thys had bene greates riches vnto vs, that we sawe our sonne here. Then sayde Tobias vnto her: Wepe not, our sonne shall come to vs agayne safe and sounde, and thyne eyes shall se him. For I trust, that the good Angell of God shall beare hym company, & orde well all the thynges that he doth: so that he shall come to vs agayne with lope. At these wordes his mother left of fro wepyng, and helde her tongue.

¶ The vi. Chapter.

¶ Young Tobias is deliuered from the fythe, by the Angell. The Angell exhorteth Tobias to take Sara to his wyfe.

Tobias wote on his waye, and a dogge folowed hym, and by fyft nyght they abode by the water of Egrus. Then wote he out to wash his fete, & beholde, there came forth an horrible fythe to deuoure hym. Of whome Tobias was afrayed, and cryed with a loude voyce, sayenge: Lorde, he cometh vpon me. And the Angell sayde vnto hym: Take hym by the gyll, and draw him to the. And he dyd so, and drew him vpon the lande. And the fythe beganne to leape at his fete.

Then sayde the Angell vnto him: take out the boweles of thys fythe, and as for the herte, the gall & the leuer, kepe them by the. For these thynges are necessary & good for medycyne. Tobias dyd so, & rosted the fythe, and they toke him with them in their iourney: & prayd they salted, as moch as was sufficient for them, tyll they came to Raguel a cytie of the Medes. Then Tobias asked the Angell, & sayde vnto him: I praye thy brother Azaria, tell me, wher to are these thynges good of? & fythe & thou hast bydden me kepe.

The Angell answered hym and sayde: If thou layest a pece of the hert vpon a coales, the smoke therof dyspuech awaye all manner of euell sprytes, whether it be fro man or from woman, so that from thence forth the same shall come nomore vnto the. The gall is good to anoynte eyes to styke & eyes wythall, where as there is any blemish in them, so that they shalbe whole.

And Tobias sayd vnto him: wher to wilt thou & we remaine? The Angell answered & sayd: here is a nye kynsman of thyne, one Raguel by name, which hath a daughter called Sara, and hath nether sonne nor daughter but her. All his good belongeth vnto the, & thou must marry her, & therfore desyre her of her father, & he shall geue her to wyfe. Then answered Tobias & sayde: As I vnderstode, she hath bene married vnto seven husbandes, & they all are deed; and I haue herdesaye, that she deuell slewe them. I am afrayed therfore, lest such thynges happen vnto me also: which yf it came to passe (seyng I am the onely sonne of my father & my mother) I shoulde byngge the in thy age with sorowe to thy graues.

Then sayde the Angell Raphael vnto him: heare me, & I will tell thee what they be, of whom the deuell hath power. Namely, they preceue marriage of such a fashion, & they shut God out fro them & from thy hert, & geue them selues to thyne auncle lust, such as it were an horse & mule, which haue no vnderstandinge: vpon such hath the deuell power. But when thou takest her, & art come in to the chamber, withholde thy selfe from her thre dayes, and geue thy diligēce vnto no thyng but vnto prayer with her.

And in the fyft nyght, roste the leuer of the fythe, and the deuell shalbe dyspuech awaye. The seconde nyght shalt thou be receaued into the company of the holy patriarches. The thyrde nyght shalt thou opteyne the blessing of God so that whole chyldren shalbe borne of you. After the thyrde nyght take a mayden in the feare of God, and more for the desyre of chyldren, then for any fleschly lust: & in the seche of Abraham thou mayest optayne the blessing in chyldren.

¶ The vii. Chapter.

¶ Young Tobias and the Angell come to the house of Raguel. He requyeth Raguels daughter to wyfe and obteyneth her.

Then wote they to Raguel, which receaued the ioyfully. And when Raguel looked vpon Tobias, he sayde vnto Anna his wyfe: How lyketh this younge man vnto my sisters sonne? And when he had spoken this, he sayde: whence be ye good brethren? They sayd: Of the trybe of Nephtaly, out of the captiuitie of Babilone. Then sayde Raguel vnto them: knowe ye my brother Tobias? They sayde: yee, we knowe hym well. And when he had spoken moch good of hym, the Angell sayde vnto Raguel: Tobias of whom thou askest, is thys younge mans father. Then Raguel bowed hym selfe downe, and wepte, toke hym aboute the neck, and kyssed hym, and sayde: Gods blessinge haue thou my sonne, for thou arte the sonne of a good

good verteous man. And Anna his wyfe & Sara his daughter wepte also.

Now whē they had talked together, Raguel bad hym a wether, ad to make a feast. And when he prayed them to syt downe to dynner, Tobias sayd: I wyl nether eate nor dynche here thys daye, excepte thou fyrt graunte me my peticion, & promise me to geue thy daughter Sara. Whē Raguel herde this he was astonnyed, for he knewe, what had happened vnto the other seven mē, that wente in vnto her: and he beganne to feare, that it shuld chaunce vnto hym also in lyke maner.

And whyle he stode so in doute, and gaue the younge man no answer, the aungell laide vnto him: feare not to geue him thy daughter, for vnto this man that feareth God, beloggeth thy daughter to wyfe, therfore might none other haue her.

Then sayde Raguel: I doute not, but God hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for the same intent, & this daughter of myne myght be married in her auncle kynred, accordyng to the lawe of Moses. And now doute thou not, but I wyl geue her vnto the: So he toke the ryght hande of his daughter, and gaue her into the ryght hand of Tobias, and sayde: The God of Abraham, the God of Isaac, and the God of Jacob be with you, ioyne you together, and fulfyll hym blessing in you. And they toke a letter, and made a wytyng of the mariage. And thē made they mery, ad prayd God. And Raguel called Anna his wyfe vnto hym, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: We of good cheare my daughter, & Lorde of heauen geue the ioye, for the hennies that thou hast lustred.

¶ The viii. Chapter.

¶ The Angell byndeth the deuell. Tobias exhorteth his wyfe to praye, and they praye thre dayes before they lye together.

Now after that they had supped they brought the yonge mā into her. The thought Tobias vpon the wordes of the aungell, and toke out of his bagge a pece of the leuer of the fythe, and layed it vpon the hote coales. So the aungell Raphael toke holde of the deuell, ad sent hym awaye and bounde hym in the wyldernes of the hyer Egypte. Then spake Tobias vnto the virgyn, and sayde: Up Sara, let vs make our prayer vnto God to daye, to morow, ad quermorrow: for these thre nyghtes wyl we reconyle our selues wyth God: and what the thyrde holy night is past, we shall ioyne together in the dutye of marriage. For we

are the chyldren of holy men, and we maye not come together as the heathen that knowe not God.

Then stode they by both together, and besought God earnestly, that he wolde preserue them. And Tobias sayde: O Lorde God of our fathers, prayd he thou of heauen and earth, of the see, welles ad floudes, ad of all thy creatures that be therein. Thou madest Adam of the * mouldie of the earth, ad gauest him Eua for an helper. And now Lorde thou knowest that it is not because of voluptuousnes, & I take this syfter of mine to wyfe, but only for the loue of chyldren, in whō thy name be blessed for euer. And Sara sayd: haue mercy vpon vs (O Lorde) haue mercy vpon vs, and let vs both come whole and sounde together to a good age.

And aboute the cock crowyng, it happened, that Raguel called his seruantes, ad they wente with him, to make a graue. For he sayde: it is chaunced now vnto hym peradventure, as it did vnto the other seven mē, that went in vnto her. Now when they had made the graue, Raguel came agayne to his wyfe, and sayde vnto her: sende one of thy maydens, to loke yf he be deed, that I maye burye him afore it be lyght daye. So she set a mayden to se, which when she came into the chamber, founde them whole and sounde, slepyng together. And so she came agayne, and brought good tydinges. Then Raguel and Anna his wyfe prayd the Lorde and sayd: Prayd be thou, O Lorde God of Israel, for it is not happened vnto vs, as we thought. For thou hast dealt mercifully wyth vs, and put awaye fro vs the enemye that persecuted vs, and hast shewed mercy vnto vnder two beloned. O Lorde, cause the to magnifye the more perfectly, ad to offere the sacrifice of thy prayse, ad of thy helth: that all people maye knowe, that thou only art God in all the earth.

And immediatly Raguel commaunded his seruantes, to fyll the graue, that they had made, wyth earth, afore it was lyght, and bad his wyfe prepare a feast, ad to make readye all thynges that were necessary for meate, to loche as went by the waye. He caused two fat kyne also, & foure wethers to be slayne, and meates to be prepared for all his neyghbours and frendes. And Raguel charged Tobias, to remaine with him two weekes. As for al the good that he had gaue Tobias the halfe of it, ad made this wytyng, that the halfe which remayned, shuld fall vnto Tobias after they death.

¶ The ix. Chapter.

¶ The Angell goeth to Sabelids, at the desyre of Tobias: which deliuereth the letter, and receaueth the money.

¶ The Angell

Athen Tobias called vnto hym p Angell, whom he thought to haue bene a mall, and sayde vnto hym: Brother Azarias, I praye the herken vnto my wordes: If I shulde geue my selfe to be thy seruauit, I shall not deserue thy prouidence. Neuerthelesse I beseeche the, that thou wylt take the bestes and the seruauntes, and go vnto Gabelus in rages the cyte of Medes, and deliuer him his hand wytyng, and receaue the money of hym, and praye hym to come to my marpage. For I knowest thy selfe, that my father doth not reuerence the dayes: and if I tarye one daye to long, he wyl be sorry in his mind. Now leist thou how earnestly Raguel hath requyred me, so that I cannot saye hym nay.

Then toke Raphaell foure of Raguels seruauntes, and two Camels, and wete vnto Rages the cyte of the Medes: and when he had founde Gabelus, he gaue him his hand wytyng, & receaued all the money. He tolde him also of Tobias the sonne of Tobit, how all thynges had happened, and caused hym to come to hym to the marriage. Now when he came into the house of Raguel, he founde Tobias sytting at the table: and he leaped vp, and they kyssed one another, and Gabelus wepte, and prayed God, and sayde: the blessing of the God of Israel haue thou, for thou art the sonne of a ryght vertuous and iust man, and of one that feareth God, and geueth great almes. And blessing haue thy wyfe, and your elders, that ye maye se your chyldren and your chylders chyldren, vnto the thyrde and fourth generation, and your seide be blessed of the God of Israel, whych requyeth woelde without ende. And when they all had sayd Ameen, they went to feaste, but with the feare of the Lord held they the feast of the marriage.

The .x. Chapter.

Tobias & his wyfe are sadde for the taryance of their sonne. Raguel sendeth agayne Tobias wth his wyfe.

Now whyle ponge Tobias made longe taryeng, by reason of p marriage, hys father was full of care and heynnes, and thought: what shuld be the cause, that my sonne taryeth so long? Or why shuld he be kepte so long there? Peradventure Gabelus is deed, and no man wyl geue hym the money. Thus began he to be very sorowfull, he and Anna his wyfe with hym, and beganne to wepe both together, because they sonne was not come agayne vnto them at the daye appoynted. As for hys mother, she wepte wth discomfortable teares, and sayd: What is me, my sonne: Oh what ayled vs to sende the awaye in to a straunge countre, p light of our eyes, thou

staff of oure age, thou comforte of oure lyfe, thou hope of our generacion? Seyng all the thynges p we haue are only in the, we shuld not haue sent the awaye from vs.

Then Tobias comforted her, and sayde: holde thy tounge, and be not discomforted, our sonne is whole and solide: the man that we sent hym wythall, is saythfull pough. Neuerthelesse, he might in no wyse be comforted: but daylye went out, looked aboute, and went about all the stretes, wherby he thought he shulde come agayne: that (yf it were possible) he myght se hym commynge a farre of.

But Raguell sayde vnto hys sonne in lawe: O tarye here, and I shall sende a messenger vnto thy father Tobias, to tel him that thou art in good health. Tobias sayde vnto him: I am sure, that my father & my mother counte every daye, and that they hertes are sorow.

So when Raguel prayed Tobias with many wordes, and wolde in no wyse heare hym, he deliuered Sara vnto hym, and the halfe part of all his good: in seruauntes and handmaydens, in shepe, in Camels, and in hyne and moch money, & so sent him awaye from hym with peace and ioye, and sayde: The holy angell of the Lord be with you in your iourney, and byngge you forth safe and sounde, that ye maye fynde all thynges in good case wth your elders, & that myne eyes maye se your chyldren afore I dye. So the elders embraced they daughter, kyssed her, and let her go, exhortinge her to honoure her father and mother in lawe, to loue her husbunde, to rule well her houtholde, to kepe her house in good ordre, and to shewe her selfe faultlesse.

The .xi. Chapter.

Ponge Tobias leuynghys wyfe and houtholde in the mydder waye, comyngh before with the Angell. The dreame of his mother lokyngh after her sonne. He is fully receaued of hys father and mother. Sara cometh seuen dayes after.

As they now were going home warde agayne, vpon the .xi. daye they came to Charra, whiche lyeth in the halfe waye towarde Ninue. And the Angell sayd: Brother Tobias, thou knowest how thou hast left thy father: therefore yf it please the, we two wyl go before, and let the houtholde with thy wyfe and the catel come soft and sayly after vs. And when Tobias was content that they shuld go before, Raphaell sayde vnto hym: Take of the gall of the fysh with the, for it shal be necessary. So Tobias toke of the gall, and they went their waye. But Anna the mother of Tobias sat dayly by the waye syde vpon the toppe of an hyll, from whence she myght se farre aboute her. And whyle she was waytyng there

there for his commyngh, she looked a farre of: and anon she perceaued her sonne comyngh, and ranne and tolde her husbunde, sayinge: Behold, thy sonne cometh. And Raphaell sayde vnto Tobias: As soone as thou comest into the house, immediatly worshippe the Lord thy God, and geue thanks vnto hym: then go to thy father, and kysse hym: & drype his eyes ouer with the gal of the fysh that thou hast brought with p. For be sure, that his eyes shal straght waye be opened, and thy father shal se the lyght of heauen, & shal reioyse at the sight of p. The dogge that had ben with the in they iourney, ranne before, and came as a messenger, & wagged with his taylor for gladnesse.

So the blynde father arose, and beganne to runne, and stombled with hys fete, & gaue a seruauit hys hande, ranne to mete hys sonne, receaued hym, and kyssed him, he and his wyfe, and they beganne to wepe for ioye.

Now when they had worshypped & thanked God, they satt downe. Then toke Tobias of the fyshes gall, and anoynted his fathers eyes: and taryed half an houre, & then beganne the blemish to go out of hys eyes, lyke as it had bene the whyte skynne of an egge: whiche Tobias toke and dreyne from hys eyes, and immediatly he receaued hys syght.

Then they prayesed God, he and his wyfe, and all they that knewe hym. And Tobias sayde: O Lord God of Israel, I geue the prayse and thanks, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seuen dayes came Sara his sonnes wyfe also whole & sounde with al the houtholde and catel, with camels and moche moneye of his wyues, and wth the money that he had receaued of Gabelus: and he tolde hys father and his mother al p benefytes, whiche God had done for hym, by the man that led hym. Achfor also and Nabath Tobias sister sones came, & were glad and reioysed with hym, by reason of all the good that God had shewed vnto hym. And so for the space of seuen dayes they made merry, and wereright ioyfull euerychone.

The .xii. Chapter.

Ponge Tobias reckened by vnto his father the pleasures that the angell dyd hym. He offered vnto the angell halfe the goodes that he brought with hym.

Athen Tobias called hys sonne vnto hym, and sayd: What maye we geue this holy man, that went wth the? Tobias answered his father, and sayd: Father, what rewarde shall we geue hym? Or what thyng can deserue hys benefytes? he hath bene my gyde, and brought me safe agayne: he receaued the money fro Gabelus, he caused me to get my wyfe, he droue p cruel

spete from her, he hath bene an occasyon of gladnesse to her father & mother: he deliuered me, that I was not deuoured of p fythe, he hath made the to se the lyght of heauen, yee we all haue receaued great good of him. How shulde we worthelely deserue these thynges vnto hym? But I praye the my father, that thou wylt deliuer hym, yf happily he wyl vouch safe, to take wth hym p halfe of all that we haue brought.

So the father and the sonne called hym, & toke hym asyde, and beganne to praye hym, p he wolde be content to take in good worth, the halfe parte of al that they had brought. Then sayde he secretly vnto them: Prayse ye the God of heauen, and geue thanks vnto hym before all men pynge, for he hath shewed his mercy vnto vs. It is good to hyde p kinges secretes, but to shewe to prayse the workes of God, it is an honorable thing. Prayer is good with fastinge, & mercy is better, then to hoorde up treasures of golde. For mercy deliuereth fro death, clengeth synne, and causeth to fynde cuerlasting lyfe. But they p do sinne and vnryghteuousnes, are the enemyes of they awne soule.

Wherfore I tell you the trueth, and will hyde nothyng from you. When thou prayest with teares, and buryest the dred, and ledest thy dyner, and byddest the deed in thy house vpon the daye tyme, that thou myghtest burye them in the nyght, I offered thy prayer before the Lord. And because thou wast accept and beloued of God, it was necessary, that tentacyon shulde trye the. And now hath the Lord sent me to heale the, and to deliuer Sara thy sonnes wyfe from the euell spete. For I am Raphaell an Angell one of the seuen that stande before God.

When they hearde this, they were sore afrayed, and trembled, and fell downe vpon they faces vnto the grounde. Then sayde the Angell: Peace be wth you, feare not. Where as I haue bene wth you, it is the wyll of God: geue prayse and thanks vnto hym.

You thought that I dyd cate and dryne: he with you, but I vse meat that is multiplyble, and drynke that cannot be sene of men.

Now therefore is the tyme that I must turne agayne, vnto him that sent me: but be ye thankfull vnto God, and tell out all his wonderful workes.

And when he had spoken these wordes, he was taken awaye out of they syght, so that they sawe hym no more. Then fell they downe flat vpon they faces by the space of thre houres, and prayesed God: when they rose vp, they tolde all his wonderful workes.

The .xiii. Chapter.

Tobias the eldre geueth thanks vnto God.

Then

When olde Tobias opened his mouth and prayd the Lord, & sayd: Great art thou O Lord for evermore, and thy kyngdome wolde withoute ende: for thou scourgest and healest: thou leddest vnto hell, and byngest out agayne, and there is none that may escape thyne hande. O geue thanckes vnto the Lord, ye chyldre of Israel, and prayse hym in the syght of hea-then. For amonge the heathen which knowe hym not hath he scattered you, to thynke ye shuld shewe forth his maruelous workes: and cause them for to knowe, that there is none other God almyghty but he. He hath chastened vs for our mysdoes, and for his awne mercy sake shall he saue vs.

Consydre then, howe he hath dealt with you, and prayse him with feare and drede, & magnifye the cuerlastyng kyng in youre workes. I wyll prayse him euē in the land of my captiuite, for he hath shewed his maiestye vnto a synful people. Turne you therefore O ye synners, and do ryghteousnes before God, and be ye sure, that he wyll shewe his mercy vpon you. As for me, and my soule, we will reioyce in God. O prayse ye Lord al ye his chosen, holde ye dayes of gladnesse, and be thankfull vnto hym. O Jerusalem cytie of God, the Lord hath punyshed ye for the workes of thine awne handes. O prayse the Lord in thy good thynge, and geue thanckes to the cuerlastyng God, that he may buyld vp his tabernacle agayne in the, that he maye call agayne vnto the, all soch as be in captiuite, and that thou mayest haue ioye for evermore. With a sayre light shalt thou shyne, and all the endes of the world shall honoure the. The people shall come vnto ye fro farre, they shall byng gyftes, and worshyp the Lord in the, and thy lande shall they haue for a Sanctuary, for they shall call vpon the great name in the.

Cursed shall they be that despyse the, and all that blasphem the, shall be condemned: but blessed shall they be that buyld the vp. As for the, thou shalt reioyce in thy chyldre for they all shall be blessed, and gathered together vnto the Lord. Blessed are they all that loue the, and that be glad of thy peace. Prayse thou the Lord, O my soule, for the Lord our God hath deliuered his cytie Jerusalem from all her troubles. I will count my self happy, yf my sede remaine to se the cleames of Jerusalem.

The gates of Jerusalem shall be buylded with Sapphyre and Smaragde, and all the copasse of her walles with picepous stones. All her stretes shall be paved with white marble stone, and in all stretes shall Alleluya be songe. Praysed be the Lord, which hath exalted her, that his kyngdom maye be vpon her for evermore. Amen. And so Tobias

made an ende of his talkyng.

The .xliii. Chapter.

Tobias prophesyeth the destruction of Ninue, his soune returned to Raguel, after the death of his father and mother.

After that Tobias had gottē his sight agayne, he lyued .xlii. yeares, & sawe his childers chylde. Now when he was .C. and .ii. yeares olde, he dyed: & was buried honorably in Ninue. For when he was sixe and fyfye yeares of age he lost the sight of his eyes, and when he was thre score yeares olde, he gat his sight agayne. The residue of his lyfe led he in ioye, and increased wel in the feare of God, & departed in peace.

But in the houre of his death he called vnto hym his soune Tobias, and seuen yonge springaldes his sonnes chylde, and sayde vnto them: The destruction of Ninue is at hand, for ye worde of the Lord cannot faile, and our brethren that are scattered out of the lande of Israel, shall come thither agayne. And the whole land of it ye hath bene wast, shall be fylled: and the house of God that was burnt in it, shall be buylded agayne: & al soch as feare God, shall returne thither: the heathen also shall forsake their Idols, & come to Jerusalem, and dwell there, and al the kynges of the earth shall be glad of her, and worshyp the Lord God of Israel.

And therefore my chylde, heare your father: Serue the Lord in the truely, seke after his wil, and do the thynges that please hym. Comaunde your chylde that they do right, geue almes, be myndeful of God, and euer to be thankfull vnto hym in truely and with all theyr power. Heare me now therefore my chylde, and abyde not here: but in what daye soeuer ye haue buried your mother belyde me, get you from hence. For I fe, that the wyckednesse of it shall byng it to destruction and ende.

After the death of his mother, Tobias departed awaye fro Ninue, with his wyfe and chylde, and with his childers chylde, and came agayne to his father and mother in lawe, and founde them whole and in a good age, and toke the care of them. And he closed their eyes, and was heyre vnto al Raguel's goodes, and sawe the fyfth generacion, and his childers chylde. And when he was .xcix. yeares of age, he dyed in the feare of the Lord, and his kynfolkes buried him. And al his posterite continued in good lyfe, and holy conuersacion: so that they were loued and accepted both of God and men, and of all the people of the lande.

The ende of the booke of Tobias.

The booke of Judith.

The fyrst Chapter.

The buyldyng of Egbathanis. The byldyng of Nabuchodonosor agaynst Arpharat. The messengers of Nabuchodonosor are despyed.

Arpharat the kyng of Mesopotamia subdued many people vnto his domynion, & buylded a noble stronge cite which he called Egbathanis. The walles of it made he of free stone, four squared, seuen cubytes hye and thre cubytes brode. He made towres there vpon an hundreth cubytes hye. But vpon the four corners euery side was twenty forte brode. He made the portes in the hyegth, lyke as the towres. This kyng trusted in his myghty host, and in his glorious charrettes. So in the twelfth yeaer of his raygne it happned, that Nabuchodonosor the kyng of the Assyrians (which raygned in the great citie of Ninue) fought agaynst Arpharat, and ouercame him in the great felde called Ragau, besyde Euphrates and Tigris and Tadason in the felde of Crioth the kyng of the Elykes.

Then was the kyngdome of Nabuchodonosor exalted, and his herte was lyft vp: and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, & vnto the heathen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the great felde of Eldelon, to all them that were in Samaria, and beyonde the water of Iordane vnto Jerusalem and the whole lade of Iesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kyng of the Assyrians sende messengers. But they all with one consent wolde not agree vnto him, & sent the messengers agayne empty, and put the awaye without honour. Then Nabuchodonosor the kyng toke indignacion at all those landes, and swore by his trone, and by his kyngdome, that he wolde be auenged of all those countrees.

The .ii. Chapter.

Holofernes is sent of Nabuchodonosor, to subdue all the world. The preparation and pursute of Holofernes.

In the thirtenth yeaer of kyng Nabuchodonosor, vpon the .xii. daye of the fyrst moneth, it was deuysed in the court of Nabuchodonosor the kyng of the Assyrians, that he wolde defende hym selfe. So he called vnto him al the elders, all his captaynes, and men of warre, and shewed them his secret counsell, and tolde the that

his purpose was to byng the whole earth vnder his domynion. Now when they were all content with this sayyng, Nabuchodonosor the kyng called Holofernes the captayne of his warres, & sayde vnto hym: Go thy waye forth agaynst all the kyngdomes of the west, and specially agaynst those that haue despised my comaudemēt. Thou shalt spare no realme, al stronge cyties shalt thou byng in subieccion vnto me.

Then Holofernes called together all the captaynes and rulers of all the power in Assyria, and mustred the souldyers vnto the hoste (lyke as the kyng commaunded him) namely, an hundred and twenty thousande fightyng men vpon fote, and twelue thousande archers vpon horsebacke. Al his ordinaunce sent he before with an innumerable multitude of camels, so that the host was well provided for with oren, and smal catell, and that without nombre. He caused corne to be prepared out of all Syria for his host. Moche golde and syluer also toke he out of the kynges house. So he toke his iourne, he and all his host, with charrettes, horsemen, and archers: of whome there were so many, that they couered the grounde of the lande, lyke the grechopers.

And when he was gone past the borders of the Assyrians, he came towarde the great mountaynes of Ange, which lyce vpon the syde of Celicia: & so he went vp into al their castels, and wanne euery stronge holde. As for the welthy cytie of Holothus, he brake it downe, & spoyled all the chylde of Charis and the Ismaelites, which laye towarde the wilderness, and vpon the South syde of the land of Chelon. He went ouer Euphrates also, and came into Mesopotamia, and brake downe al the hye cities that were there, from the broke of Hambrze tyll a man come to the see: and he toke the borders in fro Celicia vnto the coastes of Iaphet towarde the South. He carped awaye al the Madianytes, and spoyled all theyr goodes, & who soeuer withstode hym, he slew the with the swerde. After this he went downe into the felde of Damascus in the tyme of harvest, & bent vp all the corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fell vpon all them that dwelt in the earth.

The .iii. Chapter.

Holofernes become to byng subiect to Holofernes: The tyrannye and crueltie of hym.

In the kynges & prynces of all cyties and landes sent theyr Embassytours: namely, they of Syria, & Mesopotamia, Siria Sobal, and Lybia, and Celicia, which came to Holofernes, and sayd: Let thy wrath cease toward vs: For

us: It is better for us to serue þ great kyng Nabuchodonosor with our lyues, and to be subiecte vnto the, then þ we shulde dye, and be slayne, and receaue greater hurte. All our cyties and possessions, all mountaynes and hylles, all felde, great & small catell, shepe goates, hoxes, and camels, al our goodes & householdes, be in thy power, vnder thy subiection be it al together. We our selues also and our chyldren wylbe thynne a wone, come vnto vs a peaceable lord, and vse our seruice at thy pleasure.

B Then came Holofernes downe from the mountaynes with hoxmen & great power, and conquered all stronge fenced cyties, and all that dwelt in the land. And out of all cyties he toke stronge men, and such as were mete for the warre, to helpe hym. There came soch a feare also vpon those countrees, þ the indwellers of all the cyties, the Princes and rulers, and the people together, wente forth to mete hym as he came, and receaued hym honorably with garlandes and tozcles, with daunces, tabrettes and pyper.

C Neuerthelesse, though they dyd thys, yet myght they not swage hys rgyorous stomack: but he destroyed their cities, & he wed downe they woddess. For Nabuchodonosor the kyng had commaunded him, that he shuld rote out all þ Goddess of the lande: to the intent that he only myght be called and taken for God, of the nations whych Holofernes with his power brought vnder hym. So went he thozow Syria Sobal, ad thozow all Appamia, and all Mesopotamia, & came to the Idumeans, in the lande of Gabaa and Septopol, and toke they cyties, and remayned there thyrte dayes, wherun he caused all the whole multitude of hys host to be gathered together.

The. iiii. Chapter.

C Israel requyreth helpe of God agaynst Holofernes. They fast and praye.

A When the chyldren of Israel þ dwelt in Iewry heard thys they were so afraied of him. There came soch tremblunge also and feare vpon them, that they sorowed he shulde do vnto the cytye of Ierusalem, and the temple of the Lorde, as he had done to other cyties & their temples. So they sent into all Samaria rounde aboute vnto Iericho, toke in and occupied all the toppes of the mountaynes, & made fast the towynes with walles, ad prepared cozne for them agaynst the battayll.

Eliachim also the Preste wrote vnto all them that dwelt towarde Efelon (which lyeth ouer agaynst þ great felde by Dothaim) and vnto all those by whom men might haue passage vnto them, that they shuld take in the wayes of the mountaynes, wher-

by there might be any waye and passage to Ierusalem, and that they shulde holde diligently: watch where any strait was betwixt the mountaynes. And the chyldren of Israel dyd, as Eliachim the prest of þ Lorde had commaunded them. And all the people cryed earnestly, and humbled they: soules with fastynges and prayers, they and they wyues. The Prestes put on hearrie clothes, ad layed the yoge babes before the temple of þ Lorde, and couered the aulter of the Lorde with an hearrie cloth. And with one accorde they cryed vnto þ Lorde God of Israel, that they chyldren shuld not be geuen into a praye, and their wyues into a spoyle, that their cyties shuld not be layed waste, & that they Sanctuary shuld not be vnhalowed, and so they to be a shame and rebuke vnto the heathen.

Then Eliachim the hys Preste of þ Lorde wente rounde aboute all Israel, and spake vnto the, sayinge: We pe sure, that þ Lorde will heare youre petitions, yf ye contynue stedfast in fastynges & prayers in the syght of the Lorde. Remembre Moyses the seruaunt of the Lorde, which ouerthrewe the Amalechites (that trusted in they might & power in their host, in they wylde, in they charrettes and hoxmen) not with weapons, but with holy prayers. Euen so shall al the enemies of Israel be, yf ye continue in this worke, that ye haue begonne. So vpon this exhortacion they continued in prayer before þ Lorde. In so moche þ they which offered brent sacrifices vnto the Lorde, offered the offeringes vnto the Lorde, beyng arayed in hearre clothes ad had as shers vpon they heades. And they all besought God for they whole bert, þ he wolde vylet his people of Israel.

The. v. Chapter.

C Holofernes is discontent with the Jewes. Achior sheweth vnto Holofernes the meruelles of God done vnto the Jewes, for which theynge the rulers vnder Holofernes were very angry with hym.

A And worde came to Holofernes the Prince of the warres of the Assyrians that the chyldren of Israel prepared them selues to make resistance, and howe they had stopped the wayes betwixte the mountaynes. Then was he excedyng wroth, and called all the Princes of Moab, and the Captaynes of Ammon, and sayde vnto them. Tell me what people is thys, that kepeth in the mountaynes? Or what maner of cyties are they? What is their power? Or what maner of host haue they? who is they Captayne? And why do they despyse vs (more then all those that dwel in the East) and come not forth to mete vs, þ they myght receaue vs wpyth peace? Then Achior the Captayne of al the Ammonites answered, and sayd: Syr, yf it please the to heare

heare, I wyl tell the truth before the, concerninge thys people that dwell in the mountaynes, and there shall no lye go out of my mouth.

B Thys people is of the generacyon of the Caldees, they dwelt first in Mesopotamia, for they wolde not folowe þ goddess of their fathers that were in the lande of þ Caldees, and so forsoke they the customes of their fore fathers (which had many goddesses) & worshipped one God, that made heauen & erth: which also commaunded them, þ they shuld go from thence, and dwell at Haran. Nowe whē there came a dearth into þ whole land, they wete downe to Egypte, and there they dwelt foure hondreth yeres, in the whyche they multiplied so greatly, that their host might not be nombred. And when the king of Egypte oppressed them, and subdued the in buyldyng of his cyties with makyng of clape and byck, they cryed vnto God they Lorde, whiche punished the whole lande of Egypte with diuerse plagues.

C Now when the kyng of Egypte let the go their waye, and the plage ceased, & then folowed after them, to take the, & to bryng them agayne into hys seruyce, whyle they were flyng a waye, the God of heauē opened the see, so that the waters stode fast vpon both the sydes as a wal, and these went thorow the botome of the see dyre shod. In the which place whē an innumerable people of the Egyptians folowed vpon them, they were so ouerwhelmed with þ waters: that there remayned not one, to tel them that came after, how it happened. So when thys people was passed thozow the reed see, they came into the wyldernes of the mount Synai, where neuer man myght dwell afore, & where þ lone of mā had neuer rested. There were the bitter waters made swete for the, that they myght drynke, and forty yeres had they meate from heauen. Wherelocure they went (without bowe and arrowe, without bulker or swerd) they God fought for them, and caused them to haue the victory. Pee, no man was able to hurte thys people, except it were so, þ they departed vnsafely from the worshyppinge of the Lorde they God. But as oft as they worshypped any other helyde they God, he gaue them ouer to be spoyled, to be slayne, ad to be put to confusyon. Neuerthelesse, as ofte as they were soyr for departyng from the worshyppinge of they God, the same God of heauē gaue them power and strength to withstande they enemies.

Moreouer, they slewe the kyng of þ Canaanites, Jebusites, Pherezites, Hethites, Guites, and Amorites, and all the myghtye in Hesebon, and toke their landes ad cyties in possession: and so longe as they sinned not

in the syght of they God it went wel with them, for they God hateth vnyrghtenness. For in tymes past whē they went out of the waye, which God had geuen the, that they shulde walke in it, they were destroyed in dyuerse bataylles of many nations: and many of the were caried a waye prersoners vnto a strange countre. But now latel they haue turned them selues agayne vnto the Lorde they God, ad are come together agayne out of the countrees where they were scatred abroad: and thus haue they conquered these mountaynes, and dwel therein: and as for Ierusalem where they Sanctuary is, they haue it agayne in possession.

And therfore my lorde, make diligent inquisicio, yf thys people haue done wyckedness in the syght of their God, then let vs go vpon agaynst the, for doutles they God shall deliuer them into thy handes, and subdue them vnto thy power. But yf thys people haue not displeased they God, we shal not be able to withstande them, for they God shall defende the, and so shall we be a shame to all the worlde.

Now when Achior had spoken out these wordes, al the great men of Holofernes were wroth, and thought to slaye hym, & sayde one to another: what is he this, which darre saye, that the chyldren of Israel are able to withstande Nabuchodonosor the kyng and his host: where as they are an vnderpenned people, without strength or vnderstanding of the feates of warre? That Achior therfore maye knowe that he hath discaied vs we wyl go vpon into the mountaynes: & whē the myghtye men of them are taken, he also shalbe spekte with the swerd, that al people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without hym.

The. vi. Chapter.

C Achior is committed into the handes of the Jewes by Holofernes. He is tyed to a tree, but is loosed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

S When they had left of speakyng, Holofernes toke soze indignacion, and said vnto Achior: For so much as thou hast prophesied vnto vs, sayinge: that the people of Israel shalbe defended of they God, I wyl shewe the, that there is no God but Nabuchodonosor. Pee, when we slaye them all as one man, thou also shalt perishe with them thozow the swerd of the Assyrians, & all Israel shalbe destroyed with the, and then shalt thou fele, that Nabuchodonosor is þ Lorde of the whole erth. Then shall the swerd of my knyghthode go thozow thy sydes, and thou shalt fall downe spekte amonge the wounded of Israel, and shalt

thalt not come to thy selfe agayne but be utterly destroyed with them. But if thou thinkest thy prophesie to be true, why dost thou then chaunge thy colour? why arte thou afrayed? Thinkest thou that my wordes are not able to be performed? But that thou mayest knowe, I thou shalt see these thynges with them, beholde, fro this houre forth I will sende the vnto ponder people, that when the punishment of my sword (which they haue worthely deserved) falleth vpon them, thou mayest be punished with them.

So Holofernes commaunded his seruantes to take Achior, & to cary hym vnto Bethulia, & to deliuer hym into the handes of the childre of Israel. Then Holofernes seruantes toke hym, and wet thozow I playne felde. But when they drez npe vnto the mountaynes, the spunge casters came out agaynst them: neuerthelesse they gat the awaye by the syde of the mountayne, ad bounde Achior hande and fote to a tree, and so left hym boude with withyes, and turned agayne vnto theyr Lorde.

Notwithstandinge I chyliden of Israell went downe fro Bethulia, came vnto hym, lowsed hym, brought him into Bethulia, set hym in the myddest of the people, and asked him what the matter was, that I Assyrians had left hym bounde?

Asias the sonne of Micha of the trybe of Symeon, and Charim (which is also called Gothoniell) were the principal rulers at the same tyme. Nowe when Achior stode in the myddest of the people, and before them al he tolde them, what answere he gaue Holofernes, to the thyng that he asked hym, and how Holofernes people wolde haue slayne hym for so sayinge, and how Holofernes hym selfe was wroth, & commaunded hym for the same cause to be deliuered vnto the Israelites: that when he ouercame the children of Israel, he myght commaunde Achior also to be put to death with diuerse tormetes, because he sayde: the God of heauen is their defender. And when Achior had playnly tolde out all these thynges, all the people fell downe vpon their faces, prayeing the Lorde, and poured out their prayers together vnto the Lorde, with a general complaynte and wepyng, and sayde: O Lorde God of heauen & of earth, beholde their pride and loke vpon our lowlynnes, and consyde how it standeth with thy sayntes, and make it to be knowne, that thou forsakest not those, which holde them fast by the, ad how that thou bypnyest the lowe, that presume of the selues, and make theyr boast in theyr awne strenght. So when the wepyng and prayer of the people (whych they had made the whole daye longe) was ended, they comforted Achior, sayinge: The God of our fa-

thers, whose power and strenght thou hast prayled, shal so rewarde the, that thou shalt rather se theyr destruccio. When the Lorde our God then shall geue his seruantes thyng lybertie, God be also with the amoge vs, that if it please the, thou wylth all thyne mayest dwell with vs.

Now when Asias had ended the counsell, he toke him into his house, ad made a great supper, called the elders to it, and so they refreshed them selues after the fastynge. And afterwarde was all the people called together, which made their prayers at the night longe in the congregacion, and besought the God of Israel for helpe.

The vii. Chapter.

Wethulia is besieged of Holofernes. The people request helpe of God. They of Wethulia wolde geue ouer the ctyte for wante of water. The prayer of the people with teares and lamentacion.

The next daye, Holofernes commaunded his host to go by agaynst Wethulia. There were an hundred & twenty thousande fyghtynge men on fote and two and twenty thousande horsmen, beside the the preparynge of the that were wonne: and came to them on euery syde out of the countrees and ctytes whiche he had taken. All these prepared them selues vnto the battail agaynst the Israelites, and came on by the hill syde, vnto the toppe that loketh ouer agaynst Duthaim, from the place which is called Belma, vnto Chelmon that lyeth toward Ezelon.

Now when the chyliden of Israel sawe so great a multitude of the Assyrians, they fel downe flat vpon the grounde, strawed althes vpon their heades, and prayed with one accord, that I God of Israel wolde shewe his mercy vpon his people, and so they toke their weapens, and sat betwixt the mountaynes in the narrow place, and kept the waye daye and nyght. But whye Holofernes was gong aboute, he founde the water sprynge, which fro the South syde was conueyed into I ctyte by a codyte: this commaunded he to be direct another waye, & to cut their codyte in sunder. There were welles also not farre from the walles, wher they vled secretly, more for pleasure then for necessity.

Then wente I Ammonites & the Moabites vnto Holofernes, & said: The chyliden of Israell trust nether in speare nor azowe, but haue taken in, ad kepe the mountaynes and hilles. That thou mayest ouercome the therefore without I stryking of any batayl, set men to kepe the welles that they drawe no water out of the: so shalt thou destroye the without sword, or at I least they shall be so feble, that they must be sayne to geue ouer the ctyte: whych they thynke not able to be wonne, for so moche as it lyeth in the mountaynes.

mountaynes. These wordes pleased Holofernes well & all his men of warre, & he set an hundred at euery well rounde aboute.

And when this watch had endured twety dayes, the Cisternes & all that had water, sayled them that dwelt in I ctyte of Wethulia, so that in I whole ctyte they had not dryncke pough for one daye, for the people had water geuen them daylye in a measure. Then came the men and women, ponge per sonnes ad chyliden all vnto Asias, & sayde all with one voyce: God be iudge betwixte vs and the, for thou hast dealt euell with vs thou woldest not speake peaceably with the kynge of the Assyrians, therefore hath God solde vs in theyr handes, and there is no man to helpe vs where as we are brought downe before theyr eyes I thirke & great destruccyon. Therefore gather now together all I people that be in the ctyte, that we maye all yelde oure selues wyllyngly vnto I people of Holofernes: for better it is that we be captiue and prayse the Lorde with our lyues, then to be slayne and perpyse, and to be laughed to scoorne and shamed of euery man, when we se our wyues and chyliden dye before oure eyes. We take heauen and earthe this daye to recorde, and the God of our fathers (whych punisheth vs accordyng to I deseruyng of our synnes) and geue you war nyng, that ye geue vnto the ctyte now ito I power of Holofernes host, that oure ende maye be shorte with the sword, whych els shall endure longe, for wante of water and for thyrst.

When they had spoken out these wordes there was a greates wepyng and howlyng in the whole congregacion, and that of euery man, and they cryed an whole houre longe vnto God with one voyce, sayenge: we haue synned with oure fathers, we haue done a myse, we haue dealt wyckedly. Thou that art gracious, haue mercy vpon vs, punish our vnyghteousnes with thyne awne scourge, and geue not those ouer that knowlege the, vnto a people whych knowe the not, lest they saye amoge the heathen: where is theyr God?

And when they were so weery with this cryenge and wepyng, that they helde theyr tinges, Asias stode vp with watrye eyes, and sayde: Take good hertes vnto you, (deare brythren) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the Lorde: peradventure he shall cut awaye this indignacion, and geue glory vnto his name. But if he helpe vs not when these fyue dayes are past, we shall do as ye haue sayde.

The viii. Chapter.

Of the bycrouse woman Judith, which requered the assistance because theyr cympted the Lorde. She

also moueth them to encorage and heren the people, and sheweth her counsell agaynst the enemyes of the Jewes.

And it happened when these wordes came to I ears of Judith a wyddowe, which was the daughter of Merari, the sonne of Idor, I sonne of Joseph, the sonne of Asa, the sonne of Clay, the sonne of Jammo, the sonne of Iedon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, I sonne of E-uam, the sonne of Nathania, the sonne of Salathiel, the sonne of Symeon, the sonne of Ruben. And her husband was called Hannas, which dyed in the dayes of the barlye harvest. For whye he was byndynge the sheues together in the felde, the heate came vpon his head, & he dyed at Wethulia his ctyte & there was he buried besyde his fathers. Now was Judith this desolate wyddowe thre yeres and six monethes. And in I hyer partes of her house she made her selfe a pre-up chambze, where she dwelt, beyng closed in with her maydens. She ware a smock of heare, and fasted all the dayes of her lyfe, excepte the Sabbathes, and newe mones and the solempne dayes that I people of Israell kepte. She was a very sayre and bewtifull person. Her husband also had left her greates riches, a plenteous housholde, great vnueneable possessions and many catell. This Judith was a woman of a very good repute with euery one, for she feared I Lord greatly, ad there was no body that spake an euell worde of her.

When this Judith hearde, how Asias had promised the people, that after the fyfte daye he wolde geue vnto the ctyte vnto the Assyrians, she sent for the elders Chamby and Charim, and when they came to her, she sayde: what thyng is this, wherin Asias hath consented, that if God helpe not with in fyue dayes, he wyl geue ouer the ctyte to the Assyrians? What are ye, that ye tempte the Lorde? This deuyce optayneth no mercy of God, but prouoketh him vnto wrath and displeasure. Wyl ye set the mercy of I Lorde a tyme and appoynte hym a daye after poure wyl?

Neuerthelesse, for so moche as the Lord is pacyft, lett vs rather repent, pourynge out teares, and bescechig him of grace. For God threateneth not as a man, nether wyl he be prouoked vnto wrath as the chyliden of men. And therefore lett vs hertely fall downe before hym, and serue hym with a meke spete, and with wepyng eyes saye vnto the Lorde, that he deale with vs accordyng to his awne wyl and mercy: that lyke as oure herte is now vexed, and brought lowe thozow the pryde of them, it maye so be comforted thozow his grace: in so moche as we folowe not the synnes of our fathers, which

forsoke theire God, & worshipped other gods: for the whych synne they perished with the swerde, were spoyled & brought to shame of al their enemies. As for vs, we knowe none other God but onely he, for whose sake lett vs tary with mekenesse. he shall requyre and make inquisiciō for our blood from the veracions of our enemyes: he shall bringe downe all the hepten, that ryle vp agaynst vs, & put them to dishonoure, euen the Lorde oure God.

¶ Therefore deare brethren, seynge ye are p^rhonorable and elders in the people of God, vnto whom all the people haue respecte, ad vpon whom the lyfe of the people standeth, lyft vp their hertes with poure exhortaciō, that they may call to remembraunce, how oure fathers also in tymes past were tempted, that they myght be proued, yf they worshipped the Lord a ryght. They ought to remembre, how oure father Abraham beinge tempted, and tryed thow many trybulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beinge tryed thow many troubles, were founde steadfast in fapth. Agayne, they that receaued not theyr tēcyons wth the feare of God, but put the selues forth with vn-pacpency and murmuringe agaynst God, perished by the destroyer, and were slayne of serpyntes. And therefore shuld not we vnderstande, how oure fathers, for the wyng that is done vnto vs: but to consydre, that all these punysshmentes are farre lesse then oure synnes and mysdedes. Seleuige also that thys correccon cometh vnto vs (as to the seruantes of God) for amendement, and not for oure destruccyon.

¶ Then sayde Ollas & the elders vnto Iudith: All that thou speakest, is true, and no mā can reprove thy wordes. Praye thou for vs now therfore vnto God, for thou art an holy woman, and fearest God. And Iudith sayd vnto them: Seyng, ye knowe that my wordes are of God, then proue my counsell & deuice, yf it be of God: & beleche God, that he wyl byngge my counsell to good ende.

¶ Thus haue I deuyled: ye shall stāde this nyght before the porte, and I wyl go forth with Abrahams mayden. Praye ye therfore vnto God, that he wyl graciously remembre his people of Israel within fyue dayes, as ye haue sayd. As for the thyng that I go in hande with all, aske ye no questyōs of it, tyll I open it vnto you my self: do ye nothing els but praye vnto the Lord poure God for me. Then Ollas the prince of the people of Iuda sayde vnto her: So thy waye in peace the Lorde be with the, that we maye be auēged of our enemyes. And so they wete from her agayne.

The .ix. Chapter.

The prayer of Iudith for the byctore.



¶ Now when they were gone they waue, Iudith wente into hir closet, put on an hearye smock, strowed ashes vpon hir head, fell downe before the Lord, & cried vnto hym, sayng, O Lord God of my father. Sūmed, which gauest hym a swerde for a defence agaynst the enemyes, & vled bypolce and wyllfulnes and that rauished & vyrgin & put her to dys-honesty. Thou p^rgauest theyr wyues into a praye, and theyr daughters into captiuyte, ad all theyr praye for a spoyl vnto thy seruantes, which bare a zeale vnto p^r helpe me wyddow, O Lorde my God, I beleche the. For thou hast done all thinges from the begynnyng: and loke what thou hast taken in hand ad deuyled, it came euer to passe. For all thy wayes are prepared, and thy iudgements are done i thy euerylastyng for knowledge. O loke now vpon the armyes of the Assyrians, lyke as it was thy pleasure somtyme to loke vpo the host of the Egyptians, when they beinge weapened, persecuted thy seruantes, and put theyr trust i theyr charrettes, horsmen, & in the multitude of theyr men of warre. But thou lokedest vpo their host, castyng a thyck darchnes before the: and when they came into the depe, the waters ouerwhelmed them.

¶ Euen so Lord, lett it go with these, that trust in the power & multitude of theyr mē of warre in theyr charrettes, arrowes & speares, and knowe not, that thou onely art our God, which destroyest warres fro p^r begynnyng, and that thou art the Lord. O lyft vp thyne arme now, lyke as euer from p^r begynnyng, and i thy power byngge theyr power to naught, cause theyr myght to fall in thy wrath. They make theyr boast, & theyr will vnhalowe and desyle thy Sanctuary, and to wayst the tabernacle of thy name, & to cast downe the horne of thyne auter wth theyr swerde. Wylg to passe (O Lorde) that the pyde of the enemye maye be cut downe with his awne swerde, that he maye be take wth the snare of hys eyes in me, and that I mayest smyte hi wth p^r lyppes of my loue. O geue me a stedfast mynde, that I maye despyse him ad hys strength, & that I maye destroye hym.

¶ Thys shall byngge thy name an euerylastyng remembraunce, yf the hande of a woman ouerthrowe hym. For thy power (O Lord) stādeh not in p^r power of men, nether hast p^r ny pleasure i the strength of horses. There was neuer proude personne p^r pleased the, but in the prayer of the humble and meke hath thy pleasure bene enermore.

¶ O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare

heare me poore woman, callyng vpo the, & puttyn my trust in thy mercy. Remembre thy couenaunt, O Lord, and mynister wordes in my mouth, and stablysh this deuice in my hert, that thy house maye cōtynue styll in holynes, and that all the hepten maye knowe, that thou art God, ad that there is none other but thou.

The .x. Chapter.

¶ Iudith becheh her selfe to go to Holofernes, the sleuyng that the elders gaue Iudith. Holofernes is a loue with Iudith.

¶ Now when she had left of cryeng vnto the Lorde, she rose vp from the place, where she had lye flat before the Lorde, & called her mayden, wēt downe into her house, laped the hearye cloth from her, put of the garmentes of hir wyddowhode, washed her body, anointed hyr selfe with precyous thinges, of sweete sauoure, byrped and platted her heare, sett an hoone vpon hir heade, and put on soche apparell as belongeth vnto gladnesse, slippers vpon hir fete, armelletes, spages, earynges, synger rynges, ad decked her selfe with all hir best arape.

¶ The Lorde gaue her also a specyall bewtye ad faynesse (for all this deckyng of hyr selfe was not done for eny voluptuousnesse and pleasure of the flesh, but of a ryght dyscrecon and vertue, therfore dyd the Lorde increase hir bewtye) so that she was excedyng ampyable and wel sauoured in all mē eyes. She gaue hyr mayde also a botell of wyne, a pot with oyle, pottage, cake bred & cheese, and wente hir waye.

¶ Now when she came to the porte of the cytie, she foude Ollas and the elders of the cytie waytyng there. Which whā they sawe her, they were astōnyed, & marueled greatly at her bewtye, neuer thelesse, they asked no questyō at her, but let her go, sayng: The God of oure fathers geue the his grace, and with his power perfourme all the deuyce of thy herte: that Ierusalē maye reioyse oure the, and that thy name maye be in the nombre of the holy and ryghteous. And all they that were there, sayde with one voyce: so be it, so be it. Iudith made hir prayer vnto the Lorde, and wente oute at the porte, she and hir mayde.

¶ And as she was goyng downe the mountayne, it happened that aboute the spyng of the daye, the spyres of the Assyrians met with her, and toke her, sayng: whence comest thou? Whither goest thou? She answered: I am a daughter of the hebrues, ad am fled fro the, for I knowe, & they shal be geuen vnto you to be spoyled: because they thought scozne to yelde the selues vnto you that they myght fynde mercy i poure sight. Therfore, haue I deuyled by my selfe after

this maner: I wyl go before the prince Holofernes, and tell hym all the secrettes, and wyl shew him, how he maye come by them and wyne them, so that not one mā of hys host shall perishe.

¶ And when these mē had hearde hir wordes, and consydered hir fayre face they were astōnyed (for they wondred at hir excellēt bewtye) & sayd vnto her: thou hast saued thy lyfe by fyndyng out this deuyce, & thou woldst come downe to oure lorde: and be thou sure, that when thou comest vnto hym, he shall intreate the well, and thou shall please hym at the herte. So they brought her into Holofernes pauplyon, and tolde him of her. Now when she came in before hym, immediately he was ouercome ad taken with hir bewtye. The sayd his seruantes: who wolde despile p^r people of the Jewes, that haue so fayre wemē? Shuld we not by reaso fyghte agaynst the for these? So when Iudith sawe Holofernes syttinge in a canapy, that was wrought of purple, sylke, gold, smaragde and precyous stones, she looked fast vpon hi, & fell downe vpon p^r earth. And Holofernes seruantes toke her vp agayne, at their lordes commaundement.

The .xi. Chapter.

¶ Holofernes requyeth of Iudith the cause of her comyng, whych geueth him a suttell answer.



¶ When sayd Holofernes vnto her: Be of good chere, & feare not in thyne hert, for I neuer hurte mā, & wold serue Nabuchodonosor p^r kinge. As for thy people, yf they had not despyled me, I shulde not haue lyft vp my speare agaynst p^r. But tell me now, what is the cause that p^r art departed from them, & wherfore art thou come vnto vs?

¶ And Iudith sayde vnto hym: Sy, vnderstande p^r wordes of thy handmayden: for yf p^r wylt do after the wordes of thy handmayden, the Lorde shall byngge thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the lande lyueth, and as truly as his power lyueth, which is in p^r to the punysshment of all men that go wrogg, all men shall not onely be subdued vnto him thow the, but ad the bestes also of p^r feld. For all people speake of thy prudent actyuyte, and it hath euer bene reported, how p^r onely art good & myghtie in all his kyngdome, & thy discrecon is comended i al lādes. The thig is manyfest also, p^r Achior spake, & it is wel knowne, what p^r comādest to do vnto him, for this is playne & of a suretye, p^r our God is so wroth wth vs (by p^r reason of our synnes) p^r he hath shewed by hys prophetes vnto p^r people, how p^r for their synnes he will deliuer the ouer vnto p^r enemye. And for so moch as p^r childe of Israel knowe

Woe it we that

the that they haue so displeased they? God, they are sore afrayed of the.

They suffre greate hunger also, and for wante of water, they are ded now in a manner. Whereouer, they are appoynted to slaye all they? catell, that they maye dyyncke the bloude of them: and are purposed to spende all the holy dynammes of their God, which he hath forbydden them to touch, for coine, wyne and oyle. Sepynge now, that they do these thynges it is a playne case that they must nedes be destroyed. Which whē I thy handmayden perceaued, I fled from them, ad the Lord hath sent me vnto the, to shew the these thynges. For I thy handmayden worshyppe God euen here now besyde the, and thy handmayden shall go forth, and I will make my prayer vnto God, ad he shall tell me, when he wyll rewarde them they? synne, then shall I come and shewe the and hyunge the thozow the myddest of Ierusalem so that thou shalt haue all the people of Israel, as I shewe without a shepherde: there shall not so moch as one dogg bark agaisst the, for these thynges are shewed me by the prouidence of God: and for so moch as God is displeased with them, he hath sent me to be the same.

These wordes pleased Holofernes & all his seruantes, which marueled at the wysdome of her, and sayde one to another: there is not soch a woman vpon earth, in betwyte and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hyther before thy people, that I mayest geue the to our hādes. And for so moch as thy promyse is good, yf thy God perfourme it vnto me, he shall be my God also, and thou shalt be excellent and greate in the courte of Nabuchodonosor, and thy name shall be spoken of in all the lande.

The. xii. Chapter.

Holofernes commaundeth that Judith be well instructed. She despyeth lycence to go out in the nyght season to praye, and oportunityneth it. Agao is sent vnto her, to moue her to come into Holofernes to a banquet, and she cummeth. Holofernes is droncken.

When commaunded he her to goi whe-
In her hys treasure laye, and charged that she shulde haue her dwellynge there, and appoynted what shulde be geuen her from hys table. Judith answered hym and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (lest I displease my God) but will eat of soch as I haue brought with me. Then sayde Holofernes vnto her: If these thynges that thou hast brought with the sayle, what shall we do vnto the? And Judith sayde: As truly as thou spuest my lord, thy handmayden shall not spende all thys, yll God haue brought to passe in my hand,

the thynges that I haue deuyfed.

So hys seruantes brought her into the tent, where as he had appoynted. And as she was goynge in, she despyed that she myght haue leue to go forth by nyght & before daye to her prayer and to make intercessio vnto the Lord. Then commaunded Holofernes his Chamberlaynes, that she shulde go out and in at her pleasure, to praye vnto God those thre dayes.

And so in the nyght season she toke forth into a valley of Bethulia, and washed her selfe in the well water. Then wente she vp, and besought the Lord God of Israel that he wolde prosper her waye, for the delue-
raunce of hys people. And so she wente in, & remayned cleue in her tent, tyll she toke her meate in the eueninge.

Upon the fourth daye it happened, that Holofernes made a supper vnto hys seruantes, and sayde vnto Agao his chamber layne: Go thy waye, and counsell thys he-
buzelle, that she may be wyllyng to consent to kepe company with me. For it were a shame vnto all the Assyrians, that a woman shulde so laugh a mā to scoorne that she were come from hym vnmeeled with all. Then wente Agao vnto Judith, & sayde: Let not the good daughter be afrayed, to come to my lord, that she maye be honoured before hym, that she maye eate and dryncke wyne, and be mery with hym. Vnto whom Judith answered: Who am I, that I shulde saye my lordenaye? whatsoeuer is good before hys eyes, I shall do it: and loke what is hys pleasure, that shall I thyncke well done, as longe as I lyue.

So she stode vp, and deckte her self wyth her apparell, and wente in, and stode before hym. And Holofernes herte was whole moued, so that he bent in desyre towarde her. And Holofernes sayd vnto her: Drinke now and sytt downe, and be mery, for thou hast founde fauoure before me. Then sayde Judith: Syr, I wyll dryncke, for my mynde is meryer to daye, then euer it was in all my lyfe. And she toke, and dyd eate, and dranke before hym, the thynges that her mayden had prepared for her. And Holofernes was mery with her, and drake moze wyne, then euer he dyd afore in hys lyfe.

The. xiii. Chapter.

Holofernes sleapeth for very dronkenesse, and Judith cutteth off hys heade, and geueth the same to her auncle. The people of whom she is reueled with hope. They geue thanks vnto God, for they? deliuerance. Judith speaketh vnto Achior which misseith at her state do-
ne to Holofernes.

On whē it was late in the nyght, hys seruantes made haste euery man to hys lodgynge. And Agao shut the chamber doores, and went
hys

his waye, for they were all ouerladen with wyne. So was Judith alone in the cham-
ber. As for Holofernes he laye vpo the bed all droncken, & of very dronckenes fell a slepe.

Then commaunded Judith her mayden, to stāde without before the doore, & to wayte. And Judith stode before the bedd, makinge her prayer with teares, and moued her lyp-
pes secretly, and sayde: Strengthen me, O Lord God of Israel, and haue respecte vnto the workes of my handes in this houre, that thou mayest set vp thy ctye of Ierusalem, lyke as thou hast promysed: O graunte that by the I may perfourme this, which I haue deuyfed thozow the helpe that I haue in the,

And when she had spoken this, she wente to the bedstede, ad lowed the swerde that hanged vpon it, and drew it out. Then toke she hold of the bearye lockes of hys heade, and sayde: Strengthen me, O Lord God in thys houre, and with that, she gaue hym two strokes vpon the neck, ad smote off hys head. Then toke she the canapp a waye, and rolled the deed body asyde. Immediately she gat her forth, and deliuered the head of Holofernes vnto her mayden, and bad her put it in her wallet.

And so these two wente forth together after they? custome, as though they wolde praye, and so passed by the hoost, and came thozow the valley vnto the porte of the ctye. And Judith cryed a farre of vnto the watchmen vpon the walles: Ope the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And when they heard her voyce, they called the elders of the ctye together. And they came al to mete her, lytle and greate, yonge & olde, for they thought not that she shuld haue come so soone. So they lyghted candels, and gathered aboute her euerychone: but she wente vp in to an hye place, and caused silence to be proclaimed.

When euery man now helde hys tonge, Judith sayde: O prayse the Lord our God, for he hath not despyed, nor forsaken them, that put they? trust in hym, & in me his hand-
maide he hath perfourmed his mercy, which he promysed vnto the house of Israel: yee in my hand thys same nyght hath he slayne his enemy of hys people.

And with that she toke forth the head of Holofernes out of the wallet, and shewed it them, sayinge: Beholde the heade of Holofernes the captayne of the Assyrians, & this is the canapp, wherein he laye in his dronk-
nes: where the Lord oure God hath slayne hym by the hande of a woman.

But as truly as the Lord liueth, his Angell hath kepte me, goynge thither, remay-
nyng there, & comynge hyther agayne from

thence. And the Lord hath not suffred me his handmayde to be despyed, but without any fylthynes of synne hath he brought me agayne vnto you: & that w greafe victo-ry, so I am escaped, and ye deliuered. O geue thanks vnto hym euerychone, for he his gracio-
us and hys mercy endureth for euer.

So they praysed the Lord altogether, & gaue thākes vnto hi. And to her they sayd: The Lord hath blessed the in hys power, for thozow the he hath brought our enemies to naught. And Olias the cheferuler of the people of Israel, sayd vnto her: Blessed art thou of the Lord the hye God, aboue all women vpon earth.

Blessed be the Lord, the maker of heauen & earth, which hath gyded a ryght to woude and to synke of the head of the Captayne of oure enemies. For this daye he hath made thy name so honorable, & thy prayse shall neuer come oute of the mouth of men, which shall all waye remembre the power of the Lord, seige: thou hast not spared thynce a wne self, but put the in icopardy, considering the anguysh and trouble of thy people, and so hast helped they? fall before God our Lord. And all the people sayde: Amen, Amen.

Achior also was called, & he came. Then sayde Judith vnto him: The God of Israel vnto who I gauest witness, & he wolde be aūged of his enemies, eue he hath thys nyght thozow my hād smytten off the head of all the vnfaithfull. And that I mayest se it so is, beholde this is the head of Holofernes, which in his presumptuous pryde despyed the God of the people of Israel, ad threatened the destruction, saying: whē the people of Israel is taken, I shall cause also to be syncke with the swerde. When Achior sawe Holofernes head, he fell downe vpo his face to the ground for very anguysh & feare, so he sowned w all. But after he was come agayne to himselfe, he fell downe before her, ad prayled her saying: Blessed art thou of thy God in all thy tabernacles of Jacob: for al the people that heare of thy name, shall prayse the God of Israel because of the.

The. xiiii. Chapter.

The counsell of Judith. Achior begyns an hea-
then mā, turneth to God. The Assyrians are afrayed of the Jewes.

Judith sayd vnto all the people: Brethren, heare me. Sytke vp thys heade vpon our walles, and when I shal aryseth, take euery man hys weape, and fall out vpolently: not as though ye wolde go besyde them, but to renne vpon them, with violence. When the spyes in the tentes se this, they shall of necessity be compelled to fle backward, ad to rāple vp they? captayne to the battayll. So whē their captaynes come into Holofernes pauplyon,
Add iii and

and fynde the deed body wrapped in bloud, fearfulness shall fall vpon them: and whē ye perceauē that they flye, folowe thē without all care, for God shall deliuer thē vnto you to be destroyed.

Then Achioz seynge the power of God which he had shewed vnto the people of Israel, fell off from his heathenish belefe, and put his trust in God, and let hym selfe be circumcised: and so was he nombred among the people of Israel, he and al his posterite vnto thys daye.

Now as soone as it was daye, they sticht vpon Holofernes head vpon the walles, and every man toke hys weapen, & so they wente out with an horrible cry. Whē the spyys sawe that, they ranne vnto Holofernes tent. And they that were within the tente, came before hys chamber, and made a greates noise to wake hym vp, because they thought with the noise to haue rased him. For there durst not one of the Assyrians knocke, go in or open.

But when the captaynes and wynges and all the chefe in the kynge of the Assyrians hoost came together, they layde vnto the Chamberlaynes. So poure waye in, ad wake him vp, for the myse are crepte out of theyr holes, and darre prouoke vs vnto battayll.

Then wente Agao into hys chamber, stode before the bed, and clapped with hys handes, for he thought he had bene sleppynge with Judith.

But whē he had hearkened perfectly with hys eares, and coulde perceauē no sterynge, he wente nether to the bed, and lyft it vp, and thē sawe he the deed body of Holofernes lye there with out a head, wel-tred in his bloud vpon the earthe. Then cryed he wth loude voyce, and with wepyng rent hys clothes, and wente into Judiths tent, and found her nat: And so he leapte out vnto the people & sayd: one woman of the Jewes, hath brought all Nabuchodonosors people to shame. For lo, Holofernes lye vpon the ground and hath no head.

When the chefe of the Assyrians hoost herd that, they rente theyr clothes, and there fell an intollecable feare and tremblynge vpon them, so the mynides were soze afrayed, And there was an excedyng greates crye in the whole hoost.

The. xv. Chapter.

The sight of the Assyrians. The pursuit of Israel after them. Israel becometh reche, by the spynges of the Assyrians. Judith is praised of Joachim and of the people.

Now when all the hoost herde that Holofernes was headed, their mynides & counsell fell from them: and soch a feare came vpon them, that

they undertoke to defende them selues by flyng a waye: one spake not to another, but hanged downe theyr heades, left all behynd them, and made haste to escape from the Hebrewes: for they herde, that they were halig to come after with theyr weapens, and so they fled by the wayes of the feldes, & thorough all the fote pathes of the dales.

And when the chyldren of Israel sawe that they fled, they folowed vpon them and wente downe with trompettes, blowynge and makynge a greates crye after them. As for the Assyrians, they had no ordre, & kept not the selues together, but fled theyr waye. Neuertheles, the chyldren of Israel fell vpon them with one company and ordre, and discomforted as many as they myght gett. And Dias sent messagers vnto all the cyties and countrees of Israel.

So all the regyons and every cytye sent out theyr best men after them in harnesse, & smote them with the swerde, tyll they came to the vttemost parte of theyr borders. And the other that were in Bethulia came into the tentes of the Assyrians, and toke all the theyr which were fled had left behynd them, and so they founde greates good. And they that came agayne to Bethulia from the battayll, toke with them soch thinges as had bene theyrs: there was no nombre of the cattell, and of all costly Jewels, so that from the lowest vnto the hiest, they were all made reche of the spoyles of them. And Joachim the hys preste at Jerusalem, came to Bethulia with all the elders, that they myght see Judith.

Now when she came out vnto them, they beganne all to prayse her with one voyce, sayinge: thou worthyppye of the cytye of Jerusalem, thou ioye of Israel, thou honoure of oure people, thou hast done manly, & thy herte is confortyd, because thou hast loued clenlynes and chastyte, ad hast knowne no man but thyne a wne husband: therfore hath the hande of the Lorde confortyd the, & blessed shalt thou be for ever. And all people sayde: so be it, so be it.

In thys tyde dayes coulde the people of Israel scarce gather vp the spoyles of the Assyrians. But all that beloged vnto Holofernes, and had bene hys, specially (whether it were of gold, of syluer, precyous stones, clothynge, and all ornaments) they gaue it vnto Judith. And al the people reioysed, both women, maydens, and yonge people, with pypes and herpes.

The. xvi. Chapter.

The songe of Judith for the victorie. After the victorie obtained, the people cometh to Jerusalem, to worshyp and prayse God.

Then

When longe Judith thys songe vnto the Lorde. Begynne vnto the Lorde vpon the tabrettes, synge vnto the Lorde vpon the cymbales. Synge vnto hym a new songe of thankesgeyng, be ioyfull & call vpon hys name. It is the Lorde that destroyeth warres, euen the Lorde is hys name. Which hath pitched hys tentes in the myddest of hys people, that he myght deliuer vs from the hand of all oure enemyes. Allur came out of the mountaynes of the North in the multitude of hys strenght. His people stopped the water brokes, and theyr hordes couered the valleyes. He purposed to haue bent vpon my lande, and to slaye my yonge men with the swerde.

He wolde haue carped a waye my chyldren and virgyns into captiuite, but the almyghty lorde hyndred hym, and deliuered hym into the handes of a woman, which brought hym to confusyon. For theyr myghtie was not destroyed of the yonge men. It was not the sonne of Titan that slew hym, nether haue the greates gyautes set them selues agaynst hi: but Judith the daughter of Merari with her sayre bewtye hath discōfited hym, and brought hym to naught. For she layde a waye her wyddowes garment, and put on the apparel of gladnesse to the reioysynge of the chyldren of Israel. She anoynted her face, and bounde vpon her heare in an hooe, to begyle hi. Her sylppers rauyned his eyes, her bewtie captiuated his mynde, with the swerde smote she of hys neck. The Hebrewes were astonied at her stedfastnes and the Medes at her boldnes. Then howled the armyes of the Assyrians, when my symple appeared, dyde of thys. The sones of the daughters haue pearled the thowowe and slayne them as fugytyue chyldren: they perished in the battayll, for the very feare of the Lorde my God. Let vs synge a songe of thankesgeyng vnto the Lorde, a new songe of prayse wll we synge vnto oure God.

Lorde, Lorde, thou arte a great God, myghty in power, whom no man may ouercome. All thy creatures shulde serue the: for thou spakest but the worde, and they were made: thou sentest thy spyte, and they were created, and no man can withstande thy voyce. The mountaynes shall moue from the foundations with the waters, the stonye rockes

shall melt before the lyke ware. But they feare the: shall be greates with the iayll chynages. No vnto the people that ryle vp agaynst my generacyon, for the almyghty Lorde will auenge hym selfe of them, and in the daye of iudgement wll be vset them. For he shall geue fyre and wormes into theyr flesh, that they may burne and sele it for euermore.

After thys it happened, that after the victorie, all the people came to Jerusalem, to geue prayse and thankes vnto the Lorde. And when they were purposed, they offered all theyr bent sacrifices and theyr promysed offrynges. And Judith offered all Holofernes weapens, and all the Jewels, that the people had geuen her, and the canopy that she toke from his bed, and hanged them vpon the Lorde. The people was ioyfull, as the vse is: and this ioye by reason of the victory with Judith, endured thre monethes.

So after these dayes, every man wente home agayne, and Judith was in greates reputacyon at Bethulia, and ryght honoably taken in all the lād of Israel. Vnto her vertue also was chastyte ioynd, so that after her husbande Manasses dyed, she neuer knewe man all the dayes of her lyfe. Vpon the hys solempne dayes she wente out with greates worthyppye. She dwelt in her husbandes house an hundred and fyue yere, & left her handmayden free, and dyed, and was buried belyde her husbande in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyued there was none that troubled Israel, and many yeres also after her death.

The daye wherein this victory was gotten, was solemply holden, and rekened of the Jewes in the nombre of the holy dayes, and it is yet greatly holden of the Jewes euersince, vnto thys daye.

The ende of the boke of Judith.

Wdd iiii

The reaste of the

Chapters of the booke of Esther
which are nether founde in the
Hebrie, ner in the Chaldee,

The. xi. Chapter, after the Latyn.

The dreame of Mardocheus.

Mardocheus sonne of Jair, the
sonne of Seime, sonne of Ci-
lei of the trybe of Benjamin, a
Jewe: which had his dwelling
in the cite of Susis, a man of
greate reputacion, and excellent amonge al
them that were in the kynges court. (Ne-
uertheless, he was one of the prisoners, who
Babuchodonosor kyng of Babylon had
caried awaye from Ierusalem vnto Baby-
lon with Zechonias the kyng of Iuda.) In
the seconde yere of the raygne of great Ar-
taxerxes in the fyrst daye of the moneth Ni-
san, had this Mardocheus such a dreame: he
thought he herde a greate tempest, horrible
thunderclappes, earthquakes & great vpyoure
in the lād, and that he sawe two greate dra-
gons, ready to fyght one agaynst another.
They crye was greate. At the which roa-
ryng and crye al heathen were vp, to fyght
agaynst the ryghteous people. And y same
daye was full of darknes and verye vncle-
are, full of trouble and angur, yee a greate
fearfulnes was there in all the lande. The
ryghteous were amased, for they feared the
plage and euil that was deuysed ouer them,
and were at a poynte w them selues to dye.
So they cryed vnto God: and whyle they
were cryenge, y litle well grewe to a great
ryuer and into many waters. And with y
it was daye, and the sunne rose vp agayne.
And the lowly were exalted, and deuoured
the glorypous and proude.

Now when Mardocheus had sene thys
dreame, he awoke, & mused stedfastly in his
herte, what God wolde do: ad so he desyred
to knowe all the matter, & his mynde was
therupon vntyll the nyght.

The. xii. Chapter.

Mardocheus biterech the treason deuysed agaynst
the kyng, and is therefore rewarded of hym.

At the same tyme dwelt Mardocheus
with Bagatha and Taresi the kyn-
ges court the kynges Chamberlay-
nes and porters of the palace. But when he
hearde they deuysed, & had delygently con-
sidered they ymagynacions, he percei-
ued that they wente aboute, to laye they
cruell handes vpon the kyng Artaxerxes
and so he certifyed the kyng therof. Then
caused the kyng to examen the two gel-
ded wyth tormentes. And when they had

graunted it, they were put to death.

This the kyng caused to be put in y Cra-
nycles for an euerlastyng remembraunce, &
Mardocheus wrote vp y same matter. So
the kyng commaunded that Mardocheus
shulde remayne in the court, and for thys
faythfulnes of his, he gaue him a rewarde.
But Aman y sonne of Amadathu the Aga-
gite, which was holden in greate honoure &
reputacion in the kynges court vnder toke
to hurte Mardocheus and hys people, be-
cause of the two Chamberlaynes that we-
re put to death.

The. xiii. Chapter.

The coppe of the letters of Artaxerxes agaynst
the Jewes. The prayer of Mardocheus.

The great kyng Artaxerxes which
raigneth fro India vnto Ethio-
pia, ouer an hundred and foue and
twenty lādes, sendeth his frede-
ly salutation vnto all y wyces
and debtyes of the countrees, which be sub-
iecte vnto his domynion. Whē I was ma-
de lord ouer many people, and had subdued
the whole earth vnto my domynion, my
mynde was not with crueltie and wronge
to exalte my selfe by y reason of my power:
but purposed with equyte alwaye and gen-
tylnes, to gouerne those that be vnder my
iurisdiccio, and wholy to set them i a pea-
ceable lyfe, and thereby to bypunge my kyng-
dome vnto tranquillite, that me myght sa-
fely go thorow on euery syde, and to reue-
reace agayne, which all men desyre. Now
whē I asked my counsellors how these thyn-
ges myght be brought to a good ende, there
was one by vs, excellent in wysdome, who-
se good will, tructh, & faythfulnes hath oft
bene shewed and proued (which was also y
pyncipall and next vnto the kyng). His na-
me: which certifyed vs, how that i all
lādes there was scatred abrode a rebellyous
folke, that made statutes & lawes agaynst
all other people, ad haue allwaye despyed
the proclaimed commaundementes of kyn-
ges: ad how that for thys cause it were not
to be suffred, that such rule shulde contynue
by you and not to be put downe. Seynge:
now we perceaue the same, that this people
alone are contrary vnto euery man, vsinge
straunge and other maner of lawes, & with-
stande oure statutes and doynges, ad go a-
boute to stablish shrewed matters, that our
kingdome shuld neuer come to good estate,
and stedfastnes: Therefore haue we commaun-
ded, that all they y are appoynted in wy-
tyng and shewed vnto you by Amā (which
is ordeyned and sett ouer all oure landes)
and the most pyncypall next vnto the
kyng, and in maner as a father (shall with
they wyues and chyldren be destroyed and
roted oute wyth the swerde of they ene-
myes

myes and aduersaries: and that there shalbe
no mercy shewed, and no man spared. And
thys shalbe done the. xiii. daye of y moneth
(called Adar) of this yere, that they which
of olde (and now also) haue euer bene rebel-
lious, maye in one daye wyth vyolence be
thrust downe into the hel, to y intent that af-
ter this maner, oure empire maye haue pea-
ce and tranquillite.

But Mardocheus thought vpon all the
workes and noble actes of the Lorde, and
made his prayer vnto him, saying: O Lord
Lorde, thou valeant and almyghtie kyng
(for all thynges are i thy power,) and yf thou
wilt helpe & deliuer Israel, there is no man
that can withstande ner lett y: for thou hast
made heauen and earth, and what wonde-
rous thynges so euer is vnder the heauē: thou
art Lord of all thynges, and there is no man
that can resist thy maicstie (O Lord) Thou
knowest all thynges, thou wotest Lorde, y
it was nether of malice, ner presumptio, ner
for eny desyre of glory, y I wolde not bowe
downe my selfe ner worshyp poudre proud
presumptuous Amā (for I wolde haue bene
content, & that with good will, yf it myght
haue done Israel eny good, to haue kepte
his fotesteppes) but that I dyd it, because I
wolde not lett the honoure of a man in the
steade of the glorie of God, and because I
wolde worshyp none but onely y my Lorde.
And thys haue I done in no pryde ner pre-
sumptio.

And therefore O Lorde thou God & kyng,
haue mercy vpo thy people for they ymagin
how they maye bypunge vs to naught, yee
they mynde and desire is to destroye and to
ouerthrowe thy people, that hath euer bene
thyne inheritaunce of olde. O despyse not thy
poynt, which thou hast deliuered & brought
oute of Egypte for thyne awne selfe. Hears
my prayer, and be mercifull vnto thy peo-
ple, whom y hast chosen for an heretage vnto
thy selfe. Turne oure complaynte and so-
rowe into ioye, y we maye lye O Lord, and
praysse thy name. O Lord, suffre not y mou-
thes of the that praysse the, to be destroyed.
All the people of Israel in lyke maner
cryed as earnestly as they coude vnto the
Lorde, for they death and destruction stode
before they eyes.

The. xiiii. Chapter.

The prayer of Esther for the deliuerance of hys
and her people.

Alene Esther also beynge in the
battayll of death, resorted vnto
the Lorde, layed awaye her
glorypous apparell, and put on
the garmentes that serued for
syghthige and mournyng. In the steade of
precious oymment, she scatred asches and
donge vpo her head: and as for her body, she

dumbled it wyth fastyng, and brought it
very lowe. All y places where she was won-
te to haue ioye afore, those fylled she wyth y
heare, y the plucte of her selfe. She prayed
also vnto the Lorde God of Israel wyth
these wordes.

O my Lorde, thou onely art oure kyng,
helpe me desolate woman, whych haue no
helper but the, for my misery and destruccio
is harde at my hāde. Fro my youth vp I ha-
ue herde oute of y kynred of my father, that
thou tokest Israel from amonge all people
(& so haue oure fathers of their fore elders)
y they shulde be thy perpetuall inheritaunce,
and loke what thou didest promise the, thou
hast made it good vnto them.

Now Lorde, we haue synned before the,
therefore hast thou geuen vs into the handes
of oure enemyes, because we worshipped
they goddes. Lorde, thou art ryghteous.
Acuertheless it satisfieth them not, that we
are in bytter and heuy captiuite and oppres-
sed amonge them, but thou hast layed they
handes vpon the handes of they goddes: so
that they begynne to take awaye, y thyng
that thou with thy mouth hast ordeyned and
appoynted, to destroye thyne inheritaunce,
to shut and to stoppe y mouthes of the that
praysse the, to quench the glorie & worshyp
of thy house and thine altar, and to open y
mouthes of the heathen, y they may praysse
the power and vertue of the goddes, and to
magnifie the fleshy kynges for euer.

O Lord, geue not thy scepter vnto them
that be nothing, lest they laugh vs to scorn
in oure misery & fall: but turne they deu-
e vpo them selues, and punish him, that hath
begone the same ouer vs, and sett him to an
example. Thynke vpon vs O Lorde, and
shew thy selfe vnto vs in the tyme of oure
distres and of oure trouble. Strengthen me
O thou kyng of Goddes, thou Lord of all po-
wer, geue me an eloquent & pleasant speech
in my mouth before the Lorde. Turne hys
hert into y hate of oure enemye, to destroye
him, and all such as consent vnto hym. But
deliuer vs with thy hande, and helpe me thy
hand mayde, which haue no defence ner hel-
per but onely the. Lorde, thou knowest all
thynges, y wotest that I loue not the glorie
and worshyp of the vnyghteous, and that
I hate and abhorre the bed of the vncircum-
cysed and of all heathen.

Thou knowest my necessity, that I hate
the token of my preeminence and worshipp,
which I beare vpon my head, what tyme as
I must shew my selfe and be sene, and that I
abhorre it as an vncleane cloth, and that I
weare it not when I am quyet and alone
by my selfe. Thou knowest also that I thy
hande mayden haue not eaten at Amā's ta-
ble, and that I haue had no pleasure nor de-
lite

Iste in the kynges feaste, that I haue not drinke the wyne of the drinckoffringes, and that I thy haden mayden haue no ioye sence the dape that I was brought hyther, vnto this dape, but onely in the Lord. O thou God of Abraham, O mighty God about al, heare the voyce of them, & haue none other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

The xv. Chapter.

Mardochus moueth Hester, to go into the kynges, and make intercession for her people, and the prefors: with hys request.

Mardochus also had Hester go in vnto the kyng, and praye for hyr people and for hyr countre. Remembre (sayeth he) thy dayes of thy lowe estate, how thou wast noyshed vnder my hande: For Aman which is next vnto the kyng, hath geuen sentence of death agaynst vs. Call thou therfore vpon the Lorde, and speake for vs vnto the kyng, and deliuer vs from death. And vpon the thyrde dape it happened, that Hester layed a waye the mourninge garmentes, and put on her gloriouse apparell, & deckt her selfe goodly (after she had called vpon God, which is beholder and Sanyoure of all thynges) toke two maydes with her: vpon the one she leane her selfe, as one that was tender: the other folowed her, and bare the trayne of her vesture. The thyne of her bewtie made her face rose colour red. The similitude of her face was chearful and amiable, but her herte was sorrowfull for greute feare. She wote in thow all the doores, and stode before the kyng. The kyng satt vpon the trone of hys kyngdome, and was clothed in his goodly aray, all of golde and set with precious stones, & he was very terrible. He lyt vpon hys face, that shone in clearnes, and looked grmly vpon her. Then fell the Quene downe, was pale and faynt, leane her selfe vpon the heade of the mayde that went with her.

Neuertheles, God turned the kynges mynde that he was gentle, & he leaped out of hys seate for feare, & gat her in his armes, and held her vpon tyll she came to her selfe agayne. He gaue her lounge wordes also, and sayd vnto her: Hester, what is the matter? I am thy brother, be of good cheare thou shalt not dye: for oure commaundement toucheth the comys and not f. Come nye. And with she helde vpon his golden rodd, and layde it vpon her neck, and embraced her frendly, and sayd: talke with me. The sayd she: I saue the (Lord) as an Angell of God, & my hert was troubled for feare of thy maiesty and clearnesse: For excellent and wonderfull art thou (Lord) and thy face is full of ampte. But as she was thus speaking vnto him, she fell downe agayne for fayntnes: for the which

cause the kyng was afrayed, and all his seruantes comforted her.

The xvi. Chapter.

The coppe of the letters of Artaxerxes, wherby he reuoketh those which he had sent forth.

The greute kyng Artaxerxes, which raigned fro India vnto Ethiopia ouer an hundred & xxviii. landes, sendeth vnto the byncs and rulers of the same landes, such as loue him, hys frendly salutation. There be many for the sondre frendshippes and benefites which are diuersly done vnto the for they worship, becuier the more proude and hie mynded, and undertake not onely to hurte our subiectes (for plenteous benefites maye they not suffre, and begynne to ymagin some thing agaynst those that do them good, & take not onely all vntankfulness a waye from men) but in pryde and presumptio (as they that be vnmynedfull and vntankfull for the good dedes) they go about to escape the iudgement of God, that seyth all thynges, which (iudgement) hateth & punyssheth all wyckednes. It happeneth oft also, that they which be set in offyce by the power, and vnto whom the busyness and causes of the subiectes are committed to be handled, waxe proude, and despyle them selues with sheddyng of innocent bloude, which byngeth them to intollerable hurte. Which also with false & disceatfull wordes and with lyeng tales, disceau and betraue the innocent goodnes of byncs.

Now is it profytable and good, that we take hede, make search therat ter, and consider, not onely what hath happened vnto vs of olde: but the shamefull vnhonest, & noysome thynges, that the debites haue now taken in hande before oure eyes, and therby to beware in tyme to come, & we maye make the kyngdome quyte and peaceable for all men, and that we myght some tyme drawe it to a chaunge: and as for the thyng that now is present before oure eyes, to wythstande it, and to put it downe, after the moost frendly maner.

What tyme now as Aman the sonne of Amadathu the Macedonian (a straunger verely of the Persians bloude, and farre from oure goodnes) was come in amonge vs as an aleaunt, and had obtained the frendship that we beare towarde all people, so that he was called oure father, and had in hys honoure of every man, as the next and principall vnto the kyng, he coude not for benite hym selfe from hys pryde, hath undertaken not onely to robbe vs of the kyngdome, but of oure lyfe.

With many folde disceate also hath he desired to destroye Mardochus oure helper & preferer,

The booke of wysdome,

The fyrst Chapter.

How we ought to searche and enquire after God, & how be those that feinde hym. Of the holy goost, we ought to fynde from backe syde & murmure, &c.



Sett youre affectyō vpon ryght trowthesse, ye that be iudges of the earth. Haue a good opinion of the Lorde, and seke hym in synclenesse of herte. For he wil be founde of them that tempte him not, & appeareth vnto such as put their trust in him. As for frowarde thoughtes, they separate from God, but vertu (if it be allowed) refourmeth the vntowse. And why? wysdome shall not entre into a frowarde soule, ner dwell in the body that is subdued vnto synne. For the holy goost abhorreth fawnded nortoure, & withdraueth hym selfe from the thoughtes that are without vnderstandyng: and where wyckednes hath the vpper hande, he flyeth from thence. For the spere of wysdome is lounge, gentle and graciously, & wyll haue no pleasure in hym that speaketh euill wyth hys lippes. For God is a wytrnesse of hys reynes, a true searcher out of hys herte, and an hearer of hys toge. For the spere of the Lord fylleth the rounde compasse of the worlde: & the same that vpholdeth all thynges, hath knowledge also of the voyce.

Therfore, he that speaketh vnrightheous thynges, can not be hydd, neither maye he escape the iudgement of reproofe. And why? iniquyfiction shall be made for the thoughtes of the vngodly, and the reproofe of hys wordes shall come vnto God, so that his wyckednes shall be punished. For ye care of gelousy heareth all thynges, and the noyse of the grudginges shall not be hydd. Therfore, beware of murmure, which is nothyng worth, and refrayne youre tonge from sleaude. For there is no worde so darch and secrete, that it shall goo for naught: and the mouth that speaketh lyes, slayeth the soule.

Deske not pour a wne death in the error of your lyfe, destroye not your selues thow the workes of your a wne hader. For God hath not made death, neither hath he pleasure in the destruccyon of the lounge. For he created all thynges, that they myght haue their beyng: yee all the people of the earth hath he made & they shuld haue health that there shulde be no destruccyon in them, and that the kyngdome of hell shulde not be vpon earth (for righteounesse is curialling and immortal, but vnrightheounesse byngeth death.) Neuertheles the vngodly call her

preferre, whych hath done vs good in all thynges: and innocēt Hester the lyke partaker of oure kyngdome, with all her people. For his mynde was (when he had taken the oute of the waye, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto the of Macedonia. But we fynde, that the Jewes (which were accused of the wicked, that they might be destroyed) are no euill doers, but vse reasonable and right lawes: and that they be the chyldren of the most hye lounge God, by whom the kyngdome of vs & oure progenitours hath bene well ordred hitherto. Wherefore, as for the letters and commaundementes, that were put forth by Aman the sonne of Amadathu, ye shall do well, yf ye holde them of none effect: for he that lett them vp and inuented the, hageth at Sulis before the porte, with all his kynred, & God (which hath all thynges in his power) hath rewarded hym after hys deservynge.

And vpon this ye shall publish and set vpon the cōpy of this letter in all places, that the Jewes maye frely and without hinderaunce holde them selues after theyr a wne statutes, and that they maye be helpe, and that vpon the xiii. dape of the xii. moneth. And, they maye be auenged of them, which in the tyme of theyr angursh and trouble, wolde haue oppressed them. For the God that gouerneth all thynges, hath turned to ioye the dape, where in the chosen people shulde haue perished.

Howouer, amonge the hye solenne dayes ye haue, ye shall holde this dape also with all gladnesse: that now and in tyme to come this dape maye be a remembrance to good, for all such as loue the prosperite of the Persians: but a remembrance of destruccyon to those that be sedycious vnto vs.

All cityes & landes that do not this, shall horribly perishe and be destroyed wyth the sword and fyre, and shall not onely be nomore inhabited of men, but be abhorred also of the wyde beastes and foules.

The ende of the reast of the booke of Esther,

her vnto them both with wordes & workes: and whyle they thynke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take her parte, are worthy of death.

The.ii. Chapter.

The ymaginacions and desires of the wycked, and thei counsell agaynst the saythfull.

Where the vngodly talke and ymaginacions amonge them selues (but not ryght:) The tyme of oure lyfe is but short and tedious: and when a man is once gone, he hath no more ioye nor pleasure, nether knowe we any mā that turneth agayne from death: for we are borne of naught, and we shall be hereafter as though we had neuer bene. For oure byeth is as a smoke in oure noses, and the wordes as a sparck to moue oure herte. As for oure body, it shall be very asches that are quenched, and oure soule shall vanish as the soot aye. Oure lyfe shall passe awaye as the trace of a cloude, and come to naught as the myst that is dymed awaye with the beames of the Sonne, and put downe with the heate therof. Oure name also shall be forgotten by lytle & lytle, and no man shall haue oure workes in remembraunce.

For oure tyme is a very shadowe & passeth awaye, & after oure ende there is no returning, for it is fast sealed, so that no man cometh agayne. Come on therfore, let vs enioye the pleasures that ther are, and lett vs soone vse the creature lyke as in yowth. Let vs fyll oure selues with good wyne & opyntment, and let there be no shoure of the tyme go by vs. Let vs crowne oure selues with roses afore they be wythered. Let there be no remedye, but oure lust go thorow it. Lett every one of you be partaker of oure voluptuousnes. Let vs leaue some tokē of our pleasure in every place, for that is oure porcion, els get we nothyng. Lett vs oppresse the poore ryghteous, let vs not spare the wyddow nor olde mā: let vs not regarde the heedes that are gray for age. Lett vs laue of vngodlynesse be our auctorite, for þing that is feble is nothing worth. Therfore let vs defraude the ryghteous, and why? he is not for oure profyt, yee he is cleane contrary to oure doynges. He checketh vs for offending agaynst þ law, and schalldreth vs as trasgressours of all nyrour. He maketh his boast to haue the knowledge of God, yee he calleth him self Goddes sonne. He is the bewayer of our thoughtes: He greueth vs also to loke vpon him, for his life is not like other mens, his wayes are of another fashyon. He counteth vs but vayne personnes, he withdraweth hym selfe from oure wayes as fro fylthynges: he commendeth greatly the latter

ende of the tyme, and maketh his boast that God is his father. Lett vs se then yf his wordes be true, lett vs proue what shall come vpon hym: so shall we knowe what ende he shall haue. For yf he be þ true sonne of God he wyll receaue him, and deliuer hym from the handes of his enemyes. Lett vs examen hym with despytfull rebuke and tormentyng, that we may knowe his dignite, and proue his patience. Lett vs condemne hym with the most shameful death: for lyke as he hath spoken, so shall he be rewarded.

Such thynges do the vngodly ymagin, and go astraye, for their awne wyckednes hath blynded them. As for the mysteries of God, they vnderstande the not: they nether hope for the rewarde of ryghteousnesse, nether regarde þ worship that holy soules shall haue. For God created mā to be vnderstode, yee after þ ymage of his awne lykenesse made he hi. Neuerthelesse thorow enuie of the deuill came death in to the worlde: and they that holde of his lyde, do as he doth.

The.iii. Chapter.

The conseruacion and assurance of þ ryghteous. The rewarde of the saythfull.

At the soules of the ryghteous are in the hande of God, and the payne of death shall not touch the. In the syght of þ vntowse they appeared to dye, and they ende is taken for very destruction. The waye of the righteous is indged to be vetter destruction, but they are in rest. And though they suffre payne before men, yet is they hope full of immortallite. They are punished but in fewe thynges, neuerthelesse in many thynges that they be well rewarded. For God proueth them, and synedeth them mete for him selfe: yee as þ golde in the forname doth he trye them, and receaueth the as a bzent offeringe, and when the tyme cometh, they shall be looked vpon.

The ryghteous shall wyne as þ sparkes that renne thorow the red bushe. They shall iudge the nacyons, and haue dominion ouer the people, and they Lord shall raygne for cuer. They that put they trust in him, shall vnderstande the trueth, and soch as he saythfull, will agree vnto him in loue: for his cholen shall haue gyftes and peace. But the vngodly shall be punished accordyng to they awne ymaginacions, for they haue despyled the ryghteous, and forsaken the Lorde.

Who so despylith wyldome & nyrour, he is vnhappye, and as for the hope of soche, it is but vayne, they labours vnfutefull, & they workes vnfuteable. They wynges are vndiscrete, and they chyldren most vngodly. They creature is cursed. Blessed is rather the baren and vnderfled, which hath not knowne the synfull bedd: she shall haue frute

frute in the rewarde of the holy soules. And blessed is the gelded, which with his handes hath wrought no vnrightheousnes, nether ymagined wicked thynges agaynst God. For vnto him shall be geue þ speciall gift of sayth, and the most acceptable porcion in the temple of God. For glorious is þ frute of good labour, and the rote of wyldome shall neuer fade awaye. As for the chyldren of aduouterers, they shall come to an ende, & the seede of an vnrightheous bedd shall be roted out. And though they lyue longe, yet shall they be nothing regarded, and their last age shall be without honoure. Yf they dye hastily they haue no hope, nether shall they be spokē to in the daye of knowledge. For horrible is the death and ende of the vnrightheous.

The.iiii. Chapter.

Of the chaste generacion of the saythfull, and of theyi felicity. Of the death of þ ryghteous, and of the conseruacion of the vntowse.

How saye is a chaste generacion with vertue? The memorie shall be of immortall, for it is knowne with God and with men. When it is present, me take example there at: and yf it goo awaye, yet they despye it. It is all waye crowned and holden in honour, and wynteth the rewarde of the vnderfled batayll. But þ multitude of vngodly chyldren is vnfuteable, & the thynges that are planted with whordome, shall take no depe rote, nether laye any fast foundation. Though they be greene in þ braunches, for a tyme, yet shall they be shaken with þ wynde: for they stande not fast, and thorow þ vehemencie of the wynde they shall be roted out. For þ vnperfected braunches shall be broken, they frute shall be vnfuteable and sowre to cate, yee mete for nothyng. And why? all þ chyldren that are borne of the wicked, must beare record of þ wyckednesse agaynst their fathers & mothers, when they be asked. But though the ryghteous be ouertaken with death, yet shall he be in rest.

Age is an honorable thyng: neuertheles it standeth not onely in the length of tyme, nether in the multitude of yeaeres: but a mans wyldome is the graye harte, and an vnderfled lyfe is the olde age. He pleased God, & was beloued of him: so that where as he lyued amonge synners, he translated him. Yee suddenly was he taken awaye, to the intent that wyckednesse shulde not alter his vnderstandyng, & that ypocryse shulde not begyle his soule. For the craftye bewitchyng of lyes make good thynges darck, the vntowse felicitye also and wyckednes of voluptuous despye turne asyde the vnderstandyng of the symple. Though he was soone ded, yet fulfilled he moche tyme: for his soule

pleased God: therfore hastid he to take hym awaye from amonge the wycked. This the people se, and vnderstande it not, they laye not vpon soche thynges in theyi hertes, how that the lounge fauoure and mercy of God is vpon his sainctes, and that he hath respect vnto his chosen.

Thus the ryghteous that is ded cometh: neth the vngodly which are lyuyng: and þ yowth that is soone brought to an ende, the longe lyfe of the vnrightheous. For they se þ ende of the wyse, but they vnderstande not what God hath deuyed for him, and wherfore the Lord hath taken hym awaye. And why? they se him and despyse him, therfore shall God also laugh the to scorne: so that they the selues shall dye here after (but without honour) yee in shame amonge the ded for euermore. For without any voyce shall he burst those that be puffed vp, & remoue the from the foundacyons, so that they shall be layed waste vnto þ pyest. They shall mourne, and theyi memozi shall perper. So they beynge afrayed shall remembre theyi synnes, and theyi awne wyckednesse shall be wyse them.

The.v. Chapter.

The constancye of the ryghteous before theyi persecuters. The hope of the vntowse is vnderfled and vayne. The blessings of the sayntes and godly.

When shall þ ryghteous stode in great steadfastnesse agaynst soche as haue dealt extremely wyth them, and taken awaye theyi labours: When they se it, they shall be vexed wyth horryble fear, and shall wonder at the hastynesse of þi daye health: growinge for very distresse of mynde and shall saye within them selues, haunyng inwarde sorowe, and mournyng for very angursh of mynde.

These are they, whom we somtyme had in derision, & iested vpon. The foolles thought theyi lyfe very madnesse, and theyi ende to be with out honour. But lo, how they are counted among þ chyldre of God, & theyi porcion is amonge the sayntes. Therfore we haue erred fro the waye of trueth, the lyght of ryghteousnesse hath not wynd vnto vs, and the sonne of vnderstandyng rose not vpon vs. We haue wried oure selues in the waye of wyckednesse and destruction. Tedious wayes haue we gone: but as for the waye of the Lorde we haue not knowne it.

What good hath oure pyde done vnto vs? What profyt hath the pompe of ryches brought vs? All those thynges are passed awaye lyke a shadow, and as a messanger rennyng before: as a wypp that passeth ouer the waues of the water, which when it is gone by, the trace therof cannot be founde nether the path of it in the floudes. As a byde.

wyde that sleeth thow in the ayre, and no man can se eny token where she is shoven, but onely heareth the noyse of her wynges, beatinge the lyght wynde, partinge þ ayre, thow the vehemence of her goynge, and flyeth on bakynge her wynges, where as after warde no token of her waye can be founde. As lyke as when an arrowe is shot at a mark, it parteth þ ayre, which immediatly cometh together agayne, so that a mā can not know where it wete thow. Eue so we in lyke maner as soone as we were bozne, be ganne immediatly to drawe to oure ende, & haue shewed no token of vertue, but are consumed in oure awne wyckednesse.

E Soch wordes shall they that haue synned speake in the hell: for the hope of þ vngodly is lyke a drie thysell flour (or dust) that is blowne awaye with the winde: lyke a thynne scomme that is scatred abroad with the storme: lyke as the smoke which is disperfed here and there w the winde, & as the rement braunce of a stranger þ tarict for a dape, and the departeth. But the ryghteous shall lyue for euermore: their reward also is with the Lord: and their remembraunce with the best. Therfore, shall they receaue a glorio^s wyngdome, and a bewtyfull crowne of the Lordes hande: for w þs ryght hande shall he couer the, and with þs awne holy arme shall he defende the. His gelouly also shall take awaye the harnesse, & he shall weapen the creature to be auēged of þ enemies. He shall put on ryghteousnes for a breast plate, and take sure iudgement in steade of an helmet. The invincible shilde of equite shall he take, his cruell wrath shall he sharpen for a speare and the whole compase of the worlde shall fyght wth hym agaynst the vntyse.

D Then shall the thonder boltes go out of the lightnings, and come out of the rayne bowe of the cloudes to the place apointed: out of þ hearde stony indignacion there shall fall thyck hayles, and the water of the see shall be wroth agaynst them, and the floudes shall renne roughly together. Pee a myghty wynde shall stande by agaynst them, and a storme shall scatter them abroad. Thus þ vnyghteous dealynge of the shall byynge all the lande to a wildernes, & wyckednes shall ouerthrowe the dwellinges of the myghtye.

The. vi. Chapter.

The callinge of kynge, wynges, and iudges: which are also exhorted to seache wyldome.

Wylsome is better then strength, and a man of vnderstandynge is more worth then one þ is strong. heare therfore (O ye kynge) & vnderstande: O lerne þe that be iudges of the endes of the earth. Gene eare þe that rule the multitudes, & desire in moch people. For the power is geuen you of the

Lord, and the strength fro the best: which shall trye poure work: & seache out poure ymaginacions: how that ye beinge officers of his kingdome, haue not executed true iudgement, haue not kepte þ lawe of righteounes, nor walked after þ wyll of God. Horribly & that ryght soone shall he appeare vnto you: for an harde iudgement shall they haue that beare rule. Therfore is graunted vnto the symple, but they that be in auctorite shall be soe punished. For God which is lord ouer all, shall excepte no mans personne, ne ther shall he stāde i awe of any mans greatnesse. For he hath made the small & greates, & careth for all a lyke. But the myghty shall haue the sozer punishment.

Into you therfore (O ye kynge) do I speake, that ye maye lerne wyldome and not go amysse. For they þ hepe þs ryghteousnes shall be ryghteously iudged, & they that are lerne in righteous thinges, shall fynde to make answer. Therfore, set poure lust vpon my wordes, and loue them, so shall ye come by nurtour. Wyldome is a noble thinge, and neuer faydeth awaye: yee she is easely sene of the that loue her, and founde of soche as seke her. She preuenteth the that desire her, & she maye fynd thewe her selfe vnto the. Who so awaketh vnto her by tymes, shall haue no greates trouble, for he shall fynde her syttinge readye at þs doores. To thynke vpon her, is perfecte vnderstandynge: and who so watcheth for her, shall be safe, ad þ soone. For she goeth aboute, sekynge soch as are mete for her, she weeth her selfe cherfully vnto them in their goynge, and meeteth the with all diligēce. For the vnfayned desire of reformacion is her begynnynge: to care for nurtour is loue, and loue is the kepynge of her lawes. Now the kepynge of the lawe is perfeccion and an vncorrupte lyfe, and an vncorrupte lyfe maketh a man familiar with God. And so þ desire of wyldome ledeth to the kyngdome euerlastynge. If poure delpte be the in roiall seates and cypiters (O ye kynge of the people) set poure lust vpon wyldome, that ye maye raygne for euer more. O loue the lyght of wyldome, all ye that be rulers of the people. As for wyldome what she is, and how she came by, I wyll tell you, and wyll not hyde the mysteryes of God from you: but wyll seke her out from the begynnynge of the natuure, and byynge the knowledge of her into lyght, & wyll not kepe back the trueth. Nether wyll I haue to do wyth consumynge enuye, for soch a man shall not be partaker of wyldome. But the multytude of the wyse is the welfare of the worlde, & a wyse kyng is the vpholdynge of the people. O receaue nourtoure then thow my wordes, and it shall do you good.

The

The. vii. Chapter.

Wyldome ought to be preferred before all thynges.

I My selfe also am a mortall mā, lyke as all other, and am come of the earthy generacion of hym that was fyrst made, and in my mothers wombe was I shapyned to be fleshy. In the tyme of ten monethes was I brought together in bloude thow the seide of man, and the commodious apetyte of slepe. Wth I was bozne, I receaued lyke ayre as other men, & fell vpon the earth (which is my nature) cryng and wepyng at the fyrst, as all other do. I was wrapped in swadlyng clothes, and brought vp with greates cares. For there is no lig that hath had eny other begynnynge of byrth. All mē then haue one entraunce vnto lyfe, and one goynge out in lyke maner.

Wherfore I despyed, and vnderstanding was geuen me: I called, and the sprete of wyldome came into me. I sett more by her then by kyngdomes and roiall seates, and counted ryches nothyng in comparison of her. As for precio^s stone, I compared it not vnto her: for all golde is but grauell vnto her, and syluer shall be counted but clape before her sight. I loued her aboue wellfare & beutye, & purposed to take her for my lyght for her lyght cannot be quenched. All good thynges came to me with her, & innumerable ryches thow we her handes. I was glad in the all, for thys wyldome wente before me, ad I knew not that she is the mother of all good thinges. Now as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hyde her ryches fro no man, for she is an infinite treasure vnto mē, which who so vse, become partakers of the loue & frendshype of God, and are accepted vnto hym for the gyftes of wyldome.

God hath graunted me to talke wysely, and conueniently to handle the thyges that he hath graciously let me. For it is he, that ledeth vnto wyldome, and teacheth to vse wyldome a ryght. In his hand are both we & oure wordes: yee all oure wyldome, oure vnderstandynge and knowledge of all oure wordes. For he hath geuen me the true sciēce of these thynges: so that I knowe how the worlde was made, ad the powers of the elementes: the begynnynge, endynge and myddest of the tymes: how the tymes altere how one goeth after another, and how they are fulfilled, the course of the peare: the ordynances of the starres: the natures & kyndnes of beastes: the furiosnesse of beastes: the power of the wyndes: the ymaginacions of men: the diuersities of yonge plantes: þ vertues of rotes, ad all soch thynges as are secrete & not loked for, haue I learned. For

the workmaster of all thinges hath taught me wyldome. In her is the sprete of vnderstandynge, which is holy, manyfolde, one onely, sorpyll, curteous, discrete, quych, vnderfyled, playne, swete, loupynge the thynges þ is good, sharpe, which forbiddeth not to do well, gentle, kynde, stedfast, sure, fre: haupynge all vertues, circumspecte in all thynges: receaupynge all spretes of vnderstandynge beynge cleane and sharpe. For wyldome is nymler then all nymler thinges: she goeth thow & attayneth to all thynges, because of her clenness. For she is the bryeth of the power of God, and a pure cleane expresyng of the cleannes of Allmyghtie God. Therfore can no vnderfyled thyng come vnto her: for she is the byghthenes of the euerlastynge lyght, the vnderfyled myrroure of the maiesty of God, and the ymage of his goodnesse. And for so moch as she is one, she maye do all thinges: and beynge stedfast her selfe she renueth all, and amonge the people conueryeth she her selfe into the holy soules. She maketh Godes frendes and prophetes for God loueth no man, but hym in whom wyldome dwelleth. For she is more beutye then the sunne, and geweth more lyght then the starres, and the dape is not to be compared vnto her: for vpon the dape cometh nyght. But wyckednesse cannot ouercome wyldome, and foolishnes maye not be w þe

The. viii. Chapter.

The effectes of wyldome.

Wylsome reacheth from one ende to another mightely, & loungly both the ordre all thinges. I haue loued her, and laboured for her, euen fro my youth vp: I did my diligēce to mary my selfe with her, soch loue had I vnto her beutye. Who so hath þ company of God, commendeth her noblyte, yee the Lord of all thynges him selfe loueth her. For she is the scole maistrisse of the nurtour of God, and the choicer out of his wordes. If a man wold desyre ryches in this lyfe, what is richer then wyldome, that worketh all thynges? Thou wilt saye: vnderstandynge worketh. What is it amoge all thynges, that worketh more then wyldome? If a man loue vertue and ryghteousnes, let him laboure for wyldome, for she hath great vertues. And why? she teacheth sobernes & prudence, righteounes and strenght, which are soch thynges as men can haue nothyng more profitable in their lyfe. If a mā desire moch knowledge, she can tell þ thynges that are past, and discerne thynges for to come: she knoweth the sotelytes of wordes, and can expounde darcke sentēces. She can tell of tokens and wonderous thynges, or euer they come to passe, and þ endes of all tymes and

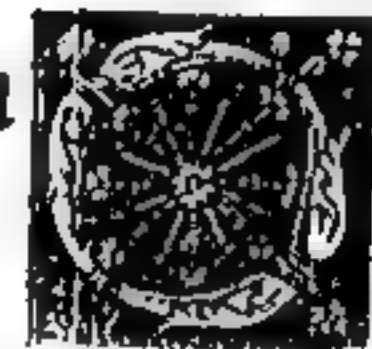
and ages. So I purposed after this manner: I wyll take her vnto my company, and com-
me loungly with her: no doute she shall ge-
ue me good counsell, and speake comforta-
bly vnto me in my carefulnes & grefe. For
her sake shall I be well and honestly taken
amonge the comens and lordes of the coun-
cell. Though I be yonge, yet shall I haue
sharpe vnderstandyng, so that I shall be mar-
uelous in the syght of grete me, and the fa-
ces of princes shall wonder at me. When I
holde my tounge, they shall byde my leasure,
when I speake, they shall loke vpon me, and
yet I talke moch, they shall lape their hādes
vpon their mouth. Moreover, by the mea-
nes of her I shall obtayne immortallite, and
leane behynde me an euerlasting memoriall
amonge them that come after me. I shall set
the people in ordre, and the nacjons shall be
subdued vnto me. Horrible tyrantes shall
be afrayed, when they do but heare of me, a-
mong the multitude I shall be counted good
and myghty in batayll. When I come ho-
me, I shall fynde rest with her: for her com-
pany hath no bitternes, & her felowship hath
no tedynousnes, but myrth and ioye.

Now when I considered these thynges
by my selfe, and pondered them in my herte
how that to be ioyned vnto wyldome is im-
mortallite, and grete pleasure to haue her
frendshype: how that in the woordes of her
handes are infinite ryches: how that, who
so kepeth company with her shall be wyle: &
that he which talketh with her, shall come to
honoure: I wente aboute sekynge, together
vnto me. For I was a ladd of a rypp wytt,
and had a good vnderstandyng.

But whē I grew to moze vnderstandyng,
I came to an vnderfyled bodp. Neuerthe-
les when I perceaued that I coude not ke-
pe my selfe chaste, excepte God gaue it me
(and that was a poynte of wyldome also, to
knowe whose gift it was) I stepped vnto
Lord, and besought him, and with my who-
le herte I sayde after this manner.

The ix. Chapter.

A prayer of Salomon to obtayne wyldome.



God of my fathers, and Lorde
of mercyes (thou that hast ma-
de all thynges with thy worde,
and ordeyned man thozow thy
wyldome, that he shoulde haue
domynyon ouer the creature which thou
hast made: that he shoulde orde the worlde
accordinge to equite and ryghteousnes, and
execute iudgement with a true hert) geue me
wyldome, which is euer about thy seate, and
put me not out from amonge thy chyldren:
for I thy seruauit and sonne of thy hande
mayden, am a feble personne, of a softe ty-

me, and to pouge to the vnderstandyng of
iudgement and lawes. And though a man
be neuer so perfecte amonge the chyldren of
me, yet yet thy wyldome be not with him, he
shall be nothig regarded. But thou hast cho-
sen me to be a kyng vnto thy people, and the
iudge of thy sonnes and daughters.

Thou hast commaunded me to buylde a
temple vpon thy holy mount, & an aulter in
citie wherin thou dwellest: a lyknesse of thy
holy tabernacle whych thou hast prepared
from the begynnyng, & thy wyldome with
the, which knoweth thy woordes, which also
was with the, when thou madest the world
& knewe what was acceptable in thy syght
and ryght in thy commaundmentes. Sende
her out of thy holy heauens and fro the trāse
of thy maiesty, that she maye be with me, &
laboure with me: that I maye knowe, what
is acceptable in thy sight. For she knoweth
and vnderstandeth all thynges: and she shall
lede me soberly in my woordes, and preserue
me in her power. So shall my woordes be ac-
ceptable, and then shall I gouerne thy peo-
ple righteously, and be worthy to syt in my
fathers seate. For what mā is he, that may
knowe & counsell of God? Or, who can thin-
ke what the will of God is? For & though-
tes of mortall men are miserable and oure-
forcastes are but vncertayne. And why? a
mortall and corruptible body is heuy vnto
the soule, and & earthy mansyon kepeth do-
wne that vnderstandyng that muleth vpon
many thynges. Verry hardly can we discer-
ne the thynges that are vpon earth, & grete
laboure haue we, or we can fynde & thynges
which are before oure eyes. Who wyll then
seke oute the groude of the thynges that are
done in heauen? Oh Lorde, who can haue
knowledge of thy vnderstandyng and mea-
nyng, excepte thou geue wyldome, and sen-
de thy holy goost from aboue: & the wayes
of them which are vpon earth, maye be re-
fourmed: that men maye learne the thynges
that are pleasaunt vnto the, and be preser-
ued thozow wyldome.

The x. Chapter.

The beneficence of the ryghteous commeth
thozow wyldome

Wyldome preserued the fyrst man, I
whom God made a father of the
worlde, whē he was created alone
brought hi out of his offence toke
him out of the *moulde of the earth: & gaue
him power to rule all thynges. * When the
vnyghteous wete a waye in his wrath fro
this wyldome, & brothered perpyred tho-
row the wrath of murthure. Agayne, when
the *water destroyed & whole worlde, wyld-
ome preserued & ryghteous thozow a poore
tre, wherof she was gouerner her selfe. Mo-
reouer whē wyckednes had gotten & vpper
hande,

hande so & nacjons were puffed vp wth pryde
she knewe the ryghteous, preserued him fau-
leste vnto God, and layed vpon sure mercy of
his chyldren. She preserued the ryghteous,
* whē he fled fro the vngodly that perished,
what tyme as & fyre fell downe vpon the
citties: Lyke as yet this dape & vnfutell
waste, and smokyng lād geueth testimony
of the wyckednesse: yee, the vnypp & vni-
timely frutes that growe vpon the trees.

And for a token of a remembraunce of the
vnsaythfull soule, there standeth a pylle of
salt, for all such as regarded not wyldome
gat not onely this hurte, & they knewe not
the thynges which were good, but also left
behynde the vnto men, a memoriall of their
foolishnes: so that in & thynges wherin they
synned, they coude not be hydd. But as for
such as take hede vnto wyldome, she shall de-
lyuer them from sorowe.

* When the ryghteous fled because of hye
brothers wrath, wyldome led hi the ryght
waye, shewed him the kyngdome of God,
gaue him knowledge of holy thynges, made
him riche in his laboures, & brought to passe
the thynges that he wente aboute. In & dis-
creafulnes of such as defrauded him, she sto-
de by him, & made him ryche. She saued hi
from the enemies, & defended him from the
disceauers. She made hym stronge in bat-
tall & gaue him the victorie, that he myght
knowe, how that wyldome is stronger then
all thynges. * When & ryghteous was sold,
she forsoke him not, but deliuered hym fro
synners. She wente downe with hym into
the dongeon, and sayled him not in the ban-
des: * tyll she had brought hym the scepter
of the realme, ad power agaynst those that
oppressed him. As for them that had accu-
sed hym, she declared them to be lyers, and
brought hym to perpetuall woxypp.

* She deliuered the ryghteous people ad
fauleste seide, from & nacjons that oppressed
them. She entred into the soule of the ser-
uaunt of God, and stode by him in wonders
and tokens agaynst the horrible king. She
gaue the ryghteous the rewarde of theyr la-
bours, & led them forth a maruelous waye:
on the dape tyme she was a shadowe vnto
them, ad a lyght of starres in the night sea-
son. * She brought the thozow & reed sec, &
carped them thozow the grete water. She
drownded theyr enemies in the see, & brought
them out of the depe. So the ryghteous to-
ke & spoyles of the vngodly. * and prayled
thy holy name, O Lorde, & magnified thy
victorious hand wth one accorde. * For wyld-
ome openeth the mouth of the domine, ad
maketh the tonges of babes to speake.

The xi. Chapter.

The miracles done for Israel: The vengeance of
sinners. The grete power and mercy of God.

She ordeed theyr woordes in & hādes
of the holy prophet: * so & they went
thozow & wyldernes that was not
inhabited, and pitched their tentes in & wast
deserte. They stode agaynst their enemies,
& were auaged of their aduersaries. * When
they were thyrstye, they called vpon the, ad
water was geue the out of & most hye rock
and theyr thyrst was quēched out of & harde
stone. For by & thynges, wher thozow their
enemies were punyshed, were & chyldren of
Israel helped in theyr nede, to theyr confort.
For vnto the enemies & gauest mā's bloud
in steade of luyng water. And wher as
they had scarcenelle in & rebuke, whē the chl-
dren were slayne, thou gauest vnto thyne
awne a pleceous water vnloked for: decla-
ryng by the thyrt that was at that tyme,
how thou woldest byng thyne awne vnto
honoure, and slape theyr aduersaries.

* For when they were tryed and noztured
with fatherly mercy, they knowledged how
the vngodly were iudged, ad punyshed tho-
row the wrath of God. These hast thou ex-
hortet as a father, and proued the: but vnto
the other & hast bene a boysterous kyng,
layed hard to theyr charge, & condēd the.
Whether they were absent or present, their
punyment was a lyke. For their grefe was
double: namely, mournyng, and the reme-
braunce of thynges past. But whē they per-
ceaued & theyr punymentes vnto the good,
they thought vpon the Lorde, and woude-
redat & ende. For at & last they helde moch
of hym, of whō I out casting they thought
scorne, as of an abiecte. Neuerthelesse, the
ryghteous vnto so when they were thyrt-
ye: but eue lyke as & thynges of & foolish
were, so was also ther wickednes. * Where
as certayne men now (thozow errour) dyd
woxyppe domine serpentes ad vayne beastes
thou sendest a multitude of domine beastes
vnto them for a vengeance: that they myght
knowe, that loke wherewithall a man syn-
neth, by the same also shall he be punyshed.
* For vnto thy allmyghty hande, & made &
worlde of naught, it was not vnpossible, to
sende amonge them an heape of Serces, or
woode Lyons, or cruell beastes of a straunge
kynde, loch as are vnkowne, or spoutt fire
or cast out a smokyng breth, or wote horri-
ble sparkes out of their eyes, which myght
not onely destrope them with hurtige, but
also kyll the with their horrible syght. Yee,
without these beastes might they haue be-
ne slayne with one winde, beyng persecu-
ted of their awne woordes, & scattered a broa-
de thozow the breth of thy power.

Neuertheles, thou hast ordeed all thynges
in measure, nōbre & weight. For & hast euer
had grete strength & might, & who maye wth
stande & power of thyne arme? And why?
See lyke as

lyke as þe small thing þe the balace weyeth
so is the worlde before þe: yee, as a droppe of
þe mynyng dew, that falleth downe vpon
þe earth. Thou hast mercy vpon all, for thou
hast power of all thynges: * a makest the as
though thou sawest not the synnes of men,
because they shuld amende. For thou louest
all the thynges that are, and hatest none of
them whos þe hast made: nether dydest thou
ordeyne or make any thyng, of euell wyll.
How might any thing endure, yf it were
not thy will? Or how coulde any thyng be
preserued, excepte it were called of the? But
thou sparest all, for all are thyne (O Lord)
thou louer of soules.

The. xii. Chapter.

The mercy of God to the synners, the workes of
God are vntrepassable. So geueth iustice to the
wicked.

Lorde, how gracious and swete is
thy sperte in all thynges: Therefore
chastest thou them measurably
þe go wroge, and warrest the cōcer-
ninge the thynges wherin they offende: thou
sprakest vnto the (O Lord) & exhortest the
to leane theyr wickednes, and to put theyr
trust in þe. * As for those olde inhabytors of
thy holy lāde, thou myghtest not awayne
the, for they committed abhominable workes
agaynst the: as witchcraft, sorcery, ad
idol-
latry, they slew theyr awne children with-
out mercy: they dydeate vpon mē's bowels, &
denoured the bloude: yee, because of such ab-
hominaciōs, mysbelues & offeringes, thou
slewest the fathers of the desolate soules by
the handes of oure fathers: þe the land which
thou louest aboue all other, might be adwel-
lynge for the children of God.

Neuertheles, thou sparedst them also (as
men) & sendest þe forcrūners of thyne hoost
euē hoznettes to destrope them out by lytle
ad lytle. Not that þe wast unable to subdue
the vngodly vnto the ryghte i battayle,
or w cruell beastes, or with one rough word
to destrope the together: * But thy mynde
was to dyue them out by lytle ad lytle, ge-
uynge the tyme & place to amende: knowig
well, that it was an vnyghteous nacp &
wicked of nature, ad þe their thought might
neuer be altered. For it was a cursed se-
de fro þe begynnynge, & feared no man: Yet hast
thou pardoned their synnes. For who wyll
saye vnto the: why hast thou done that? Or
who will stāde agaynst thy iudgment? Or
who wyll come before thy face an auenger
of vnyghteous men? Or who wyll blame
the, yf the people perishe, whom thou hast
made? For there is none other God but þe,
* that carest for all thynges: that þe mayest
declare how that thy iudgment is not vny-
ght. There darre nether kynge, ner tyraunt
in thy sight require accomptes, of the whos
thou hast destroyed.

* 1. p. 1. d. 8

* 2. p. 1. d. 8

* 3. p. 1. d. 8

* 4. p. 1. d. 8

* 5. p. 1. d. 8

For so moch then as thou art ryghteous
thy selfe, þe ordrest all thynges ryghteously
* a punishest euē him that hath not deser-
ued to be punished, & takest him for a stra-
nger and an aleaūt in the lande of thy power.
For thy power is the begynnynge of rygh-
teousnes: and because thou art Lorde of all
thynges, therfore art thou gracio vnto al.
When men thynke the not to be of a full
strength, thou declarest thy power: ad bold-
ly deliuerest thou them ouer that knowe þe
not. But thou Lorde of power iudgest quiet-
ly, and ordrest vs with great wyldom, for
thou mayest do as thou wylt.

By such workes now hast thou taught
thy people, that a man also shulde be iust &
louynge: and hast made thy chylde to be of
a good hope: for euē when thou iudgest, þe
geuest rowme to amende from synnes.
For in so moch as thou hast punished, and
with such diligēce deliuered the enemyes of
thy seruantes, which were worthy to dye
(where thou wylt thou gauest them tyme and
place of amendement that they might turne
fro theyr wickednes) with how greate dili-
gence then punishest þe thynne awne children
vnto whole fathers thou hast sworne & ma-
de couenantes of good promyses: So whe-
re as thou doest but chasten vs, thou puny-
shest our enemyes diuerse wayes, to þe intēt
that when we punishe, we shuld remembre
thy goodnesse: & when we our selues are pu-
nished, to put oure trust in thy mercy.

Wherfore, where as men haue luyed ig-
norantly & vnyghteously, thou hast puni-
shed the sore, euē thou wylt þe same thynges þe
theyr workes. * For they wete astraye
very longe in the waye of erreour, & helde þe
beastes, which euē theyr enemyes despyled)
for goddes, luyng as children of no vnder-
standynge. Therefore hast thou sent a scozne
full punishment amonge the, as amonge the
children of ignoraunce. As for such as wolde
not be reformed by those scoznes ad rebu-
kes, they felt the worst punishment of God
For the thynges that they suffred, they ba-
re them vnpatiently, beinge not content in
them but vnwillinge. And when they per-
shed by the same thynges that they toke for
goddes, they knowledged then, that there
was, but one true God, whome afore they
wolde not knowe: therfore came the ende of
theyr damnacyon vpon them.

The. xiii. Chapter.

All thynges be bayne, excepte the knowledge of
God. Idolaters and Moles are woked.

Vayne are all men, which haue not
knowledge of God: * as were they
that out of the good thynges which
are sene, knewe not hym, þe of hym
selfe is euē lastynge. Nether toke they so
moch regarde of þe workes that are made,
as to



as to knowe, who was the craftermā of the
but some toke the fyre, some the wynde or
ayre, some the course of the starres, some the
water, some toke Sunne ad Moone, or the
lyghtes of heauen which rule the earth, for
goddes. But though they had such pleasure
in their beuty, that they thought the to haue
bene goddes: yet shulde they haue knowne,
how moch more fayrer he is that made the.
For the maker of beuty hath ordened all
these thynges. Or yf they marueled at the
power and workes of them, they shulde ha-
ue perceaued thereby, that he which made
these thynges, is myghtyer then they.

For by the greatnesse and beuty of the
creature, the maker therof may playnely be
knowne. Notwithstandynge they are the
lesse to be blamed, that seke God, ad wolde
fynde hym, and yet myse. And why? for so
moch as they go about in hys workes and
seke after them, it is a token, þe they regarde
and holde moch of his workes that are se-
ne: howbeit they are not wholy to be excu-
sed. For yf theyr vnderstandynge & know-
ledge be so greate, that they can diserne the
worlde and the creatures, why do they not
rather fynde out the Lorde therof?

But vnhappye are they, and amonge the
deed is theyr hope, that call them Goddes
which are but the workes of mens hādes:
golde, syluer, and the thynges that are founde
out by connyng, the similitude of beastes,
or any vayne stōne that hath bene made by
hande of olde. * Or as whē a carpenter cut-
teth downe a tree out of the wodd, and pa-
reth of the bark of it conyngly: and so with
the one parte maketh a vessel to be vfed, &
dzellethe meate with the resydue. As for the
other parte that is left, which is profytable
for nothyng (for it is a croked pece of wodd
and full of knobbes) he carueth it diligently
thorow hys vanite, and accordynge to the
knowledge of hys connyng) he geueth it so-
me propozicion, fashioneth it after the simi-
litude of a mā, or maketh it lyke some beast
straketh it ouer with redb, and paynteth it,
& loke what foule spot is in it he casteth so-
me colour vpon it.

Then maketh he a conuenient tabernacle
for it, setteth it in the wall, & maketh it fast
with yron, prouidyng so for it, lest it hap-
pento fall: for it is well knowne, that it can
not helpe it selfe: And why? it is but an yma-
ge, and must of necessity be helped.

Then goeth he & offereth of his goodes vn-
to it, for his chylde and for his wyfe: he se-
keth helpe at it, he asketh coucell at it: he is
not ashamed to speake vnto it that hath no
soule: for health, he maketh his peticiō vn-
to him þe is lyke: for lyfe, he prayeth vnto
him that is deed: he calleth vpon hi for help
that is not able to helpe him selfe: & to sende

him a good iournepe, he prayeth him þe map
not go. And in all the thynges that he ta-
keth in hāde (whether it be to optayne any
thyng, or to worcke) he prayeth vnto hym,
that can do no maner of good,

The. xiiii. Chapter.

The detestacion and abhominacion of ymages.
A curse of them, and of hym that maketh them. The
ruines that come of idolatrye.

Aayne, another mā purposing
to sayle, and begynnynge to ta-
ke his iourney thorow the ra-
gynge see, calleth for helpe vn-
to a stock, that is farre weaker
then the tree that beareth hi. For as for it,
coueteousnesse of monye hath founde it out,
& the craftermā made it with his connyng.
But thy prouidence, O father, gouernest
all thynges fro the begynnynge: * For thou
hast made a waye in the see, and a sure path
in the myddest of þe wanes: declarynge ther-
by, that thou hast power to helpe i all thin-
ges, yee though a man wente to the see with
out shyp, neuerthelesse, that the workes
of thy wyldome shulde not be bayne, * thou
hast caused an arke to be made: and therfore
do men committe theyr lyues to a small
pece of wodd, passynge ouer the see in a shyp,
and are saued.

* For in the olde tyme also whē the proude
gynantes perished, he in whos the hope was
left to increse the wroide) wente into the
shyppe, which was gouerned thorow thy
hand, and so left seide behinde him vnto the
worlde. For happye is þe tree, where thou wylt
ryghteously cometh: but cursed is þe ydol
that is made with hādes, * yee both it and he
that made it. he, because he made it: and it,
because it was called God where as it is but
a fraple thyng. * For the vngodly and hys
vngodlynes are both lyke abhominable vn-
to God, Euē so þe worcke and he that ma-
de it also, shalbe punished together. Ther-
fore shal there a plage come vpon ydoles
of the heathen: for out of the creature of
God they are become an abhomyacyon, a
temptacion vnto the soules of men, and a
snare for the fete of the vnwysse. And why, þe
sekyng out of ydoles is the begynnynge of
wyldome, and the bypnyng vpon of the is
the destruccyon of lyfe. For they were not
from þe begynnynge, nether shal they con-
tinue for euer. The welthy ydelnes of men
hath founde them out vpon earth, therefore
shal they come shortly to an ende. When a
father mourned for his sonne þe was taken
awaye fro hym, he made hym an ymage (in
all þe haste) of hys deed sonne: & so begane to
worshyp hi as God, which was but a deed
man, & ordened his seruantes to offere vnto
hi. Then by procelle of tyme & thorow an vn-
gracious custome, this erreour was kepte:

as lawe, and tyrantes compelled men by violence to honour ymages. As for those y were so farre of that men myght not wor- shipp them presently, they picture was brought fro farre (lyke the ymage of a king whom they wolde honour) to the intent y with grete diligence they might worshipp him whiche was farre of, as though he had bene present. Agayne, the singular connyge of the crafterman gaue the ignorant also a great occasion to worshipp ymages. For y workman willing to do hym a pleasure p set him a worke, laboured with all his con- ninge to make y ymage of the best fashion. And so, thow the beuty of the worke the comen people was discaued, in so moch y they toke him now for a God, which a lytle afore was but honored as a man. And this was the erreure of mans lyfe, when men (ether for to serue they a wne affectio, or to do some pleasure vnto kynge) ascribed vnto stones and stockes y name of God, which ought to be geuen vnto no man.

Moreover, this was not ynough for the that they erred in the knowledge of God: but where as they lyued in the grete war- res of ignorance, those many & grete pla- ges called they peace. For ether they lue they a wne children, & offered them, or dyd sacryfyce in synghet season, or els helde vn- reasonable watches: so that they kepte ne- ther lyfe ner marriage cleane: but ether one lue another to death maliciously, or els gre- ued hys neyghboure wth aduoutre. And thus were all thynges mixte together, bloud, manslaughter, theft, dissimulation, corrup- tion, unfaithfulness, sedicion, perjury, dis- quietynge of good men, vntthankfulness, de- filynge of soules, chaungynge of byrth, vn- stedfastnesse of marriage, inpyrder of aduou- tre and vncleennesse. And why? the honou- ringe of abhominable ymages is the cause, the begynnyng and ende of all euell. For they that worshype Idols, ether they are mad when they be mercy, or prophetic lyes, or lyue vngodly, or els lyghtly forswear them selues. For in so moch as their trust is in y Idols (which haue nether soule ner vn- derstandynge) though they sweare falsely, yet they thynke it shal not hurte them.

Therefore cometh a grete plague vpon them, and that worthely: for they haue an euell oppinion of God, geuynge hede vnto Idols, wearynge vniustly to discaue, and despying ryghteousnes. For they swea- ringe is no vertue, but a plague of them that synne, and goeth cuer with the offence of the vngodly.

The xv. Chapter.

The booke of the sapthall, prayse the mercy of God, for whose graces sake they serue not Idols.

Blessed thou (O our God) art sweete, lge sufferynge and true, and in mercy or- derest thou all thynges.

Though we synne, yet are we thynne, for we knowe thy strength. If we synne not, then are we sure, that thou regardest vs. For to knowe y, is perfecte ryghteousnes: For, to knowe thy ryghteousnes ad power, is the rote of immortalite. As for the thynge that men haue soude out thow their euell science, it hath not discaued vs: as the payn- tinge of the picture (an vnprofitable labour) and carued ymage, with diuerse colours, whose syght entyse the ignorant: so that he honoureth & loueth the picture of a deyd ymage that hath no soule.

Nevertheless, they that loue soch euell thynges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honoure them. The potter also taketh ad tempereth soft earth, laboureth it, and geueth it the fashion of a vessel, whatsoeuer serueth for oure vse: and so of one pece of claye he maketh some clea- ne vessel for seruite, & some contrary. But where to enery vessel serueth, that knoweth the potter him selfe. So with his wayne la- bourer he maketh a God of the same claye: this doth euen he, whiche a lytle afore was made of earth hym selfe, and within a lytle whyle after (whē he dieth) turneth to earth agayne.

Notwithstandinge, he careth not the more because he shal labour, ner because his lyfe is short: but stryuethe to excell goldsmithes, the syluer smythes and cooper smythes, & ta- keth it for an honour to make wayne thyn- ges. For hys herte is athes, hys hope is but wayne earth, & his life is more vile the claye for so moch as he knoweth not his a wne ma- ker, that gaue him hys soule to worke, ad bryethed in him the bryeth of lyfe. They coun- te oure lyfe but a pastyme, and oure conuer- sacion to be, but a market, and that men shulde euer be gettynge, and that by euell meanes. Now he that of earth maketh frag- le vessels and ymages, knoweth him selfe to offende aboue all other.

All the enemyes of thy people & that holde the in subieccio, are vnwyle, vnhappye, and excreadyng proude vnto they a wne soules, for they iudge all the Idols of the heathen to be goddes, which nether haue eye sight to se, ner noses to smell, ner eares to heare, nor fynge of hādes for to grope: & as for they fete, they are to slowe to goo. For mā made them, & he that hath but a borrowed sprete, fashioned them. But no mā cā make a God lyke vnto him: for seynge he is but mortall hym selfe, it is but mortall that he maketh with vnryghteous handes. He hym selfe is better then they who be worshyppeth, for he lyued

he lyued though he was mortall, so dyd ne- uer they. For, they worshyppye beastes also, which are most miserable: for compare thi- ges that cannot fele vnto them and they are worse then those. Yet is there not one of these beastes, that with his syght can be- holde eny good thing nether haue they geue prayse ner thankes vnto God.

The xvi. Chapter.

The punishment of idolaters, and the benefy- tes done vnto the sapthall.

Now these and soch other thynges ha- ue they suffered worthy punishment and thow the multitude of bea- stes are they rote oute. In steade of the which punishmentes thou hast gra- ciously ordred thyn a wne people, and geue the they desyre y they longed for: a newe & straunge taste, & preparing the quaples to be they meate: to y intent that (by the thyn- ges which were thewed and sent vnto the) they that were so greedy of meate, might be withdrawen euen from the desyre that was necessary. But these withi thowte tyme we- re brought vnto pouerte, ad tasted a newe meate. For it was requisite y (without eny excuse) destruction shulde come vpon those which vled tyzanny, & to shewe onely vnto y other, how they enemyes were destroyed.

For when the cruell woodnesse of the beastes came vpon them, they perished tho- row the synge of the cruell serpent.

Not withstandinge, they wathendured not perpetually, but they were put in feare for a lytle season, that they myght be resour- med, haupnge a toke of saluacion, to reme- bre the comaundement of thy lawe. For he y conuerted, was not healed by the thynge y he sawe, but by the, O sauoure of all. So in this thou thewedst thyn enemyes, y it is thou, which delyuerest from al euell. As for the, whē they were bytten w grethoppers and flies, they dyed, for they were worthy to perishe by soch. But nether the teeth of dra- gons ner of venimous wormes ouer cā thy chylde, for thy mercy was cuer by the & hel- ped the. Therefore were they punished to re- membre thy wordes, but hastily were they healed agayne, lest they shuld fall to so depe forgetfulness, y they myght not vse thy hel- pe. It was nether herbe ner playster y resto- red the to health, but thy worde (O Lord) which healeth all thynges. It is y (O Lord) that hast the power of lyfe & death: thou leddest vnto deathes doze, and byngest vp agayne. But mā thow wickidnes slateth his a wne soule, and when his sprete goeth forth, it turneth not agayne, nether maye he call agayne the soule that is take awaye. It is not possible to escape thy hande. For the vngodly that wolde not knowe y, were punished by y strength of thyn arme: with

straunge waters, hayles and raynes were they persecuted, and thow wyse were they consumed. For it was a wonderous thinge that fyre myght do more then water which quenche all thynges: but the worlde is the auēger of the ryghteous. Some tyme was the fyre so tame, that y beastes which were sent to punish the vngodly, brent not: and that because they shulde se and knowe, that they were persecuted with the punishment of God. And some tyme brent the fyre i the water on euery syde, that it might destroye y vnryghteous nacyon of y earth. Agay- ne, thou hast fed thyn a wne people w sun- gels fode, & sent the byed ready from heaue (without they labour) beyng very plea- sant and of good taste. And to shewe thy ry- ches & swetnesse vnto thy chylde, thou ga- uest euery one they desyre, so y euery man might take what lyked hym best. But the snowe and pleabode the violence of the fyre & melted not: that they myght knowe, that the fyre burnyng in the hayle and rayne, de- stroyed the frute of the enemyes: y fyre also forgat his strength agayne: that the rygh- teous myght be noyshed. For the creature that serueth the (which art the maker) is se- arse in punishyng y vnryghteous, but is ca- sy & getle to do good, vnto soch as put their trust in the. Therefore dyd all thynges alter at the same tyme, and were all obedient vnto thy grace, which is the noyse of all thyn- ges, accordynge to the desyre of them that had nede therof: that thy chylde (O Lord) whom thou louest, myght knowe, y it is not nature and the growinge of frutes that fede thy men, but that it is thy worde, which preserueth them that put they trust in the. For loke what myght not be destroyed with the fyre, as soone as it was warmed with a lytle sunne beame, it melted: y al mā might knowe, that thā kes ought to be geuen vnto the before the sunne ryse, and that thou oughtest to be worshypped before the daye springe. For the hope of y vntthankfull shal melt awaye as the wynter pte, and perishe as water, that is not necessary.

The xvii. Chapter.

The iudgmentes of God vpon the Egypciens.

Recate are y thy iudgmentes (O Lord) and thy counseils cā not be expessed: therefore mā do erre, that will not be reformed w thy wyf- dome. For when y vnryghteous thought to haue thy holy people i subieccio, they we- re bounde with the bandes of darcknes and longe nyght, but vnder the rofe, thynke to escape the cuerlastynge wyldome. And whyle they thought to be byd i y darcknesse of they synnes, they were scattered abrode i the very myddest of the darck couerpyng of forgetfulness, put to horrible feare and

See iii wonderously

Wonderously vexed: for the corner where they myght not kepe them from feare (because the sounde came downe and vexed them) yet, many terrible and straunge visions made them afrayed.

No power of the fyre myght geue them lyght, nether myght the cleare flammes of p starres lyghten p horrible nyght. For they appeared vnto them a sodayne fyre, very dzedeful: At the which (when they sawe nothing) they were so afrayed, p they thought the thinge which they sawe, to be the more fearfull. * As for p sozery & enchaute-mēt that they used, it came to derision, and the proude wysdome was brought to shame.

For they that promised to dyue awaye the fearfulness and dzed from the weake soules, were lyk for feare themselves, and that with leone. And though none of the wonders feared the, yet were they afrayed at the beastes which came vpon them, & at p hyf-synge of the serpetes. In so moch that with t-eblyng they sowned, ad sayde they sawe not p aye, which no man yet maye escape.

For it is an heuy thyng, when a mans awne conscience beareth recorde of his wickednes and condemneyth hym. And why? a vexed and wounded conscience, taketh euer cruell thynges in hād. * Fearfulness is nothing els, but a declaring that a mā seeketh helpe and defence, to anwere for hym selfe. And loke how moch lesse the hope is withi. the more is the vncertentye of the matter, for the which he is punyshed. But they that came in the myghty nyght: slepte the slepe fell vpon them from vnder and from aboue: somtyme were they afrayed thozow the feare of the wonders, and somtyme they were so weake that they sowned with all: for an hasty & sodayne fearfulness came vpon the.

After warde, p eny of them had fallen, he was kepte and shut in pson, but without chaynes. But p eny dwelt in a byllage, p he had bene an hearde or husbandman he suffered intollerable necessite: for they were all bounde with one chayne of darknesse.

Whether it were a blasfynge wynde, or a swete songe of the byrdes amonge the thyche braunches of the trees, or the vehemence of hasty rūnyng water, or greate noise of the fallynge downe of stones, or the playenge and runnyng of beastes whom they sawe not, or the myghty noise of roaryng beastes, or the sownde that answereth agayne in the hye mountaynes: it made them sowne for very feare. For all the earth sowned with cleare lyght, and no man was hyndered in his labour. Onely vpon them there fell a heuy nyght, an ymage of darknesse that was to come vpon the. Pee, they were vnto them selues the most heuy & horrible darknesse.

The fyre lyght that the Israelites had in Egypte The persecucion of the laphfull The Lord smote all the first borne of Egypte The synne of the people in the wilderness. Aaron stode betwixt the lyue and the ded, with his censoure.



Nevertheless, thy sayntes had a very greate lyght (p enmyes herde theyr voyce, but they sawe not the figure of them.) And because they suffered not p same thynges, they magnified p: ad they p were vexed afore (because they were not hurte now) thanked the, and besought the (God) that there myght be a difference. * Therfore had they a burnynge pyler of fyre to lode them in the vnkowne waye, and thou gauest them the Sunne for a fre gyft without eny hurt. Reason it was that they shulde want lyght, & be put in the pson of darknes, which kepte thy chyldre in captiuyte, by who the vncorrupte lyght of the lawe of the worlde was for to be geuen. * When they thought to slaye the babes of the ryghteous (one beinge layed out, and pserued to be leader vnto the other) * thou broughtest out p whole multitude of the chyldren, and destroyedst these in the myghty water. Of that nyght were cure fathers certified afore that they knowyng vnto what othes they had geuen credence, myght be of good cheare. Thus thy people receaued the health of the ryghteous, but p vngodly were destroyed. For lyke as thou hast hurte our enemies, so hast thou promoted vs whom thou caldest afore. For the ryghteous chyldren of the good men offred secretly, & ordred the lawe of ryghteousnes vnto vntite: that p iust shulde receaue good and euell in lyke maner, synngynge prayles vnto the father of all men. Agayne, there was herde an vnconuenient voyce of the enemies, and a pteous crye for chyldren that were bewayled. The master and the seruauant were punyshed in lyke maner. For they all together had innumerable that dyed one death.

* Nether were p lpyng sufficient to bury p deed, for in p twinklynge of an eye, p noblest nacyō of them was destroyed. As oft as God helped them afore, yet wolde it not make the beleue: but i the destruccō of the fyrst borne they knowledged, that it was p people of God. For whyle all thynges were still & whē the nyght was i the myddest of her course, thy Almyghtie worde (Lord) leapt downe from heauē out of thy royall trone, as a rough man of warre, i the myddest of the lade that was destroyed: & p warpe swerde perfourmed theyr straitē comādemēt, standynge and fylling all thynges with death: pee, it stode vpon the earth & reached vnto the heauē. Then the syght of the euell

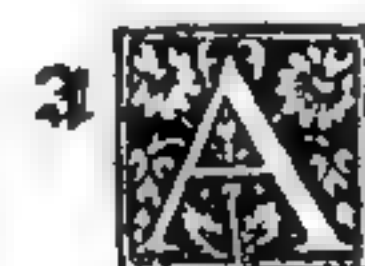
euell dreames vexed them sodely, and fearfulness came vpon them vnawares.

Then laye there one here, another there, half ded, half quyk, and shewed the cause of his death. For the visyōs that vexed the shewed the these thynges afore: so that they were not ignorant, wherfore they perished.

The tentacyō of death touched the ryghteous also, and amonge the multitude in p wilderness there was insurreccion, but thy wrath endured not long. For the blamelesse man wente in all the hast, and toke the bat-tayll vpon him, brought forth the weape of his ministracyō: xuen prayer and the censours of reconcilinge: sett hym selfe agaynst the wrath, and so brought the mistery to an ende: declaringe therby that he was thy seruauant. For he ouercame not the multitude with bodely power, ner with weapens of myght: but with the worde he subdued him that vexed him, puttynge them in remembrance of the othe and couenaunt made vnto the fathers. For when the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted the waye vnto lpyng. * And why? in his longe garment was all the beauty, and in the foure rowes of the stones was the glory of the fathers grauen, and thy maiesty was wyrtten in the crowne of his heade. Vnto these the destroyer gaue place, ad was afrayed of them: for it was onely a tē-tacion worthy of wrath.

The .xix. Chapter.

The death of the Egyptians, and the greate hope of the Hebrewes. The meate that was giuen at the de sye of p people. The elementes serue not onely to p will of God, but also to the will of man.



For the vngodly, the wrath came vpon them without mercy vnto the ende. For he knew before what shulde happen vnto them: how that (when they had consented to lett them go, and had sent out with greate diligence) they wolde repete, and folowe vpon them. * For when they were yet moornyng and makynge lamentacion by the graues of p deed, they deuyled another foolysnes: so that they persecuted them in theyr flyng, whom they had cast out afore with prayer. Alouthy necessitye also brought them vnto thys ende, for they had cleane forgotten the thynges that happened vnto them afore. But the thynges that was wantynge of theyr punyshment, was requysite so to be fulfilled vpon them with tormentes, that thy people myght haue a maruelous passage thozow, & that these might fynde a straunge death.

Then was euer creature fastyned agayne of newe, accordyng to p will of theyr ma-

ker, obepenge thy commaundementes that thy chyldre myght be kept without hurte. For the cloude ouershadowed theyr tentes, & the drye earth appeared, where afore was water: so p in the reed see there was a waye without impediment, & the greate depe became a grene felde: wher thozow all p people wente p were defended wpth thy hand, seige thy wonderful and maruelous workes. For as p hozles, so were they fedd, and leapte lyk lambes, prayng p (Lord) which hadde deliuered the: and why? they were yet myndefull of thy thynges, p happened whyle they dwelt in p lande: how the grounde brought forth flycs in steade of cattell: & how the ryuer scauled with the multitude of frogges in steade of fshes.

* But at the last they sawe a newe creaton of byrdes, what tyme as they were discea-ued with lust, and despyed delicate meates. For when they were speakeinge of theyr appetite, the quaples came vnto them fro the see, and punyshmentes came vpon the synners, not without the tokens which came to passe afore by the vehemence of the streames: for they suffered worstely accordyng to theyr wickednesses, they dealt so abhominably and churlyshly w straungers. Some receaued no vnkowne gesses, some brought the straungers into bondage that dyd them good. Welyde all these thynges there were some, that not onely receaued no straungers with theyr willes, but persecuted those also, & dyd them moch euell, that receaued them gladly. Therfore were they punyshed with * vlyndnesse, lyke as they that were couered with sodayne darknesse at the dores of the ryghteous, so p euerly one sought the entraunce of hys doore.

Thus the elementes turned into them selues, lyke as when one tyme is chaunged vpon an instrument of musyck, and yet all the residue kepe theyr melody: which maye easely be perceaued, by the syght of the thynges that are come to passe. The drye lande was turned into a watery, and the thyng that afore swamme i the water, wete now vpon p drye grounde. The fyre had power in the water (contrary to his awne vertue) & the water forgot his awne kynde to quenche. Agayne, the flammes of the noysome beastes hurte not the flesh of them that wete with them, nether melted they the fle, which els melteth lyghtely. In all thynges hast thou promoted thy people (Lord) and brought them to honour: thou hast not despyed the, but all waye & in all places hast thou stande by the.

The ende of the boke of wysdome.

Eee iiii The

The boke of,
The boke of Jesus the sonne of Syrach/
which is called in latyn/Ecclesiasticus,

The Prologe of Jesus the sonne
of Syrach vnto hys boke.

Any and greate me haue declared wysdome vnto vs out of the lawe, out of the Prophetes and out of other that folowed them. In the which thynges Israell ought to be commended, by the reason of doctryne and wysdome: Therefore, they that haue it and reade it, shuld not onely them selues be wylse there thorow, but serue other also with teachyng and wyrtynge.

After that my graunde father I E S A S had geue diligent labour to reade the lawe, the Prophetes and other booke that were left vs of oure fathers, ad had well exercysed hym selfe therein: he purposed also to wyrtynge some thyng of wysdome & good maners, to the intent that they which were wyllynge to learne and to be wysse, myght haue y more vnderstandynge, and be the more apte to leade a good conuersacyon.

Wherfore, I exhorte you to receaue it lounyngly, to reade it with diligence, & to take it in good worth, though oure wordes be not so eloquent as the famous oratours. For the thyng y is wyrtyn in the hebreue tonge, soundeth not so well when it is translated into another speache. Not onely this boke of myne, but also the lawe, the Prophetes ad other booke sounde farre other wysse, then they do, whē they are spokē in their awne language.

Now in the xxxviii. yere When I came into Egypte in the tyme of Ptolomy Euerages & continued there all my lyfe, I gat libertye to reade and wyrtynge many good thynges.

Wherfore, I thought it good and necessary, to bestowe my diligence and traunple to interprete this boke. And consyderynge that I had tyme, I laboured and

dyd my best to perfourme thys boke, and to byrnyge it vnto lycht:

that the straungers also which are dysposed to lerne, myght applye them selues vnto good maners and lyue accordynge to the lawe of the Lorde.

Ecclesiasticus.

The fyrst Chapter.

Wysdome proceedeth and cometh of God. & prayse of the feare of God. & wysdome is a begre to come by wysdome.

* Ill. lre. iii. b
and. iiii. b
Job. xxi. iiii. c
Jacob. i. a

Al wysdome cometh of God, the Lorde, and hath bene curd with hym, and is before all tyme. Who had nombred the sande of the see, y droppes of prayne, & the dayes of tyme? Who hath measured y heygth of heauen, y bredth of the earth, & the depnesse of the see? Who hath sought out y grounde of Goddes wysdome, which hath bene before all thynges?

* Roma. xi. c

Wysdome hath bene before all thynges, and the vnderstandynge of prudence from euerlastynge. (Gods worde in the heygth is the well of wysdome, and the euerlastynge comaundementes are the entraunce of her.)

Vnto whom hath the rote of wysdome bene declared? Or who hath knowne her wyrt? Vnto who hath y doctrine of wysdome bene discovered & shewed? ad who hath

vnderstande y many folde entraunce of her?

There is one: euen the best, the maker of all thynges, the Allmyghty, the kyng, of power (of whom men ought to stande greatly in awe) which spyteth vpon his troune, beynge a God of dominio: he hath created her thorow the holy goost: he hath sene her, nombred her, ad measured her: he hath poured her out vpon all hys workes, and vpon all flesh accordynge to hys gyfte: he geueth her ryche vnto the that loue hym: The feare of the Lorde is wysdome and triumphe, gladnesse and a ioyfull crowne: The feare of the Lorde maketh a mery hert, geueth gladnesse, ioye and longe lyfe. Who so feareth the Lorde, it shall go well wyth hym at the last, and in y daye of hys death he shall be blessed.

The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue yt, for they se what wonderous thynges it doth.

The feare of the Lorde ys y begynnynge of wysdome, ad was made with the saythfull in the mothers wombe: yt shall go wyth the chosen women, and shalbe knowne of the ryghteous and saythfull. The feare of the Lorde is the ryght Gods seruyce, that pre-

* Psal. iii. b
Job. iiii. c

serueth

Jesus the sonne of Syrach, No. xxxvii.

serueth and iustifieth the herte, and geueth myrt & gladnesse. Who so feareth y Lorde shall be happye, and when he hath nede of cōforte, he shall be blessed. To feare God is the wysdome that maketh rich, and bygeth all good wyth her. She fylleth the whole house with her gyftes, and the garners with her treasure. The feare of the Lorde is the crowne of wysdome, and geueth plenteous peace and health. he hath sene her & nombred her: (both these are the gyftes of God) knowledg and vnderstandynge of wysdome hath he poured out as rayne, and the that helde her fast, hath he brought vnto honour.

The feare of the Lorde is the rote of wysdome, and her braches are longe lyfe. In the treasures of wysdome is vnderstandynge and deuocyon of knowledg, but wysdome is abhorred of synners. The feare of y Lorde bypnyeth out synne: for he that is without feare cannot be made righteous, and his wylfull boldnes is his awne destruccyon. A patient man wyll suffre vnto the tyme, & then shall he haue y rewarde of ioye. A good vnderstandynge wyll hys wordes for a tyme, & many mens lippes shall speake of his wysdome. In the treasures of wysdome is y declaracyon of doctryne, but the synner abhorreth the worshippe of God. My sonne, yf thou desire wysdome, kepe the commaundement, and God shall geue her vnto the: for the feare of the Lorde is wysdome and nurture, he hath pleasure in sayth and lounge mekenesse, & he shall fill the treasures ther of. Be not obdurate and vnfaithfull to the feare of the Lorde, and come not vnto hym with a double hert. Be not an ypocrite in y syght of me, and take good hede what thou speakest. Marke well these thynges, lest y happē to fall and byrnyge thy soule to dishonoure, and so God discoure thy secrettes, and cast the downe in the myddest of the congregacyon: because thou woldest not receaue y feare of God, and because thy herte is full of faynednes and disceate.

The ii. Chapter.

Exhorteth the seruantes of God to ryghteousnes, loue, vnderstandynge, and patience, & exhorte hym that feareth God, to be ioye, to hope, and to loue, because God neither confoundeth ner forsaketh them y trust in hym. A curse vpon the fowle, fowle, and impacient of herte.

* Job. iiii. a
Job. iiii. c

My sonne, yf thou wilt come into y seruice of God, stande fast in ryghteousnes and feare, and arme thy soule to tēcyon: sette thyne hert and be patient: bowe downe thyne eare: receaue the wordes of vnderstandynge, and syncke not a waye, whē thou art entyled. Holde the fast vpo God, ioyne thy selfe vnto him, and suffre that thy life maye encrease at y last. Whatsoeuer happeneth vnto y

receaue it: suffre in heynesse, and be patient in thy trouble. * For lyke as golde & syluer are tryed in the fyre, euen so are acceptable me in y fornaue of aduersite. Welcme i God, & he shall helpe the: ordre thy waye a ryght, and put thy trust in him. Hold fast his feare and growe therein. O ye that feare the Lorde take sure holde of his mercy: syncke not a waye from him, that ye fall not. O ye that feare y Lorde, welcme him, and your reward shall not be emptye. O ye that feare y Lorde, put your trust in him, and mercy shall come vnto you for pleasure. O ye y feare y Lorde, set poure loue vpon hym, and poure hertes shalbe lychtened.

* Sap. iii. c
Job. iiii. b

Consydre the olde generacions of me (O y pe children) & marke them well: * Was the reuer eny one confounded, that put his trust in the Lorde? Who euer continued in his feare, and was forsake? Or whom dyd he euer despise, that called faithfully vpo him? For God is gracious & mercifull, he forgiveth synnes in the tyme of trouble, and is a defender for all them that seke him in the tructh. Who be vnto him, y hath a double hert, wylled lippes and euell occupied handes, and so the sinner that goeth two maner of wayes. Who be vnto the y are loose of herte, which put not their trust in God, & therefore shall they not be defended of hym. Who be vnto the that haue lost patience, forsaken y right wayes, and are turned back into frowarde wayes. What will they do, when the Lorde shall begynne to dysset them?

* Job. xiii. c

They that feare the Lorde, wyll not mis-trust his worde, and they y loue him, wyll kepe his commaundement. They that feare the Lorde, will seke out the thynges, that are pleasaunt vnto him, & they that loue him: shall fulfyll hys lawe. They that feare the Lorde, wyll prepare they hertes, and humble their soules in his syght. They that feare y Lorde, kepe hys commaundementes, and will be patient tyll they se him self, sayng: * better it is for vs to fall into y handes of y Lorde, then into the handes of men: for hys mercy is as greate as hym selfe.

* Il. re. xxi. c
Susan. b

The iii. Chapter.

To oure father and mother ought we to geue double honour. Of the blessing and curse of the father and mother. So ma ought ouer curpous y to searche out the secrettes of God.

The chyldren of wysdome are a congregacion of the righteous, and their exercyse is obedience and loue. Hea-re me poure father (O my deare chyldren) and do there after, that ye maye be safe. * For y Lorde wyll haue the father honour of the chyldren: and loke what a mother commaundeth her chyldre to do, he will haue it kepte. Who so honoureth hys father, his synnes shall be forgiven him: & he that honoureth

* Job. xxi. c
Deuter. v. c
Eph. vi. a

* Eph. vi. c

nourish his mother is lyke one þat gathereth treasure together. Who so honoureth his father, shall haue ioye of his aþone chylde: & whē he maketh his prayer he shall be herde. He þat honoureth his father, shall haue a lōge lyfe: and he that is obedyent for the Lordes sake, his mother shall haue ioye of hym.

Be that feareth the Lord, honoureth his father & mother, and doth the scrupce, as it were vnto the Lord him selfe. Honour thy father in dede, in worde & in all paciēce, that thou mayest haue Gods blessing, & his blessing shall abyde with the at the last.

* Eccl. xxi. 17.

* The blessing of the father buydeth vp the houses of the chylde, but þat mothers curse roteth out the foundations. Reioyce not whē thy father is rejoyced, for it is not honour vnto the, but a shame. For the worship of a mā's father is his aþone worship, & where the father is without honour, it is the dishonour of the sonne. My sonne, make moch of thy father in his age, and geue him not as longe as he liueth. And yf his vnderstandyng faile, haue pacyence wth hym, and despise him not in thy strength. For the good dede þat thou shewest vnto thy father, shall not be forgotte, and when thou thy self wantest, it shall be rewarded the (& for thy mothers offence thou shalt be recompensed with good, yee it shall be founded for the in ryghteousnes) and in the daye of trouble þat shall be remembred: thy synnes also shall melt awaye, like as the pte in the fayre war me whether.

E he that forsaketh his father, shall come to shame: and he that defiecth his mother, is cursed of God. My sonne, pferourne thy woꝝkes with lōuynge mekenesse, so shalt þe be lōued aboue other mē. The greater thou art, þe more humble thy selfe (in all thynges) and thou shalt fynde fauour in the syght of God. For greates power belōgeth onely vnto God, and he is honoured of the lowlye.

* Psal. cxxxi. 1.
* Rom. xii. 3.
* 1 Cor. xii. 31.

* Seke not out the thynges þat are aboue thy capacite, and searce not the groundes of soch thynges as are to myghte for the: but loke what God hath commaunded the: thynke vpon that all waye, and be not curyous in many of his woꝝkes. For it is not nedefull for the, to se wth thyne eyes the thynges þat are secrete. Make not thou to moche searce in superfluous thynges, and be not curyous in many of his woꝝkes: for many thynges are shewed vnto the all ready, which be aboue the capacite of men. The medlinge wth soch hath begiled many a man, and tangled their wittes in vanite. Now he that loueth parell, shall perishe therein.

An hard herte shall fare euell at the last: (and he that loueth daunger, shall perishe therein) an herte that goeth two wayes, shall not prospere: and he that is froward of herte

will neuer be worse and worse.) A wycked herte shall be laden with sorowes, and the vngodly synner will heape one synne vpon another. The coscel of þe proude hath no healt for the plante of synne shall be roted out in the, and not knowne. The herte of hym that hath vnderstandyng shall perceaue hys thynge, and a good eare will gladly herken vnto wisdom. An herte that is wise and hath vnderstandyng, will abstayne from synnes, and increase in the woꝝkes of righteounes. Water quencheþ burnyng fyre, & mercy reconcileth synnes. God hath respecte vnto him that is thankfull: he thynketh vpon him agaynst þe tyme to come: so that whē he falleth, he shall fynde a stronge holde.

The.iii. Chapter.

Almes must be done with all mekenesse. The sūdye of myddome & her frute. A iudge ought to be mercifull. An exhortacion to eschue euell and to do good.

My sonne, * defraude not þe poore of his almes, and turne not awaye thine eyes fro hym that hath nedede. Despise not an hongry soule, and despise not the poore in his necessite: geue not the herte of him that is helpelesse, and withdraue not the gift from the nedefull. Refuse not þe prayer of one that is in trouble, turne not awaye thy face from the nedye. Cast not thyne eyes asyde from þe poore, for anye euell wyl, that thou geue hym not occasion to speake euell of the. For yf he complayne of the in þe bytternes of his soule, his prayer shall be herde: euen he that made him, shall heare him. Be courteous vnto the company of the poore, humble thy soule vnto the elder, and bowe downe thy head to a man of woꝝshippe. Let it not geue the to bowe downe thine eare vnto þe poore, but paye thy dett, and geue him a frendly answere, and that w mekenesse.

* Welouer him that suffereth wronge from the hāde of the oppꝛessor, and be not saynt harted when thou syttest in iudgement. Be mercifull vnto the fatherlesse as a father, & be in steade of an husbāde vnto their mother: so shalt thou be as an obediēt sonne of the hieft, and he shall loue the more the thy mother doth: Wylsome bꝛethꝛen lyfe into her chylde, receaue them that seke her, & will go before the in the waye of righteounes. He that loueth her, loueth life: and they that seke her diligently, shall haue greates ioye. They that kepe her, shall haue the heritage of lyfe: for where she entreth in, there is the blessing of God. They that honour her, shall be the seruantes of the holy one: and they that loue hyr, are beloued of God. Who so geueth eare vnto her, shall iudge þe weathe: and he that hath respecte vnto her, shall dwell safely.

þe

E he that beleueth her, shall haue her in possession, and hys generacion shall endure: for when he falleth, he doth go with hym, and cholet him among the best. Feare, dꝛede & temptation shall the bynge vpon him, and trye him in her doctrine: tyll he haue so proued him in his thoughtes, that he comytt his soule vnto her. Then shall she stablishe hym, bynng the ryght waye vnto hym, make him a glad man, shewe him her secretes, and heape vpon him the treasures of knowledge, vnderstandyng and ryghteousnes. But yf he go wrong, she shall forsake him, and geue hym ouer into the handes of hys enemye.

My sonne, make moch of thy tyme, eschue the thynges that are euell, and for thy lyfe shame not to saye the trueth. For there is a shame that bringeth synne, and there is a shame that bringeth woꝝshippe and fauour. * Accepte no person after thyne aþone wyl, that thou be not confounded to thyne aþone decaie. Be not a shamed of thy neyghboure in his aduersite, and kepe not back thy coscell when it maye do good, nether hyde thy wysdome in her bewty. For in the tōge is wysdome knowne, so is vnderstandyng knowledge and lerninge in the talkyng of þe wise, & stedfastnesse in the woꝝkes of ryghteousnes. In no wyse speake agaynst the woꝝde of treuth, but be ashamed of the lyes of thine aþone ignoraunce. Shamenot to cofesse thyne erroure, and submytte not thy selfe vnto euery man because of synne. Withstande not the face of the mighty, & strue þe not against þe stream. But for ryghteousnes take paynes with all thy soule, & for the trouth tryue thou vnto death, and God shall fyght for the agaynst thyne enemyes. Be not hastye in thy tong, nether slack and negligēt in thy woꝝkes. Be not as a lyon in thine aþone house, destroyng thy housholde folkes, and oppꝛessing the that are vnder the. * Let not thyne hande be stretched out to receaue, and put when thou shouldest geue.

The. v. Chapter.

In ryghtes maye we not put any confidence. The vengeance of God ought to be feared, and to repentance maye we not be slowe.

* Luke. xxi. 18.
* Eccl. x. 12.

Nust not vnto thy riches, & saye not: tush, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeance and temptation.) Followe not the lust of thyne aþone herte in thy strength, and saye not: tush, how haue I had strength, or who will bynng me vnder because of my woꝝkes? for doubtles God shall auenge it. And saye not. I haue comytted no synnes, but what euell hath happened me? For the almyghtye is a pacifēt rewarder. * Because thy synne is forgiven the, be not therfore without feare, nether

heape one sinne vpon another. * And saye not. * Eccl. xxi. 18. tush, the mercy of the Lord is great, he shall forgue me my synnes, be they neuer so many. * For lyke as he is mercifull, so goeth wrath from hym also, and hys indignacyon commeth downe vpon synners.

Make no tarpeng to turne vnto þe Lord, and put not of from daye to daye: for suddenly shall his wrath come, and in the tyme of vengeance he shall destroye the. * Trust not in wycked riches for they shall not helpe the in the daye of punishment & wrath. Be not not caried about to euery wynde, & goo not into euery waye: for so doth the synner that hath a double tōge. Stāde fast in the waye of the Lord, be stedfast in thy vnderstandyng, abyde by the worde, & folowe the worde of peace and righteounes. Be gentle to heare the worde of God, that thou mayest vnderstande it, & make a true answere with wisdom. * Be swift to heare, but slowe & pacyent in geuyng answere. If thou hast vnderstandyng, shap thy neyghboure an answer: If no, laye thine hā vpon thy mouth: lest thou be trapped in an vndiscrete woꝝde, and so confounded. Honour and woꝝshippe is in a mans wyse talking, but the tōge of the vndiscrete is his aþone destrucciō. * Be not a pꝛeuy accuser as longe as thou lyuest, and vse no sleaudeꝛ wth thy tōge. For shame and sorow goeth ouer the cheke, & an euell name ouer him that is double tonged: but yf þe is a pꝛeuy accuser of other mē, shall be hated, enuyed and confounded. Se þe thou iustifie the small and greates alyke.

* 13. oue. f. 1.
and. r. 1. a
Eccl. xxi. 18.
Sopho. l. c.

* James. i. c.

* Eccl. xxi. 18.

The. vi. Chapter.

It is þe pꝛopꝛtye of a synner to be euell tonged. The doctrine & good coscell of þe wyse to be emhꝛaced, wylsome shuld be searched for. The pꝛofit thereof.

Be not thy neyghbours enemye for thy frendes sake: for who so is euell shall be the heyre of rebuke and dishonoure, and whosoeuer beareth enuy & a double tōge offendeth. * Be not proude in the deuyce of thyne aþone vnderstandyng (lest thy strength be hurt by foolpynnes, and) lest thy leaues wither, & thy frute be destroyed, & so thou be left as a drye tree (in the wilderness.) For a wycked soule destroyeth him that hath it, maketh him to be laughed to scoꝛne of his enemyes, (& bynngeth hym to the poꝛciō of the vngodly.) * A swete woꝝde multiplyeth frendes, and pacifieth them that be at variaunce, & a thakfull tōge will be plenteous in a good man. Holde frendshippe with many, neuertheles haue but one councler of a thousande.

Yf thou gettest a frēde, * proue him fyrst, and be not hastye to geue hym credēce. For some man is a frēde, but for a tyme, & wyl not abyde in the daye of trouble. And there is some

* Psal. xli. 1.
and. r. 1. a
Eccl. xxi. 18.
Sopho. l. c.

is some frende that turneth to enemye, and taketh parte agaynst þe: & þe knowe eny hurt by þe, he telleth it out. * Agayne, some frende is but a companion at the table, and in the daye of nede he continueth not. But a sure frende wyll be vnto the euen as thyne awne selfe, & deale faythfully with thyne howde folke. If thou suffre trouble and aduersyte, he is with the, and bydeth not hym self from the. Departe from thine enemyes, pee and beware of thy frendes.

C A faythfull frende is a stronge defence, who so fideth soche one, fideth a treasure. A faythfull frende hath no peare, þe weight of golde and syluer is not to be compared to þe goodnesse of his fayth. A faythfull frende is a medycine of lyfe, and they þe feare the Lord, shall fynde hi. Who so feareth þe Lord, shall prosper with frendes: and as he is him self, so shall his frende be also. My sonne, receaue doctrine from thy yowth vp, so shalt thou fynde wysdome tyll thou be olde. Go to hie as one þe ploweth, and soweth, and wayte pacietyly for his good frutes. For thou shalt haue but litle labour in his worke, but thou shalt eate of his frutes right soone. Whow excedinge sharpe is wysdome to vnlerned men: an vnstedfast body wyll not remayne in her. Vnto soch, she is as it were a touch stone, and he casteth her from him in all the haste. For wysdome is with him but in name there be but fewe þe haue knowledge of her. (But with them þe knowe her, she abydeth euen vnto the apperynge of God.)

D Seue eare (my sonne) receaue my doctrine, and refuse not my counsell. Put thy fote into her lynckes, & take her yock vpon thy neck: bowe downe thy shoulde vnder her, beate her pacietyly, and be not wery of her bandes. Come vnto her with thy whole hert, & kepe her wayes with all thy power. Seke after her, and she shall be thewed the: and when thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shall be turned to thy great ioye. Then shall her fetters be a stronge defence for the, and her yock a glorious rayment. For þe bewte of lyfe is in her, and her bandes are the couplynge together of saluaciõ. See a glorious rayment is it, thou shalt put it on, and þe lamcroune of ioye shalt thou were.

D My sonne, þe thou wyll take hede, thou shalt haue vnderstanding, and þe thou wyll applye thy mynde, þe shalt be wysse. If thou wyll bowe downe thyne eare, thou shalt receaue doctrine, and þe thou delite in hearyng, thou shalt be wise. Stande with the multitude of soch elders as haue vnderstandinge, and consente vnto their wysdome with thyne hert: & þe thou mayest heare all godly sermons, and that þe worthy sentences eschape the not. And þe thou seyst a man of dyscrete

vnderstandinge, gett the soone vnto hym, & let thy fote treade vpon the steppes of his doctres. * Let thy mynde be vpon the commaundementes of God, and be earnestly occupied in his lawes: so shall he stablysh thy herte, & geue the wysdome at thine awne desire.

The vii. Chapter.

We must forsake euell, and yet not forsake our selues. The behauiour of the wyse toward his wyse, his frende, his chyldren, his seruantes, his father and mother, the plectes, &c.

No euell, so shall ther no harme happen vnto the. Departe a waye from the thyng that is wycked, & no mysfortune shall medle with þe. My sonne, so we no euell thynges in the sorowes of vnrightheousnes, so shalt thou not reape the seuene folde. Laboure not vnto mā for any lordshype, nether vnto the kyng for the seat of honour. * Justifie not thy self before God (for he knoweth the herte) and desire not to be reputed wysse in the presence of þe kyng. Make no labour to be made a iudge excepte it so were, that thou couldest myghtely put downe wyckednes: for þe thou shouldest stande in a we of the presence of þe myghty, thou shouldest fayle in geuyng iustice. Offende not in the multitude of the cite, & put not thy self amonge þe people. * Bynde not two synnes together, for in one synne shalt thou not be vnpunished. Saye not: tush, God wyll loke vpon the multitude of my oblations, and when I offere to the best God, he will accepte it.

We not saynt harted when thou makest thy prayer, nether slack in geuyng of almes. Laugh no man to scoorne in the heynesse of his soule, for God (which seyth all thynges) is he * that can byynge downe, and sett vp agayne. Accepte no lesyng agaynst thy brother, nether do the same agaynst thy frende. Use not to make any manner of lye, for the customes therof is not good. Make not many wordes, when þe art amonge þe elders: & when thou prayest, make not moch bablyng. * Let no labourious worke be tedious vnto the, nether the howe bandie whych the almighty hath created. Make not thy boast in the multitude of thy wyckednes, but humble thy selfe eue from thine herte: & remembre þe the wrath that shall not be longe in taryng, and that the vengeance of the flesh of the vngodly is a very fyre & woyme. Seue not ouer thy frende for eny good, ner thy faythfull brother for the best golde.

Departe not fro a discrete and good woman, that is fallen vnto the for thy porcion in the feare of þe Lord, for þe gift of her honesty is aboue golde. * Where as thy seruant worcketh truly, intreate him not euell, ner the hirelinge that is faythful vnto þe. Loue a dyscrete seruante as thyne awne soule, defraude

defraude him not of his lybertie, nether leaue him a pooze man. * If þe haue catell, loke well to them: and þe they be for thy profyt, kepe them. * If thou haue sonnes, bring the vp in nourtur and lerning, and holde them in a we from their yowth vp. If thou haue daughters, kepe theyr body, and thewe not thy face chereful toward them. Marie thy daughter, & so shalt þe perfourme a weightie matter: but geue her to a man of vnderstanding. If thou haue a wyfe after thyne awne mynde: forsake her not: (but comynette not thy selfe to the hatefull.)

Honoure thy father fro thy whole hert: & forget not the sorowfull trauayle that thy mother had with þe: remembre þe thou wast borne thowow them, and how canst thou recompense them the thynges that they haue done for the? Feare the Lord with all thy soule, & honoure hym with all thy strength, & forsake not his seruantes. Feare þe Lord with all thy soule, & honoure his dyctes. * Geue them their porcion of the fyre frutes and increase of the earth, lyke as it is commaunded the: (and reconcile thy selfe of thy negligẽce w the lytle flock) geue them the shoulde, and their appoynted offringes and fyrstlynges. Reache thyne hande vnto the pooze, & God maye blesse the w plenteousnes. * Be lyberall vnto all mē lyuinge, & yet let not but do good euen to them that are deed.

Let not them þe wepe, be wythout comforte, but moune w soch as moune. * Let it not greue þe to vyset the sick, for that shall make þe to be beloued. Whatsoeuer thou takest in hande, remembre the ende, and thou shalt neuer do amysse.

The viii. Chapter.

Agaynst the better is no stryuing. Of the death of the enemye maye þe not reioyce, ner despyse the neryghbours, ner the wordes of the wyse.

Stryue not wyth a myghty man, lest thou chaunce to fall into his handes. * Make no variaunce with a rich mā, lest he happen to bringe vp an harde quarell agaynst þe. * For golde and syluer hath vndone many a mā, yee eue the hertes of kynges hath it made to fall. Strype not with a man that is full of wordes, and laye no styckes vpon his fyre. Kepe no company with the vnlerned, lest he geue thy herte an euell reporte. * Despyse not a man that turneth him selfe a waye from synne, and cast him not in the teeth withall, but remembre that we are frayle euerychone.

Chyrke scoone of no mē in his olde age, for we waxe olde also. We not glad of the death of thyne enemye, but remembre þe we must dye all the sorte of vs (and sayne wold we come into ioye.) * Despyse not þe sermons

of soch elders as haue vnderstandinge, but acquaynte thy selfe with the wyse sentences of them: for of them thou shalt lerne wydo me and the doctrine of vnderstandinge, and how to seue greate mē without complaite.

So not from the doctryne of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandinge, so that thou mayest make answere in the time of nede. Repnde not the coales of synners, (whan thou rebukest them) lest thou be bren in the fyre flammes of their synnes. Respyt not the face of the blasphemour, that he laye not wayte for thy mouth. * Lende not vnto him that is myghtier then thy selfe: If thou lendest him, couete it but lost. We not suerty aboue thy power: þe thou be, then thynke surely to paye it. Go not to lawe with the iudge: for he wyll iudge accordyng to his awne honoure. * Trauayle not by þe waye with hym that his braynelesse, lest he do the euell: for he foloweth his awne wyfulness, and so shalt thou perissh thowow his foly.

Stryue not with hym þe is angrie and cruell, and go not with hym into the wildernes: for bloude is nothyng in his syght, and where there is no helpe, he shall murder the. * Take no coucel at foolles, for they loue no thyng but the thynges that please them selues. Make no coucel before a stranger, for thou canst not tell what will come of it. Ope not thyne hert vnto euery man, lest he be vntthankfull to the, and put the to reprofe.

The ix. Chapter.

The leopardes of chastenes are to be eschewed. An olde feyned is to be preferred before a newe. The glo: p and trecheffe of synners. Apphetes men shoulde be vnderstandyng. Laboure is the cheie chyng in a woymes man, and so is some in a yowng.

Not gelous ouer þe wyfe of thy brother, & the we we not some shewed poynte of wycked doctrine vpon the. * Seue not the power of thy life vnto a woman, lest she come in thy strenght, and so thou be confounded. Loke not vpon a woman þe is despyous of many men, lest thou fall into her snares. Use not the company of a woman þe is a player and a daunser, & heare her not, lest thou perissh thowow her entysyng. Weholde not a mayde, that thou be not hurt in her bewty. * Cast not thy mynde vpon harlottes in eny manner of thyng, lest thou destroye both thy selfe and thine heritage. So not aboute galyng in euery lane of the cite nether wādye thou abrode in þe stretes thereof. * Turne a waye thy face from a bewtyfull woman, and loke not vpon the saynes of other.

Many a man hath perished thowow the bewtye of women, for thowow it the despye is kyndled as it were a fyre. (An aduouceous woman shall be troaden vnder fote as myse,

why? & hyghest hateth sinners, and shall re-
warde vengeance to the vngodly.

In prosperite, a frende shall not be knowne
and in aduersite an enemy shall not be hyd.
For when a man is in wealth, it greueth his
enemies: but in heynenes and trouble a man
shall knowe his frende. Trust neuer thyne
enemy, for lyke as an yron rusteth, so doth
his wickednes. And though he make moche
crouching and knelyng, yet kepe well thy
mynde, and beware of him. Set him not by
the, neither let him syt at thy right hand: lest
he turne him, gett into thy place, take thy
rowme and seke thy seate, and so thou at y
last remembre my wordes, & be pycked at
my sayynges.

* Eccl. vii. a
and. xli. a.

* Wende not two synnes together, for there
shall not one be unpunished. Whowill haue
pucie of y charmer, that is stynged of the ser-
pent, or of all soch as come nye the beastes?
Eue so is it w him y kepeth company with
a wycked man, and lappeth him selfe in his
synnes. For a season wyll he byde wyth the,
but yf thou stumbe, he tarieth not. An ene-
my is swete in his lippes, he can make many
wordes & speake many good thynges: Yet he
can wepe with his eyes, but in his herte he
pynageth, how to thowde the into y pytt:
& yf he may fynde oportunitie, he will not be
satisfied with bloud. If aduersite come vpo
y, thou shalt fynde him there first, & though
he petyde to do the help, yet shall he under-
mune the. He shall shake his head, and clappe
his handes ouer y for very gladnes: & whyle
he maketh many wordes, he shall despayse
his countenance.

The. xlii. Chapter.

The companies of the proude and of the ryche are to
be clicheued. The loue of God: Lyke do company with
thys lyke.

Who so toucheth pyttch, shall be fylled
with hall: and he that is familiar w
the proude, shall clothe him selfe w
pyrde. He taketh a burthen vpon
him, that accompanieth a more honorable
man then him selfe. Therefore, kepe no fami-
liarite with one that is richer then thy selfe.
How agree the ketell and the pot together?
for yf the one be smytten agaynst the other,
it shall be broke. The ryche dealeth vnrigh-
teously, & threateneth withal: but y poore
heynge oppressed & wrongeously dealt with-
all, suffreth scarcenes, & geneth saye wo-
des. If thou be for his profyt, he vseth the:
but yf thou haue nothyng, he shall forsake
y. As longe as thou hast eny thing of thyne
a wne, he shall be a good felow with the: yet,
he shall make the a bare man, and not be so-
ry for the. If he haue nede of the, he shall de-
fraude the: and (with a pteuy moche) shall
he put the in an hope, and geue the all good

wordes and saye: what watest thou? Thus
shall he shame the in his meate, vntill he ha-
ue supte the cleane vpon thysse of thysse, ad at
y last shall he laugh y to scozne. Afterward,
when he seyth that thou hast nothyng, he
shall forsake the, and shake his heade at the.
(Submytte thy selfe vnto God, and wayte
vpon his hande.)

Beware, that thou be not disceaued and
brought downe in thy symplenesse. Be not
to humble in thy wisdom: lest when thou art
brought lowe, y be disceaued thowd fooly-
nes. If thou be called of a myghtye man,
absent thy selfe, so shall he call the to him y
more oft. Deseale not y vnto him, that thou
be not shutt out: but goo not y farre of, lest
he forgett y. Withdraw not thy self fro his
speech, but beleue not his many wordes.
For w moch comunicaciō shall he tēpte the,
& with a pteuy moche shall he questyon the
of thy secrettes. The vnnereyfull minde of
his shall march thy wordes, he shall not spa-
re to do y hurte, & to put y in prison. Bewa-
re, ad take good hede to thy selfe, for y wal-
kest in parcel of thy ouerthrowyng.

Now when thou hearest his wordes, ma-
ke y as though thou werest in a dreame, and
wake vp. Loue God all thy lyfe longe, and
call vpo him in thy nede. Euery beast loueth
his like, eue so let euery mā loue his neygh-
bour. All flesh will resorte to their lyke, and
euery man will kepe company with soch as
he is him self. But as y wolfe agreeth with
the lambe, so doth y vngodly with the righ-
teous. * What felyth y shall be an holy man
haue with a dogge. How can the ryche & the
poore agree together? The wilde Ass is the
lyons praye in the wyldernes, euen so are
poore men the meate of the ryche. Lyke as
the proude maye not awake wyth lowly-
nes, euen so doth the ryche abhorre the poore:
If a ryche man fall, his frendes set hym
vp agayne: but when the poore falleth, his
acquaintaunce forsake hym. If a ryche man
fall into an erreure, he hath many helpers:
he speaketh proude wordes, and yet men
iustifye hym.

But yf a poore man go wronge, he is pu-
nyshed: yet though he speake wisely, yet can
it haue no place. When the ryche man spea-
keth euery body holdeth his tōge: and loke
what he salet, they prayle it vnto the clou-
des. But yf the poore mā speake, they saye:
What fellowe is thys? and yf he do amysse,
they shall destroye him. Riches are good vnto
him that hath no synne in his conscience,
and pouerte is a wicked thyng in the mouth
of the vngodly. The herte of man chasigeth
his countenance, whether it be in good or
euell. A chearfull countenance is a token
of a good herte, for els it is an harde thyng
to knowe the thought.

The

The. xliii. Chapter.

The offence of the tongue. Man is but a bayne
thys, happy is he that cōtynueth in wylsome.

Blessed is y man, * that hath not
fallen w the worde of his mouth,
and is not pycked with y consci-
ence of sinne. Happy is he that hath
no heynenes in his mynde, and is not fallen
from his hope. It becometh not a couetous
man and a nygarde, to be ryche: and what
shulde a nygarde do w golde? He that with
al his carefulness heapeth together vnrigh-
teously, gathereth for other folkes, & ano-
ther man shall make good chere w his goo-
des. He that is wicked vnto hym selfe, how
shulde he be good vnto other men? How
can soch one haue eny pleasure of his goo-
des? There is nothyng worse, then whe one
disfauoureth hym self, and this is a rewar-
de of his wyckednes. If he do eny good, he
doth it not knowyng therof, and agaynst
his wyl, and at the last he declareth his vn-
graciousnes. A nygarde hath a wycked
eye, he turneth awaye his face, & despyseth
his awne soule. * A couetous mā eye hath
neuer ynough in the porcyon of wyckednes
vntill the tyme that he wyther awaye, and
haue lost his awne soule.

A wycked eye spareth bred, and there is
scarcenes vpo his table. My sonne, do good
to thy selfe of y thou hast, and geue the Loz
de his due offerynges. Remembre that death
tarieth not, & how that y couenaunt of the
grauē is thewed vnto the: for y couenaunt
of this world shall dye y death. * Do good
vnto thy frende before thou dye, and accor-
dyng to thy abylyte reach out thyne hand,
and geue vnto y poore. Be not disapoynted
of the good daye, and let not the porcyon of
the good daye ouerpasse the. Shalt thou
not leaue thy traualles and labours vnto
other men? In the deuydyng of the herita-
ge geue & take & sanctifye thy soule. Wor-
cke thou ryghteously before thy death, for
in the hell there is no meat to fynde. * All
flesh shall fade awaye lyke grasse, and lyke
a floueryng lease in a grene tre. Some
growe, some are cast downe: euen so is y ge-
neracyon of flesh and bloude: one cometh
to an ende, another is borne.

All transitory thynges shall fayle at the
last, and y worcker therof shall go withal.
Euery chosen worke shall be iustified, and he
that medled withal, shall haue honour the-
rin. Blessed is y man y kepeth hym in wyl-
some, ad exerceyth hym selfe in vnderstan-
dyng, and with dyscrecyon shall he thynke
vpon the fore knowledge of God. Which
consydereth the wayes of wylsome in his
hert, hath vnderstandyng in her secrettes,
goeth after her (as one that seket her out)
and cōtynueth in her wayes. He loketh in at

her wyndowes, and herkeneth at her dozes.
He taketh his rest besyde her house, & faste-
neth his stake in her walles. He shall pitch
his tente nye vnto her hand, and in his tent
shall good thynges rest for euermore. He
shall let his chyldren vnder her couering,
and shall dwell vnder her braunches. Un-
der her couering shall he be defended from
the heat, and in her glory shall he rest.

The. xlv. Chapter.

The goodnes that foloweth hym which feareth God,
God reiecteth and casteth of the synner. God is not the
auctor of euell.



* Feareth God, will do good:
* Who so kepeth the lawe, shall
optayne wylsome. As an ho-
norable mother shall she mete
hym, & as a virgyn shall she re-
ceiue him. * With y bryd of lyfe & vndersta-
dyng shall she fede hym, & geue him y wa-
ter of wholsome wylsome to dryncke. If he
be constāt in her, he shall not be moued: yf
he holde hym fast by her, he shall not come
to confusyon. She shall brynge hym to ho-
noure amonge his neyghbours, and in the
myddest of the congregacyon shall she open
his mouth. With y spere of wylsome and
vnderstandyng shall she fyll hym, and clothe
hym w the garment of glory. She shall hea-
pe the treasure of myrth & ioye vpon hym,
and geue hym an euerlastyng name to he-
ritage. If olfsh men will not take holde vpo
her: but soch as haue vnderstandyng, wyll
mete her (If olfsh men shall not se her) for
she is farre from pryde & disceate. Men y go
aboute w lyces, wyll not remembre her: but
men of trouth shall be founde in her, and shall
prosper euen vnto the beholdyng of God.
Prayse is not semely in y mouth of the vn-
godly, for he is not sent of the Lord. If of
God cometh wylsome, and the prayse shall
stande by the wylsome of God, and shall be
plenteous in a faythfull mouth, and y Loz-
de shall geue her vnto hym.

Saye not y: It is the Lozdes faute that
I am gone by, for y shalt not do the thyng y
God hateth. Saye not y: he hath caused me
to do wroge, for he hath no nede of y vngod-
ly. God hateth all abhominacion of erreour,
& they that feare God wyll lone none soch.
* God made man fro the begynnynge, & left
him in y hand of his counsell. He gaue him
his cōmaundementes & pceptes: yf y wylt
obserue y cōmaundementes, & kepe acceptable
faithfulness for euer, they shall preserue the.
* He hath sett water & fire before the, reach
out thyne hāde vnto which y wilt. Before
man is lyfe & death, good & euell: loke what
him lyketh, shall be geuen him. For y wyl do
me of God is greate and myghty in power,
& beholdeth all men contynually. The eyes
of y Lozde are vpon them that feare hym,
If ff and he

and he knoweth all the workes of man. he hath commaunded no man to do vngodly: neither hath he geuen any man space to synne.

The. xvi. Chapter.

Of vngodly and wicked chylde. No man can hyde hym selfe from God: An exhortacion to the re- ceauynge of instruccyon.

Delyte not thou in the multitude of vngodly chylde, and haue no pleasure in them, yf they feare not God. Trust not thou to thy lyfe, ad regarde not thy labours: for one sonne of feareth God, is better, the a thousande vngodly. And better it is for a man to dye without chylde, then to leaue behynde hym soch chylde as are vngodly. For by one of hath vnderstandynge, maye a whole cytie be vpholden, but though vngodly be many, yet shal it be wasted thowow them. Many soch thynges hath myne eye seene, & greater thynges the these haue I herde with myne eares. * In the congregacyon of vngodly shall a fyre burne, & among vnsapthfull people shall the wrath be kyndled.

* Eccl. xxi. b.

* Gen. vi. a.

* Gen. xxi. c.

* Job. xlii. c. and. xxi. f.

* Eccl. b. a.

* The olde gyauntes optayned no grace for thynges, which were destroyed, trusting to thynges at one strenght. Neither spared he the among who Loth which was a straunger, but smote the & abhorred the because of the pride of thynges. He had no ppytie vpon the, but destroyed all people, & were so skoute in synne. * And for so moch as he ouer sawe not the fyre hundreth thousande, that gathered the felues together in p hardenes of their herte: it were maruell yf one beynge hardenекed, shuld be free. * For mercy & wrath is w hym: he is both myghte to forgyue and to poure out dyspleasure. Lyke as his mercy is greute, euen so is his punysshment also, he iudgeth a man accordyng to his workes. The vngodly shall not escape in his spyle, & the lōge paciēce of him that sheweth mercede, shall not byde behinde. All mercede shall make place vnto euery man accordyng to p worthynes of his workes, & after p vnderstandynge of his pylgremage.

Saye not thou: I wyll hyde my selfe fro God, for who wyll thynke vpon me from aboue? I shall not be knowne i so greute a heape of people, for what is my soule among so many creatures? Beholde, p heauen, p the heauen of heauens, the depe, the earth, and all that therein is, shall be moued at hys presence: the mountaynes, the hylls, & the foundacyōs of p earth shall shake for feare, when God visyfyeth them. These thynges doth no herte vnderstande, but he vnderstandeth euery herte, & who vnderstandeth hys wayes? No man seyth his secretes, and the moost part of hys workes are secrete. Who wyll declare the workes of his rygh-

teousnes? Or who shalbe able to abyde them? For the couenaunt is farre from come, and tryenge out of men is in the ende. He that is humble of herte, thynketh vpon soche thynges: but an vnwyle and erroneous man casteth hys mynde vnto folysh thynges.

Hy sonne, herken thou vnto me, and lerne vnderstandynge, and marcke my wordes with thynne herte. I wyll geue the a sure doctryne, & plainly shal I instructe the: make my wordes the in thynne herte: for in ryghteousnes of p sprete do I speak of the wonders that God hath shewed among hys workes from the begynnyng. And in p truely do I shew p knowlege of hym. God hath sett hys workes in good orde from the begynnyng, and parte of them hath he sundred from the other. He hath garnished hys workes from euerlastynge, and they be gympnynges, accordyng to their generacyōs. None of the hyndered another, neither was any of them dysobedient vnto hys wordes. After thys, God looked vpon p earth, and fylled it with hys goodes. With all maner of luyngge beastes hath he couered the ground, and they all shalbe turned vnto earthe agayne.

The. xvii. Chapter.

The creatyon of man, and the goodnes that God hath done vnto hym. Of faulmes and repentaunce.

God * Hope man of the earth, and I made hym after his owne ymage, & turned hym vnto earthe agayne, and clothed him with his a wne strenght. He gaue him the nombze of dayes and certayne tyme, pce & gaue him power of p thynges that are vpon earthe. He made all thyng to stande in awe of hym, so that he had the domynyon of all beastes and foules. * He made out of hym an helper lyke vnto hym selfe, & gaue them dyscrecyon and toge, eyes & eares, and a herte to vnderstande, and fylled them with instruccyon & vnderstandynge. He created for them also the knowledge of the sprete, fylled their hertes with vnderstandynge, & shewed them good & euell. He sett his eye vpon theynges, heretofore, declaring vnto them his greute and noble workes: that they shulde prayse hys holy name together, reioyse of his wonders, & be tellynge of hys noble actes. * Besyde thys he gaue them instruccyon, and the lawe of lyfe for an heritage.

He made an euerlastynge couenaunt with them, and shewed them hys ryghteousnes & iudgementes. They sawe his gloze with theynges, and theynges eares hearde the melody of his voyce. And he sayde vnto them: beware of all vnrightheous thynges. He gaue euery man also a commaundement concerninge.

conspynge his neyghboure.

Theynges are euer before hym, & are not byd from his eyes. * He hath set a rule vpon euery people, * but Israel is p lōdes porcyon. All their workes are as p Sūne, in p syght of God, and his eyes are alwaye lokynge vpon theynges. All theynges vnrightheousnes are manifest vnto him, and all their wickedneses are opē in his syght. * The mercy p a man sheweth is as it were a purse to him, and p grace that is geuen to man preseructh hym as the aple of an eye. * At the last shal he awake, & reward euery man vpon hys head, & shal turne them togeth into p nether most partes of p earth. * But vnto them p wyl repent, he hath geuen the waye of ryghteousnes. As for soch as be weake, he cōfōrteth them, suffreth the, and sendeth them the porcyon of the vrite. * Turne then vnto the Lorde, forsake thy synnes, make thy prayer before the Lorde, do the lesse offence, turne agayne vnto p Lorde, forsake thynne vnrightheousnes, be an vter enemye to abhominacyon, lerne to knowe the ryghteousnes & iudgementes of God, stande in p porcyon that is set forth for the and in the prayer of the moost hye God. So in the porcyon of the holy worlde, with soch as be luyngge and geue thākes vnto God.

* Job. vii. a.

* Job. vii. b.

* Job. vii. c.

* Job. vii. d.

* Job. vii. e.

* Job. vii. f.

* Job. vii. g.

* Job. vii. h.

* Job. vii. i.

* Job. vii. j.

* Job. vii. k.

* Job. vii. l.

* Job. vii. m.

* Job. vii. n.

* Job. vii. o.

* Job. vii. p.

* Job. vii. q.

* Job. vii. r.

* Job. vii. s.

* Job. vii. t.

* Job. vii. u.

* Job. vii. v.

* Job. vii. w.

* Job. vii. x.

* Job. vii. y.

* Job. vii. z.

* Job. vii. aa.

* Job. vii. ab.

* Job. vii. ac.

* Job. vii. ad.

* Job. vii. ae.

* Job. vii. af.

* Job. vii. ag.

* Job. vii. ah.

* Job. vii. ai.

* Job. vii. aj.

* Job. vii. a.

* Job. vii. b.

* Job. vii. c.

* Job. vii. d.

* Job. vii. e.

* Job. vii. f.

* Job. vii. g.

* Job. vii. h.

* Job. vii. i.

* Job. vii. j.

* Job. vii. k.

* Job. vii. l.

* Job. vii. m.

* Job. vii. n.

* Job. vii. o.

* Job. vii. p.

* Job. vii. q.

* Job. vii. r.

* Job. vii. s.

* Job. vii. t.

* Job. vii. u.

* Job. vii. v.

* Job. vii. w.

* Job. vii. x.

* Job. vii. y.

* Job. vii. z.

* Job. vii. aa.

* Job. vii. ab.

* Job. vii. ac.

* Job. vii. ad.

* Job. vii. ae.

* Job. vii. af.

* Job. vii. ag.

* Job. vii. ah.

* Job. vii. ai.

* Job. vii. aj.

The. xviii. Chapter.

The marvelous workes of God, the mystry and wretchednes of man. Agayn: God ought we not to complayne. Prayse must we continually.

* Job. vii. a.

* Job. vii. b.

* Job. vii. c.

* Job. vii. d.

* Job. vii. e.

* Job. vii. f.

* Job. vii. g.

* Job. vii. h.

* Job. vii. i.

* Job. vii. j.

* Job. vii. k.

* Job. vii. l.

* Job. vii. m.

* Job. vii. a.

* Job. vii. b.

* Job. vii. c.

* Job. vii. d.

* Job. vii. e.

* Job. vii. f.

* Job. vii. g.

* Job. vii. h.

* Job. vii. i.

* Job. vii. j.

* Job. vii. k.

* Job. vii. l.

* Job. vii. m.

* Job. vii. a.

* Job. vii. b.

* Job. vii. c.

* Job. vii. d.

* Job. vii. e.

* Job. vii. f.

* Job. vii. g.

* Job. vii. h.

* Job. vii. i.

* Job. vii. j.

* Job. vii. k.

* Job. vii. l.

* Job. vii. m.

* Job. vii. a.

* Job. vii. b.

* Job. vii. c.

* Job. vii. d.

* Job. vii. e.

* Job. vii. f.

* Job. vii. g.

* Job. vii. h.

* Job. vii. i.

* Job. vii. j.

* Job. vii. k.

* Job. vii. l.

* Job. vii. m.

* Job. vii. a.

* Job. vii. b.

* Job. vii. c.

* Job. vii. d.

* Job. vii. e.

* Job. vii. f.

* Job. vii. g.

* Job. vii. h.

* Job. vii. i.

* Job. vii. j.

* Job. vii. k.

* Job. vii. l.

* Job. vii. m.

* Job. vii. a.

* Job. vii. b.

* Job. vii. c.

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* Job. vii. b.

* Job. vii. c.

* Job. vii. d.

* Job. vii. e.

They that haue had vnderstandynge, haue dealt wylsely in wordes, haue vnderstande the trueth & ryghteousnes, and haue sought out wylsely sentencces and iudgements. * For lowe not thy lustes, but turne the from thyne awne wyl. For yf thou geuest thy soule her desyers, it shall make thyne enemyes to laugh the to scoorne. Take not thy pleasure in grete voluptuousnes, and medle not to moch wylthall. Make not to grete cheare of þyng that thou hast wonne by auantage, lest thou fall into pouerte, & haue no thynge in thy purse.

The. xix. Chapter.

¶ Wylsely and whozome bynng men to pouerte. In the wordes must thou be discrecion. The discrecion of the wylsone of God and man, whereby þu mayst knowe what is in a man. Correccon must be used without anger.

Labourynge man þu is geuen vnto bronchēnes, shall not be ryche: and he that maketh not moch of small thynges, shall fall by lytle & lytle.

Wylsely men make wylsely men rennagates, and put men of vnderstandynge to reprofe: and he that accompanieth aduocates, shall become a wycked man. Mothes & wormes shall haue hym to heretage, yee he shall be set vp to a greater example, and his soule shall be roted out of the nombre.

He that is hasty to geue credence, is lyght mynded, & doth agaynst him selfe. Who so reioysyth in wyckednes, shall be punysshed: he þu hateth to be reformed, his lyfe shall be shortned, & he that abhorreth babylng of wordes, quencheth wyckednes. He that offendeth agaynst his awne soule, shall repent it: and he that reioysyth in wyckednes, shall be punysshed.

Rehearse not a wycked & churlysh word wylsely, and þu shalt not be hyndered. Shew thy secrettes nether to frend nor foe: and yf thou hast offended, tell it not out. For he shall herken vnto the & marke þu: and when he fyndeth oportunitie, he shall hate þu (and so shall he be allwayne aboute þu). * If thou hast herde a word agaynst thy neyghbour, let it be deed wylthyn the: and be sure, thou shalt haue no harme thereby. A foole traunpeth with a word, lyke as a woman that is payned with bearynge of a chyld. Lyke as an arrowe shot in a dogges thyghe, so is a worde in a foles herte. * Tell thy frende his faute, lest he be ignoraunt, and sape: I haue not done it, or yf he haue spoken, that he do it nomore. Reproue thy neyghboure, that he kepe his tonge, & yf he haue spoken, that he sape it nomore.

Tell thy neyghbour his faute, for oft tymes an offence is made, & geue not credence to euery worde. A man falleth somtyme with his tonge, but not with his wyl. For

* what is he, that hath not offended in his tonge: geue thy neyghbour warnynge, before thou threaten him, & geue place vnto the lawe of the Lord. The feare of God is all wylsone, and he that is a ryght wylsely man, kepeth þu lawe. As for the doctryne of wyckednesse, it is no wylsone, and the proude of synners is no good vnderstandynge: it is but wyckednes, & abhominacion & a blasphemynge of wylsone. A synple man of small vnderstandynge þu feareth God, is better then one þu hath moch wylsone, & trasgesseth þu lawe of þu selfe. A crafty sotrell man can be wylsely, but he is vnyghteous, & wylthyn gyftes he wycketh the open & manifest lawe. A wycked man can behaue hym selfe humbly, and can douke with his head, & yet is he but a dysceauer wylthyn. He bydeth his face, & dysguyseth it: & because he shulde not be knowne, he preuenteth the.

And though he be so wake that he can do þu no harme, yet when he may fynde oportunitie, he shall do some euell. A man may be knowne by his face, & one þu hath vnderstandynge, may be perceaued by þu loke of his countenance. * A mans garmēt, laughter, & goynge, declare what he is.

The. xx. Chapter.

¶ Of correccon and repentance. Of the gyfte of the wylsely man, and of the foole. Of synners.

Some man reprooueth his neyghbour oft tymes, but not in due season: Agayne, some mā holdeth his tonge, & he is wylsely & dyscrete. It is moch better to geue warnynge and to reprove, then to beare euell wylsely: for he þu knowledgeth him selfe opely, shall be preserued fro hurt & destruccyon. Lyke as when a gelded man thozow desyre & lust desyleth a mayden, euen so is it with him that vseth violence: and vnyghteousnes in þu lawe. How good a thynge is it, a man that is reproued to shew openly his repentance: for so shalt thou escape wylfull synne.

Some man kepeth silence, and is founde wylsely: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tonge, because he hath not þu vnderstandynge of the language: & some man kepeth silence, waytynge a couenient tyme. * A wylsely man wylthyn holde his tonge tyll he se oportunitie, but a waton and vnydiscrete body shall regarde no tyme. He that vseth many wordes, shall hurte his awne soule: & he that taketh auctorite vpon hym vnyghteously, shall be hated. Some mā hath oft tymes proferite in wycked thynges: Agayne, some man getteth moch, and hath harme & losse. There is some gyft þu is nothig worth: Agayne there is some gyft, whose rewarde is double. Some man getteth a fal for beyng to proude, & some cometh to wylthynne fro lowe estate.

estate. Some man byeth moch for a lytle pryce, and must paye for it seuen folde.

A wylsely man with his wordes maketh him selfe to be loued, but the fauoure of foolles shall be poured out. The gyft of the wylsely shall do the no good, for his eyes are seuenfolde. * He shall geue lytle, and sape he gaue moch: he openeth his mouth and cryeth out, as it were one that cryeth out wylsely. To daye he ledeth, to morow asketh he agayne, and soch a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yee euen they þu eat my bread, speake no good of me. How oft, & of how many shall he be laughed to scoorne. He taketh a more perelous fall by soch wordes then yf he fell vpon the grounde: euen so shall the falles of wycked men come hastely. In þu mouth of hym that is vntaught, are many vconuenient & vnymete wordes. A wylsely sentence shall not be allowed at þu mouth of the foole, for he speaketh it not in due season.

Some man synneth not, because he hath not wherewithall, and in his reast he shall be stynged. Some man there is þu destroyeth his awne soule with shame, and for an wylsely bodye sake destroyeth he it, and with acceptynge of personnes shall he vndo hym selfe. Some man promyseth his frende a gyft for very shame, and getteth an enemye of hym for naught. A lyfe is a wycked shame in a man, yet shall it be euer in the mouth of the wylsely. These is better, then a man þu is accustomed to lye, but they both shall haue destruccyon to heretage. The condicions of lyers are vnhonest, and they shall be euer with them.

A wylsely man shall byng hym selfe to honour with his wordes, * and he that hath vnderstandynge, shall be set by amonge grete men. * He that tyllteth his lade shall encrease his heape of cozne: he that woeketh ryghteousnes, shall be exalted, and he that pleaseth grete men, shall escape moche euell. * Rewardest and gyftes blynde the eyes of the wylsely, & make hym domine, that he can not tell men they fautes. * Wylsone þu is hyd, and treasure that is hoorded vp, what profyt is in them both? Better is he that kepeth his ignoraunce secrete, then a man that bydeth his wylsone.

The. xxi. Chapter.

¶ Of the repentance of synne. We may not heare synne vpon synne. The boldnes of an heretike. The ende of synners. Of the foole and of the wylsely man. Of hym that curseth the deuell.

Monne, yf thou hast synned, do it nomore: * but praye for thy foresynnes, that they maye be forgiven the. He from synne, euen as from a serpent: for

yf thou comest to nye her, she wyll bite the. The tethe therof are as the tethe of a lyon to slep the soules of men. The wyckednes of man is as a warpe two edged swerde, which maketh soch woundes that they can not be healed.

Stryfe and wrongeous dealynge shall waste awaye a mans goodes, & thozow proude a ryche house shall be brought to naught: so the ryches of þu proude shall be roted out. * The prayer of the pooze goeth oute of the mouth, and cometh vnto the eares, and his vengeaunce (or defence) shall come, and that hastely. Whoso hateth to be reformed, it is a token of a vngodly personne: but he þu feareth God, wyll remembre him selfe. A myghty man is knowne a farre of by his tonge: but he that hath vnderstandynge, perceaueth that he shall haue a fall.

Who so buyldeth his house wylthyn other mens cost, is lyke one that gathereth stoncs in wynter. * The congregacyon of þu vngodly is lyke stubble gathered together, they ende is a flame of fyre. The waye of þu vngodly is set with stoncs, but in they ende is hel, darkness, & paynes. He that kepeth the lawe, wyll holde fast the vnderstandynge therof, and the ende of the feare of God is wylsone & vnderstandynge. He that is not wylsely, wyll not be taught in good: but þu wylsely man aboundeth in wyckednesse: and where bytternes is, there is no vnderstandynge. The knowledge of þu wylsely shall flowe lyke water that renneth ouer, & his concell is lyke a fountayne of lyfe.

The hert of a foole is lyke a broken vessel, he can kepe no wylsone. When a man of vnderstandynge heareth a wylsely worde, he shall commende it, and make moch of it. But yf a voluptuous man heare it, he shall haue no pleasure therein, but cast it behynde his back. The talchynge of a foole is lyke an heuy burthen by þu waye: but to heare a wylsely mā speake, it is a pleasure. Where a doute is in the congregacyon, it is asked at the mouth of þu wylsely, and they shall pondre his wordes in they hertes. Lyke as is a house that is destroyed, euen so is wylsone vnto a foole. As for the knowledge of þu wylsely, it is but darke wordes. Doctryne is vnto hym that hath no vnderstandynge, euen as fetters aboute his fete, and lyke manye lyes vpon his ryght hand. * A foole lyfteth vp his voyce with laughter, but a wylsely man shall scarce laugh secretly.

Lernynge is vnto a wylsely man a Jewell of golde, & lyke an armelet vpon his ryght arme. A foolyhe mans fote is soone in his neyghbours house, but one that hath experience, shall be ashamed at þu personne of the myghty. A foole wyll pepe in at þu wyndow into þu house, but he that is wel nourished, If f iii wyll

Wyll stande without. A foolysch man standeth herkenynge at the doze, but he that is wysse, wyll be ashamed.

The lypyes of the vnywysse wyll be telling foolysch thynges, but the wordes of such as haue vnderstādyng, shalbe weyed in the balace. The hert of foolis is in their mouth, but the mouth of the wysse is in their herte. When the vngodly curseth the blasphemour, he curseth hymselfe also. * A pseye accuser of other men shal desyle hymselfe also. (but he that kepeth hymselfe tonge & is dyscrete, shal come to honoure.)

The. xxi. Chapter.

¶ The purgacion of the mouthfull. Of a foolysch sonne and daughter, we must haue dyscrecion how and to whom we ought to pseye, of forswornynge upon a deede. A fool is not to be much talked with all. Injuries and wronges do breake frendshipp and amitye.

A Mouthfull body is moulded of a stone of claye, and euery man wyll speake to his dyspayse. A mouthful body is made of the donge of oxen and euery one that toucheth him must wasch hymselfe agayne. A mysfynurtoed sonne is the dyshonoure of his father. A foolysch daughter shalbe lytle regarded. A wysse daughter is an heritage vnto her husbāde: but she that cometh to dyshonour, byngeth her father in heynnes. A daughter that is past shame, dyshonoureth both her father and her husband: & vngodly shal regarde her, but they both shal desyle her. The playenge of a dyspkye is not mete where heynnes is, eue so is the correccion and doctryne of wysdome euer vnpleasant vnto foolis.

Who so teacheth a foole, is euen as one that gleweth a potsherd together: as one that telleth a tale to hym that heareth him not, & as one that rapeth a man out of an heuy slepe. Who so telleth a foole of wysdome, is euen as a man, whych speaketh to one that is a slepe. When he hath tolde hym tale, he sayeth: what is þat matter? When one dyeth, lamentacion is made for hym, because the lyght fapleth hym: euen so let men mourne ouer a foole: for he wanteth vnderstādyng. Make but lytle wepyng because of þat deede: for he is come to rest, but the lyfe of the foole is wofle then þat deeth. Seuen dayes do men mourne for hym that is deede, but þat lamentacion ouer þat vnywysse & vngodly shuld endure all the dayes of theyr lyfe.

Talke not moch with a foole, and go not with hym that hath no vnderstādyng. Bewarre of hym, lest it turne the to trauayle, and thou shalt not be desyled wthys synne. Departe from hym, & thou shalt fynde rest, and shalt not be drawen back into hymfolytynes. What is heuer then leader? And what shuld a foole be called els but leader?

* Sande, salt, & a lumpe of yron is easier to beare then an vnywysse, folysch, & vngodly man. Lyke as þat band of wood boude together in þat foudacion of þat house canot be lowsed: euen so is it with þat hert that is stablyshed in þat thought of counsell. The thought of the wysse shal nether feare, ner be offended at any tyme.

Lyke as a fayne playstred wall in a town: & an hysch buyldynge, may not abyde þat wynde & storme: euen so is a foole hert asrayed in his ymagynacion, he feareth at euery thyng, and cannot endure. (A waue ryng hart in þat ymagynacion of a foole wyll not euer stond in awe, but he that abydeh in þat comaundementes of God, wyll allwaye feare.) He þat nyppeth a mans eye, byngeth forth teares: and he þat pycketh þat hert, byngeth forth þat meanynge & thought. Who so casteth a stone at the byrdes, scapeth them awaye: & he þat blasphemeth his frend, breakeh the frendshyppe: though thou dzewest a swerde at thy frende, yet dyspayre not, for thou mayest come agayne to thy frende. If he speake sowrely, feare not, for ye maye be agreed together agayne: excepte it be that þat blasphemeth him, dysdayne hym, open his secretes and woude him traytorously: for all such thynges shal dzue awaye a frende.

We saythfull vnto thy neyghbour in his pouerte, that thou mayest reioyse with him also in his prosperyte. Abyde stedfast vnto hym in the tyme of hym trouble, that thou mayest be hepye with hym in hym heritage. Lyke as the vapour and smoke goeth out at the ouen before þat fyre, euen so euell wordes, rebukes and threatenynge go before bloudsheddyng. We not ashamed to defende thy frende: as for me, I wyll not hyde my face from hym, though he shulde do me harme. Who so euer heareth it, shal beware of hym. * Who shal set a watch before my mouth, & a sure seale vpon my lypyes, that I fall not with them, and that my tonge destruye me not?

The. xxiii. Chapter.

¶ A prayer agaynst pryde, lechery, and glotony. Of othes, blasphem, and of wysse commynycacyon. Of the chylde of synne. Agayn synnes procede of aduoutrye. Of the feare of God.

Lorde, father and gowernoure of my lyfe, leaue me not in theyr ymagynacion and counsell. Whett me not fall in such reprofe. Who wyll kepe my thought with the scourge, and the doctryne of wysdome in myne herte: that he spare not myne ignorance, that I fall not with them, lest myne ignorances increafe, that myne offences be not many in nombze, and þat my synnes excrade not: lest I fall before myne enemyes, & so my aduersary reioyse. O Lord þat father & God of my lyfe, leaue me not in

not in theyr ymagynacion. Wlet me not haue a proude looke, but turne awaye all volupuousnes fro me. Take fro me þat lustes of þat body, lest nat the helpe of vncleennes take holde vpon me, and geue me not ouer into an vnchastite & oblyuate mynde.

Hear me (O ye chylde) I wyll geue you a doctryne, how ye shal orde your mouth: who so kepeth it, shal not perissh thorow his lypyes, ner he hurt thorow wicked wordes. As for þat synner, he shal be taken in his awne vanpte: he þat is proude & cursed, shal fall therein. * Let not thy mouth be accustomed to swearynge, for in it there are many falles. Let not the namynge of God be continually in thy mouth: (and medle not wth the names of sayntes, for þat shal not be excused of the) for lyke as a seruaut which is oft pynnyshed cannot be without some sore, euen so whatsoeuer he be þat sweareth & nameth god, shal not be cleane purged fro synne. I ma that vseth moch swearynge, shalbe fylled wth wyckednes, & the plage shal neuer go from his house. If he begyle his brother, his faute shalbe vpon hym: yf he knowledg not his synne, he maketh a doble offence, & yf he sweare in wayne, he shal not be foude ryghteous for his house shal be full of plages.

The wordes of the swearer byngeth deeth (God graunte þat it be not founde in the house of Jacob.) But they that feare God, eschue all such, & lye not welterynge in synne.

Not thy mouth to vnholynesse and fylthy talkynge, for in it is þat wynde of synne. Remembre thy father & thy mother, when thou art set among great men: lest God forget the in theyr syght, and lest thou doctryne in thy custome, lustre rebuke, & wyth not to haue bene borne, and so curse the dape of thy natyuite. * The man þat is accustomed with the wordes of blasphem, wyll neuer be reformed all the dayes of his lyfe. To synne tyme is to moch, but the thyrd byngeth wrath & destruccyon. An hote stomack cannot be quenched (euen lyke a burnynge fyre) tyll it haue swalowed vp somethynge: euen so an vnchast man hath no rest in hymflesh, tyll he haue kyndled a fyre.

All bred is swete to an whozemonger, he wyll not leaue of, tyll he haue hym purpose. A man that breaketh wedlock, & regardeth not his soule, but sayeth: * Cussh, who seyth me? I am compassed aboute with darchnes þat walles couer me, no body seyth me: whom neede I to feare? The byest wyll not remembre my synnes. He vnderstandeth not þat his eyes se all thynges, for all such feare of men byngeth awaye the feare of God from hym: for he feareth onely the eyes of men, and cōsydereth not that the eyes of the Lorde are cleare then the sunne, beholdynge all the wayes of men and the grounde of the depe,

and lokynge euen to mens hertes in secrete places. The Lorde God knewe all thynges: & euer they were made, and after they he brought to passe also he loketh vpo the all.

The same man shalbe openly punysshed in the stretes of þat cyte: & shalbe chased abrode lyke a ponge horse foale: and when he thynketh lest vpo it, he shalbe taken. This shal be put to shame of euery man, because he wolde not vnderstāde þat feare of the Lorde. And thus shal it go also with euery wyse, that leaueth her husbāde, & getteth enherytaunce by a straunge mariage. * First, she hath bene vnfaythfull vnto the lawe of the byest: Secodly, she hath forsaken her awne husbāde. Thyrddly, she hath played the whoze in aduoutry, and gotten her chylde by another man. She shalbe brought out of the congregacion, and her chylde shalbe lokid vpon. Her chylde shal not take rote: & as for frute, her braunches shal bynge forth none. A shamefull repoyte shal the leaue behynde hyr, and hyr dyshonoure shal not be put out. And they þat remayne, shal knowe, that there is nothyng better, then the feare of God: and that there is nothyng sweeter then to take hede vnto the comaundementes of the Lorde. A great worthyppe is it to folowe the Lorde, for loge lyfe shalbe receyued of hym.

The. xxiiii. Chapter.

¶ A prayse of wysdome procedynge forth of the mouth of God. Of her wordes & place where she reareth.

Wisdom shall prayse her self, and be honoured in God, & reioyse in the myddest of his people: In the congregacyon of þat byest shal he open her mouth, and triumphe in the beholdynge of his power: In the myddest of her people shal he be exalted, and wondred at in the holy fulnesse. In the multitude of the chosen she shalbe comēded, and amonge such as be blessed she shalbe prayled, and shal saye: I am come out of the mouth of the byest, fyrt borne before all creatures. I caused þat lyght that fapleth not to aryse in þat heauen, and couered al the earth as a cloude. By dwellyng is aboue in the heyth, and my scate is in þat pyler of the cloude. I my selfe alone haue gone rounde aboute þat copasse of heauen, & pearced þat ground of þat depe: I haue walked in þat floudes of the see, and haue stande in all landes: my domynion is in euery people & in euery nacion, & with my power haue I troden downe the hertes of al, both hye & lowe.

In all these thynges also I sought rest, and a dwellyng in some euerystaunce. So the creator of all thynges gaue me a comaundēt: and he that made me, appoynted me a tabernacle, and sayde vnto me: Lett thy dwelling be in Jacob, & thyne inheritaunce Iff iii in Jf.

** Job. viii. c.* in Israel, & rote thy selfe amonge my cho-
** Eccl. xxi. a.* sen. * I was created from the begynnyng,
** Psal. cxi. a.* and before I worlde, and shall not leaue of
unto the world to come. * In I holy baby-
tacyon haue I serued before hym, & so was
I stablyshed in Syon. * In I holy cytye re-
sted I in lyke maner: and in Ierusalem was
my power. I toke rote in an honorable peo-
ple, euen in I porcyon of the Lorde & in hys
herptage, and kepte me in the fulnes of the
sapyntes. I am set vpon hye lyke a Cedre
vpon Lptanus, and as a Cyperus tre vpon
the mount Hermon. I am exalted lyke a pal-
me tre in Cadex, & as a rose plante in Ieri-
cho. As a saye Olive tre in the felde, & am
exalted lyke as a plantyne tre by I water
syde. I haue geuen a smel in the stretes, as
the Cynamon & Balme, that hath so good
a sauour: pee a swete odoure haue I geuen
as it were Myrrer of the beest.

** Job. xv. a.* I haue made my dwellynges to smell as
it were of rosin, Galbanum, of Cloues, and
Incense, and as Libanus when it is not he-
wen downe, and myne odoure is as the pure
Balme. As I Cerebynte haue I stretched
out my bzaunches, and my bzaunches are I
bzaunches of honoure & loupge sauour. *
** Job. xli. a.* As I vyne haue I brought forth frute of
a swete sauour, and my floures are I frute
of honoure and ryches. I am the mother of
bewtye, of loue, of feare, of knowledge and
of holy hope. * In me is all grace of lyfe
and tructh. In me is all hope of lyfe & ver-
tue. Come vnto me all ye I be despyous
of me & fyll your selues with my frutes: for
my spyete is sweter then hony, and so is my
inherytance more then I hony combe: the
remembraunce of me endureth for euermore.
They that eate me, shall haue the more ho-
ger, and they I dyyncke me, shall thyrst the
more. Who so herkeneth vnto me, shall not
come to confusyon: & they that worke in me,
shall not offende. They that make me to be
known, shall haue euerlastyng lyfe.

** Eccl. xxi. a.* All these thynges are I boke of lyfe, the
couenaunt of the hyst, and the knowledge
of the tructh. * Moses comaunded I lawe
in the preceptes of ryghteousnes for an he-
rptage vnto the house of Iacob, and comit-
ted I promyses vnto Israel. * (Out of Da-
uid hys seruaunt he ordered to rayse vp a
most myghty kyng, sytting in the seat of
honour for euermore.) * They sylleth with
wysdome lyke as the floude of Bysson, and
as the floude of Tygris, when the new fru-
tes are a growynge.

** Job. xli. a.* They byngeth a plenteous vnderstan-
dng lyke Euphrates: and sylleth it vp, as
Iordane in the tyme of haruest. They ma-
keth flourture to breake forth as the lyght,
& as I water Byhon in Iharuest. The fyrt
hath not knowne her perfectly, nomore

shall I last seke out I ground of her. For her
thought is fuller then the see, and her coun-
cell is profounder then the greates depe.
I wysdome haue cast out floudes. I am
as a great waterbroke out of I ryuer. I am
as the ryuer Dozir, and as a water conbyte
am I come out of the garden of pleasure.
I sayde: I wyll water I garden of my por-
ge plantes, and fyll the frute of my byrth.
So my water broke became exteadynge
grete, & my ryuer approched vnto the see.
For I make doctrine to be vnto all men as
lyght as the saye mozynge, & I shall make
it to be euer I clearer. I wyll pearse thorow
all the lower partes of I earthe, I wyll lo-
he vpon all soch as be a slepe, & lyghter: all
them I put theyr trust in the Lorde. I shall
yet powre out doctrine, lyke as prophete,
& leaue it vnto soch as seke after wysdome,
& their generacyons shall I neuer sayle, vnto
the holy euerlastyng world. * Behold, how
that I haue not laboured for my selfe onely
but for all them that seke after the treuth.

The. xlv. Chapter.

** Eccl. xxi. a.* Of this thynges to which please God, and of this
to which he hatech. Of nyne thynges that be not to be
suspect, and of the tenth: charyte of the mayce of a
woman.

** Job. xli. a.* These thynges there are, that my spyete I
faouret, which be also allowed befo-
re God and men. * The vynte of bye-
thzen, * I loue of neyghbours, * a man and
wyfe that agree wel together.

** Job. xli. a.* These thynges there be which my soule
hateth, and I utterly abhorre the lyfe of
them. A poore man that is proude. A ryche
man that is a lyar, * and an olde body that
doteth, and is vnchaste.

** Job. xli. a.* If thou hast gathered nothyng in thy
youth, what wilt I fynde then in thyne age.
How pleasaunt a thinge is it, when gray
headed men are discrete, & when I elders can
geue good counsell: How comely a thyng
is wysdome vnto aged men: yee vnderstan-
dng & counsell is a gloriouse thyng. The
croune of olde men is to haue moch experie-
ce: & the feare of God is theyr worshyppe.

** Job. xli. a.* There be nyne thynges, which I haue
iudged in my herte to be happye, & the teth
wyll I tell forth vnto men with my tonge.
A man I whyle he lyueth, hath tope of his
chyliden, and scyth I fall of hys enemyes.
Well is hym that dwelleth with an hous-
wyfe of vnderstandng, * and that hath not
fallen with his tonge, & that hath not bene
fayne to serue soch as are vnnete for hym.
Well is hym, I fyndeth a faythfull frende:
and well is him, which talketh of wysdome
to an eare that heareth him. How great
is he, I fyndeth wysdome and knowledge:
Yet is he not aboute hym, I feareth I Lorde.
The

** Job. xli. a.* The feare of God hath set it selfe aboue all
thynges. Blessed is the man, vnto whom it
is graunted to haue the feare of God. Vnto
whom shall he be lyckened, that kepeth it fast?
The feare of God is the begynnyng of his
loue, and the begynnyng of fayth is to cle-
ue fast vnto it. The heuiness of the herte is al-
the punishment, & the wyckednes of a wo-
man goeth aboue al. All punishment & pla-
ge is nothyng in comparisoun of the plage of
the herte, euen so all wyckednes is nothyng
to the wyckednesse of a woman.

** Job. xli. a.* Whatsoeuer happeneth vnto a mā is no
thyng in comparisoun of it, that his euell wil-
lers do vnto hym: and all vengeance is no
thyng to the vengeance of the enemye.

** Job. xli. a.* There is not a more wycked heade then
the heade of the serpent, & there is no wyath
about the wyath of a womā. * I wyll rather
dwell with a lyon and dragon, then to kepe
house with a wycked wyfe. The wycked-
nesse of a womā chaungeth her face, she shal
moffel her countenaunce as it were a Beare,
& as a sack shal she shewe it amonge I neygh-
bours. Her husbāde is brought to shame a-
monge his neyghbours, and whē he heareth
it, it maketh him to syghe. Al wyckednes is
but lytle to the wyckednes of a woman, the
porcyon of the vngodly shal fall vpon her.

** Job. xli. a.* Lyke as to clymme vp a sandy waye is
to the fete of the aged, euen so is a wyfe full
of wordes to a still quyet man. * Loke not
to narrowly vpo the bewtye of a womā, lest
thou be prouoked in desyre toward her. The
wyath of a woman is dishonoure and great
confusyon. If a woman get the masterye, the
is the contrary to her husbāde. A wycked
wyfe maketh a soyr herte, an heuy counte-
naunce and a deed woūde. * (Weake hādes
and feble knees is a womā that byr husbāde
is not the better for.) Of the woman came
the begynnyng of synne, & thowwe her we
all are deed. Geue thy water no passage, no
not a lytle, nether geue a wycked womā her
wyll. If she walke not after thy hande, she
shall confounde the in the syght of thy ene-
myes. Cut her of then fro thy flesch, that she
do not alwaye abuse the.

The. xlv. Chapter.

** Job. xli. a.* Of the prynciple of a good woman. Of the feare of these
thynges and of the fourth. Of the Ielousie ad droun-
chen woman. Of two thynges that cause sorowe,
and of the thyng which moueth to Ioy.

** Job. xli. a.* Appye is the man that hath a
vertuous wyfe, for the nombze
of his peares shal be dubble. An
honest woman maketh her hus-
bāde a ioyfull man, & she shal
fyll I perces of his lyfe in peace. A vertuous
woman is a noble gyft, which shal be geuen

for a good porcyon vnto soch as feare God:
Whether a mā be rich or poore, he maye ha-
ue euer a mery herte, and a chearefull counte-
naunce. There be thre thynges that my herte
feareth, and my face is afrayed of I fourth.
Treason in a cytye, a sedicious people, and
nosome tonges, all these are heuyer then I
death. But whē one is gelous ouer his wy-
fe, it byngeth payne and sorowe vnto the
herte: and a woman that telleth out all thin-
ges, is a scourge of I tunge. When one hath
an euell wyfe, it is euen as when an vnlyke
payre of oxen must draue together, * he that
getteth her, getteth a scorpyon. A drounchen
woman is a greates plage, for she cannot co-
uer her a wyne shame.

** Job. xli. a.* The whordome of a womā maye be kno-
wen in the pryde of her eyes and eye lyddes.
* If thy daughter be not chamefast, holde
her straitlye, lest she abuse her selfe thowow
ouer moch lyberte. Beware of all the disho-
nestye of her eyes, and maruell not if she do
agaynst the. Lyke as one that goeth by the
waye & is thyrstie, so shal she ope her mouth
and dyyncke of euery nerte water that she
maye get. By euery hedge shal she fytt her
downe, and open her quyre agaynst euery
arowe. A loupge wyfe reioyseth her hus-
bāde, and fedeth hys bones with her wys-
dome. A womā of fewe wordes is a gyfte of
God, and to al well nurtured myndes maye
nothyng be compared.

** Job. xli. a.* An honest and manerly woman is a gyft
aboue other gyftes, and there is no wyght
to be compared, vnto a mynde that can rule
it selfe. Lyke as the Sunne when it ariseth,
is an ornament in the hye beaue of I Lorde,
so is a vertuous wyfe the bewtye of all her
house. Lyke as the cleare lyght is vpon the
holy candelstick, so is the bewtye of the face
vpon an honest body. * Lyke as the golden
pylers are vpo the sockettes of syluer, so are
the saye legges vpon a woman that hath a
constant mynde. Perpetual are the founda-
cions I be layed vpon a whole stoupe rocke
so are the commaundementes of God vpon
the herte of an holy woman.

** Job. xli. a.* There be two thynges that greue my herte
and in the thirde is a displeasure come vpon
me. Whē an experte man of warre suffreth
scarfenes ad pouerte. When men of vnder-
standng & wysdome are not sett by: And
when one departeth from ryghteousnes vn-
to synne. Who so doth soch, the Lorde hath
prepared him vnto I swerde. There be two
maner of thynges, which me thyncke to be
herde and perplous. A marchaunt can not
lyghtely kepe him from wythe, nether a tu-
uer ner hym selfe from synne.

The. xlv. Chapter.

Of the poe that make be pche. The probacon of the man that feareth god. The unconstantie of a foule. The secretes of a frende are not to be vitered. The wyche pynnyng euell, which resourceth vpon hym selfe.

Because of potherie haue many one offended: ad he that seketh to be ryche, turneth hye eyes asyde. Lyke as a nape in the wall sticheth fast betwixte two stonies, eue so doth synne stiche betwixte the byer and the seller. If he holde hym not diligently in the feare of the Lorde, his house shall soone be ouerthrowne, Lyke as whan one syteth the sylthynes remayneth in synne: So remayneth there some vncleane thyng in the thought of man.

* Sept. iii. a
i. Dec. iii. b

* Aug. vii. b

The out proueth p potters vessel, * so doth temptation of trouble trye ryghteous men. * The tre of the felde is knowe by his frute, so is the thought of mans hert knowe by his wordes. Praple no man except thou haue herde him, for a mā is knowe by his wordes. If thou folowest ryghteousnes, thou shalt get her, ad put her vpon the as a fayne garment. And thou shalt dwell with her, ad she shall defende the for euer, and in the daye of knowlege thou shalt finde stedfastnesse. The byrdes resorte vnto theyr like, so doth the trouth turne vnto the that be occupied withall. The lyon wayteth the praple: so do the synners lurke vpon p workers of wyckednes. The talkyng of hym that feareth God, is nothyng but wyl dome: as for a foule he chaūgeth as the Moone. If p be amōg the vndiscrete, kepe thy worde to a cōuenient tyme, but amōge soche as be wyse, speake on hardely. The talkyng of fooles is abhominacion, & their spoite is volupuousnesse ad misnourture. * Moch swerunge maketh the hearre to stande vp: and to styue wpyth soch, stoppeth the eares.

* Eccl. xxi. b

* Eccl. xii. b
and .xii. b

The styfe of the proude is bloudsheddynge, and theyr blaspheming is heuy to heare. * Who so discouereth secretes, leleth his credence, and fyndeth no frende after hys wil. Loue thy frinde, ad bynde thy selfe in faythfulness with hym: but if thou be wyse, kepe thy secretes, thou shalt not gett hym agayne. For lyke as the man is that destroyeth hys enemye, so is he also that dealeth falsly in p frendshipp of his neyghboure.

Lyke as one that letteth a byrde go out of his hande, cannot take her agayne: Euen so thou, if thou geue ouer thy frende, thou canst not gett him agayne: For thou canst not come by hym, for he is to farre of. He is vnto the as a Roose escaped out of the snare, for his soule is wounded. As for woundes, they maye be bounde by agayne, & an euell word maye be reconeyled: but who so be wyse, kepe the secretes of a frende, there is no more hope to be had vnto hym.

* Psal. x. b

* He that wycketh with the eyes, pmagi-

neth some euell, and no man shall take hym from it. Whē thou art present, he shall bylie commed and praple thy wordes: but at the last he shall turne his taylor, and schalder thy sayenge. Many thynges haue I hated, but nothyng so euell, for the Lorde hym selfe also abhorreth soch a one.

Who so casteth a stone on hye, it shall fall vpon hys awne head: and he that smyteth with gyle, woundeth hym selfe. Who so diggeth a pyt shall fall therein: & he that layeth a stone in his neyghbours waye, shall stumbe thereon: & he that layeth a snare for another, shall be take in it hym selfe. * Who so geueth a wicked noysome cosicel, it shall come vpon hym selfe, ad he shall not knowe fro whence. The proude blasphemie, and are scoynfull, but vengeance lurketh for them as a lyon. They that reioyse at the fall of p ryghteous shall be taken in the snare, anguythe of hert shall consume them before they dye. Anger & rygourousnes are two abhominable thynges, & the vngodly hath the both vpon him.

The .xxviii. Chapter.

We ought not to despye vengeance, but to forgyue the offence. Of the byres of the tonge, and of the daungers thereof.

Who that seketh vengeance, shall fynde vengeance of p Lorde, which shall surely kepe hym hys synnes. * Forgyue thy neyghboure the hurte that he hath done the, & so shall thy synnes be forgyue the also, whē p prayest. A man p beareth hatred agaynst another, how darre he despye forgyuenesse of God? He that seeth no mercy to a man which is lyke hym selfe, how darre he aske forgyuenesse of hys synnes? If he that is but flesch, beareth hatred and kepeth it, who wyl intreate for his synnes? Remembre the ende, ad let enemye passe, which seketh death and destruccion, & abyde thou in the commaundementes. Remembre the commaundement, so shalt thou not be rigorous ouer thy neyghboure. Thinke vpon the cōuenant of the byest, & forgyue thy neyghbours ignoraunce. * Bewarre of strife, and p shalt make thy synnes fewer. For an angrie man kindleth variaunce, ad the vngodly disquieteth frendes, and putteth discorde among them that be at peace. * The more wadd there is, p more vehemēt is the fyre: and the myghtier that mē be, the greater is the wrath: and the longer p strife endureth, the more it burneth.

An harte brawlinge kindleth a fyre, ad an harte strife sheddeth bloude: A tonge also that beareth false witnesseth death. If thou blowe the sparke it shall burne. If p syt vpon it: it shall go forth, and both these out of p mouth. * The schalderer & dubble tonged is curled, for many vne p frendes letteth

* Eccl. xxi. b
i. Dec. iii. b

* Psal. lvi. b
i. Dec. iii. b

* Psal. lvi. b
i. Dec. iii. b

* Psal. lvi. b
i. Dec. iii. b

* Psal. lvi. b
i. Dec. iii. b

* Psal. lvi. b
i. Dec. iii. b

* Psal. lvi. b
i. Dec. iii. b

letteth he at variaunce. The thynde tonge hath disquieted many one, and druen them from one lande to another. Stronge cytycs of the riche hath it broken downe, and ouerthrowne the houses of greute men. (The strength of p people hath it brought downe and bene the decaye of myghty nacyns.) The thynde tonge hath cast out many an honest woman, & robbed the of theyr labours. Who so herkeneth vnto soch shall neuer fynde rest, & neuer dwell safely. The stroke of the rod maketh edders, but the stroke of p tonge smyteth the bones in sunder. There be many that haue perished with the sword, but many mo thowoe the tonge.

Well is hym that is kepte from an euell tonge, and cometh not in the anger thereof which draweth not the pock of soche, and is not bounde in the bandes of it. For the pock therof is of pzon, and the bande of it of stele. The death therof is a very euell death: hell were better for one, then soch a tonge. But the fyre of it maye not oppresse them that feare God, and the flamme thereof maye not burne the. Soch as forsake the Lorde, shall fall therein: and it shall burne them, and no man shall be able to quenche it. It shall fall vpon them as a Lyon, and deuoure them as a leoparde. Thou hedgest thy goodes wpyth thornes: why dost thou not rather make dozes and barres for thy mouth? Thou wepest thy golde and syluer: why dost thou not wepe thy wordes also vpon the balace? Bewarre, that thou syde not in thy tonge, and so fall before thyne enemyes, that lape wayte for the, (and thy fall be incurable, euen vnto death.)

The .xxix. Chapter.

We ought to lende oure money, and do almes. Of a faythfull man answeryng for his frende. Of spberalite and hospitaletye.

Who so wyl thewe mercy, * lett him lende vnto hys neyghboure: and he that is able, lett hym kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede, & paye thou thy neyghboure agayne in due season. Kepe thy worde, and deale faythfully with him, and thou shalt also paye synne the thyng that is necessary for the. There haue bene many, that when a thyng was lent them, rekened it to be founde, and made them trauple and laboure, that had helped them. Whyle they receaue thyng, they bylle the handes of soch as gyue them, and for theyr neyghbours good they hūble their voyce. But when they shulde paye agayne, they kepe it back, and geue euell wordes, ad make many excuses by reason of the tyme: and though he be able, yet geueth he scarce

the halfe agayne, and rekeneth the other to be founde. And if he with holde not hys moneye yet hath he an enemy of hym, and that vnderstand.

He payeth hym with cursyng and rebu- de, ad geueth hym euell wordes for his good dede. Ther be many one which are not glad for to lende, not because of euell, but they feare to lese the thyng that they lende. Yet haue thou pacience with the synple, and with holde not mercy from him. Helpe the poore for the commaundementes sake, and let hym not go emptye from the, because of hys necessity. Lese thy money for thy brother and neyghbours sake, and burpe it not vnder a stone, where it rusteth ad corrupteth. * Sa- ther thy treasure after the commaundement of the byest, and so shall it byng the more profyte then golde: * Lape vnto the almes in the bande of the poore, and it shall kepe the from all euell. * A mans almes is as a purse with hym, and shall kepe a mans fauoure as the apple of an eye: and after warde shall it arple and paye euery man his rewarde vpon his head. It shall fyght for the agaynst thyne enemyes, better then the wynde of a gy- aunte or speare of the myghtye.

* Eccl. xxi. b

* Eccl. xxi. b
i. Dec. iii. b

* Dan. iii. b
i. Dec. iii. b

* Eccl. xxi. b

A good honest mā is suertie for his neygh- bour, but a wycked personne letteth hym come to shame. Forget not the frendshipp of thy suertie, for he hath geuen his soule for the. The vngodly despiseth the good dede of his suertie, and the vntouchfull and igno- raunt leaueth his suertie in daunger. Some man promyseth for his neyghboure: ad whē he hath lost his honesty, he shall forsake him. Suertishyppe hath destroyed many a riche man, and remoned the as the waves in the see. Myghtie people hath it ouerpuen awaye, and caused the to wandre in straunge countrees. An vngodly man transgressyng the commaundement of the Lorde, shall fall in- to an euell suertishyppe: and though he force hym self to gett out, yet shall he fall into iudgement. Helpe thy neyghboure out after thy power, and beware, that thou thy selfe fall not in soch dett. * The cheste thyng that kepeth in thy lyfe, is water, ad byed, clorpyng and lodgyng, to couer the shame.

* Eccl. xxi. b

Better is it to haue a poore luyng in a mans awne house, then deelyate fare among the straunge. * Be it lytle or moch that thou hast, holde the content withall, & thou shalt not be blamed as a vagabonde: for a mys- erable lyfe is it, to go from house to house: & where a man is fremde, he darre not open his mouth. Though one be lodged, ad haue meate and drynke, yet shall he be taken as vnwoorthy, and heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table for thy selfe, and fede me also of that thou hast. A waye

* Psal. lvi. b
i. Dec. iii. b

* Psal. lvi. b

* Psal. lvi. b

thou strange (so that he regardeth his honoure no more) my brother cometh into my house, & so he telleth hym the necessity of his house. These thynges are heuy to a man that hath understandyng: namely, the folye of dyng of the house, and that the lender calleth hym in the teth.

The xxx. Chapter.

Of the correction of chyldren. Of the commoditye of besich. Death is better then a folye full lyfe. Of the hope & sorow of the hert.

Who so loveth his chyldre * holdeth hum styl vnder correccion, that he maye haue ioye of him afterwarde and that he grieve not after his neyghbours dozes. * He p teacheth his sone shall haue ioye in him, & nede not to be ashamed of him among his aquaintance. Who so enfourmeth & teacheth his sone, greuethe the enemye: and before his frendes he maye haue ioye of him. Though p father dye, yet is he as though he were not dead: for he hath left one behynde him that is lyke hym. In his lyfe he sawe hym and had ioye in hym, & was not sorry in his death, neither was he ashamed before the enemyes. For he left behynde him an avenger agaynst his enemyes, and a good doer vnto the frendes. For p lyfe of chyldren he shall vynde the woules together, and his hert is greued at every crie. An vntamed horse wyl be harde, & a wanton chyldre wyl be wylfull. If thou bring vp thy sone delicately, he shall make p a trayed: & if thou playe with hym, he shall byng the to heynnes. Laugh not wyth hym, lest thou wepe with him also, and lest thy teth be set on edge at the last.

* Geue hym no lyberte in his yowth, & excuse not his foly. Bowe downe his necke while he is yonge, byt hym vpon the sydes while he is yet but a childe, lest he waxe stubburne, and geue no more force of the, and so shalt thou haue heynnes of soule. Teach thy chyldre, and be diligent therein, lest it be to thy shame. Better is the poore byng whole & stronge, then a man to be ryche, & not to haue his health: health and welfare is aboue al golde, & a whole body aboue all treasure. There is no ryche aboue a sounde body, & no ioye aboue the ioye of the hert. Death is better then a wretched lyfe, & eternall rest better then contynual syknes. The good thynges that are put in a close mouth are like as whe meate is layed vpon the graue.

What good doth the offerunge vnto an Idol? * For he can neither eate, tast, nor smel. Euen so is he that is chafed of the Lorde, & beareth the rebukes of iniquyte. He seyth wyth his eyes, & croneth lyke a gelded ma, that lyeth with a vyrgyn & sygeth. * Geue not ouer thy mynde into heynnes, and vexe not thy self in thine awne counsell. * The ioye

and chearfulness of the hert is the life of man, and a mannes gladnes is the prolonging of his dayes. Loue thine awne soule, and comforte thine hert: as for sorowe and heynnes, byue it farre fro p. * For heynnes hath slayne many a man, & byngeth no profit. Zele & anger shorten the dayes of the lyfe: carefulness and sorowe byng age before p tyme. Vnto a mery hert every thyng hath a good tast that he eateth.

The xxxi. Chapter.

Of the ought to geue diligent hede to honestye. Of them that take payne to gather ryches. The prayse of a ryche man without a fault. We ought to be dyonckened and folowe sobernesse.

Tauaple & carefulnes for ryches taketh a waye the slepe, & maketh the flesh to consume. When one lyeth & taketh care, he waketh euery by, like as gret syknes breaketh the slepe. The ryche hath great labour in gathering his ryches together, and then with the pleasure of his ryches he taketh his rest and is refreshed. But who so laboureth and prospereth not, he is poore: & though he leaue of, yet is he a begger. He that loveth riches, shall not be satisfied: and who so foloweth corruption, shall haue ynough therof. * Many one are come in great misfortune by the reason of gold, & haue founde theyr destruction before them. It is a tree of fallynge vnto them that offere it vp, and all soch as be foolys fall thereyn. Blessed is the ryche, which is found without blemyshe, and hath not gone after golde, nor hoped in money & treasures. Where is there such a one? and we shall commend hym, & call hym blessed, for greute thynges doth he among his people. Who so is tryed, & founde perfecte in such thynges, shall be comended and praysed. Who myght offende, and hath not offended: Who coulde do euell, and hath not done it? Therefore shall his good be stablished, and the whole congregacion shall declare his almes. If thou sytt at a greute mans table, open not thy mouth wyth vpo it, and make not many wordes. Remember that an euell eye is a threwe.

What thinge created is worse the a wicked eye? therefore wepe it before euery mans face: Laye not thine hand vpon euery thing p thine eye seyth, & stryue not w hym in the byde. * Wonder by thy self what thy neyghboure wolde saye haue, & be descrete in euery pointe. Eate the thing that is set before the manerly, as it becometh a man and eate not to moch, lest thou be abhorred. Leauethou off first of al, because of nourtoure, lest thou be he whom no man maye satisfye which maye turne to thy decaye. When p sytttest among many men, reach not thine hande out fyrst of all. * How wel content

is a wyle man with a lytle wyne: so that in slepe p shall not be sycke therof, net sele eny payne. A wyle whollsome slepe shall soch a one haue, & sele no inward grefe. Herpleth vp by tynes in the moynynge, & is wel at ease in him selfe. But an vnfacible eater slepeth vnquietly, and hath ache and payne of the body. If thou felest that thou hast eate to moch, aryse, goo thy waye, cast it of thy stomack, and take thy rest: and it shall ease the, so that thou shalt byng no syknes vnto thy body.

Why sonne, heare me, and despyse me not: & at the last thou shalt fynde as I haue told the. * In all thy wordes be diligent & quyet, so shall there no syknes happē vnto p. * Who so is liberal in dealing out his meate, many men shall blesse him, & prayse hym with theyr lippes: & the same is a sure token of his loue & faythfulness. But he that is vnfaythfull in meate, the whole cite shall complayne of hym: and that is a surer experience of his infidelite & wyckednes. * Be not thou a wyne bybber, for wyne hath destroyed many a man. The fyre proueth the hard yron, eue so doth wyne proue hertes of the proude, when they be droncken.

Whyne sobriety droncke, quyetkeneth the lyfe of man. If thou bynckest it measurably, thou shalt be temperate. What lyfe is it, that maye continue without wyne? (What taketh a waye the lyfe? euen death.) Wyne was made fro the begynnyng to make man gladd (ad not for dronkennes) Wyne measurably dronke is a reioysing of p soule & body. (A measurable drynkynge is health to soule and body.) But if it be dronken with excess, it maketh bytternes and sorowe vnto the mynde. Dronkennes fylleth the mynde of the foolys with shame and ruyne, minyseth the strength, and maketh woundes.

* Rebuke not thy neyghboure at the wyne, & despyse him not in his mynth. Geue hym no despytefull wordes, and pcesse not vpo hym with contrary sayenges.

The xxxii. Chapter.

Of the discrecion and prayse of the preacher, and of the heare. Of the feare, sayth, and confidence in God.

If thou be made a ruler, * pryde not thy selfe therein, but be thou as one of p people. * Take diligent care for the and loke wel thereto: & when thou hast done all thy dewtye, syt the downe, that p maye est be mery wyth the, and reccae a crowne of honoure. Take wysely and honestly, for wysdome becometh the ryght well. Bynder not musike. Speake not, where there is no audyence: & poure not forth wysdome out of tyme, at an impoortunite. A lyke as p Caruncle stone wyne that is set in golde, so doth a longe garlyth the wyne feast: and as

the Smaragde that is set in golde, so is the sweetnes of Musike by the mynth of wyne. (Geue care, and be still, and for thy good be haueour thou shalt be loued.)

Thou yonge man, speake that becometh the, and that is profytable, & yet scarce whe thou art to wyle asked. Comprehende moche with fewe wordes. In many thynges be as one that is ignorant, geue care, and holde thy tonge withall. If thou be amonge men of hyper auctorite, despyre not to copare thy selfe vnto them: & when an elder speaketh make not p many wordes therein. Before p thonder goeth lyghteninge, and before nourtoure and shamefastnesse goeth loue & fauoure. Stande vp by tynes and be not the last: but get the home sone, & there take thy pastime, & do what thou wylt: so that thou do no euell, & despye no man, but for all thynges geue thackes, vnto him that hath made the, and replenished the with his goodes.

Who so feareth the Lorde, wyl reccae his doctrine: and they that get them to him by tynes, shall fynde grace. He that seeketh the lawe, shall be fylled withall. As for him that is but faynted, he wil be offended therat. They that feare the Lorde shall fynde the iudgement, and theyr ryghteousnes shall be kindled as a lyght. An vngodly man wyl not be reformed, but can helpe him self with the example of other in his purpose. A man of understandyng despyleth no good counsell: but a wylde and proude body hath no feare. (Ye eue when he hath dealt rashly w another man, but his awne doynges shall be his rebuke.) Wy sonne, do nothing without aduysment, so that it not repent the after p dede. So not in the waye wher thou mayest fall, ner where thou mayest stumbe agaynst the stone. Geue not thy self into a laborious slippy waye, and beware of thyne awne chyldren, (and take hede of them that be of thyne awne houtholde.) In all thy wordes put thy trust in God, fro thy whole hert, for that is the keypyng of the commaundementes. Who so belueth Gods word, taketh hede to the commaundementes: and he that putteth his trust in the Lorde, shall wante nothyng.

The xxxiii. Chapter.

Of the despyrance of hym that feareth God. The auerence of p wyse. The lytel discrecion of a foole. As an is in the hande of God, as the earth is in the hand of the potter. We ought not to despoile our selues, so become subiect to other.

Here shall no euell happē vnto him that feareth God: but whe he is in temptation, the Lorde shall deliuer him & kepe hym fro euell. A wyle man hateth not the lawe, but an pporite is as a thyp in ragynge water. A man of understandyng geueth credence vnto the lawe of God.

of God, and the lawe is faythful vnto him. We sure of þ matter, then talke therof: We syt well instruct, the mayest thou geue answer. The hert of the foolish is lyke a cart-whelke, and his thoughtes runne about like the axel tre. Lyke as a wilde horse þ neyeth vnder euery one that syteth vpon him, so is it w a scornful frende. Whyp doth one daye excell another, scyng al the dayes of þ yere come of the Sunne. The wylsome of the Lorde hath so parted them a sunder, and so hath he ordered the tymes ad solempne festes. Some of them hath he chosen and halowed before other dayes. And all men are made of the * grounde, and out of the earth of Adam.

* Gen. ii. a

In the multitude of science hath the Lord sundered them, ad made their wayes of dyuerse fashyons. Some of them hath he blessed, made moch of them, halowed them, and claymed them to himselfe. But some of the hath he cursed, brought the lowe, ad put the out of theyr estate. * Lyke as the clape is in the potters hande, and all the ordunge ther of at his pleasure: so are men also in the hande of him that made the, so that he maye geue them as lyketh him best. * Agaynst euell is good, and agaynst death is lyfe: so is the vngodly agaynst soch as feare God. Beholde these are the workes of the hyest, & there are euer two agaynst two, & one set agaynst another. I am awaked vp last of all, as one that gathereth after in haruest. In the gyftes of God and in his blessing I am increased, and haue fylled my wyne presse, lyke a grape gatherer. * Beholde, how I haue not laboured onely for my selfe, but for all soche as lone nurtoure and wylsome.

* 1. Cor. ii. c

* 1. Cor. ii. c

* 1. Cor. ii. c

Hearc me, O ye greute men of the people and herken with your eares ye rulers of the cōgregation. Geue not thy sonne and wyfe, thy brother and frede, power ouer the why: le thou lyuest: and geue not awaye thy substaunce and good to another, lest it repēt þ. and thou be faine to begge therfore thy selfe. As longe as thou lyuest and hast bzeth, let no man chaūge the: For better it is thy childe to praye the, then that thou shuldest be fayne to lōke in theyr hādes. In al thy workes be excellent, that thy honoure be neuer stayned. At the tyme when thou shalt cōde thy dayes, & synnly thy lyfe, distrybute thyne inheritaunce. The fodder, the whyp, and the burthen belōgeth vnto the Mse. Meate, correction, and worke vnto the seruaunt.

Pf thou let thy seruaunt to labour, thou shalt fynde rest. But pf thou let him go ydel he shall seke libertie. The yock ad the whyp bowe downe the harde neck, but tame thou thy euell seruaunte with bondes and correcion. Sende hym to labour, that he go not ydle: For ydelnesse bzigeeth moch euell. Set

hym to worke, for that belōgeth vnto him, and becommeth hym well. Pf he be not obedient, binde his fete: but do not to moch vnto him in any wyse, and without discrecion do nothing. * Pf thou haue a (faythful) seruaunt let him be vnto the as thyne adone soule: (in treate him as a brother) for in bloude hast þ gotten him. Pf thou haue a seruaunte, holde him as thy selfe, for thou hast nede of him as of thy selfe. Pf thou intrestest him euell, and keppest him harde, & makest him to be proude and to runne away from the, thou canst not tell what waye thou shalt seke hym.

* 2. Cor. ii. a

The xxxiii. Chapter.

Of dreames, diuinacions, and enchaunementes. We ought to confute bayne hope, and lpyng. The prayre of them that feare God. Of dyuerse workes of men. God doth not allowe the workes of an vnfaithfull man.

Muche people begyle them selues with vayne & disceatfull hope, ad soles trust in dreames. Who so regardeth dreames, is lyke him that will take holde of a shadowe, and folowe after the wynde: Euen so is it with the apperaynges of dreames. Before the face is the lyknes of a face. Who cā be clesed of the vncleane. * What truerth can be spoken of a lyar. Sothsayyng, wythcraft, sozcery and dreamyng is but vanyte: lyke as when a womā traunpleth with childe, & hath many fantasies in her hert. Where as soch vylous come not of God, let not thine hert vpon the: For dreames haue disceaued many a man, and they sayled, that put theyr trust therein.

The lawe shall be fulfilled without lyes, & wylsome is sufficient to a faythful mouth. What knowlege hath he that is not tryed? A wylse man that is well instructe, vnderstandeth moch: and he þ hath good experiecc, can talke of wylsome. He that hath no experience, knoweth lytle: and he that erreth, causeth moch wyckednes. He þ is not tryed, what thynges knoweth he? Who so foloweth no rule, is full of wyckednes.

When I was yet in erreure, I learned moch also: yee I was so lerned, that I could not expresse it all, and came oft in parell of death therfore, tyll I was deliuered fro it (thorow the grace of God.) Now I se, that they which feare God haue the right spete: for they hope standeth in him, that cā help them. And the eyes of the Lord are on them that loue hym. Who so feareth þ Lord standeth in awe of no man, and is not afrayed, for the Lorde is his hope and comforte.

Blessed is the soule of hym that feareth þ Lorde: In whom putteth he his trust: who is his strenght. * For the eyes of þ Lorde haue respecte vnto them, that loue hym. He is their myghtie protectō, and stronge grounde: A defence for the beate, a refuge for the

* 1. Pet. i. a

hote none daye, a succore for stomblyng, ad an helpe for fallynge. He setteth vp the soule, and lyghteneth the eyes: he geueth lyfe, and blessing. He that geueth an offering of vnyghtuous good, his offering is refused: & the scornfull dealynges of þ vnyghtuous please not God. (The Lorde is theyr onely p paciently abyde hym in the waye of the truerth & of righteounes. The hyghest doth not allowe the gyftes of the wycked.) And * God hath no delyte in the offerynges of þ vnygodly, neher maye synne be reconcepled in the multitude of oblacions. Who so bringeth an offering out of the goodes of þ poore, doth euē as one that kylleth the sonne before the fathers eyes.

* 1. Pet. i. a

The bred of the nedefull is the lyfe of the poore: he þ defraudeth hym therof, is a man of bloude. Who so robbeth his neyghboure of his lyuing, doth as great synne as though he slewe him to death. * He þ defraudeth the laborer of his hyre, is a blond shedder. Who one buyldeth and another breaketh downe, what profyt haue they then but labour? Who one prayeth ad another curseth, whose voyce will þ Lorde heare? * He þ wasbeth him selfe because of a deed body, & then toucheth the deed agayne, what doth his washyng? * So is it with a mā that fasteth for his synnes, and doth them agayne: who wyl heare his prayer? * What doth his fasting helpe hym?

* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

The xxxv. Chapter.

It is well done to praye, and to do sacrifice. The prayre of the fatherlesse, and of the wyddowe: and hym that humblyeth hym selfe.

* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

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* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

Who so kepeth þ lawe, * bypnygeth offerynges pnyough. He that holdeth fast the commaundement, of freth the ryght health offeryng. He that is thankfull and recompenseth of freth syne flour. * Who so is mercifull and geueth almes, that is þ right thankoffring. God hath pleasure when one departeth fro synne, and to forsake vnyghteousnes, recōpleth vs wyth hym.

Thou shalt not appeare emptye before þ Lorde, for all soch is done because of the cōmaūdemēt of God. * The offerig of þ ryghteous maketh þ altar fat, & a swete smel is it before þ hyest. The offeringe of the ryghteous is acceptable vnto God, and shall neuer be forgotten. Geue God his honoure w a chearfull hart, & kepe not backe the fyrst-lynges of thy hādes. * In all thy gyftes be we a mercifull cōtēnaūce, & halowe thy tythes vnto God w gladnes. Geue vnto God accordyng as he hath enryched and prospered the: * & loke what thyne hande is able, geue w a chearfull eye: for þ Lorde recōpenseth, & geueth þ scārfes as moch agayne.

Geue no vnyghteous gyftes, for soche wyl he not receaue. Bewarre of wrogeous offerynges, for the Lorde is a ryghteous iudge: and regardeth no mānes persone: he accepteth not the personne of the poore, but he heareth the prayer of the oppressed. * He despyseth not the despyre of þ fatherlesse, ner the wyddow, when she poureth out her prayer before him. Doth not God se the teares, that renne downe the chekes of þ wyddow? Heareth he not the cōplaynte, ouer soche as make her to wepe. For from hyr chekes do the teares go vp vnto heauen, & the Lorde which heareth them, doth accepte them. Who so serueth God after his pleasure, shall be accepted: and his prayer reacheth vnto the cloudes. * The prayer of hym þ humblyeth him selfe, goeth thorow the cloudes, tyll he come nye. He wil not be comforted, ner go her waye, tyll the hyest God haue respecte vnto her, geue true sentence, and perfourme the iudgement. And the Lorde wyl not be slack in cōpyng, ner tary longe: tyll he haue smytten in sonder the backes of the vnymercifull, and aūged him selfe of the hea: then: tyll he haue taken awaye þ multitude of the cruell, and broken the cepter of the vnyghteous, tyll he geue euery man after his workes, and rewarde the after their doyniges: tyll he haue deliuered his people, maintained theyr cause, and reposed them in his mercy. How saye a thyng is mercy in the tyme of angurthe and trouble? It is lyke a cloude of rayne that cometh in the tyme of a drouth.

* 1. Pet. i. a

* 1. Pet. i. a

* 1. Pet. i. a

The xxxvi. Chapter.

A prayer to God in the person of a faythful man with the prayre of a good woman.

Aue mercy vpon vs, O Lorde, thou God of all thynges. Haue respects vnto vs, we we vs the lyght of thy mercyes, & sende thy feare amonge the hea: then and straungers, which seke not after þ that they may knowe, how that there is no God but thou, and that they maye se the wonderous workes. Lpft vp thyne heade ouer the outlandyshe heathē, that they may lerne to knowe thy might and power. Lyke as thou art halowed in vs before them, so bypnyge to passe, that thou maye it be magnified also in them before vs: that they may knowe the, like as we knowe the. For there is none other God but onely thou O Lord. Renue the tokēs, and chaunge the wonderous workes. Shewe thyne hande, ad thy ryght arme gloriously. Rayse vp thy magnacion, and poure out thy wrath. Take awaye the aduersary, and smyte the enemye. Make the tyme shorte, remembre thy cōe: nant, that thy wonderous workes maye be prayled. Let the wrath of the fyre consume the

me them that lyue so carelesse: and let them
perceyue that do thy people hurte. Smyte in
London the head of p^rinces, that be our ene-
myes, ad saye there is none other but we.

W Gather all the trybes of Jacob together
 againe, & they maye knowe, howe that there
 is none other God but only thou, that they
 maye shew thy wonderous workes; ad be
 thon thy peoples heretage, lyke as from the
 begynnynge. O Lord haue mercy vpon the
 people that hath thy name, ad vpon Israel
 * who þ hast lykened to a fyrst borne son-
 ne. O be mercyfull vnto Ierusalem the cite
 of thy Sactuary, * the cyte of thy rest. Fyll
 Sion with thy vspeakable vertues, & thy
 people with thy glory. Gene wytnes vnto
 thy creature, whom thou madest from the
 beginnyng, & raple vp the prophceyes that
 haue bene shewed in thy name. Rewarde
 the that wayte for the, that thy Prophetes
 maye be foude saythfull. O Lord heare the
 prayer of thy seruantes, accordynge to the
 blessing of Aaron ouer thy people (ad gyde
 thou vs in þ waye of righteousness) * that
 all they whych dwell vpon the earth maye
 knowe, that thou art the. Lorde the eternal
 God, which is from euerlastynge.

The hely deuonreth all meates, yet is one
meate better then another. Like as þe touge
tasteth very so, * so doth an herte of vnder-
standinge marche false wordes. A frowarde
hert geueth heupnes, but a man of experiēce
listeth hym vp agayne. The woman recea-
ueth euery man, yet is one daughter better
thē another. A fapze wise reioyleth her hus-
band, & a man loueth nothing better. If he
be lounge & vertuous with all, then is not
her husbände lyke other men. He that hath
gotten a vertuous woman, hath a goodly
possession: she is vnto him an helpe, and pp-
ler wherupō he resteth. Where no hedge is,
ther þe goodes are spoyled: & where no hus-
wyfe is, there the fendles mourneth. Lyke
as there is no credēce geue to a robber, that
goeth from one cytie to another: So is not
the man beleued, that hath no nest, ad must
turne in, where he maye abyde in the nyght.

The xxxvii. Chapter.

**¶ How a man shulde knowe frendes & counsellors,
and search the company of a holy man.**

Every frēde sayeth: I wyl be frend-
ly vnto hym also. But there is so-
me frende, which is onely a frende
in name. Remayneth there not he-
uines vnto death, when a cōpanyon & frēde
is turned to an enemye? O most wicked pre-
sumpcyon: from whence art thou spronge
vp, to couer þe earth with falshede & disceit?
* There is some cōpanyon which in prospe-
ryte reioyseth with his frende: but in þe time
of trouble, he taketh parte agaynst hym.
There is some cōpanyon þe mourneth with

his frende for the hely sake: but whē trouble
commeth he taketh holde of the wyldē. For
get not thy frende in thy mynde, and thinke
vpō him in thy ryches. Seke no counsell at
thy kinsmen, and hyde thy counsell frō such
as beare the no good wyll. * Euery counseller
bryngeth forth his counsell. Neuertheles,
there is some þat counceleth, but for his awne
profet: Beware of the counseller, and be ad-
uised afore wherto thou wilt vse him, for he
wil counsell for him selfe. Lest he cast the lot
vpō the, & saye vnto the. Thy wape & pur-
pose is good, & afterwarde he stāde agaynst
the, and loke what shall become of the.

25
 Aske no counsell at him, that suspecteth þ
 for an enemye, and hyde thy counsell frō such
 as hate the. Aske no counsell at a woman cō
 cernynge þ things that she longeth for: nec
 at a fearfull and faynt herted body, in mat
 ters of warre: or at a marchaūt, how deare
 he will cheape thy wares towarde his: or at
 a byer, of sellynge: Or at an enuious mā, of
 thanckesgeuynge: Or at the vnmerciful, of
 louynge kindnes: (or at an vn honest man, of
 honestye.) Or at þ flouthfull, of worcking:
 Or at an hyzelyng which hath no house, or
 profyt or wealth. (A ydle body wolde not
 gladly heare speake of moch labour.) Take
 no such folkes to counsell, but be diligent to
 seke counsell at a vertuous mā that feareth
 God, such one as thou knowest to be a keper
 of the cōmaundementes, which hath a myn
 de after thyne aduise mynde, and is for þ
 the when thou stomblest.

And holde thy coucell fast in thynne herte:
for there is no mā more faythful to kepe it:
then thou thy selfe. For a mā mynde is so:
tyme more disposed to tell oute, then seuen
watchmen that syt aboue in an hye place lo-
kyng about the. And aboue all this praye
the best, þe wyllede thy waye in fayth-
fulness and trueth. Before all thy worckes
aske counsell fyrst: and or ever thou doest any
thyng, be wel aduised. There be foure thyn-
ges that declare a chaunged herte, wherout
there spryngeth euell and good, death & lyfe,
and a masterful tonge that habyleth moche.
Some mā is apte and well instructe in ma-
ny thinges, and yet very vnpropytable vnto
him self. Some man there is, that can geue
wyle and prudent counsell, and yet is he ha-
ted, and continueth a begger: for that grace
is not geue him of God to be accepted. Ano-
ther is robbed of all wyldome, yet is he wy-
se vnto him selfe, and the frute of vndersta-
dyng is commendable in his mouth.

A wyse man maketh his people wise, & the frutes of his wysdome fayle not. A wyse mā shal be plenteously blessed of God: & al they that se him, shal speake good of hi. The lyfe of man standeth in the nombze of the dayes, but the dayes of Israell are innumerable.

Jesus the sonne of Syrach. Ho. xlii.

A wyle man shall opteyne faythfulnes and
credence amonge hye people, and hye name
shalbe perpetuall. Wy sonne, proue thy sou-
le in thy lyfe: and yf thou leuyn euell thyng, ge-
ue it not vnto her. * For all thynges are not
profitable for all mē, nether hath euery sou-
le pleasure in euery thyng. Be not greedy in
euery eatyng, and be not to hastye vpon all
meates. † For excelle of meates byngeth
sycknes, & glotony cometh at the last to an
vnmearurable heate. Thowow surfett ha-
ue many one perished: but he that dyeteth
him selfe temperatly, prolongeth his lyfe.

The xxxviii. Chapter.

¶ A physicion in spekenes ought we to praye, and to
 fynde a physicion which healeth by prayer. The
 bewepynge of the deed. Sadnes. wysdome. Artificers
 of craft and skill.

Honoure þ þyſſycon: honoure him
becauſe of neceſſite. God hath crea-
ted hym (for of the beſt commeth
medycine) and he ſhall receaue giſtes of the
kyng. The wyſdome of þ þyſſycon bryn-
geth hym to great worthyppe, & in þ ſyght
of the greate men of thys worlde, he ſhalbe
honozably taken. The Lorde hath created
medycine of the earth, and he that is wyſe,
wyl not abhorre it. * Was not the bytter
water made ſwete with a treſ þ men myght
learne to know þ vertue therof. The Lord
hath geuen men wyſdome, and vnderſtan-
dyng. þ he myght be honoured in hys won-
derous worckes. With ſoch doth he heale
men, and taketh awaye theyr paynes: Of
ſoch doth the Apotecary make a confeccion
yet can no man perſourme all his worckes.
For of þ Lorde cometh prosperous wealth
ouer all the earth.

23 My sonne, despyse not thyss in thy syck-
ness, but ⁊ praye vnto the Lord, and he shall
make the whole. Leauē of from synne, and
ordre thy handes a ryght, clenſe thine herte
fro all wyckednes. Geue a swete ſauoured
offerynge, and þ fyne floure for a token of re-
membraunce: make the offeringe fat, as one
that geureth þ fyrrst frutes, and geue rowme
to the Physycion. For the Lord hath crea-
ted him lett him not go from the, for þ hast
nede of hym. The houre maye come, that þ
sycke maye be helped thorow them, when
they praye vnto þ Lorde, that he maye re-
couer, & gett health to lyue longer. He that
synneth befoze his maker, shall fall into the
bandes of the Physycion.

C My Sonne, & bypnyng forth thy teares ouer
the deed: and begynne to mourne, as yf thou
haddest suffred greate harme thy selfe: and
then couer his body after a coueniēt maner
& despyse not his buryall. Enforce thy selfe
to wepe, and prouoke thy selfe to mourne,
* and make lamentacyon expediently, & that
a daye or two, lest thou be euell spoken of:

and then cōfōrte thy selfe because of þ̄ heu-
nes. * For of heupnes cōmeth death, the he-
upnes of the hert breaketh strength. Heu-
pnes and pouerte greueth the herte in tenta-
cyon & offense. Take no heupnes to herte,
d̄yue it awayne, and remēbze the last thyn-
ges. Forget it not, for there is no turnyng
agayne. Thou shalt do hym no good, but
hurte thy selfe. Remēbze his iudgemēt, thy-
ne also shalt be lyke wylle: vnto me yester
daye, vnto þ̄ to daye. * Let þ̄ remēbraunce
of þ̄ deed cease in his rest, & cōfōrte thy sel-
fe agayne ouer hym, sepyng his sp̄rete is de-
parted from hym. The wylsōme of þ̄ scribe
is at cōueniēt tyme of rest: and he þ̄ ceaseth
from exercise and labour, shall be wylle. He
that holdeth the plough, and hath pleasure
in proddynge, & d̄rnyng þ̄ oxen, and goeth
aboute with such woorkes, he can speake of
oxen: he setteth his herte to make fōrowes,
& is diligent to geue the kyne fodder. So is
euery carpēter also & woorkmaster, þ̄ labou-
reth styll nyght & daye: he carueth, graucth
& cutteth oute, & his desyre is in sondrye cō-
nyng thinges, his hert ymagineth, how he
maye conyngly cast an ymage, his diligēce
also & watchyng perfourmeth the woork.
The p̄sonlyth in lyke maner bydeth by
his stithye, & doth his diligence to labour
the p̄son. The vapoure of the fyre k̄enneth
his flesh, & he must fygth w̄ the heate of the
fōrnace. The noyse of þ̄ hammer soundeth
euer in his eares, & his eyes loke styll vpon
the thyng that he maketh. He hath set hys
mynde there vpon, that he wylle make out
his woork, and therfore he watcheth, how
he maye set it out, & byyng it to an ende.

So doth the potter spe by his worke, he turneth þ̄ whele aboute with his fete, he is diligēt and carefull in all doynges, and his labour & worke is without nombre. He fashioneth þ̄ clape with hys arme, and with his fete he tempereth it. hys herte ymagineth how he maye make it pleasaunt, & his diligence is to cleanse the ouen. All these hope in their handes, and euery one thyncketh to be conynge in his worke. Without these maye not the cyties be maynteyned, inhabited ner occupied: yet come they not hys i the congregacyon: they vnderstande not the counsaūt of þ̄ lawe: they cannot declare equitye and iudgement: they cannot fynde out the darcke sentēces, but thozow them shall the creature of þ̄ worlde be mayntayned: theyz prayer concerneth onely the worke and labour of conynge.

The xxxix. Chapter.

A wile man. The workes of God. vnto the good,
good thinges do profite; but vnto the euill euill good
thinges are euill.

In that applyeth hym mynde to vnderstande the lawe of God, doth diligently seke out the wysdome of them of the olde tyme, and exerceyth hym in selfe in the prophetes. He kepeth the saynges of famous men, & prayseth to the vnderstandyng of darck sentences of wysdome. He sekerth oute the myserie of secretes saynges, & exerceyth hym selfe therein continually. He doth seruike amonge grete men, & appeareth before pynce. He goeth into a straunge countre, & trauaileth thorow it: loke what good or euell is amonge men, he proueth it & sekerth it out. He purpoiseth in his herte, to reioyce early vnto the Lord & make hym, & to praye before the hyest God. He openeth his mouth in prayer, & prayeth for hym synners. When pynce grete Lord wyll, he shalbe fylled with pynce of vnderstandyng, that he maye then poure out wyse sentences, & geue thankes vnto the Lord in hym prayer. He shal ordeyne his deulce, and lede his knowledge a ryght, & geue hym vnderstandyng of secretes thynge. He shal helpe forth pynce of his lernynge, and reioyce in the couenaunt of pynce of pynce of Lord. The whole congregacyon shal commend hym wysdome, and it shal neuer be put out. The remembraunce of hym shal neuer be forgotten, & his name shal continue from one generacyon to another. * His wysdome shalbe spoken of, amonge the people, and the whole congregacyon shal openly declare his prayse. * Whyle he lyueth, he hath a greater name then a thousande besyde: and after hym death, pynce name remayneth vnto hym. Yet wyll I speake of mo men of vnderstandyng, for I am full as the Moone.

Herken vnto me (ye holy vertuous chyl- dren) byng forth frute, as the rose pynce is plantyd by the brokes of the felde, and geue ye a swete smell as Libanus. * Florish as pynce rosegarden, synge a songe of prayse. * Geue thankes vnto God ouer all his worckes. Geue glory and honoure vnto the Lord, shew his prayse with your lippes. * See euell with the longe of your lippes, with harpes and playnge, and in geuynge thankes vnto hym, sape after this maner. * All pynce worckes of the Lord are exceeding good, and all his commaundementes are mete and conuenient in due season.

A man nede not to sape: what is pynce? what is that? for at tyme conuenient they shal all be sought. At his commaundement the water was as a wall, & at the worde of his mouth the water stode still. * In his commaundement is euery thynge acceptable and reccypled, and his health cannot be mynyshed. The worckes of all flesh are before him, and there is nothynge hyd fro his eyes. He seyth from euerylastyng to euerylastyng, & there

is nothynge to wonderfull or hye vnto hym. A man nede not to sape then, what is thys, or that? For he hath made all thynge to do good vnto man. His blessing shall renne ouer as the streame, and moweth pynce earth lyke a floude of water. Lyke as he maketh the water for dryght, so shal his wrath fall vpon the heathen.

His wayes are playne & ryght vnto the iust, but the vngodly stumble at them. For the good, are good thynge created from the begynnyng, & euell thynge for pynce vngodly. * All thynge necessary for the lyfe of man are created from pynce begynnyng: water, fyre, pynce & sale, meel, wheate, and hony, mylk & wyne, oyle & clothyng. * All these thynge are created for the best to the faythfull: But to the vngodly shal all these thynge be turned to the hurte and harme. There be synners that are created for vengeance, & in their rygourousnes haue they fastened their tormentes. * In the tyme of the ende they shal poure out theyr strength, and pacifye the wrath of hym that made them. * Fyre, hapye, hunger & death: all these thynge are created for vengeance.

The teeth of wyldenoyse beastes, the scorpions, serpentes, and pynce swerde are created also for vengeance, to the destruccyon of pynce vngodly. They shal be glad to do his commaundementes: and when nede is, they shal be ready vnto earth: & when theyr houre is come, they shal not ouerpasse the commaundement of the Lord.

Therfore haue I take a good corage vnto me from pynce begynnyng, and thought to put these thynge in wyrtynge, & to leaue them behynde me. * All pynce worckes of pynce Lord are good, and he geueth euery one in due season, & whan nede is, so pynce a man nede not to sape: thys is worse then that. For in due season they are all pleasaunt & good: And therfore prayse pynce Lord w hole hert and mouth, & geue thankes vnto his name.

The .xl. Chapter.

Against pynce synners lyght in a mannes lyfe. All thynge passe awaye, but a fyre and stable sayth remayneth. We the blessing of the ryghteous, and pynce of the feare of God.

A grete trouaile is created for all men, and an heuy rock vpon all men chyl- dren, from the dape that they go out of theyr mothers wombe, tyll they be buryed in (the earth) the mother of all thynge: namely, their thoughtes and ymaginacions, feare of the hert, counsell, meditacions, longynge and desyre, the dape of death: from the hyest that lytteth vpon the glorious seate, vnto the lowest and most synple vpon the earth: from hym that is gorgeously arayed and weareth a crowne, vnto hym that is, but home- land

ly and synple clothed. There is nothynge but wrath, zeale, fearfulness, vniquietnes, and feare of death, rygourous, anger and stryfe. And in the nyght when one shulde rest and slepe vpon his bedd, the slepe chaunged hym vnderstandyng and knowledge. A lytle or nothynge is hym rest, in the slepe as well as in the dape of labour.

He feareth & is dysquyeted in the vpsyon of his hert, as one that renneth out of a bat- tyll: and in the tyme of health he awaketh & marueleth that the feare was nothynge. * Such thynge happen vnto all flesh, both man and best: but leuen folde to pynce vngodly. * Moreover, death, bloudshedding, stryfe and swerde, oppresyon, honger, destruccyon and punysshment: * these thynge are all created agaynst pynce vngodly, & for theyr sake came pynce floude also. * All pynce is of pynce earth, shal turne to earth agayne: & all waters ebbe agayne in to pynce see. All byrdes & vnyrghetounes shalbe put awaye, but faythfulness & truely shal endure for ever. The substance & goodes of the vngodly shalbe dryed vp and syncke awaye as a water floude, & they shal make a sounde lyke a grete thoder in the rayne.

Lyke as the ryghteous reioysyth when he openeth his hande, so shal the transgressours be sayne, when theyr goddes vanysh and consume awaye. * The chyl- dren of the vngodly shal not obtayne many braunches and the vncleane rotes vpon pynce rocks shalbe roted out before the grasse by the water syde & vpon the ryuer bankes.

Frendlynes and liberalite in the increase & blessing of God, is lyke a paradyse and garden of pleasure: such mercy also & kyndnes endureth for ever. * To labour & to be content w that a man hath, is a swete pleasure: and that is to fynde a treasure aboue all treasures. To beget chyl- dren and to repayre pynce, maketh a perpetuall name: but an honest woman is more worth then they both. Wyne and mynstrelsy reioysyth the hert, but the loue of wysdome is aboue them both.

Pynnyng & harpyng make a swete noyse, but a frendly tonge goeth beyonde them both. Thynne eye desireth fauoure and bewtye, but a grene sede tyme, rather then they both. A frende and companion come together at oportunitie, but aboue them both is a wyse pynce agreeth with her husbande. One brother helpeth another in the tyme of trouble, but almes shal delyuer more then they both. Golde and syluer fasten the fete, but a good counsell is more pleasaunt then they both. Temporal substance and strenght lyft vp pynce mynde: but the feare of the Lord more then they both. The feare of the Lord wanteth nothynge, and nedeth no helpe. The feare of the Lord is a pleasaunt gar-

den of blessing, & nothynge so bewtyfull as it is. My sonne, lede not a beggers lyfe, for better it were to dye then to begg. Who so loketh to another mans table, taketh no thought for his owne lyfge how to vpholde hym lyfe, for he sedeth hym selfe w other mens meat. But a wyse and well nurtoured man wyll beware therof. Begging is swete in the mouth of the vnchamfast, but in hym hely there burneth a fyre.

The .xli. Chapter.

Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the lawe of God. Good name and fame. An exhortacion to geue helye vnto wysdome. Of what thynge a man ought to be ashamed.

Death, how bytter is the remembraunce of pynce, to a man that sekerth rest and comforte in hym substance & ryches, vnto pynce man that hath nothynge to vexe him, and that hath prosperite in all thynge, pynce vnto hym that yet is able to receaue meate: Death, how acceptable and good is thys iudgement vnto the nedefull, and vnto hym whole strength fayleth, and that is now in his last age, & that in all thynge is full of care and fearfulness: vnto hym also that is in dyspayre, and hath no hope ner patience: Be not thou afrayed of death: remembre them that haue bene before the: and that come after the: thys is the iudgement of the Lord ouer all flesh. * And why woldest thou be agaynst thys pleasure of the hyest? Whether it be ten an hundred, or a thousande yeres: death asketh not how longe one hath lyued.

The chyl- dren of pynce vngodly are abominable chyl- dren, & so are they that kepe company with the vngodly. * The inheritance of vngodly chyl- dren shal come to naught, & theyr posterite shal haue perpetuall shame and confusyon. The chyl- dren coplayne of an vngodly father, and why: for his sake they are rebuked & despyed. Who be vnto you (O ye vngodly) why haue you forsaken the lawe of the hyest God: yf ye be borne, ye shal be borne to cursyng, yf ye dye, pynce curse shal be poure porcyon.

All that is of the earth, shal turne to earthe agayne: so go the vngodly also out of the curse into destruccyon. The sorowe of men is in theyr body: but the name of the vngodly shal be put out, for it is nothynge worth. * Labour to get the a good name, for that shal contynue surer by the, then a thousande grete treasures of golde. A good lyfe hath a nombre of dayes, but a good name endureth euer.

My chyl- dren, kepe wysdome in peace: for wysdome that is hyd and a treasure pynce is not sene, what profyt is in the both? A man that dyeth hym selfe, is better then egg is a man

The boke of

a man that bydehth hys wylfulne. Therfore be ye turned at my wordes: for it is not good, in all thynges and alwaye to be ashamed. True sayth must proue & measure it.

Be ashamed of whoredome, before father and mother: Be ashamed of lechunge, before the pynce and men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregacyon & people: Of vncyphreousnes, before a companyon and frende: Of theft, before thy neyghbours. * As for the trueth of God & hys counaunt, be not ashamed thereof.

Be ashamed to lye with thyne elbowes vpon þy bzed: Be ashamed to lye vpon barlotres: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take & not to geue: Be ashamed also to lye vpon another mans wyfe, and to make many tryfling wordes with her mayden, or to stude by her bedsyde. Be ashamed to vpbryde thy frende: when thou geuest eny thyng, cast hym not in the tette with all.

The xlii. Chapter.

Secretes maye not be opened. The lawe of God must be taught. A daughter & woman. God knoweth all thynges, per euen the secretes of the herte.

Hearse not a thyng twyse, & disclose not the wordes, þ thou hast herde i secreete. Be shamefast and well manered in dede, so shall euery man fauoure the. Of these thynges be not thou ashamed, and accepte no personne to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the counaunt, of iudgement: to bynge the vngodly from hys vngodlynes vnto ryghteousnes, & to make hym a good man: to deale saythfully wyth thy neyghboure and companyon: to distribute the heritage vnto the frendes: to be diligent to kepe true measure and weyght: to be content, whether thou gettest moch or lytle: to deale truly with tēporall goodes in bynge and sellunge: to bynge vpon chyldren wyllyngly: to correcte an euell seruaunt: to kepe that thyne is from an euell wyfe: to sett a locke where many handes are: what thou delyuerest & geuest out to be kepte, to tell it, and to wepe it: to wyte vpon all thy outgeyng and receauyng: to enforme the vnlerned and vndoyle: Of the aged, that are iudged of the ponge. If þ be diligent in these thynges, truly thou shalt be lerned & wyse and accepte of all men.

The daughter maketh þ father to watch secretly: and the carefulnes that he hath for her, taketh awaye his slepe: yee in þ yowth, lest she shulde ouergrowe hym: And when she hath an huf bande, lest she shulde be hated: lest she shulde be despyled or rauished in

her virgynite, or gotten w chylde in her fathers house: Or (when she cometh to the man) lest she behaue her self not ryght, or committe vnfructfull. * If thy daughter be waton, kepe her straitely, lest she cause thyne enemyes to laugh the to scoorne, & the whole cytie to geue þ an euell reporte, & so thou be fayne to heare thy shame of euery man, & be confounded before all the people. * Beholde not euery bodys bewtye, & haue not moch dwellyng amonge women. For lyke as the wyne & moth cometh out of clothynge, so doth wychednes come of women.

It is better to be with an euell man, then with a frendly wyfe þ putteth one to shame and rebuke. I wyll remembre þ wordes of þ Lorde, and declare the thyng þ I haue sene. In þ wordes of the Lord are his wordes. The Sunne ouerlooketh all thynges with his synne, and all his wordes are full of þ clearnes therof. Hath not þ Lord brought to passe, þ his sayntes shuld tell out all his wonderous wordes, which the Almyghty Lorde hath stablyshed: All thynges endure in his glozy. He seketh out þ grounde of the depe and þ hert of men, and he knoweth all theyr ymaginacyon & wylfulne. For þ Lorde knoweth all sciēce, & he loketh into the token of the tyme. He declareth the thynges that are past and for to come, and discloseth thynges þ are secreete. * No thought maye escape hym, nether maye eny worde be hyd from hym. He hath garnysed þ hys excellēt wordes of his wylfulne, & he is frō euery synge to euerylastynge. Vnto hym maye no thyng be added nether can he be minyshed, he hath none also of eny mans counsell. How amiable are all his wordes, and as a sparke to lye vpon. They lye all, & endure for euer: & when fouer nedes is, they are all obedient vnto hym. They are all dubble, one agaynst another: he hath made nothing þ hath faute or blemyshe. * He hath stablyshed the goodes of euery one: & who maye be saytlyped w his glozy, when he seyth it.

The xliii. Chapter.

The summe of the creatyon of the wordes of God.

The glozy of the heygth, is the sayntes & cleare firmament, the bewtye of the heauen is hys glorpyous clearnes. The sunne when it appeareth, declareth the daye in þ geyng out of it, a maruelous worke of the hys. At noone it burneth þ earth and who maye abyde for the hefte therof? Whoso kepeth an ouen when it is hote, the tymes moze doth the Sunne burne vpon the mountaynes, when it bryetheth oute the fyrie beames & syneth, with the bygthnes of it, it blyndeth the eyes. Great is the Lord that made it, and in his commaundment he causeth it to renne hastely.

The

Jesus the sonne of Syrach. Ito. li.

* The Moone also is in all, and at conuenient season it sheweth the tymes, & is a token of the tyme. * The token of the solkepe feast is taken of þ Moone, a lyght that mynnyeth & increaseth agayne. The Moone is called after the Moone, it groweth wonderously in her chaungynge.

The temple of heauen also is in þ heygth in the firmament of heauen it geueth a cleare & glorpyous synne. Thys is the clearnes of þ starres, the bewtyfull apparell of heauen, the apparell that þ Lorde lyghteneth in the heygth. In his holy worlke they continue in theyr ordre, & not one of them faileth in hys watch. * Loke vpon the rayne bowe, and prayse hym that made it: very bewtyfull is it in hys synne. He compaseth the heauen aboute w hys clearnes & glozy, the habes of the hysell haue vended it. Thow hys commaundement he maketh the snowe to fall, and the thonder of hys iudgement to symte hastily. Thow hys commaundement þ treasures are opened, and the cloudes as the foules. In hys power hath he strengthened the cloudes, and broken the hayle stones.

The mountaynes melt at þ syght of him, þ wynde bloweth accordynge to hys wyl. The sounde of hys thonder beateth þ earth, & so doth þ storme of the north: the whylle wynde also lyghteth downe as a fethered foule, casteth oute and spredeth the snowe abroad: and as þ grethoppers that destroye all, so falleth it downe. The eye marueleth at the bewtye of the whytenesse therof, and the herte is afrayed at the rapne of it. He poureth out the frost vpon earth, lyke salt, and when it is frozen, it is as sharpe as the pycke of a thysle.

When the colde Northwynde bloweth, harde Chyshall cometh of the water. He lyghteth downe vpon all the gatherynge together of water, & putteth on the waters as a brest plate. He deuoureth þ mountaynes, and burneth the wylberneses: and loke what is grene, he putteth it out lyke fyre. The medycyne of all these is, when a cloude cometh hastely: and when a dewe cometh vpon þ heate, it shalbe refreshed agayne.

In hys worde he styllteth the wynde: In hys counsell he setteth þ depe, & (the Lord) Jesus planted it. They that sayle ouer the see, tell of þ parys and harmes therof, and when we heare it with our eares, we maruell therat. For there be straunge wonderous wordes, diuerse maner of nyce beastes and whalpyshes. Thow hym are all thynges sett in good ordre and perfourmed and in his worde all thynges endure.

I speake moch, but I can not sufficiently attayne vnto it, for he him selfe sheweth the perfectyon of all wordes. We shulde prayse

þ Lorde after al oure power, for he is great in all hys wordes. The Lorde is to be feared, yee very greate is he, & maruelous is hys power. Prayse the Lorde, and magnifye him as moch as ye maye, yet doth he farre excede all prayse. * Magnifye him with all poure power, and labour earnestly, yet are ye in no wyse able sufficiently to prayse him. Who hath sene him, þ he myght tell vs: * Who can magnifye him so greatly as he is? For there are hyd yet greater thynges then these be: as for vs, we haue sene but fewe of his wordes. For the Lord hath made all thynges, and geuen wylfulne to soch as feare God.

The xliiii. Chapter.

The prayse of certen holy men, Enoch, Noe, Abraham, Isaac, and Jacob.

Et vs commende the noble famous men, and the generacyon of oure fore elders and fathers. Many more glorpyous actes hath the Lorde done, and shewed his great power euer sence the begynnyng. The noble famous men raygned in theyr kyngdomes, and bare excellent rule. In theyr wylfulne & vnderstandynge, they folowed þ counsell shewed in the prophetes. * They led þ folke thow the counsell and wylfulne of þ Scribes of the people. Wyse sentences are founde in theyr instructyon. They sought þ sweteness and melody of musycke, and brought forth the pleasaunt songes in scripture. They were ryche also, and coude conforthe and pacifye those that dwelt with them. All these were very noble and honorable men in theyr generacyon, and were wel reported of in theyr tymes. These haue left a name behynde them, so that theyr prayse shall alwaye be spoken of. Afterward there were some, whose remembraunce is gone. * They came to naught & perished, as though they had neuer bene: & became as though they had neuer bene borne, yee and theyr chyldren also with them.

Neuertheles these are lonyng men, whose ryghteousnesse shall neuer be forgotten, but cōtinue by theyr posterite. Theyr chyldren are an holy good heritage: Theyr sede endured fast in the counaunt. For theyr sayes shall theyr chyldren & sede cōtinue for euer, & theyr prayse shall neuer be put downe. Theyr bodys are buryed in peace, but theyr name lyueth for euermore. The people can speake of theyr wylfulne, & the congregaciō can talke of their prayse. * Enoch walked ryght & acceptably before the Lord: therfore was he translated for an example of amēdement to the generacions. * Noe was a stedfast & ryghteous man, and in the tyme of wyath he became a reconcylynge.

Therefore was he left a remnant vnto the earth, when floude came. An euerlastyng couenaunt was made wth him, that all flesch shulde * perishe nomore wth the water. A braham was a * greute father of many people, in gloze was there none lyke vnto him. He kepte the lawe of the hyst, and came into a couenaunt wth him. He sett p^r couenaunt in his flesch, and when he * was proued, he was founde faythfull. Therefore swoze God vnto him wth an othe, that he wolde blesse all people in his seide, that he wolde multiplie and increase him as p^r dust of the earth, & to exalte his seide as the starres: p^r & that his seide shuld haue p^r posselpon, an inheritaunce of the lande from see to see and from p^r ryuer vnto the borders of the worlde.

* With Isaac dyd he stablysh the same couenaunt, for Abraham his fathers sake. P^r that gracpous blespyng & healeth of all mē, and couenaunt dyd he stablysh wth Isaac, and made it to rest vpon the head of Jacob. He kn^{ow}de him * in that he prospered him so well and richely, and gaue him an heretage and sundered his porcyon by it selfe, * and parted it amōge p^r twelue tribues. Wherep^r full men brought he out of him, which founde fauoure in the syght of all flesch.

The .xlv. Chapter.

The prayse of Moses, Aaron, and Ithimenes.

Moses * be loued of God & men, whose remembraunce is in hys prayse: him p^r the Lord made lyke in p^r gloze of the sayntes, and magnified him, so that the enemyes stode in awe of hym, thozow his wordes he dyd greute wonders. He made hym greute in the syght of kynges, gaue hym commaundement befoze hys people, & shewed hym his glayous power. * He stablyshed hym wth faythfulnes & mekenes, and chose hym out of all men. For he herde his voyce, and he led him in the darcke cloude, * and there he gaue him the commaundementes, p^r the lawe of lyfe and wylsome that he myght teach Jacob the couenaunt, and Israel hys lawes.

25 He chose Aaron hys brother also out of the trybe of Leui, exalted him, & made him soch lyke. * An euerlastyng couenaunt made he wth hym, and gaue hym p^r presthode in p^r people. He made hym glayous in bewtyfull arape, and clothed hym wth the garment of honoure. He put perfecte ioye vpon hym, and gyfedyd hym wth strenght. He deckte hym wth lyde clothes, and a tuncle, wth an overbody cote also & a gyrdle. Rounde about made he him belles of golde, and that many: * that when he went in, the sounde myght be herde, p^r they myght make a noyse in the Sanctuary, and geue p^r people war

nyng. The holy garment was brought and broderd wth golde, palow sylke and purple. And in the brestlappe there was a goodly worcke, wherin was fastened lyght and perfectnesse.

* Upon the same also there was a worcke fastened, & set wth costly precyous stones, all bounde wth golde: and thys he brought in his ministracyon. The stones were fastened for a remembraunce, after the nombe of the twelue trybes of Israel. Upon hys mytre therewas a plate of pure golde, a grauen ymage of holynes, a famous and noble worcke, garnysed, and pleasaunt to loke vpon. Before hym were there seneno soch sayre oznamētes, and these it behoued hym alwaye to vse: There might none other put them on, but onely his chyldren & his chylders chyldren perpetually. Waple perfourmed he hys burntofferpynges two tymes. * Moses tyllid hys handes, and anoynted hym wth holy oyle.

Thys was now confirmed hym wth an euerlastyng couenaunt, and to his seide, as the dayes of heauen, namely: that hys chyldren shulde alwaye minstre befoze hym, and perfourme p^r office of the presthode, and wythe the people good in hys name. Before all men lyuyng chose he hym, p^r he shulde offre incense befoze the Lord, and make obours for a swete sauoure & remembraunce, that he shulde reconyle the people of the Lord wth hym agayne. * He gaue him auctozite also in hys commaundementes and in the couenaunt, that he shulde teach Jacob the statutes and testimonies, and to enfourme Israel in his lawe.

* Therefore there stode vncertayne agaynst hym, & had enuye at hym in the wyldeynes: namely, they that were of Dathan, & Abiram lyde, and the furpous congregacyon of Choz. Thys the Lord sawe, and it displeased hym, and in his wrothfull indignacyon were they consumed. A greute wonder dyd he vpon them, and consumed them wth the fyre. * Welsydes thys, he made Aaron yet more honozable and glayous. He gaue hym an heretage, and parted the fyrst frutes vnto him. * Vnto him specially he apoynted the bred for sustenaunce, (for p^r prestes dyd eat of the offerpynges of the Lord) thys gaue he vnto him & his seide. * Els had he no heretage ner porcyon in the lade and wth the people. For the Lord hym selfe is hys porcyon and enherptaunce.

The thirde noble & excellēt man is * Phinehes p^r sonne of Eleazer, which pleased the God of Israel, because he had the zeale & feare of the Lord. For when the people were touned backe, he put hym selfe forth ryght soone, and p^r wth a good wyll, to pacifie the wroth of the Lord towards Israel. Therefore

foze was there a couenaunt of peace made wth him, p^r he shulde be p^r principall among the ryghteous & the people, that he & his posterite shulde haue the office of the presthode for euer (Lyke as there was made a couenaunt wth Dauid of p^r trybe of Juda, that from amonge his sonnes onely there shulde be a kyng:) And that Aaron also & his seide shulde be the heretage, to geue vs wylsome in oure herte, to iudge hys people in ryghtousnes: that his goodes shulde not come in to forgetfulnes, and p^r their honoure myght endure for euer.

The .xlv. Chapter.

The prayse of Josue, Caleb, and Samuel.

Alyp & stronge i battayll * was Jesus p^r sonne of Naue, which in steade of Moyses the prophet was geuen to be captayne of p^r people, which accordyng vnto his name was a great sauoure vnto the electe of God, to punyssh p^r enemyes that rose vp agaynst Israel, p^r Israel myght optayne theyr inheritaunce. How greute, noble, & excellent was he, when he lyft vp his hand, and drew out his swerde agaynst p^r enemyes: Who stode so manly befoze hym? For the Lord him selfe brought in p^r enemyes. * Stode not the Sunne still at his commaundement, and one daye was as longe as two: he called vpon the hyst and most myghty when p^r enemyes pressed vpon hym on euery syde, and the Lord herde hym wth the hayle stones. They smote the hepthenes people myghtely, & in fallpyng downe they flew all p^r aduerlaries, so that the heathen knewe his hoost, and all his defence, that p^r Lord hym selfe fought agaynst them, for he folowed vpon p^r myghty men of them.

25 * In the tyme of Moyses also, he & Caleb the sonne of Iephune, dyd a good worcke, which stode agaynst p^r enemyes, wth helde the people from synne, & stilled the wyched murmuring. * And of syre hundredeth thousande people of fote, they two were preferred, to byng them into p^r heretage, namely, a lande that floweth wth mylke & hony. * The Lord gaue strenght also vnto Caleb, which remayned wth him vnto his age: so that he wente vp into p^r hye places of p^r lade and his seide conquered the same for an heretage: that all the chyldren of Israel myght se, how good a thinge it is, to be obediēt vnto the Lord. And the iudges oz rulers (euery one after his name) whose hert wete not a whozpyng, ner departed from p^r Lord, and that forsoke not the Lord vnfaythfully, whose remembraunce hath a good reporte: P^r their bones shal stonde oute of their place, and their names shal neuer be chaunged,

(but honoure remayneth still wth the chyl dren of those holy men.)

Samuel p^r prophet beloued of the Lord, & ordeyned a kyng, & anoynted the prynces ouer the people. In the lawe of the Lord ruled he, and iudged p^r congregacyon, and the Lord had respecte vnto Jacob. The prophet was founde diligēt in his faythfulnes: p^r in his faythfulnes was the faythfulnes of the visyon knowne. * He called vpo the Lord p^r allmyghty, when p^r enemyes pressed vpo him on euery syde, what tyme as he offred p^r suckpyng lambes. And p^r Lord thozdred fro heauen & made his voyce to be herde wth a greute noyse. He discomfyted p^r prynces of Tyre, and all p^r rulers of the Philistines. * Before his last ende he made protestacyon in p^r syght of the Lord, & his anoynted, that he toke nether substance ner good of eny man, nor so moch as a shoo, & no man myght accuse him. After this he tolde, that his ende was at hande, & shewed p^r kyng also his ende & death, and from the earth lyft he vp hys voyce in the prophete, that the vngodly people shulde perishe.

The .xlv. Chapter.

The prayse of Nathan, Dauid, and Salomon.

After warde in the tyme of kyng Dauid, there rose vp a prophet called Nathan: for lyke as p^r fat is taken awaye from p^r offerpyng, so was Dauid chosen out of p^r chyldren of Israel. He toke his pastyme wth the lyons, as wth kyddes, and wth beares lyke as wth lābes. * He was not a gyaunte when he was yet but yonge, and toke awaye the rebuke from his people: what tyme as he toke p^r stone in hys hande, and smote downe proude Goliath wth the spyng. For he called vpon the hyst Lord, which gaue him strenght in hys ryght hande, so that he ouerthrew the myghty gyaunte in the battayll, that he myght set vp the horne of hys people agayne. * Thus brought he hym to wrothpye aboue all prynces, and made hym to haue a good reporte in the prayse of the Lord, that he shuld weare a crowne of gloze. * For he destroyed the enemyes on euery syde, roted out the Philistines his aduerlaries, and brake theyr horne in sunder, lyke as it is broken yet thys daye. In all hys workes he praysed the hyst and holyst, and ascribed the honoure vnto hym. With hys whole hert dyd he prayse the Lord and loued hym that made hym. * He set spyngers also befoze the altar, and in their tune he made swete songes. He ordeyned to kepe the holy dayes wrothpyfully, and that the solempne feastes thozow the whole yeare shulde be honozably holden, wth prayfinge the name of the Egg lili Lord,

Lord, and with syngynge by tymes in the mornyng in the Sanctuary.

C * The Lord toke awaye his synnes, and exalted his horn for ever. He gaue hym the covenant of kynghome, and the throne of worshyppe in Israel. * After him there rose up y^e wyse sonne called Salomon, & for hys sake he droue the enemyes awaye farre of. This Salomon reigned wth peace in his tyme (for God gaue him rest fro his enemyes on euery syde, that he myght buylde him an house in his name, & prepare the Sanctuary for ever) lyke as he was well instructe iⁿ his pouth, & fylled with wylsome & vnderstandynge, as it were wth a water floude. He couered & fylled the whole lande with similitudes & wyse prudent sentences.

D hys name wente abroad in y^e Iles, because of his peace he was beloued. All landes marueled at his songes, prouerbes, similitudes, and at his peace, and at the name of the Lord God, which is called the God of Israel. * He gathered golde as tynne, & he had as moch syluer as leade. * He was moued in mozdornate loue towardes wemē, and was overcome in affeccyon. He stayned hys honoure & worshyppe, pec his posterite despyled he also, in byngynge y^e wrath of y^e Lord vpon his chyldren, and sorowe after hys loye: so that his kynghome was deuoyded, and Ephraim became an vnsaythfull, and an vncoustant kynghome. * Neuertheles God forsoke not his mercy, nether was he vtterly destroyed because of hys woorkes, that he shulde leaue him no posterite.

C As for y^e fede y^e came vpon him, which he loued, he brought it not vtterly to naught but gaue yet a remnaunt vnto Jacob, and a rote vnto Dauid out of him. Thus rested Salomon with hys fathers, and out of hys fede he left behynde hym a very foolyschness of the people, and soche one as had no vnderstandynge: * euen, Roboam, which turned awaye the people thowow his counsell, and Jeroboam the sonne of Nabat, & which caused Israell to synne, & thewed Ephraim the waye of vngodlynes: In so moch that their synnes and mysdedes had the vpper hāde so sore, that at the last they were dzyuen out of the lande for the same: Pee he fought out and brought vp all wyckednes, tyll the vengeance came vpon them.

The. xlviii. Chapter.

The prayse of Eliab, Eliens, Bezechiah, and Esay.

A When stode vp * Eliab the prophet as a fyre, & his worde bzent lyke a creschet. He brought an hunger vpon them, & in his zeile he made them fewe in nombze. For they myght not awaye wth the comaundementes of the Lord.

Thowowe the worde of the Lord he shute the heauen, & thre tymes brought he the fyre downe. Thus became Eliab honorable in his wondrous dedes. Who maye make his boast to be lyke him? * One that was deedly capled he vp from death, and in the worde of the hyst he brought him oute of the graue agayne. He cast downe kynges and destroyed them, & the honorable fro their seat. vpon the mounte Synahe herde the punyishment, & vpon Horeb the iudgement of the vengeance. He prophced recompensynge vnto kynges, & ordeyned prophetes after hym. * He was taken vp in y^e storme of fyre, in a charret of horses of y^e Lord. He was ordeyned in the reprimynges in tyme to pacyfy the wrath of y^e Lord, & to turne the hertes of the fathers vnto the chyldren, and to sett vp the trybes of Jacob agayne. Blessed were they that saw the, & were garnysched in loue: for we lye in lyfe: (but after death we shall haue no such name.)

* Elias was couered in y^e storme, but he lyseus was fylled wth his spete. Whyle he lyued he was afrayed of no prynce, and no man myght overcome hym. There coulde no worde discaue hym, & after his death his body prophced. * He byd wdders iⁿ his lyfe, and in death were his woorkes maruelous. For all this, y^e people amēded not, nether departed they fro they^e synnes: * tyll they were carped awaye prisoners out of y^e lāde, & were scatred abroad in all countrees, so that of them there remayned, but a very lytle people, and a prynce vnto the house of Dauid. Howbeit some of them byd ryght, and some heaped vp vngodlynes.

* Hezekias made his cytie stronge, couered wth water into it, dygged thowow y^e stony rocke with yron, & made vp a well by y^e water syde. * In his tyme came Sennacherib by, & sent Rabshakes, lyft vp his hāde agaynst Syon, and despyed them with greute pryde. Then trymbled they^e hertes and hādes, so that they sorowed lyke a woman trauaylyng with chyld. So they called vpon the Lord, which is mercyfull, & lyft vp they^e handes before hym. Immediately the Lord herde the out of heauen: (he thought nomore vpo they^e synnes, ner gaue them ouer to they^e enemyes:) but deliuered them by the hande of Esay. * He smote the hoost of the Assyrians, and his angell destroyed them. For hezekias had done y^e thyng that pleased the Lord, & remayned stedfastly in the waye of Dauid his father. Which Esay was greute & saythfull in his visions. * In his tyme the Sunne wente backward, and he lengthened the kynges lyfe. With a ryghte spete prophced he, what shulde come to passe at the last: and to soche as were sorowful in Syon he gaue consolacyon, wherwith

wherwith they myght confort them selues for euermore. He thewed thynges that were for to come and secrete, or euer they came to passe.

The. xlix. Chapter.

Of Josiah, Bezechiah, Dauid, Jerem, Ezechiel, sobabel, Jelus, Achemlah, Enoch, and Joseph.

A The remembraunce of * Josias is lyke as when the apotycary maketh many precyous swete smellynge thynges together. His remembraunce shal be swete as hony in all mouthes, and as the playeng of Mulyck at a bakket of wyne. He was appointed to turne the people agayne, and to take awaye all abhominacyons of the vngodly, he directed his herte vnto the Lord, and in the tyme of the vngodly he set vp the worshyppe of God agayne. All kynges (excepte Dauid, hezekias and Josiah) comitted wickednes, for euen the kinges of Iuda also forsoke the lawe of God. For they gaue they^e herte vnto other, they^e honoure and worshyppe also to a straunge people.

B Therefore was the electe cytie of y^e Sanctuary bzent wth fyre, & the stretes thereof laye desolate and waste: for they mistreated Jerem euell, whych neuertheles was a prophet ordeyned from his mothers wombe, that he myght rore out, breake of, & destroye: ad that he myght buylde vp, & plant agayne. * Ezechiel sawe the glory of y^e Lord in a vyfion, which was shewed hym vpon y^e charrette of the Cherubins. For he thought vpon the enemyes in the rayne, to do good vnto soch as had ordeyd their wayes a ryght. And the bones of the twelue prophetes dorpythd fro out of they^e place: for they gaue comforte and consolacyon vnto Jacob, and deliuered them saythfully. * How shall we prayse sobabel, which was as a ryng in the ryght hande?

C So was Jesus also y^e sonne Of Joseder: these men in they^e tymes buylded the house and set vp the Sanctuary of y^e Lord agayne which was prepared for an euertlasting worshyp. * And Achemias is alwaye to be commēded, which set vp for vs the walles that were broken downe, made the portes and barres agayne, and buylded oure houses of the new. * But vpon earth is there no man created lyke Enoch, for he was take vprō the earth. * And Joseph, which was lord of hys bzyethen, and the vpholder of hys people: his bones were couered and kept. Seth and Sem were in great honour amonge the people: and so was Adam aboue all the beastes, when he was created.

The. l. Chapter.

Of Symon the sonne of Onias

S ymon * the sonne of Onias the hyepreste, whyche in hys lyfe sett vp the

house agayne, and in hys dayes made fast y^e temple. The heygth of the temple also was founded of hym, the double buyldynge, and the hys walles of the temple. In hys dayes the welles of water flowed out, and were excedynge full as the see. He toke care for hys people, and deliuered them fro destruction. He kepte his cytie and made it strong, that it shuld not be beseged. He dwelt in honoure and worshyppe amonge his people, & enlarged the entraunce of y^e house, and the court. He gaue lyght as the mornynge starre in the myddest of the cloudes, and as the moote whā it is full. He shyned as the sunne in the temple of God. He is as hyght as the rayne bowe in the sayre cloudes, and flourisheth as the floures ad roses in the spring of the peare, and as lyllys by the ryuers of water: Lyke as the braunches vpon the moost Libanus in the tyme of Sommer: as a fyre and incense that is kyndled. Lyke as an whole ornament of pure golde, sett with all maner of precious stones, ad as an Olyue tree that is frutefull, ad as a Cipres tree which groweth vpon a hys.

When he put on the garment of honour, and was clothed wth all bewtys: when he went to the holy aulter, to garnish the coueryng of the Sanctuary: when he toke y^e portions out of the bestes hande, he hym selfe stode by the herth of the aulter, and his bzyethen rounde about in ordze. As the braunches of Cedze tree vpon y^e mount Libanus, so stode they rounde about him. And as the braunches of the Olyue tree, so stode all the sonnes of Aaron in they^e gloze. And y^e he myght suffyciently perfourme hys serupce vpon y^e aulter, and garnish the offryng of the hyst God, he stretched out hys hande, and toke of y^e dzyneck offeryng, and powred in of the wyne: so he powred vpon the botome of the aulter a good smell vnto the hyst prynce.

Then beganne the sonnes of Aaron to syng, and to blowe with trompettes, and to make a great noyse, for a remembraunce and prayse vnto the Lord. Then were the people afrayed, and fell downe to the earth vpo their faces, to worshyp the Lord their God. ad to geue thanckes to the almyghty God. They songe goodly also with their voyces, so y^e there was a pleasaunt noyse in y^e great house of the Lord. And the people in they^e prayer besought the Lord the hyst, that he wolde be mercyfull, tyll y^e honour of y^e Lord were perfourmed, thus ended they^e ministration & serupce. Then went he downe and stretched out his handes ouer the whole multitude of the people of Israel, that they shulde geue prayse and thanckes out of their lippes vnto the Lord, & to reioyse in his name. He beganne yet once also to praye, that

he myght openly shewe the thankelgeuynge before þe hyst, namely thus: O gene prayse and thakes (ye all) vnto the Lord our God, which hath euer done noble and great thynges: which hath increased oure dayes from our mothers wombe, and dealt wth vs accordyng to his mercy: that he wyl geue vs the ioyfulness of hert, and peace for oure tyme in Israell. Which saythfully kepeth his mercy for vs euermore, and alwaye deluereyth vs in due season.

There be two maner of people that I abhorre from my hert: as for the thirde, whom I hate, it is no people. They that lye vpon the mountayne of Samaria, the Whylitynges, and the foolyshe people that dwell in Sichimis.

I Iesus the sonne of Syrach Eleazarus of Ierusalem, haue tokened vp these infor- macyons and doctrynes of wysdome and vnderstandyng in this booke, and poured out the wysdome of my herte. Blessed is he that receyvethe hym selfe therein: and who so taketh soch to hert, shal be wylle for euer. If he do these thynges, he shal be stronge in all. For the lyght of the Lord ledeyth hym.

The li. Chapter.

The prayer of Iesus the sonne of Syrach.

I wyl thanke the, O Lord ad kyng, and prayse the, O God my sauyoure. I wyl yelde prayse vnto thy name: for thou art my defender and helper, ad hast preserved my body from destruction, from þe snare of traporous tonges, and fro the lyp- pes that are occupied with lyes. Thou hast bene my helper, fro soch as stode by against me, and hast deluiered me after the multi- tude of thy mercy, & for thy holy names sake. Thou hast deluiered me from the roa- ryng of the that prepared them selues to de- uoure me, out of the hades of soch as sought after my lyfe: from the multitude of them þe troubled me, and went aboute to sett fyre vpon me on euery syde, so þe I am not bzent in the myddest of the fyre: from the depe of hell, from an vncleane tonge, from lypenge wordes, from the wycked kyng, and fro an vnyghteous tonge. My soule shal prayse the Lord vnto death, for my lyfe dyed we nye vnto hell downwarde.

They compassed me rounde aboute on eu- ery syde, and there was no man to helpe me. I looked aboute me, yf there were eny man þe wold socoure me: but there was none. Then thought I vpon thy mercy, O Lord, and vpon thy actes that thou hast done euer of olde: namely, that thou deluierest soche as put theyr trust in the, and rydest them out of the handes of the heathen. Thus lyft I vp my prayer from the earth, ad prayed for de-

lyueraunce fro death. I called vpo the Lord my father that he wolde not leaue me with- out helpe, in the daye of my trouble and in þe tyme of the proude: I praysed thy name con- tynually, yeldyng honoure & thakes vnto it: and so my prayer was herde. Thou saue- dest me from destruction, and deluieredest me from the vnyghteous tyme. Therefore, wyl I acknowledge and prayse þe, and ma- gnyfy the name of the Lord.

When I was yet but yonge, oz ener I went astraye, I despyed wysdome openly in my prayer. I came therefore before the temple, ad sought her vnto the last. Then flozped she vnto me, as a grape that is soone ripe. My hert reioysed in her, then went my fote the ryght waye, yee fro yowth by, sought I after her. I bowed downe myne eare and re- ceaued her. I founde me moch wysdome: ad prospered greatly in her. Therefore wyl I ascrybe the glozy vnto him, that geueth me wysdome: for I am aduysed to do thereafter. I wyl be gelous to cleue vnto the thyng þe is good, so shal I not be confounded. My soule hath wrestled with her, & I haue bene diligit to be occupied in her. I lyft vp myne handes an hye, then was my soule lightened thowow wysdome, that I knowleged my fo- lynges. I ordred my soule after her, she and I were one heart from the begynnyng and I founde her in clenness. And therefore shal I not be forsaken.

My herte longed after her, and I gatt a good treasure. Thowow her the Lord hath geue me a new toge, wherwith I will pray- se hym. * Come vnto me ye vniuersed, and dwell in the house of wysdome: withdraue not your selues from her, but talke and co- men of these thynges, for your soules are ve- ry thyrstye. I opened my mouth, and spake. * Come ad bye wysdome without money, bowe downe your neck vnder her yock, and poure soule shal receaue wysdome. She is harde at hande and is content to be founde. Behold, with your eyes, * how that I haue had but lytle labour, and yet haue founde moch reast. * Receaue wysdome, ad ye shal haue plenteousnes of syluer ad golde in pos- session. Let your mynde reioyse in his mer- cy, & be not ashamed of hys prayse. Worke hys worke by tymes, and he shal geue you your rewarde in due tyme.

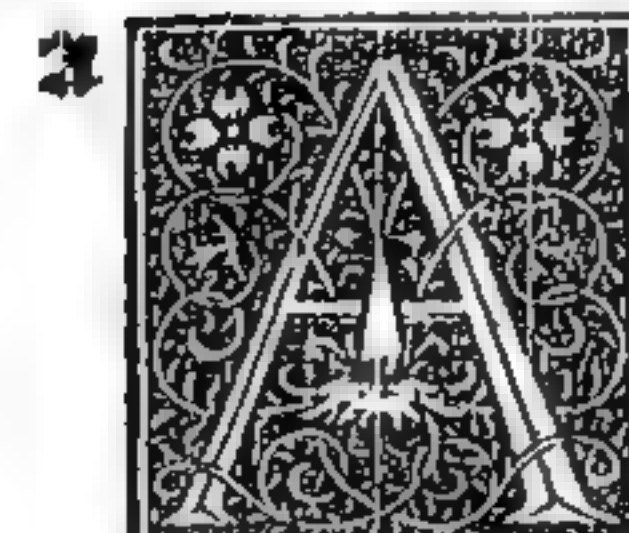
The ende of the booke of Iesus the sonne of Syrach, whych is called in Latyne, Ecclesiasticus.

The booke of the

Prophete Baruch.

The fyrst Chapter.

Baruch wrote a booke, duringe the captiuyte of Ba- bylon, wher he readde before Iechoniah and all the people. The Jewes sent the booke with money, vnto Ierusalem, to theyr other brotheren: to the intent that they shulde praye for them.



And these are the wordes of the booke, whych were wyrtten by Baruch the sonne of Nerias, the son- ne of Maasias, the sonne of Sedechias, the sonne of Helchias, at Baby- lon in the xvjth yere, and in the seuenth da- ye of the moneth, what time as the Caldees toke Ierusalem, and bzent it by fyre.

And Baruch dyd reade þe wordes of this booke, that Iechoniah the sonne of Ioacin kyng of Iuda myght heare: and in the pre- sence of all the people, that were come to be- are the booke: yee and before all the noble kynges sonnes, before the lordes of the co- uncill and elders: and before the whole peo- ple, fro the lowest vnto the hyst: before all them that dwelt at Babylon, by the water of Sody. Which wha they herde it, wepte, fasted, and prayed before the Lord.

They made a collectio also of money, ac- cordyng to euery mans power, and sent it to Ierusalem vnto Ioachim the sonne of Hel- chias, the sonne of Salo prestre, wth þe other prestres: and to all the people whych were w hym at Ierusalem, what tyme as they had gotten the ornamente of the temple of the Lord (that were taken awaye out of þe tem- ple) that they myght byng the agayne in to the lanhe of Iuda, the tenth daye of þe mo- neth Siban: namely, syluer vessels (whych Sedechias þe sonne of Josiah kyng of Iuda had made) after that Nabuchodonosor kin- ge of Babylon had taken Iechoniah, wth all his princes, lordes, and all the people, ad led them captiue from Ierusalem vnto Ba- bylon.

And they sayd: Behold, we haue sent you money, * to bye you burnt offerynges & in- cense withall: make you vniuersed bred, ad offere for synne vpon the aulter of the Lord oure God. * And praye for the prosperye of Nabuchodonosor kyng of Babylon, & for the welfare of Balthasar his sonne: þe theyr dayes maye be vpon earthe, as the dayes of heane: that God also maye geue vs strenght and lyghte our eyes, that we maye lyue vnder the defence of Nabuchodonosor kyng of Babylon, and vnder the protectio of Bal- thasar his sonne: that we maye longe do the seruyce, and fynde fauoure in theyr syght.

Praye for vs also vnto the Lord our God, for we haue synned agaynst the Lord oure God, and vnto this daye is not hys weath turned yet awaye fro vs. And se that pered this booke (whych we haue sent vnto you to be rehearsed in the temple of the Lord) vpo the hye dayes, and at tyme conuenient.

Thus shal ye saye: * The Lord our God is ryghteous, but we are worthy of confu- sion & shame: lyke as it is come to passe this daye, vnto all Iuda, and to euery one that dwelleth at Ierusalem: to our kinges, prin- ces, prestres, prophetes and to oure fathers. We haue synned before the Lord our God, we haue not put our trust in hym, ner geuen hym credence, we haue not obeyed hym, we haue not hekened vnto þe voyce of þe Lord oure God, to walke in the commaundemen- tes that he gaue vs. Sens the daye that he brought our forefathers out of the lande of Egypt vnto this present daye, we haue bene euer a mybeleuyng and an vnfaithful peo- ple vnto the Lord our God: destroyng our selues vtterly, and shynckynge backe, that we shulde not heare his voyce.

* Wherefore there are come vpo vs great plagues and bycurse curses, lyke as þe Lord dyuyd by Moses hys seruant: * whych brought our forefathers out of the lande of Egypt, to geue vs a lande, that floweth w imple ad hony, lyke as it is to se this daye. Neuerthelesse, we haue not hekened vnto the voyce of the Lord our God, accordyng to all the wordes of þe prophetes, whome he sent vnto vs ad to our rulers: but euery ma folowed his awne mynde & wycked ymagi- nacyon: to offere vnto straunge goddes, & to do euell in the syght of the Lord oure God.

The ii. Chapter.

The Jewes confesse that they sinned fully for theyr synnes. The true confession of the Jewes. The Jewes desire to haue the wrath of God turned fro them. The Lord wyl that we obey vnto princes although they be cruel. He promyseth that he wyl call agayne the people from captiuyte, ad geue them a newe and an euerydayng testament.

I O the * which cause the Lord our God hath perfourmed hys deuyce, wherof he certyfied vs, and oure heades that ruled in Ierusalem: yee and oure kinges, our princes withal Israel and Iuda. And soche plagues hath the Lord brought vpon vs, as neuer came to passe vnder the heauen lyke as it is fulfilled in Ierusalem. * accordyng as it is wyrtten in the lawe of Moses: that a man shulde eate the flesh of hys awne sonne, and the flesh of hys awne daughter. Moreover, he hath deliue- red them into the handes of all the kynges, that are rounde aboute vs (to be confounded and desolate) and scatred them abrode in al landes and nations. Thus are we broughte

Wheneth and not abone, because we haue syn-
ned agaynst the Lorde our God, & haue not
bene obediēt vnto his voyce. * Therefore the
Lorde our God is ryghteous, and we wyth
our fathers (as reals is) are brought to ope
shame, as it is to se thys dape. And as for
these plagues that are come vpon vs al ready,
the Lorde had deuyled the for vs: yet wolde
we not praye vnto the Lorde our God, that
we myght euery man turne fro his vngod-
ly wayes. So p Lorde hath caused such pla-
ges to come vpon vs: for he is ryghteous in
all his workes, which he hath commaunded
vs: which we also haue not done, ner herke-
ned vnto his voyce, for to walke in the com-
maundemēt of the Lord, that he hath ge-
uen vnto vs.

* And now, O Lord God of Israel, thou
that hast brought thy people out of p land
of Egypte with a myghtye hande, wyth to-
kens and wonders, wyth thy great power &
out stretched arme: ad hast gotten thy self a
name, as it is come to passe thys dape. O
Lord our God, we haue synned, we haue do-
ne wickedly, we haue behaued our selues vn-
godly in al thy ryghteousnesses. Turne thy
wrath from vs (we beseeche the) for we are
but a few left among the hepten, where p
hast scattered vs. * Heare our prayers (O
Lorde) and our petitions, vyinge vs out of
captiuite, for thyne awne sake: gett vs fa-
uoure in the lyght of the, which haue led vs
awayne: that all landes maye knowe, p thou
art the Lorde our God, and that Israel and
hys generacyon calleth vpon thy name.

O Lord, loke downe from thy holy house
vpon vs: enclpne thyne eare, and heare vs.
* For the deed that be gone downe to theyz
graues, ad whose soules are out of their bo-
dies, ascribe vnto the Lord, uether prayse
ner righteoumakyng: but the soule that is
vexed for the multitude of her synnes, which
goeth on heuclly and weakely, whose eyes
begynne to faile: pee loch a soule ascribeth
prayse and ryghteousnesse vnto the Lorde.
O Lorde, we poure out our prayers before
the, ad requyre mercy in thy lyght, O Lord
our God: not for eny godlynesse of our fore-
fathers, but because thou hast sent oute thy
wrath and indignacion vpon vs: accordyng
as thou dydest threaten vs, by thy seruau-
tes the prophetes, sayenge:

* Thus sayeth the Lorde: So we do wone
your shulders and neckes, and serue p kyng
of Babylon, so shall ye remayne styll in the
lande, that I gaue vnto your fathers. P ye
wyl not do thys, ner heare the voyce of the
Lorde your God, to serue the kyng of Ba-
bylon: I shall destroye you in p cyties of Ju-
da, within Ierusalem and wythout. I wyl
also take from you the voyce of myzth & the
voyce of lope, p voyce of the bydegromie ad

the voyce of the byde, and there shal no mā
dwell moze in the lade. But they wolde not
herken vnto thy voyce, to do the kyng of
Babylō serupce: and therefore hast thou per-
fourned p wordes that thou spakest by thy
seruantes the prophetes: namely, that the
bones of oure fathers shulde be translated
out of theyz place.

And lo, now are they layde out in p heat
of the sunne, and in the colde of the nyght, &
deed in greute mysery, wyth hunger, wyth
fweard, wyth pestilence & are clene cast forth.
As for the tēple wherein thy name was cal-
led vpon, thou hast layde it wast, as it is to
se this dape: & that for the wickednes of the
house of Israel and the house of Iuda. O
Lorde our God, thou hast intreated vs af-
ter al thy goodnes, & accordyng to all that
great loupnge mercy of thyne, lyke as thou
spakest by thy seruauit Moses, in the dape
whan thou dydest commaunde hym, to wypte
thy lawe before p chylde of Israel, saying:
* P ye wyl not herke vnto my voyce, then
shall this great multytude be turned into a
very small people, for I wyl scatere them a-
bode. Not wythstandyng I am sure that
this folke wil not heare me: for it is an hard
necked people. But in the lande of their cap-
tyuite, they shall remembre them selues, ad
lerne to knowe, that I am the Lorde theyz
God, whan I geue them an herte to vnder-
stande, and eares to heare. Then shall they
praple me in the land of their captiuite: ad
thyneke vpon my name. Then shal they tur-
ne them from theyz harde backes, and from
their vngodlynes. Then shall they remem-
bre the thynges, that happened vnto theyz
forefathers, whych synned agaynst me. So
wyl I bypunge them agayne into the lande,
which I promysed with an ooth vnto theyz
fathers: Abraham, Isaac, ad Jacob: & they
shal be lordes of it, pee I wil increace them,
and not minysh the. * Ad I wyl make an-
other couenaunt with them: soch one as shal
endure for euer: namely, that I wil be theyz
God, and they shal be my people: and I wyl
nomoze dyue my people the chylde of Is-
rael, out of the lande that I haue geuen the.

The. iij. Chapter.

The people contynue in theyz prayer begonne for
theyz deliuerance. He prayeth wyfdom vnto the
people, shewing that so great aduersities came vnto
them for the despyng of the. Only God was the
fender of wyfdom. Of the incarnacion of Christ.

Ad now, O Lord almyghty, thou
God of Israel: our soule that is in
trouble, and oure sprete that is ve-
red, cryeth vnto the: heare vs (O
Lorde) and haue pitie vpon vs, for thou art
a mercifull God: be gracious vnto vs, for
we haue synned before the. Thou endurest
for euer, shulde we then vterly perishe
O Lorde

O Lorde almyghty, thou God of Israel:
heart now the prayer * of the deed Israeli-
tes and of theyz chylde, whych haue syn-
ned before the, and not herkened vnto the
voyce of the Lorde their God, for the which
cause these plagues hange now vpon vs. O
Lorde, remembre not the wickednes of our
forefathers, but thinke vpon thy power ad
name now at this tyme: for thou art p Lorde
our God, and the (O Lorde) wyl we pray-
se. * For thou hast put thy feare in oure her-
tes, to the intent that we shuld call vpon thy
name, and praise the in our captiuite: & that
we myght turne fro the wyckednes of oure
forefathers, that synned before the.

Behold, we are yet this dape in our cap-
tyuite, where as thou hast feared vs, to be
an abhomy nacion, curse, and synne: * lyke
as it hath happened vnto oure fathers also,
because of all theyz wickednesse and depar-
tyng from the.

O Israel, heare the commaundementes of
lyfe: pondze the well with thyne eares, that
thou mayest lerne wyfdom. But how hap-
peneth it Israel, that thou art in thyne ene-
mies land: thou art warde olde in a straunge
countre, ad despyled with the deed. Why art
thou become lyke them, p go downe to theyz
graues? Eue because thou hast * forsake the
well of wyfdom. For p thou haddest wal-
ked in p waye of God truly, p shuldest haue
remayned styll safe in thyne awne lande.

* Lerne then where discrecyon is, where
vertue is, where vnderstandyng is: that thou
mayest knowe also from whence cometh
longe lyfe, a necessary lypung, the lyght of
the eyes, and quyetnes. Who cuer founde
out hie place: or who came cuer into hys
treasures.

Where are the princes of the heathen be-
come, and soch as ruled the beastes vpon the
earth: they that had their pastyme with p
foules of the ayre, they that hoorded by syl-
uer and gold (wherin men trust so moche) ad
made no ende of their gatheringe: What is
become of the that copned syluer, and were
so carefull, and coude not bypunge their wo-
kes to passe: they be roted out, & gone dow-
ne to hell, and other me are come vp in their
steades. Vponge me haue sene lyght, & dwelt
vpon earth: but the waye of reformatio ha-
ue they not knowne, ner vnderstode the pa-
thes therof: nether haue their chylde recea-
ued it, pee right farre is it from the. It hath
not bene herde of in the lande of Canaan, ne-
ther hath it bene sene at Cheman.

The Agarenes sought after wyfdom,
but that which is earthly, lyke as the mar-
chautes of the lande do. They of Cheman
are conyng also, and they labour for wis-
dome and vnderstandyng: but the waye of
true wyfdom they knowe not: nether do

they thinke vpon p pathes therof. O Israel
how great is the house of God: & how large
is the place of his confessio: * Great is he, &
hath none ende: pee & vnmeasurable. What
is become of those famous grauntes, that
were so great of bodyes, and so worthy men
of warre: those had not the Lorde chosen,
nether haue they founde p waye of reforma-
cyon, therefore were they destroyed: ad for so
much as they had no wyfdom, they per-
ished because of theyz foolysnesse.

Who hath gone vp into heauen, to take
wyfdom there, and brought her downe fro
the cloudes: Who hath gone ouer the see to
fynde her, and hath chosen her aboue golde,
ad so brought her byther: No man knoweth
the wayes of wyfdom, nether is there eny
that can seke out her pathes. But he p wo-
teth all thynges, knoweth her, and he hath
foude her out w his foreknowledge. * Thys
same is he which prepared the carth at p be-
gynnyng & fylled it with all maner of fou-
les & beastes. * Whe he sendeth out p lyght,
it goeth: and when he calleth it agayne, it
obeyeth hym wyth feare. The starres kepe
theyz watch, and geue theyz lyght, pee and
that gladly. Whe he calleth them they saye:
here we be. And so wyth chearfulnesse they
shewe lyght vnto hym that made them.

* This is oure God, & there shall none other
be compared vnto hym. It is he that hath
founde out all wyfdom, and hath geuen her
vnto Jacob his seruauit, and to Israel hys
beloued. * Afterward dyd he shewe him selfe
vpon earthe, and dwelt amonge men.

The. iiii. Chapter.

The reuerde of them that kepe the lawe, and the pu-
nishment of them that despyse it. A comparysone of p
people begynne in captiuite. A comparysone of Ieru-
salem, and vnder the figure therof, of the church. A
consolacion and comfortyng of the same.

Hys is the booke of the commaunde-
mentes of God, and the lawe that en-
dureth for euer. All they that kepe it,
shal come to lyfe: but soch as forsake it, shal
come to death. Turne the O Jacob, and ta-
ke holde of it: walke by this waye thow we
hys bypntnesse and myne. Seue not thyne
honoure to another, and thy wysdome to a
straunge people. O Israel, * how happye are
we, sayng p God hath shewed vs soch thyng-
ges as are pleasaunt vnto hym: Be of good
chere, thou people of God, O thou auncie
Israel. * Now are ye solde amonge p heathen,
howbeit, not for your vter destrucyon: but
because ye prouoked God p Lorde to wrath
and displeasure, therefore were ye deliuered
vnto your enemies: for ye displeased p euer-
lastyng God that made you, offeringe vnto
deuils & not to God. Ye haue forgotten hym
that brought you vp, and your nurse haue
pe

pe greued, O Jerusalem.

When the lawe of the wrath of God was commynge vpon you, the sayde: herken O ye that dwell aboute Syon, for God hath brought me into great heynesse: and why? I se I captiuite of my people, of my sonnes and daughters, which the euerlastyng God wyll bypunge vpon them. Wythioye dyd I noyly the, but now must I leane the wyth weppynge and sorow.

Let no man reioyce ouer me wyddowe & forsaken: which for the synnes of my chyldre am desolate of enery man. For why? they departed from y lawe of God: they wold not knowe his ryghteousnes, ner walke in the waye of his commaundementes: and as for the pathes of the truth and godlynesse, they had no lust to go in them.

O ye dwellers aboute Syon: come, and let vs call to remembraunce the captiuite, & the euerlastyng God hath brought vpon my sonnes & my daughters. * He hath brought a people vpon the from farre, an vncircumcised people and of a straunge language: whych nether regarde the olde, ner vntie the yong.

These haue carped awaye the deare beloued of my wyddowes, leauyng me alone, both desolate and childles. But alas, what can I helpe you? Now he that hath brought these plagues vpon you, deliuer you also fro the handes of our enemyes.

So your waye (O my chyldren) go your waye: for I am desolate & forsaken. * I haue put of the clothynge of peace, ad put vpon me the sack cloth of prayer; and for my tyme I wyll call vpon y moost hyest. Be of good cheare O my chyldren: crye vnto the Lord, and he shal deliuer you from y power of the prynces, your enemyes.

For verely, I haue euer a good hope of your prosperous health: yee a very gladnes is come vpon me from the holy one, because of the mercy that ye shall haue of oure euerlastyng saupoure.

Wyth mourning and weppynge dyd I let you go fro me, but withioye and perpetuall gladnes, shal the Lord bypung you agayne vnto me. Lyke as y neyghbours of Syon sawe your captiuite from God. Ene so shal they also se shortly poure health in God, which shal come on you with great honoure and euerlastyng woxypppe.

O my chyldre, * suffre patiently y wrath that shal come vpon you. For the enemye hath persecuted the, but shortly thou shalt se hys destruccyon, and shalt treade vpon hys necke. Wy derlynges haue gone rough harde wayes, for they are led awaye as a flocke that is scatred abrode wyth the enemyes. But be of good comforte (O my chyldren) and crye vnto y Lord: For he that led you awaye, hath you yet in remembraunce:

and lyke as ye haue bene mynded to swarue from your God, * so shall ye now endeouour your selues. y tymes more, to turne agayne and to seke hym. For he that hath brought these plagues vpon you, shal bypung you euerlastyng loye agayne with your health. Take a good herte vnto the, O Jerusalem: for he which gaue the that name, exhorteth the so to do.

The wycked doers that now put the to trouble, shal perishe: and soch as haue reioyed at thy fall, shal be punyshed. The cytyes whom thy chyldren serue, and that haue carped awaye thy sonnes, shal be correct. For lyke as they be now glad of thy decaye (and reioyse at thy fall) so shall they mourne in theyr awne destruccyon. Theiope of theyr multitude shal be taken awaye, and theyr cheare shal be turned to sorowe. For a spye shal fall vpon the from the euerlastyng God longe to endure: and it shal be inhabited of deuils for a great season.

The. v. Chapter.

Jerusalem is moued into gladnes for the retourne of her people, and vnder the figure thereof, the church.

Jerusalem, loke aboute the towarde the east, and beholde the loye that cometh vnto the from God. For lo, thy sonnes (whō thou hast forsaken, and that were scatred abrode) come gathered together, from the east and west, reioysynge in the worde of the holy one, vnto the honoure of God.

But of thy mournynge clothes (O Jerusalem) and thy sorow, and decke the wyth the woxypppe and honoure, that cometh vnto the from God, with euerlastyng glory. God shal put the garment of righteousness vpon the, and sett a crowne of euerlastyng woxypppe vpon thine head: for vpon the wyll God declare hys bypghnesse, that is vnder the heauen. Yee an euerlastyng name shal be geuen the of God, wyth peace of ryghteousnesse, and the honoure of Goddes feare.

Aryse, O Jerusalem, stande vpon hye: loke aboute the towarde the east, and beholde thy chyldren gathered from the east, vnto the west: whych reioyce in the holy worde, haupnge God in remembraunce. They departed fro the onfote, and were led awaye of theyr enemyes: but now shal the Lord bypunge them carped with honoure, as chyldren of the kyngdom. For God is purposed to bypung downe all stoute mountaynes, yee and all hye rockes, to fyll the valleys, and so to make them euen wyth the grounde: that Israel maye be diligit to lye vnto y honoure of God. The woddes and all pleasaunt trees shal ouersadowe Israel, at the commaun-

commaundement of God. For hyther shall God bypunge Israel with ioyful myrth, and in the lyght of hys magestye: with the mercy and ryghteousnes, that cometh of him selfe.

The. vi. Chapter.

A copie of the epistle that Jeremie sent vnto the Jewes, whych were led awaye prisoners by the kyng of Babylon: wherein he certifieth them of the charge, that was commaunded hym of God.

Because of the synnes that ye haue done agaynst God, ye shall be * led awaye captiue vnto Babylō, euē of Nabuchodonosor the kyng of Babylon. So when ye become into Babylon, ye shall remayne there many yeaeres, ad for a lōge season: namely seuen generaciōs: and after that will I bypung you awaye peaceably from thence. Now shall ye se in Babylon, goddes of golde, of syluer, of wod and of stone, bozne vpon menshoulders, to cast out a fearfulnesse before the heathen. But loke that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you.

Therfore, when ye se the multitude of people woxyppynge them behynde ad before, saye ye in poure hertes: O Lord, * it is thou, that oughtest only to be woxypped: Myne Aungell also shal be with you, and I my selfe wyll care for your soules. As for the tymbre of those goddes, y carpenter hath polished them: yee gilted be they, ad layed ouer with siluer, yet are they but vayne thynges, and canot speake. Lyke as a wech that loneth peramours is trymply deckte, ene so are these made & hanged with golde. Crownes of golde verely haue they: goddes vpon their heades: so the prestes them selues take golde and syluer from them: and put it to theyr awne vles: yee they geue of the same vnto harlottes, and trymme theyr whores withall: agayne, they take it from the whores, and decke theyr goddes therwith. * Yet cannot these goddes deliuer the selues fro rust and mothes. When they haue couered them wyth clothynge of purple, they wypppe their faces for the dust of the temple, wherof theyr is moch among the. One hath a sceptre in hys hande, as though he were iudge of the coultre: yet can he not slaye soch as offende him. Another hath a sweard or an are in his hande, for all that is he nether able to defende hym selfe from battaylle, ner from murderers.

Why this ye maye vnderstande, that they be no goddes: therfore se that ye nether woxypppe them, ner feare them. For lyke as a vessel that a man vseth, is nothyng worth when it is broken, euen so is it wyth theyr goddes. When they be set vp in the temple, theyr eyes be full of dust, thozowe the fete of

those that come in. And lyke as y dozes are shut in rounde aboute vpon hym that hath offended the kyng. Or as it were a dead body kepte besyde the graue. Euen so the prestes kepe the dozes with barres and lockes, lest their Goddes be spoyled with robbers. They set vp candels before them (yee verely and that many) wherof they canot se one but ene as blockes, so stand they in the temple. It is sayde, that the serpentes and wozmes, whych come of the earth, gnawe out their hertes, eatyng them and theyr clothes also, ad yet they felc it not. Theyr faces are black thozow the smoke y is in the temple. The oules, swalowes, and bydes fle vpon the, yee & y catteres runne ouer theyr heades.

Why this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them be wyfull: for all that, except some body dyght of their rust, they wyll geue no synne: and whē they were cast into a fourme, they felt it not.

They are bought for money & haue no byrth of lyfe wythin them. * They must be bozne vpon menshoulders, as those that haue no fete: wherby they declare vnto men, that they be nothyng worth. * Cōfounded be they then that woxypppe the. For yf they fal to the grounde, they cannot ryse vp agayne of them selues. Yee though one helpe them vp and set them ryght, yet are they not able to stande alone: but must haue y oppres set vnder the lyke deed me. As for the thyng that is offred vnto them, their prestes sell it, and abuse it: yee the prestes wyues take therof, but vnto the lycke and pooze they geue no thyng of it, the wemē wyth chyldre and the menstruous lape handes of their offrynges: Wy this ye maye be sure, that they are no goddes, therfore be not ye afrayde of them. From whence cometh it the, that they be called goddes? The women sytt before the goddes of syluer, golde and wood, and the prestes sytt in theyr temples, haupnge ope clothes, whose heades ad becrdes are shawed and haue nothyng vpon their heades: roring and cryeng vpon their goddes, as me do at the feast, when one is deed.

The prestes also take awaye the garmentes of the ymages, and deck their wyues ad chyldre wythal. Whether it be good or euil that eny man do vnto, the they are not able to recompence it: they can nether sett vp a kyngner put hi downe. In lyke maner they maye nether geue ryches, ner rewarde euil.

Though a man make a vowe vnto them and kepe it not, they wyll not requyre it. They can saue no man from deatē, nether deliuer the weake from the myghty. They cannot restore a blinde man to his sight, ner helpe eny man at hys nede. They can shew no mercy to y wyddowe, ner do good to the fatherlesse

The songe of the

the childzen, which were put into the
hote brennyng oven. The commen
translacion readeth thys songe
in the.iii. Chap. of Daniel.



And they walked in smyd-
dest of flame, prayfynge
Gods magnifyce p Lord.
Asarias stode vp, & prayde
on this maner. Euen in the
myddest of fyre opened he
his mouth, & sayde: Blessed
be p (O Lord God of oure fathers) ryght
worthy to be prayfed & honoured is p name
of thyne for euermore: for p art ryghteous i
all the thynges p thou hast done to vs: Pce,
saythfull are all thy woorkes, thy wayes
are ryght, ad all thy iudgementes true. In
all p thynges p hast brought vpo vs, & vpo
p holy cytie of oure fathers (euen Ierusalim)
p hast executed true iudgement: pee accor-
dyng to ryght ad equyte hast p brought all
these thynges vpo vs because of oure synnes.

For why we haue offended, & done wy-
kedly, departynge fro the: * In all thynges
haue we trespassed, ad not obeyed thy coma-
ndementes, ner kepte the, nether done as p
hast byddē vs, p we might prosper. * Ther-
fore, all that thou hast brought vpo vs, and
euery thyng that thou hast done to vs, thou
hast done the in true iudgement: As in deli-
ueryng vs into p handes of oure enemyes,
amonge vngodly and wycked abhomyne-
ous, & to an vnyghtuous kyng, pee p most
frowarde vpon earth. And now we maye
not open oure mouthes, we are become asha-
me & reprofe vnto thy seruautes, ad to the
that wooshyppē p. Per for thyne names sake
(we beseeche the) geue vs not vp for euer,
bryake not thy couenaunt, and take not a
waue thy mercy from vs, for thy beloued
Abrahams sake, for thy seruaunt Isaacs sake
and for thy holy Israels sake. To who thou
hast spoken & promised* that thou woldest
multiplye the p sede as p starres of heauen,
and as the sande that lyeth vpon the see sho-
re. For we (O Lord) are become lesse then
eny people, and be kepte vnder thys daye i
all the world, because of oure synnes: So p
now we haue nether pynce, duke, prophet,
burntoffering, sacryfice, oblacion, incense,
ner Sanctuary before the.

Reuert helesse, in a contryte herte and an
humble sprete let vs be receaued, p we maye
opteyne thy mercy. Lyke as in p burnt offe-
ryng of rammes and bullockes, & lyke as in
thousandes of fat lambes so lett oure offe-
ryng be in thy syght this daye, that it maye
please p. * For there is no confusion vnto the,
p put there trust i the. And now we folowe

the with all oure herte, we feare the, & sche-
thy face. But vs not to shame, but deale w
vs after thy lounge kindnesse, & according
to p multitude of thy mercyes. Welouer vs
by thy myracles (O Lord) and get thy na-
me & honoure: that all they which do thy ser-
uautes euell, maye be cofounded. Let them
be ashamed thow thym almyghty power,
& let they strength be broke: that they maye
knowe, how p thou only art the Lord God,
& honoure worthy thow out all p worlde.

And the kynges seruautes that put the
in, ceased not to make the ouen hote wyth
wyld fyre, dyse strawe, pitch and sagottes
so that the flame wete oute of the ouen vpo
a xliij. cubytes: pee it toke a waue & blet vp
those Caldees, that it gat holde vpo besyde
the ouen. But the Angell of the Lord cam
downe into the ouen to Asarias and hys fe-
lowes, and smote the flamme of the fyre out
of p ouen, and made the myddest of the ouen
as it had bene a colde wynde blowynge: so p
the fyre nether touched them, greued them,
ner dyd them hurte. Then thei thre (as out
of one mouth) prayfed, honoured, and blef-
sed God in the fornace, sayenge,

* Blessed be thou, O Lord God of oure fa-
thers: for thou art prayse and honoure wo-
thy, pee and to be magnified for euermore.
* Blessed be p holy name of thy glory, for it
is worthy to be prayfed, and magnified in
all worldes. Blessed be thou in the holy te-
mple of thy glory, for aboue all thynges thou
art to be prayfed, pe & more the worthy to
be magnified for euer. Blessed be p in y tro-
ne of thy kyngdome, for aboue all p art wo-
thy to be well spokē of, & to be more then ma-
gnified for euer. Blessed be thou, that lokest
thow the depe, and syttest vpon p Cheru-
byns: for thou art worthy to be prayfed, ad
aboue all to be magnified for euer. Blessed
be thou in the firmament of heauē, for thou
art prayse and honoure worthy for euer.

¶ All ye woorkes of p lord: speake good of
the Lord, prayse hym, & set hym vp for euer
* O ye angels of p Lord, speake good of
the Lord, prayse hym, & set hym vp for euer.
O ye heauens, speake good of the Lord:
prayse hym, and set hym vp for euer.

¶ All ye waters that be aboue the firma-
ment, speake good of the Lord: prayse hym
and set hym vp for euer.

¶ All ye powers of p Lord, speake good of
the Lord, prayse hym, & set hym vp for euer.
* O ye Sunne & Moone, speake good of p
Lord: prayse hym, and set him vp for euer.

¶ O ye starres of heauen, speake good of the
Lord: prayse hym, and set him vp for euer.

* O ye howers & dew, speake good of the
Lord: prayse hym, and set him vp for euer.

¶ All ye wyndes of God, speake good of p
Lord: prayse hym, and set him vp for euer.

¶ O ye

fatherlesse. They goddes of wood, stone,
golde, and syluer, are but euen as other sto-
nes, that be hewen of the mountayne. They
that wooshyppē them, shall be confounded.
How shulde they then be taken for goddes?
Pee how darre men call them goddes? And
though the caldees wooshypped them not,
hearyng that they were but domme & could
not speake. Per they them selues offe vnto
Bell, and wolde sayne haue hym to speake:
as who saye, they coulde sele, that maye not
moue. But when these men come to under-
standing, they shal forsake the, for their god-
des haue no felynge. A greute sorte of we-
men gyde wyth coardes, spt in the stretes,
and burne olyue beries. Now p one of them
be coueyd awape, and lye wyth eny soch as
come by: the casteth her neyghbours in p teth,
because she was not so worthelye reputed,
ner her coarde broken. Whatsoeuer is done
for them, it is but in wayne and lost. How
maye it then be thought o sayde, that they
are goddes? Carpenters and golde smythes
make them, nether be they eny other thyng
but eue what the woorkemen wyll make of
them. Pee the golde smythes the selues that
make them, are of no longe continuance.
How shulde then the thynges that are made
of them, be goddes? Clayne therfore are the
thynges (pee very name is it) p they leue
behynde them for they prosper. For as
soone as there cometh eny warre or plage
vpon them, then the prestes p magin, where
they maye hyde them selues with the. How
can men thynke then that they be goddes,
which nether maye defende them selues fro
warre, ner delouer them from mysfortune?
For seynge they be but of wood, of stone, of
syluer and of golde: all people and kynges
shall knowe hereafter that they be but way-
ne thynges: pee it shal be openly declared, that
they be no goddes: but eue the very woorkes
of mens handes, and that God hath nothing
to do with them. (It is manifest then that
they are no goddes, but the woorkes of mens
handes, and no worke of God in the.) They
can set no kyng in the lande, ner geue rayne
vnto men. They can geue no sentence of a
matter, nether defende the lande fro wrong.
For they are not able to do so moche as a
crowe, p flyeth betwixte heauen and earth.

¶ When there happeneth a fyre into the
house of those goddes of woodde, and syluer,
and of golde, the prestes wyll escape and sa-
ue them selues, but the goddes burne as the
balkes therein. They cannot withstāde eny
kyng or battel: how maye it the be thought
or graunted, p they be goddes? Moreover,
these goddes of wood, of stone, of golde and
syluer maye nether defende them selues fro
theues ner robbers: pee the very wycked are
stronger then they. These stripe them out of

their apparell, that they be clothed withall,
these take they golde and syluer from the,
and so get the away: pee can they not helpe
the selues. Therfore it is moche better for a
man, to be a kyng, & so to shewe his power:
or els a profitable vessel in a house, wherein
he that oweth it might haue pleasure: pee or
to be a doze in a house, to kepe soch thynges
safe as be therein, the to be soch a wayne god.
The Sunne, the Moone and all the starres,
seyng they geue they thyme and lyght, are
obediēt, and do men good. When the lyght-
enynge glysteth, all is cleare. The wynde
bloweth in euery countre: and whā God co-
maundeth the cloudes to go rounde aboute
the whole world, they do as they are byddē.
When the fyre is sent downe from aboue ad
comāunded, it burneth vpon hylls & waddes.
But as for those goddes, they are not lyke
one of these thynges, nether in bewty nether
strength. Wherfore men shulde not thynke
ner saye that they be goddes, seynge they cā
nether geue sentence in iudgment, ner do me
good. For so moche now as ye are sure, that
they be no goddes, then feare them not. For
they can nether speake euil ner good of kin-
ges. They can shewe no tokens in heauē for
the hepthe, nether thyme as the Sunne, ner
geue lyght as the Moone: pee the vnrea-
sonable bestes are better then they, for they
can get them vnder the rose, and do the sel-
ues good. So can ye be certifyd by no ma-
ner of meanes, that they be goddes: therfore
feare them not. For lyke as a scarcrowe in
a garden of herbes kepeth nothyng, euen so
are they goddes of wood, of syluer and gold:
and lyke as a whytethorne in an orcharde,
that euery byrde sitteth vpon: pee lyke as a
deed body that is cast in the darcke. Eue so
is it wyth those goddes of wood, syluer and
golde. By the purple ad scarlet whych they
haue vpon them, and soone saydeth a waue,
ye maye vnderstande, that they be no god-
des: pee they them selues shall be consumed
at the last, whych shall be a great confusion
of the land. Blessed is the godly man,
that hath no pimages and wooshy-
peth none, for he shal be farre
from reprofe.

The ende of the prophete
Baruch, which is not
in the Canon of the
Hebrie.



Here dwelt a man in Babylō, cal-
led Joachim, & toke a wyfe, who-
se name was Susanna, & daugh-
ter of helchia, a very faire womā
and soch one as feared God. Her father and
her mother also were godly people & taught
theyr daughter accordyng to the lawe of
Moses. Now Joachim (her husbāde) was
a greater rich mā, and had a fayre orcharde
sittyng vnto hys house. And to him resor-
ted the Jewes comely, because he was a mā
of reputacyon amonge them. The same yea-
re were there made two iudges, soch as the
Lorde speaketh of: All the wyckednesse of
Babylō, cometh from the elders (that is)
from the iudges, whych seme to rule the peo-
ple. These came oft to Joachims house, and
all soch as had eny thyng to do in the lawe
came thither vnto them.

Now when the people came agayne at af-
ter noone. Susanna went into her husban-
des orcharde, to walke. The elders seinge
thys, that she went in daylye, and walked:
they burned for lust to her, yee they were al-
most out of theyr wyttes, and cast downe
theyr eyes, that they wuld not se heauē, ner
remembre, that God is a ryghteous iudge.
For they were both wounded with the loue
of her, nether durst one shewe another his
greife. And for shame, they durst not tell her
theyr lordynate lust, that they wolde sayne
haue had to do w her. Yet they layed way-
te for her earnestly from dawe to dawe, that
they myght (at the leest) haue a syght of her.
And the one sayde to the other: Up, lett vs
goo home, for it is dyner tyme. So they wēt
theyr waye from her.

When they returned agayne, they came
together, enqueryng out & matter betwixe
them selues: yee the one tolde & other of hys
wycked lust. Then appoynted they a tyme,
when they myght take Susanna alone.

It happened also & they spyed oute a con-
uenient tyme, when she went forth to wal-
ke (as her maner was) & no body wyth her,
but two maydens, & thought * to wash her
selfe in the garde, for it was an hote season.
And there was not one person there, excepte
the two elders, that had byd them selues to
beholde her. So she sayde to her maydens: go
fet me oyle and sope, and shut the orcharde
dore, that I maye wash me. And they dyd
as she bad them, and shut the orcharde dore,
ād went out them selues at a backe dore, to
fet the thyng that she had comaunded: but
Susanna knewe not, that the elders laye
there byd wyth in. Now when the maydens
were

were gone forth, the two elders gat the vp:
and ranne vpo her, saying: now the orchard
dores are shut, that no man can se vs: we ha-
ue a lust vnto the, therfore consent vnto vs.
and lye wyth vs.

If thou wylt not, we shall byynge a testi-
moniall agaynst the: that there was a poge
felowe wyth the, and that thou hast sent a-
waye thy maydens fro the for the same cau-
se. Susanna syghed, & sayde: Alas. I am
in trouble on euery syde. Though I folowe
your mynde, it wyl be my death, & yf I co-
sent not vnto you, I ca not escape youre ha-
des. Well, it is better for me, to fall into your
hāde wythout the dede dopuge, then to syn-
ne in the syght of the Lorde: and wyth that,
she cryed out wyth a loude voyce: the elders
also cryed out agaynst her.

Then ranne there one to the orcharde do-
re, and smote it open. Now when the serua-
ntes of the house herde the crye in the or-
charde, they rushed i at the backe dore, to se
what the matter was. So when the elders
tolde them, & seruautes were greatly asha-
med, for why? there was neuer soch a repor-
te made of Susanna. On the morow after
came the people to Joachim her husbāde,
& & two elders came also, full of myscheu-
pynagynacyō agaynst Susanna, to byynge
her vnto death, & spake thus befoze the peo-
ple: Sende for Susanna & daughter of hel-
chias, Joachims wyfe. And immediatly they
sent for her. So she came wyth her father &
mother, her chyldren & all her kynred. Now
Susanna was a tender person, and merue-
lous fayre of face. Therfore the wycked mē
commaunded to take of the clothes fro her
face (for she was couered) that at the leest,
they myght so be satisfied i her beutie. The
her frendes, yee and al they that knewe her,
beganne to wepe.

These two elders stode vp in the myddest
of the people, & layed theyr handes vpon
the heade of Susanna: which wepte, and lo-
ked vp towarde heauen, for her herte had a
sure trust in the Lorde. And the elders sayde:
As we were walkyng in the orcharde alo-
ne, thys woman came in wyth her two may-
dens: whom she sent awaye from her, & spar-
red & orcharde dozes: wyth & a ponge felowe
(which there was byd) came vnto her, and
laye wyth her. As for vs, we stode in a cor-
ner of the orcharde. And when we sawe this
wyckednes, we ranne to her: and perceaued,
& they had medled together. But we coulde
not holde hym, for he was stronger then we:
thus he opened the dore ād gat hym awaye.

Now when we had taken thys woman,
we asked her, what ponge felowe this was:
but she wolde not tell vs. This is the mat-
ter, and we be wytnesses of the same.

The comē sorte beleued them, as those that

were the elders and iudges of the people, ād
so they cōdēd her to death. Susanna cryed
out wyth a loude voyce, and sayd: O uenra-
ble God, * thou sercher of secretes, & that * Deu. iii. c.
knowest all thynges afore they come to pas-
se: thou wotest, & they haue borne false wit-
nes agaynst me: & beholde, I must dye, whe-
reas I neuer dyd eny soch thynges, as these
men haue malyciously inuēted agaynst me.
And the Lorde herde her voyce. For whē the
was led forth to death, the Lorde rapled vp
the sprete of a poge child, whose name was
Daniel, whych cryed w a loude voyce: * I
am cleane from this bloude. The all & peo-
ple turned them towarde hi, & sayd: What
meane these wordes, that thou hast spokē?
Daniel stode in the myddest of them, & sayd:
Arc ye soch fooles, & ye chyldren of Israhel,
that ye can not discerne ner knowe the tru-
eth? Ye haue here condēd a daughter of Is-
rahel vnto death, and knowe not the trueth
wherfore: So o spt on iudgemēt agayne, for
they haue spokē false wytnesse, agaynst her.

Wherfore the people turned agayne in all
the haste. And the elders (that is, the princi-
pall heades) sayd vnto hi: come spt downe
here amonge vs, and shewe vs this matter,
seyng God hath geuen & as greate honoure
as an elder. And Daniel said vnto the: * But
these two asyde one from another, and then
shall I heare the. Whē they were put asun-
der one from another, he called one of them
and sayd vnto hym: O thou olde cankerbe-
carle, that hast vled thy wyckednesse so lōg:
thyne vngreacyō dedes which thou hast do-
ne afore, are now come to lyght. For thou
hast geuen false iudgements, thou hast op-
pressed the innocent, & letten the gyltye go
fre where as yet & Lorde sayeth: * The inno-
cēt & ryghtus? se thou slaye not. Uel thā,
yf thou hast sene her tell me vnder what tre
lawest thou them talkyng together? he an-
swered: vnder a Holbery tree. And Daniel
sayde: very well, now thou lvest euen vpon
thyne head. Lo the messaunger of the Lorde
hath reccaued the sentence of hym, to cut the
in two. Then put he hym asyde, & called for
the other, & sayde vnto hym: O thou sele of
Canaan, but not of Juda: Kapzelle hath
dysceaued the, ād lust hath subuerted thyne
herte. Thus dealte ye afore wyth the daugh-
ters of Israhel, and they (for feare) consented
vnto you: but the daughter of Juda wolde
not abyde youre wyckednesse. Now tell me
thā vnder what tree dydest & take the, spea-
kyng together: he answered: vnder a pō-
granate tree. Then sayde Daniel vnto him:
very wel, now thou lvest also eue vpon thy-
ne head. The messaunger of the Lorde stan-
deth wayting wyth the swerde, to cut the in
two and to slaye you both.

Wyth that, all the whole multitude gaue
hym a greate

* psal. cxlii. a
et xlii. a and
et xlii. a
apoc. xii. c

* 3. reg. xi. c
et xlii. a

* psal. cxlii. a

* 3. reg. xi. c
et xlii. a

* 3. reg. xi. c
et xlii. a

The story of Bell.

^{* Psal. cxviii.} a grete shoute, & prayled God, * which al-
waye deliuered them that put theyr trust i
hym. And they came vpon the two elders
(whom Daniel had conuertyd wth theyr
awone mouth: & they had geuen false wyt-
nesse) & deale wth them, euen lyke to yse as
they wolde haue done with their neyghbou-
res: yee they dyd * accordyng to the lawe of
<sup>* Deut. xxi. &
xviii. c. & c.</sup> Moyses, and put the to death. Thus p inno-
cent bloude was saued the same daye.

Then Belchiah & his wyfe prayled God,
for theyr daughter Susanna, with Joachim
her husbände and all pkyndred: & there was
no dishonestye founde in her. From p daye
forth was Daniel had in greater reputation
in the syght of the people. (And kynge
Astages was laped with his fa-
thers, and Cyrus of Persya
reigned in his steade.)

The ende of the story of Susanna.

The story of Bell / &

of the Dragon, which is the. xliii.
Chapter of Daniel after
the Latyn.



^{* Dan. i. c.} Daniel dyd eate at pkynges
table, & was had in reuerence
aboue all his frendes. There
was at Babylō an ymage,
called Bel: & there were spyt
vpo hym euery daye. ^{* Dan. i. c.} xi. c. xpe, ad syre greate
pottes of wyne. Hym dyd pkynges worshyp
hym selfe, & wente daylye to honour hi: but
Daniel worshypped hys awone God. And p
kyng sayde vnto hym: why dost not p wor-
shyppe Bel: he answered & sayde: * Becau-
se I maye not worshyp thynges p be made
w handes, * but the lypunge God, which ma-
de heauē & earth: & hath power vpo al fleche.
The kyng sayde vnto hym: thinkest p not
that Bel is a lypunge God: & seyst thou
not how moch he eateth and dryncketh eu-
ry daye: Daniel smyled, and sayde: O kyng,
disceane not thy selfe: for thys is but made
of claye within, ad of metall wythout, * ne-
ther eateth he euer any thyng.

^{* Dan. i. c.} Then the kyng was wroth, & called for
his prestes, and sayde vnto them: If ye tell
me not who is thys, that eateth vp these ex-
penes, ye shall dye: but p ye cā certifie me
that Bel eateth the, then Daniel shall dye,
for he hath spokē blasphemy agaynst Bel.
And Daniel sayd vnto the kyng: let it so be
accordyng as thou hast sayde: The prestes
of Bel were. lxx. besyde theyr wyues & chil-
dren. And the kyng wente with Daniel in-
to the temple of Bel. So Bels prestes sayd
Lo, we wyll go out, and set thou the meate

there (O kyng) and poure in the wyne: the
spitt the doze fast, and scale it wth thynne
awone sygnet: and to morow when thou co-
mest in, p thou fyndest not that Bel hath
eaten vp all, we wyll suffre death: or els Da-
niel, that hath lyed vpon vs. The prestes
thought them selues sure ynough, for vnder
the altare they had made a prey in traunce,
and there wente they in euer, & dyd eate vp
what there was.

So when they were gone forth, the kyng
set meates before Bel. Now Daniel had co-
maunded his seruauntes to bringe all theys,
& these he syfeted thowow out all the temple,
that the kyng myght se. Then wente they
out, and sparrd the doze, scalpyng it wth p
kynges sygnet, & so departed. In the nyght
came the prestes with theyr wyues & chyl-
dren (as they were wote to do) & dyd eate ad
dryncke vp al. In the mornynge by tymes at
the bycake of the daye, the kyng arose, and
Daniel wth hym. And the kyng sayd: Da-
niel, are the scales whole yet: he answered:
Yee (O kyng) they be whole. Now as soone
as he had opened p doze, the kyng looked in
to the aultare, and cryed wth a loude voyce:
Greate art thou O Bel, & with the is no
disceate. The laughed Daniel, and helde the
kyng that he shuldenot go in, and sayd: Be
holde the pauement, marke well, whose fo-
testepes are these: The kyng sayd: I se the
foresetepes of men, women and chyl-
dren.

Therfore the kyng was angrie, and to-
ke the prestes, with theyr wyues and chyl-
dren, and they shewed hym the prey dozes,
where they came in, & dyd eate vp such thyn-
ges as were vpon p aultare. For the whych
cause the kyng slewe the, & deliuered Bel
into Daniels power, which destroyed hym
and his temple.

And in that same place there was a great
Dragon which they of Babylō worshypp-
ed. And the kyng sayd vnto Daniel, sayest
thou that this is but a God of metall also:
lo, he lyueth, he eateth ad dryncketh: so that
thou canst not saye, p he is no lypunge God,
therfore worshyppe hym. Daniel sayd vnto
the kyng: I wyll worshyppe the Lorde my
God, * he is the true lypunge God: as for this
he is not the God of lyfe. But geue me lea-
ue (O kyng) and I shall destroye thys Dra-
gon without swearde or staffe. The kyng
sayd: I geue p leaue. The Daniel toke pitch
fatte and heartye woll, & dyd sette them to-
gether, and made lompes therof: this he put
in the Dragons mouth, and so the Dragon
burst in sonder: and Daniel sayd: lo there is
he whom ye worshypped. When they of Ba-
bylō herde p, they toke greate indignacion
and gathered them together agaynst p kyng,
sayinge: The kyng is become a Jewe
and he hath destroyed Bel, he hath slayne the

And of the dragon.

Jo. lix.

the Dragon, and put the prestes to death.
So they came to the kyng, and sayd: let vs
haue Daniel, or els we will destroye the and
thyng house.

Now when the kyng sawe, that they rus-
shed in so soze vpon hym, and that necessite
cōstrayned him, * he deliuered Daniel vnto
them: which cast hym into the lpons denne,
where he was lyre dapes. In the dēne there
were seuen lpons, and they had geuen them
euery daye two bodyes & two shepe: whych
then were not geuen them, to the intent that
they myght deuoure Daniel.

There was in Jewry a prophete called
Abacuc, which had made potage, and broke
bred in a depe platter, and was goynge into
the felde, for to bynge it to p reapers. But
the Angell of the Lorde sayde vnto Abacuc
go carpe the meate that thou hast lto Babylō,
vnto Daniel, which is i the lpons dēne.
And Abacuc sayde: Lorde, I neuer sawe
Babylō: and as for the dēne, I knowe it
not. * Then the Angell of the Lorde toke hi
by the toppe, and bare hym by the heare of
the head, and (thowow a myghtie wynde) set
him in Babylō vpon the dēne. And Aba-
cuc cried, sayenge: O Daniel * p seruaunt of
God, haue, take p break fast, that God hath
sent the. And Daniel sayde: O God, halt p
thought vpon me: well, thou neuer faplest
them that loue the. So Daniel arose, & dyd
eate: and the Angell of the Lorde sett Aba-
cuc in his awone place agayne immediatly.

Alpon the seuenth daye, the kyng wente
to be wepe Daniel: and whē he came to the
denne, he looked in: and beholde, Daniel sat i
the myddest of the lpons. Then cryed the
kyng with a loude voyce, sayig: Greate art
thou, O Lorde God of Daniel: * & he drewe
hym out of p lpons dēne. * As for those that
were the cause of hys destruccyon, he dyd
cast the into the dēne, and they were deuou-
red in a moment before his face.

After thys, wote the kyng vnto all peo-
ple, kynredes and tungen, that dwelt in all
countreys, sayenge: peace be multiplyed to
you. My commaundement is, in all the do-
minio of my realme: that men feare & stāde
in awe of Daniels God, * for he is p lypunge
God, whych endureth euer: hys kyngdome
abydeth vncorrupte, and his power is euer-
lastynge. It is he that can deliuer and
saue: he doth wonders and marue-
lous worckes in heauen and in
earth, for he hath saued Da-
niel from the power of
the lpons.

The ende of the story of Bel.

The prayer of Manas

ses kyng of Iuda, when he was hol-
den captiue in Babylō.



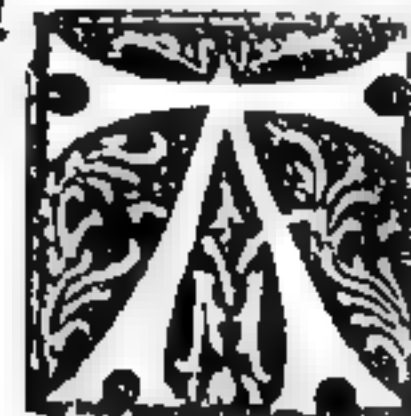
Lorde Almyghtie, God of oure
fathers, Abraham, Isaac and Ja-
cob, and of the ryghteous seade
of them: whych hast made hea-
uen and earth, wth all the or-
nament therof, whych haste ordered the see
by the woode of thy cōmaundement: whych
hast putte vp the depe, and hast sealed it for
thy fearfull and laudable name, whych all
men feare, ad tremble before the face of thy
vertue, and for the anger of thy threathynge,
the which is importable to synners. But p
mercy of thy promes is greate and vnsca-
cheable: for thou arte the Lorde God most
hyghe, aboue all the earth, long suffrynge, &
exceedynge mercifull, & repentaunt for the
malice of me. Thou Lorde after thy good-
nes hast promysed repētaunce of p synners
of synners: and thou that arte the God of p
ryghtwes, hast not put repētaunce to the
ryghtwes Abraham, Isaac, and Jacob, in-
to them that haue synned agaynst the: But
because I haue synned aboue the nombere of
the sandes of the see, and that myne iniqui-
ties are multiplyed, I am humbled wth ma-
ny bandes of pson, and ther is in me no brea-
thyng. I haue prouoked thynge anger, and
haue done euell before the, in commyttyng
ge abhominacyons and multiplying offen-
ces. And now I bowe the knees of my hert,
requyrynge goodnes of the O Lorde I ha-
ue synned, Lorde I haue synned, and knowe
myne iniquyte. I desyre the by prayer, O
Lorde forgeue me: forgeue me and destroye
me not wth myne iniquytes, nether do
thou alwayes remēbre myne euilles to pu-
nysh them, but saue me (whyche am vnwoz-
thy) after thy grete mercy: and I wyll
prays the euerlastynge, all the
dayes of my lyfe: for all the
vertue of heuen prayseth
the, and vnto the be-
longeth glorye,
worlde with
oute ende.
Amen.

Whh iiii The

The fyfth booke of
the Machabees.

The fyfth Chapter.

After the death of Alexander the kynge of Macedon, Antiochus takeh the kyngdom, and of the chyl- dren of Israel make couenaunt wth the Gentiles. An- tiochus subdueth Egypte and Iherusalem vnto his do- minion. Iherusalem beinge burned maketh lawes of her owne, and so: byddeth to kepe Goddes lawes. Antiochus setteth by an ydole ouer the altier of God.



After that Alexander the sonne of Philyppe, kyng of Macedo- nia wente forth of the lade of Cethim, & newe Dari⁹ kyng of the persyas and Medes: It happened, that he toke greates warres in hade, wane very many stroge cy- tyres, & newe many kynges of p^rarth: goyng thorow to p^rendes of p^rwoylde, and gettyng many p^royles of p^rpeople: In so moch, p^rthe woylde stode in greates awe of hym, & ther fore was he proude in his herte. Now when he had gathered a myghty stronge host, & subdued p^rlandes & people wth they^r prin- ces, so p^rthey became tributaryes vnto him: he fel lyk. And when he perceaued p^rhe must nedes dye, he called for his noble estates (whych had bene brought vp wth hym of chyl- dren) & parted his kyngdome amoge the, whyle he was yet alpye. So Alexander raygned. xii. yere, and then dyed.

After his death fell the kyngdome vnto his princes, and they optayned it euery one in his rowme, and caused them selues to be crowned as kynges: and so dyd they^r chyl- dre after them many yeres, and moch wy- ckednesse increased in p^rwoylde. Out of these came the vngreacyous rote, noble Antioch⁹ the sonne of Antiochus the kyng (whych had bene a pledge at Rome) and he raygned in the C. xxxvii. yere of the empyre of the Grekes.

In those dayes wete there out of Israell wycked men, whych moued moch people wth they^r coucell, saye:ge: Lett vs go & make a couenaunt wth the heathen, p^rare rounde aboute vs: for lence we departed fro them, we haue had moch sorow. So thys deuyce pleased them well, and certayne of p^rpeople toke vp the for to go vnto p^rkyng, which gaue the lycence to do after the ordinaunce of p^rheathen. Then set they vp an ope scole (at Iherusalem) of the lawes of the heathen & were nomore c^rcumcysed: but forsoke p^rholy Testamente, & toyned them selues to p^rheathen. & were cleane solde to do myschete. So when Antiochus beganne to be mygh- tie in his kyngdome, he wente aboute to op- tayne p^rlade of Egypte also that he myght haue the domynio of two realmes. Upon this entred he into Egypte w a stroge host,

wth charrettes, elephantes, horsem and a greates nombre of wyppes, and beganne to warre agaynst Ptolomy the kyng of Egp- pte. But Ptolomy was afrayed of hym, ad fled: and many of his people were wolded to death. Thus Antiochus wane many stro- ge cyties, & toke awaye greates good out of the lande of Egypte.

And after that Antiochus had synpten Egypt, he turned agayne in the C. llii. yea- re, & wente towarde Israel, & came vp to Je- rusalem wth a myghty people: & stred prou- dly into the Sanctuary, and toke awaye the golden altare, p^rcandylstycke and all the or- namentes ther of, the table of the shewbryd, the pouryng vessel, the chargers, the golden spones, the vayle, p^rcrownes, and golde ap- parell of the temple, & brake downe all. He toke also the siluer & golde, the p^recious Je- welles, & the secrete treasures that he founde. And when he had take awaye all together, caused a greates murther of men, and so ful- fylled his malycious pynde, he departed into his awne lande.

Thus there arose greates heynesse and misery in all p^rlande of Israel. The princes & the elders of the people mourned, the pon- ge men and the maydens were despyled, and the fayre beute of women was chaunged: the bydegrome and the byde toke them to mournyng: the lande and those that dwelt therein, was moued: for all the house of Ja- cob was brought to confusyon.

After two yeres the kyng sent his chefe treasurer vnto p^rcities of Juda, which came to Iherusalem wth a great multitude of peo- ple, speakeinge peaceable wordes vnto the but all was disceate: for wha they had geue hym credence, he fel sodenly vpon the cytie, & smote it sore, & destroyed moch people of Israel. And when he had spoyled the cite, he set fyre on it, castyng downe howles and walles on euery syde. The women and their chyl- dre toke they captiue, & led awaye their catel. Then buylded they p^rcytie of Dauid wth a great ad thycke wall, & wth mygh- tie towres, and made it a stronge holde for them. Besyde all this they set wycked peo- ple and vngodly me to kepe it, & hoared it wth weapens & vntayles: gathered the goodes of Iherusalem, & layed them vp there: thus became it a thewycastell.

And thys was done to laye wayte for the people that went into the Sanctuary, and for the cruell destruccyon of Israel. Thus they shed innocent bloude on euery syde of p^rSanctuary, and despyled it: In so moch that the cytiesyns were sayne to departe, and the cytie became an habitacon of straungers, beyng desolate of her awne sece, for her aw- ne natyues were sayne to leaue her. Her Sa- ctuary was cleane wasted, her holy dayes were

were turned into mournyng, her Sabba- then were had in derisyon, and her honoure brought to naught. Loke how great her glo- ry was afore, so greates was her confusyon, & her loye turned in to sorowe.

Antiochus also the kyng sent out a co- mission vnto all his kyngdome, that al the people shulde be one. The they left euery ma- his lawe, and all the heathen agreed to p^r commaundement of kyng Antiochus: Pee many of the Israelites consented there vnto, offeryng vnto Idols, & despylinge the Sab- bath. So the kyng Antiochus let his mes- saungers wth his commissyon vnto Jeru- salem, & to all the cyties of Juda: that they shulde folow the lawes of the heathen, and forbad ether burnt offeryng, meat offerige or peace offeringe to be made in the temple of God, and that there shulde no Sabbath ner hye feast daye be kepte: but commaunded, p^r the Sanctuary & the holy people of Israel shulde be despyled.

He commaunded also that there shulde be sett vp other altares, t^reples & Idols: to of- fre vp wynges flech & other vnclene beastes: that men shulde leaue they^r chyl- dren vncir- cumcised, to despyle they^r soules wth al ma- ner of vnclennesse and abhominacyons: p^r they myght so forget the lawe, & chaunge all the holy ordinaunces of God: & that whosoeuer wolde not do accordyng to the comaunde- ment of kyng Antioch⁹, shulde suffre death. In lyke maner commaunded he thorow out all his realme, and sett rulers ouer the peo- ple, for to compell them to do these thynges commaundyng the cyties of Juda to do sa- crifyce vnto Idols.

Then wente the people vnto the hearth by heapes, forsoke the lawe of the Lord, ad comytted moch euell in the lande: pee ad cha- ced out p^rsecrete Israelytes, which had hyd them selues in corners and preup places.

The xv. daye of the moneth Casleu, in the C. lvi. yere, sett kyng Antiochus an abho- minable Idol of desolacyon vpo the altare of God, and they buylded altares thorow out all the cyties of Juda on euery syde, be- fore the doores of the houses, and in the stre- tes: where they bent incense, and dyd sacri- fyce. And as for p^rbookes of p^rlawe of God, they bent them in the fyre, and ret them in peces. What soeuer he was that had a boke of the Testament of the Lord found by hi, pee whosoeuer endeuored hymselfe to kepe the lawe of the Lord, the kynges comaun- demēt was, that they shulde put hym to de- ath. And thorow his auctorite they execu- ted these thynges euery moneth, vpo p^rpeo- ple of Israel that were founde in the cyties.

The fyue and twente daye of the mo- neth what tyme as they dyd sacrificy vpo p^raltare (whych stode in p^rsteade of p^raltare

of the Lord) accordyng to the commaun- dement of kyng Antiochus, they put cer- tayne women to death, which had caused they^r chyl- dre to be circumcised: Not only p^r, but they hanged vp the chyl- dren by the nec- kes thorow out all they^r houses, and stowe the circumcisers of them.

Pet were there many of the people of Is- rael, whych determined in them selues, that they wolde not eate vnclene thynges: but chose rather to suffre death, then to be des- pilyd wth vnclene meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And thys great tyranny increased very sore vpon the people of Israel.

The ii. Chapter.

The mournyng of Machabias and his sonnes for the destruction of the holy cytie. They refuse to do sacri- fyce vnto Idols. The zeile of Machabias for the lawe of God. They are slayne and will not fight agayne be- cause of the Sabbath daye. Machabias dynging comma- undeth his sonnes to speke by the woide of God after the example of the sathers.

In those dayes there dyd stode vp one Machabias the sonne of Symeon (the prest, out of p^rkyndred of Iodanis) from Iherusalem, and dwelt vpon p^rmount of Modin, & had v. sonnes: Ihon called God- dis Symeon, called Thasi: Judas, otherwile called Machabees: Eleazer, otherwile called Abard: and Jonathas, whose spyna- me was Apphus. These sawe the euil, that was done amoge the people of Juda ad Je- rusalem. And Machabias sayd: wo is me, alas that euer I was borne, to se thys mise- ry of my people, and the p^rteous destruccio of the holy cytie: and thus to syt so lye, it be- inge delpyred into the handes of the enemy- es. Her Sanctuary is come into the power of straungers: her temple is, as it were a ma- that hath lost his good name: her p^recious ornamentes are carped awaye captiue. Her olde men are slayne in the stretes, & her yonge men are fallen thorow p^rswearde of the enemyes.

What people is it, that hath not some pos- sessyon in her kyngdome? D^r who hath not gotten some of her spoyles? All her glory is taken awaye. She was a fre woma, & now she is become an handmayde. Beholde oure Sanctuary, oure beute & honoure is was- ted awaye, & despyled by p^rGentiles. What helpeth it vs then to lyue? And Machabi- as rete his clothes, he and his sonnes, & put sackcloth vpon them, & mourned very sore.

Then came the men thither whych were sent of kyng Antiochus, to compell soch as were fled into the cytie of Modyn, for to do sacrificy and to burne incense vnto Idols, and to forlake the lawe of God. So, many of the people of Israel consented and encly- ned vnto the, but Machabias and his son- nes remayned stedfast. Then spake p^rcom- mander

*Judic. i. b

*Dan. vii. a
and. vii. b.

*1. mac. viii. a

B

*Dra. vii. a.
Judic. ii. a.

*Jre. xliii. c

*1. mac. iiii. b

*11. Regum.
xvi. b

*1. Reg. v. a.

*11. Reg. i. a

*11. Reg. i. a

*11. Reg. i. a

*1. Reg. i. a

*1. mac. vi. a

*1. mac. viii. a

*1. mac. vi. b

*1. Reg. i. a
and. vii. b

myllponers of kynge Antiochus, and sayde vnto Mathathias: Thou art a noble man, of hys reputacion and grete in this cytie, haupnge sayre chyldren and byethen. Come thou therfore fyll, and fulfyll þe kynge's commaundment, lyke as all the heathen haue done, yee and the men of Iuda, and soch as remaine at Jerusalem: so shal thou and thy chyldren be in þe kynge's fauoure & enryched with golde, syluer & grete rewardes.

Mathathias answered, and spake wyth a loude voyce. Though all nacions obeye þe kynge Antiochus, and sal awaye euery man from keepynge the lawe of thei fathers: though they consente to his commaundmentes, yet will I and my sonnes & my byethen, not fall from the lawe of oure fathers. God forbyd we shoulde, that were not good for vs, that we shoulde forsake the lawe and ordinaunces of God, and to agre vnto the commaundment of kynge Antiochus. Therefore we wyl do no such sacrifice, nether breake þe statutes of oure lawe, to go another waie. And when he had spoken these wordes, there came one of the Jewes, whych openly in the sight of al, dyd sacrifice vnto the Idols vpon the aulter in the cytie of Ierusalem, acording to the kynge's commaundment.

When Mathathias sawe this, he greued hym at the herte, so that hys raynes shoke wythall, & hys wyath kyndled for very zeale of the lawe. Wyth that, he sturr vp, & kylled the Jewe whiche dyd the aulter: yee & slew the kynge's myllponer, that compelled hym to do sacrifice, & destroyed the aulter at the same tyme: soch a zeale had he vnto þe lawe of God. Lyke as Phinehes dyd vnto zabdi sonne of Salom, And Mathathias cryed wyth a loude voyce thowow the cytie, sayenge: Whoso is feruent in the lawe, & wil kepe the couenaunt, let him folowe me. So he and his sonnes fled into the mountaynes, & left all that euer they had in the cytie. Many other godly men also departed to þe wilderness wyth thei chyldren, thei wyues & thei catell, and remainyd there: for þe tyranny increased soze vpon them.

Now when the kynge's scrutautes, and the hoost, whych was at Jerusalem in þe cytie of Dauid herde, þe certayne men had broken the kynge's commaundment, and were gone they wape to the wilderness into secrete places & that there were many departed after them: they folowed vpon them, to fyght agaynst them in the Sabbath daye, & sayde: Wyl ye yet rebell? Get you hence, and do the commaundment of kynge Antiochus & ye shall lyue. They answered: We wyl not go forth, nether wyl we do the kynge's commaundment, to defyle the Sabbath daye. Then beganne they to fyght agaynst them, neuertheless they gaue the none other an-

swer, nether cast they one stone at the, nor made fast they þe places, but sayde: We wyl dye all in oure innocency, heauen and earth shall testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabbath, & slew both men & catell, thei wyues & thei chyldren, to the nombze of a thousande people.

When Mathathias and his frendes herde this, they mourned for them ryght soze and sayde one to another: If so be that we all do as oure byethen haue done, & fyght not for oure lyues & for oure lawes agaynst þe heathen: then shall they the soner rote vs out of þe earth. So they concluded amonge the selues at the same tyme, sayenge: What soner he be that cometh to make battayll wyth vs vpon the Sabbath daye, we wyl fyght agaynst hym, & not dye al, as oure byethen þe were murthured so hapnously. Upo this came the Synagoge of the Jewes vnto the stronge men of Israel, all soch as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stande by them: In so moch that they gathered an hoost of men, and slew the wycked doers in thei gelyousy, and the vngodly men in thei wyath. Some of the wycked fled vnto the heathen, and escaped.

Thus Mathathias & his frendes wente aboute, and destroyed the aulter, and circumsyded the chyldren, that had not yet receaued circumsydon: as many as they founde within the costes of Israel: and tolowed myghtely vpon the chyldren of pryde, & this acte prospered in thei handes: In so moch, that they kepte the law agaynst the power of the Gentyles & the kynge, and gaue no ouer thei domynion vnto wycked doers.

After this when the tyme dretwe on fast, that Mathathias shoulde dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruccyon & wyathfull dyspleasure: wherfore (O my sonnes) be ye feruent in the lawe, and rewarde your lyues for the Testamēt of the fathers call to remembrance what actes our fathers dyd in thei tyme, so shal ye receaue grete honoure and an euerlastyng name.

Remembre Abrahā, was not he founde saythfull in tentacion, and it was reckened vnto hi for ryghteousnes? Joseph in tyme of hys trouble kepte the commaundment & was made a lord of Egypt. Phinehes our father was so feruent for þe honoure of God, that he obtayned the couenaunt of an euerlastyng pze for hys name. Josue for fulfyllinge þe worde of God, was made the captayne of Israel. Caleb bare recorde before þe congregacion, and receaued an heretage. Dauid also in his mercifull kyndnesse, obtayned the throne of an euerlastyng kynngdome.

Elas

Elas beinge gelous & feruent in the lawe, was taken vp into heauen. Hananias, Alas and Misael remainyd stedfast in fayth and were deliuered out of the fyre. In lyke maner Daniel beinge vngodly, was saved from the mouth of the Lyons.

And thus ye maye consyde thowow out all ages sence þe worlde begane, that whosoever put their trust in God, were not overcome. I care not ye thei wordes of an vngodly man, for his gloze is but donge and wormes: to daye is he set vp, and to morow is he gone: for he is turned into earth, & hys memorial is come to naught. Wherfore (O my sonnes) take good hertes vnto you, and quyte your selues lyke men in the lawe: for ye do the thynges that are comaunded you in the lawe of the Lord your God, ye shall optayne grete honoure therin.

And beholde, I know that your brother Symon is a man of wysdome: se þe ye geneare vnto him alwaye, he shal be a father vnto you. As for Judas Machabeus, he hath euer bene myghty and stronge fro his youth vp: let him be your captayne, and orde the battayll of the people: thus shall ye bringe vnto you all those that fauoure the lawe, & se that ye auenge the wronge of your people, and recompence the heathen agayne, & applye your selues whole to the commaundment of the lawe. So he gaue them hys blessinge, and was layed by hys fathers: & died in the .c. & xlvi. yere at Ierusalem, where hys sonnes buryed hym in hys fathers sepulchre, and all Israel made grete lamentacion for hym.

The .iii. Chapter.

Judas so made ruler ouer the Jewes. He killeth Appollonius & Seron þe prince of Syria. The confederacy of Judas towardes God. Judas better lieth to fyght agaynst Elias, whom Antiochus had made captayne ouer his host. The prayer of the abnegers.

When stode vp Judas Machabeus in his fathers steade, & all hys byethen helpe hym: and so dyd all they that helde wyth hys father, & fought wyth cherefulness for Israel. So Judas gat hys people grete honoure: he put on a best plate as a giante, & arayed hym selfe with hys harness, and defended the hoste wyth hys swearde. In his actes he was lyke a Lyon, & as a Lyons whelpe roaringe at his praye. He was an enemye to the wycked, & hunted the out: & bent vp those that vexed his people: So that hys enemyes fled for feare of hym, & all the woorkers of vngodlynes were put to trouble: soch lucke and prosperite was in hys hade. This greued diuerse kynge, but Jacob was greatly reioysed thowow his actes, and he gatt hym self a grete name for euer.

He wente thowow the cityes of Iuda, destroyinge the vngodly out of them, turning

awaye the wyath from Israel, and receauynge soch as were oppressed: and the fame of him wete vnto the uttermost parte of the earth. Then Appollonius (a prynce of Syria) gathered a myghty grete hoost of the heathen & out of Samaria, to fyght agaynst Israel. Whych when Judas perceaued, he wente forth to mete hym, fought wyth him, slew him, and a grete multitude with him, the remnaunt fled, & he toke their substance. Judas also toke Appollonius a swerde, and fought wyth it all hys lyfe longe.

Now whē Seron (another pryce of Syria) herde saye, þe Judas had gathered vnto him the congregacion & church of the faythfull, he sayde: I will get me a name & a prayse thowow out þe realme: for I wyl go fyght wyth Judas, & them that are wyth hym, as many as haue despyled the kynge's commaundment. So he made hym ready, and there wete wyth him a grete myghty hoost of vngodly, to stande by him, and to be auenge of the chyldren of Israel. And when they came nye vnto Bethoron, Judas wente forth agaynst them wyth a small company. And when his people sawe soch a grete goost before them, they sayde vnto Judas: how are we able (beinge so fewe) to fyght agaynst so grete a multitude and so stronge, seinge we be so weery, and haue fasted all this daye?

But Judas sayde: It is a small matter for many to be overcome w fewe: yee there is no difference to the God of heauen, to deliuer by a grete multitude or by a small company: for þe victory of the battell standeth not in the multitude of the hoost, but the strength cometh from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitude, to destroye vs, oure wyues and oure chyldren, and to robbe vs. But we will fight for oure lyues, & for oure lawes, & the Lord hym selfe shall destroye them before oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes, he leapt sodenly vpon the. Thus was Seron smytten, and his hoost put to flight, and Judas folowed vpo them beyonde Bethoron vnto the playne felde: where there were slayne ryght hundred men of them, and the resydue fled into the lande of the Philistynes. Then all the heathen on euery syde were afrayed for Judas and his byethen: so that the rumoure of hym came vnto the kynge's eares, for all the Gentyles coude tell of the warres of Judas.

So when kynge Antiochus hearde these tidynges, he was angry in his minde: wherfore he sente forth, and gathered an hoost of his whole realme, very stronge armyes: and opened hys treasury, and gaue hys hoost a yeres wagges in hande, commaundyng

Act. v. b.

2 Tim. i. 11.

Num. xii. b.

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them to be ready at all tymes.

Neuerthelesse when he sawe, that there was not moneye ynough in his treasuries, and þe thow the discorde and persecucion, whych he made in the lande (to put downe the lawes that had bene of olde tymes) hys customes & trybutes of the lande were mynyshed: he feared that he was not able for to beare the costes and charges any longer, nor to haue such gyftes, to geue so liberally as he dyd afore, moze then the kynges that were before hym.

* 1. mac. vi. a. **W**herfore, he was hery in his mynde, and thought* to go into Persides, for to take tributes of the lande, & so to gather moche moneye. So he left Lysias (a noble man of the kynges bloude) to ouersee the kynges busynesses, from the water Euphrates vnto the borders of Egypte: & to kepe well his sonne Antiochus, tyll he came agayne.

* 7. tosch. ca. 7. lib. antiq. **M**oreouer, he gaue him half of his host, and Elephanes, comytted vnto him euery thyng of hys mynde, concernynge those whych dwelt in Iuda and Ierusalem: that he shoulde sende out an armie agaynst them, to destroye and to rote out the power of Israel and the remnant of Ierusalem: to put out their memozyall from that place, to set straungers for to inhabyt all theyr quarters, and to parte theyr lande amonge the. Thus the kynge toke the other parte of the host, and departed from Antioch (a cite of hys realme) ouer the water of Euphrates, in the hundredeth and xlvi. yere, and went thow the hys countrees.

* 11. mach. 1. d. **A**nd Lysias chose vnto hym Ptolomey the sonne of Doriminius, Picanor and Gorgias myghty men, and the kynges frendes. These he sent with. xl. thousande fote men & vii. thousande horsmen, for to go into the lande of Iuda & to destroye it, as the kynge commaunded. So they wete forth wyth all their power, and came to Emmaus into the plaine felde. When the marchauntes hearde the rumoure of them, they & theyr seruantes toke very moche syluer & gold, for to bye the chyldre of Israel to be their bonde men: There came vnto them also yet moo me of warre on euery syde, out of Siria and from the Palestynes.

* 1. mach. 1. d. **N**ow when Judas & hys brethren sawe þe trouble increased, & that the host drew nye vnto their borders considering þe kynges wordes which he commaunded vnto the people: namely, that they shoulde utterly waste and destroye them: They sayde one to another: Let vs redress the decays of oure people, let vs fyght for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fyght, to praye & to make supplicacion vnto God for mercy & grace.

* 1. mach. 1. d. **A**s for Ierusalem, it laye voyde, & was

as it had bene a wyldernesse. There wente no man in nor out at it, and the Sanctuary was troden downe. The alcautes kepte the castell, there was the habitation of the heathen. The myrth of Jacob was take awaye, the pyper and the harpe was gone from amonge them.

* 1. mach. 1. d. **T**he Israelites gathered them together, and came to Maspha before Ierusalem: for in Maspha was þe place* where they prayed afore tyme in Israel. So they fasted þe dave & put sackclothes vpon them, cast asches vpon their heades, rete their clothes, & layde forth the bookes of the lawe (wherout the heathen sought the lykenesse of theyr ymagines) and brought þe prestes ornaments, the fyrstlings & the tithes. They sett there also þe absteyners (whyche had fulfilled theyr dayes) before God, and cryed wyth a loude voyce towarde heauē, sayinge: What shall we do with these? and whyther shall we cary them awaye? For thy Sanctuary is troden downe and despyled, thy prestes are come to heynesse and dyshonoure: and beholde, the heathen are come together for to destroye vs. Thou knowest what thynges they ymagin agaynst vs. How may we stande before the, excepte thou (O God) be oure helpe?

* 1. mach. 1. d. **T**hey blewe out the trompette also wyth a loude voyce. The Iudas ordered* captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fyfthe, and ouer ten. But as for such as buylded the houses, marped wyues, planted them vyneyardes, and those þe were fearfull: he commaunded them euery man to go home agayne, accordynge* to the lawe. So the host remoued, and pytched vpon the southsyde of Emmaus.

* 1. mach. 1. d. **A**nd Judas sayde: Arme youre selues, be stronger (O my chyldren) make you ready agaynst to morow in the moynynge, that ye maye fyght wyth these people, which are agreed together to destroye vs and oure sanctuary. Better is it for vs to dye in battail, than to se oure people and oure sanctuary in such a myserable case: * Neuerthelesse, as thy wyll is in heauen, so be it.

The. liii. Chapter.

* 1. mach. 1. d. **J**udas goeth agaynst Gorgias which lieth in waite. He putteth Gorgias and his host to flight. Lysias enuadeth Ierusalem, but Judas dysperseth him ouer. Judas purifeth the temple and dedycateth the altare.

* 1. mach. 1. d. **W**hen toke Gorgias fyue thousand men of fote, and a thousande of the best horsmen: & remoued by nyght, to come nye where the Iewes host laye, & so to slaye them sodenly. Now þe men that kepte the castell, were the conueyers of them. Then arose Judas to smyte the chefe & principall of þe kynges host at Emmaus, for the army was not yet come together. In the meane season came Gorgias by nyght in to Iudas

to Iudas tentes: & when he founde no man there, he sought them in the mountaynes, & thought they had bene fled awaye, because of hym. But when it was daye, Iudas shewed hym selfe in the felde wyth thre thousande men only, whych had nether harnesse nor swerdes to their myndes.

* 1. mach. 1. d. **B**ut on the other syde, they sawe that the heathen were myghtie and well harnessed, and their horsme aboute them, and all these well experte in fettes of warre. Then sayde Iudas to the me that were with him: I care not ye the multitude of them, be not afrayed of their violence runnyng: remembre, how oure fathers were deliuered* in the reed see, when Pharaos folowed vpon them wyth a greate host.

* 1. mach. 1. d. **E**uen so lett vs also crye now towarde heauen: and the Lord shall haue mercy vpon vs, and remembre the couenaut of oure fathers, yee & destroye this host before oure face this daye: And all þe heathen shall know, that it is God hym selfe, whych deliuereth and saueth Israel.

* 1. mach. 1. d. **T**hen the heathen lyft vp their eyes: and when they sawe that they were commynge agaynst them, they went out of their tentes into the battayll: and they that were wyth Iudas, blewe vp the trompettes. * So they buckled together, and the heathen were dyscomfyted and fled ouer the playne felde: but the hymnost of them were slayne. For they folowed vpon them vnto Maremoth, and in to the felde of Judea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Iudas turned agayne wyth his hoste, and sayd vnto the people: Be not greedy of the spoyles, we haue yet a battayll to fyght: for Gorgias & hys host are here by vs in the mountaynes, but stande ye fast agaynst oure enemyes, & ouercome them: then maye ye safely take þe spoyles.

* 1. mach. 1. d. **A**s Iudas was speakynge these wordes, beholde there appeared one parte of the vpon the mount. But when Gorgias sawe that they of hys partye were fled, and the tentes bzent vp (for by the smoke they myght vnderstande what was done) they perceauynge this, were very soze afrayed: and when they sawe also that Iudas and hys host were in the felde ready to strike battayll, they fled euerychone into the lande of the heathen.

* 1. mach. 1. d. **S**o Iudas turned agayne to spoylle the tentes, where they gatt moche golde and syluer, precious stones, purple & great ryches. Thus they went home, and songe a psalme of thankelgeuynge, and prayled God in heauen: * for he is gracious, & hys mercy endureth for euer: And so Israel had a greate victory in that daye.

Now all the heathen that escaped, came

and tolde Lysias euery thinge as it happened. Wherfore Lysias was soze afrayed, & greued in his minde, because Israel had not gotten such myffortune as he wolde they shoulde, nether as þe kynge commaunded. The nexte yere folowing, gathered Lysias thre scoze thousande cholen men of fote, and fyue thousande horsmen, to fyght agaynst them.

* 1. mach. 1. d. **S**o they came into Jewry, and pytched vpon their tentes at Bethozor, where Iudas came agaynst them with ten thousande me. And when he sawe so grea & myghtie an host, he made his prayer and sayde: Blessed be thou (O Saupoure of Israel) * whych dydest destroye þe violent power of the gyaunte, in the hande of thy seruant Dauid, * and gaue uictorie to the hoost of the heathen into the hande of Ionathas (the sonne of Saul) and of hys weapen bearer.

* 1. mach. 1. d. **B**ut thys host now into the hande of thy people of Israel, and let them be confounded in their multitude and horsmen. Make them afrayed, & dyscomfytte the boldnes of their strenght, that they maye be moued thow the destruccio. Cast them downe thow the swerde of thy louers, then shall all they that knowe thy name, prayse the wyth thankelgeuynge.

* 1. mach. 1. d. **S**o they stroke the batell, and there were slayne of Lysias host, fyue thousande men. Then Lysias seynge the dyscomfetyng of hys men, and the manynesse of the Iewes, how they were ready, either to lyue or to dye lyke men: he wete vnto Antioche, and chose out men of warre: that when they were gathered together, they might come agayne into Jewry. Then sayd Iudas and his brethren: behold, our enemyes are dyscomfyted: Let vs now go by, to cleue and to repaire the Sanctuary.

* 1. mach. 1. d. **A**pon thys, all the host gathered them together, and wente vpon into mount Syon. Now when they sawe the Sanctuary layd waste, þe altare despyled, the doores bzent vp, þe shrubbes growynge in the courtes, like as in a wod or vpon mountaynes, yee & þe prestes Celles were broken downe: They rente their clothes, made great lamentacion, cast asches vpon their heades, fell downe flat to the grounde, made a grea noyse wyth the trompettes, and cryed towarde heauen.

* 1. mach. 1. d. **T**hen Iudas apoynted certayne men to fyght agaynst those which were in þe castell tyll they had clenched the Sanctuary. So he chose prestes þe were vndespyled, such as had pleasure in the lawe of God: and they clenched the Sanctuary, and bare out the defiled stones into an vncleane place. And for so moche as the altare of burnt offerynge was vnhallowed, he toke aduysment, what he myght do w all: so he thought it was best to destroye it (lest it shoulde happen to do the eny shame).

same) for the heathen had defiled it, & therefore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: tyll there came a pꝛophet, to shewe, what shulde be done wyth them.

I* So they toke whole stones accordyng to flawe, & buylded a new aulter such one as was before, & made vp þe Sanctuary wythin & without, & halowed þe house & the courtes. They made new ornamente, & brought the candlestick, the aulter of incense, & the table in to the temple. The incense layed they vpon the aulter, & lyghted the lampes whych were vpon þe candlestick, & they myght burne in the temple. They set the shewbread vpon the table, & haged vp the vayne, and set vp the temple, as it was afore. * And vpon þe xxv. daie of the ix. moneth, whych is called þe moneth of Cassieu, in þe xlviij. yeare: they rose vp by tymes in the mornynge for to do sacrifice (accordyng to the lawe) vpon the new burnt offering aulter that they had made: after the tyme and season that the heathen had defiled it. The same daie was it set vp agayne, with songes, pꝛyes, harpes and cymbales.

C And all the people fell vpon theyr faces, worshyping & thackynge God of heaue, whych had geuen the victorie. * So they kepte the dedicacion of the aulter. viij. dayes, offeringe burnt sacrifices & thankoffringes with gladnesse. They deckt the temple also w crownes & sheldes of gold, & halowed the portes & celles & haged doores vpon the. Thus there was very great gladnes amonge þe people, because the blasphemie of þe heathen was put away. So Judas & his brethren w the whole congregacion of Israel, ordeyned, * þe tyme of the dedicacion of the aulter shulde be kepte in his season fro yeare to yeare, by the space of. viij. dayes, fro the xxv. daie of the moneth Cassieu: wyth myght and gladnesse.

And at þe same tyme buylded they vp the mount Syon wyth hie walles and stronge towres rounde aboute: lest the Gentiles shuld come and treade it downe, as they dyd afore. Therefore Judas sett men of warre in it, to kepe it: and made it stronge, for to defende. * Bethlura: that the people myght haue a refuge agaynst the Edomites.

C The. v. Chapter.
Judas vanquished the heathen that go aboute to destroye Israel, & is helpe of his brethren Simon & Jonathan. He ouerthroweth þe cite of Ephron, because they benygne hym paasage thowow it.

It happened also þe whan the heathen rounde aboute her, how that the aulter & the Sanctuary were sett vpon their olde estate: it displeased them very sore, wherfore they thought to destroye þe generacion of Jacob that was amonge them: In so much that they beganne to slaye and to persecute certayne of þe people.

* Then Judas fought agaynst the chyl- dren of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt rounde aboute the Israelites) where he slew and spoyled a greate multitude of them. He thought also vpon the malice and vnfaithfulness of þe children of Zeau, how they were as snare and stoppe vnto the people, and how they layed wayte for them in the hie waye: wherfore he sent them vp in to towres, and came vnto them, destroyed them utterly, and bent vp theyr towres, wyth all that were in them.

Afterwarde wente he agaynst the chyl- dren of Ammon, wherof he founde a myghty power & a greate multitude of people, with Timothy ther captayne. So he stroke many battayls with them, whych were destroyed before him. And when he had slayne them, he wanne Gazer the cite, wyth the towres belongynge therto, and so turned agayne into Jewry. The heathen also in Galaad gathered the together, agaynst the Israelites that were in their quarters, to slaye the: but they fled to the castell of Dathemā, and sent letters vnto Judas & his brethren sayinge: The heathen are gathered agaynst vs on euery syde, to destroye vs, & now they make them for to come, and laye sege to the castell, wherunto we are fled, and Timothy is the captayne of their host: come therefore, and deliuer vs out of their handes: for there is a greate multitude of vs slayne all ready. Pee and oure brethren that were at Tabin, are slayne & destroyed (well nye a thousande men) and theyr wyues, theyr chyl- dren and theyr goodes haue the enemyes led awaye captiue.

Whyle these letters were yet a readyng, beholde, there came other messengers from Galilee, with rote clothes: which tolde euen the same tydynge, and sayde, that they of Ptolomays, of Tyrys and of Sydon were gathered agaynst the, and that all Galilee was filled with enemyes to destroye Israel.

* Whē Judas & the people herde thys, they came together (a greate congregacion) to deuise, what they myght do for theyr brethren, that were in trouble & beleged of theyr enemyes, And Judas sayd vnto Simon his brother: those the out certayne men, and go deliuer thy brethren in Galilee: As for me & my brother Jonathan, we will go into Galaadithim. So he left Josephus the sonne of Zachary, and Azarias to be Captaynes of the people, and to kepe the remnant of the host in Jewry, and commaunded them, sayinge: Take the ouerlyght of thys people, and se þe make no warre agaynst the heathen, vntyll the time that we come agayne. And vnto Symon he gaue thre thousande men, for to go into Galilee, but Judas hym selfe had

eyght thousande in Galaadithim.

C Then wente Symon into Galilee, & stroke diuerse batelles wyth þe heathen: whom he discomfited, and folowed vpon the vnto þe porte of Ptolomais. And there were slaine of the heathen all most. iij. thousande men. So he toke the spoyles of them, and caried awaye the Israelites, that were in Galilee and Arabatis, wyth theyr wyues, theyr chyl- dren and all that they had, & brought them in to Jewry wyth greate gladnesse. Judas Machabeus also and his brother Jonathan wente ouer Iordane, ad traunpled. iij. dayes iourney in the wyldernesse: Where the Nabthees met them, and receaued them louingly, and tolde them euery thyng that had happened vnto theyr brethren in Galaadithim, and how that many of them were beleged in Barasa, Bosoz, Alunis, Casphoz, Mageth and Carnaim: all these are stronge walled and myghtie greates cities: and that they were kepte in other ctytes of Galaad also: & to morow they are appointed to bryge their host vnto these ctytes, to take them, & to wyne them in one daie.

So Judas and his host turned in all the haste in the wyldernesse towarde Bosoz, and wane the cite, slew all the males with the sword, toke all their goodes, and sett fyre vpon the cite. And in the nyght they toke their iourneys from thence, and came to the castell: And by tymes in the mornynge wle they looked vp, beholde, there was an innumerable people bearyng ladders and other instrumentes of warre, to take þe castell and to ouercome them.

When Judas sawe that the battayll beganne, and that the noyse therof wente vprange in to the heauen, and that there was so greate a crye in þe ctyte: he sayd vnto his host: fyght this daie for your brethren. And so came behynde their enemyes in thre companyes, and blew vpon the trompettes, and cryed in their prayer to God.

But as soone as Timotheus host perceaued þe Machabeus was there, they fled from him, and the other slew them downe ryght sore: so þe there were kyllid of them the same daie, almost eyght thousande me. Then departed Judas vnto Maspha, layed sege vnto it, and wanne it, slew all the males in it, spoyled it, and set fyre vpon it. From thence wete he and toke Casbon, Mageth, Bosoz, and the other ctytes in Galaad.

D After thys gathered Timothy another hoste, which pitched their tentes before Raphon beyonde the water. Judas also sent to tye the hoste, & they brought him worde agayne, sayinge: All the heathen that be rounde aboute vs, are gathered vnto him, and the host is very great: Pee they haue hyed the Arabians to helpe them, & haue pitched

their tentes beyonde the water, and are ready to come & fyght agaynst the. So Judas wente on to mete them.

And Timothy sayd vnto the captaynes of his host: when Judas & his host come nye the ryuer: þe go ouer first, we shal not be able to withstāde him: for why? he wil be to stronge for vs. But þe darre not come ouer, so that he pitch his tente beyōde þe water: the will we go ouer, for we shal be stronge ynough agaynst him. Now as soone as Judas came to þe ryuer, he appoynted certayne scyþers of the people, & commaunded them, sayinge: se that ye leaue none behinde vpon this syde of the ryuer, but let euery mā come to the battayll. So he wente fyrst ouer vnto them and his people after him.

And all the heathen were discomfited before him, and let their weapons fall, & rāne into þe cite that was at Carnaim. Whych cite Judas wanne, and bent the temple with all that were in it: So was Carnaim subdued, and myght not withstāde Judas. Then Judas gathered all þe Israelites that were in Galaadithim, from the lest vnto þe most, wyth theyr wyues and theyr chyl- dren (a very greate host) for to come into þe lande of Israel.

* So they came vnto Ephraim, which was a myghtie, greate and stronge cite, and laye in their waye. For they coulde not go by it, nether of the ryght hande ner of the lest, but must goo thowow it. Neuer thelesse they that were i þe cite, wolde not let the go thowow, but walled vp the portes with stones. And Judas sent vnto them w peaceable wordes sayinge: Let vs passe thowow your land, & we maye goo into oure awne countre: there shall no body do you harme, we will but only go thowow on fote. But they wolde not let them in.

Wherfore Judas commaunded a proclamation to be made thowow oute the hoste, that euery man shulde kepe his ordre: and so they dyd their best lyke valaunt men.

And Judas beleged þe cite all that daie and all that nyght, and so wanne it: where they slew as many as were males, and destroyed the cite, and spoyled it, and wente thowow all the cite ouer the þe were slayne. Then wete they ouer Iordane in to þe playne felde before Bethlā. And Judas helpe thoforwarde þe behynde, and gaue the people good exhortacion all þe waye thowow, tyll they were come into þe lande of Iuda. Thus they wente vp vnto the mount Syon, where they offred w myght & thackelgeuynge: because there were none of them slayne, but came home agayne peaceably.

Now what tyme as Judas & Jonathan were in the lande of Galaad, & Symon ther brother in Galilee before Ptolomays: Then

The fyzt Booke

Then Iosephus y sonne of zachary and A-
sarpas the captaynes, hearinge of the actes
that were done and of the battels that were
broken, sayde: Lett vs get vs a name also,
and go fyght agaynst the heathen that are
rounde aboute vs.

* f. 254r, v. b

*Dcutp.bf.a

The. vi. Chapter.

Antiochus willinge to take the citie of Hierus for a
prize is daruel aware of the citizeins. He falleth in-
to spykenes & drede. His sonne Antiochus is made
knyge. The besige of a tower of Syon. Rupatoz com-
meth into Jewisj with a great armie. The boldnesse
of Eleazar.

306. ca. rii.
 116. rii, anq.

*f.machau

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* H. O. G. H.
H. O. G. H.
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W. J. O'Connell
Att. Gen.

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The vii. Chapter.

Demetrius was angry after he had killed Antiochus & Lysias. He troubled the children of Israel & sought counsel of certain wicked persons. The prayer of Judas against Micanor. Judas killed Micanor, after he had made his prayer.

In the Cii. yere came Demetrius the sonne of Seleucus from the cite of Rome with a small company of men, vnto a citie of the lee coast, & there he bare rule. And it chanced, & when he came to Antioche the citie of his progenitors, his host toke Antiochus & Lysias, to bringe them vnto him. But when it was tolde hym, he sayd: let me not se theyr faces: So the host put them to death. Now when Demetrius was set vpon the throne of his kyngdome, there came vnto hym wicked & vngodly me of Israel: whose captayne was Alcimus, that wolde haue bene made hys prest: These men accused y people of Israel vnto the kyng, sayinge: Judas & hys brethren haue slayne thy frendes, and driven vs out of our awne lade. Wherefore, sende now some man (to whom thou geuest credence) that he maye go and se all the destruccyon, which he hath done vnto vs & to the kynges lade, and lett him be punished with all hys frendes and fauourers.

Then the kyng chose Bachides a frende of his, which was a man of greate power in the realme (beyonde the greate water) and saythfull vnto the kyng: and sent him to se the destruccyon that Judas had done. And as for that wicked Alcimus, he made hym hys prest, and commaunded hym to be auenged of the children of Israel. So they stode vp, and came with a greate host into the lade of Iuda, sendinge messengers to Judas & hys brethren, & speaking vnto them with peaceable wordes: but vnder disceate. * Therefore Judas & hys people beleued not theyr saying, for they sawe that they were come with a greate host.

After this came the scribes together vnto Alcimus & Bachides, trustinge the best vnto them. And fyrst the Alcians requyred peace of the, sayinge: Alcimus the prest is come of the sede of Aarō, how can he disceane vs? So they gaue the lounge wordes, & swore vnto them, & sayde: we wyl do you no harme: nether your frendes: & they beleued them. But the very same daye toke they lx. men of them & slewe them accordyng to the wordes that are wyrtten: * They haue cast the flesh of thy sayntes, & shed their bloude rounde about Ierusalem, & there was no man wolde burye them. So there came a greate feare and drede amonge the people, sayinge: there is nether treuth nor ryghteousnesse in the, for they haue broken the appoyntement and othe y they made. And Bachides removed his host from Ierusalem, and pitched

his tente at Betzecha: where he sent forth, & toke many of them that had forsaken hym: he slewe many of the people also, and cast them into a greate pyre. Then commytted he the lade vnto Alcimus, and left men of warre with hym to helpe hym, & Bachides him self wote vnto the kyng. And thus Alcimus defended his hys presthode: & all such as vexed Israel resorted vnto hym: In so moche that they optayned the lade of Iuda, and dyd moche euell vnto the Israelites.

Now when Judas sawe all the myschefe that Alcimus and his company had done (ye more then the heathen the selues) vnto the Israelites: he wente forth rounde about all the borders of Iewry, and punished those vnsaythfull renegates, so that they came nomore out into the countre. So when Alcimus sawe, that Judas and his people had gotten the upperhand, and that he was not able to abyde them: he wente agayne to the kyng, and sayde all the worst of them that he coude. Then the kyng sent Micanor, one of hys chiefe prynces (whych bare euell wyl vnto Israel) and commaunded him, that he shoulde utterly destroye the people.

* So Micanor came to Ierusalem with a greate goost, and sent vnto Judas and his brethren with frendly wordes (but vnder disceate) sayinge: there shall be no warre betwixte me & you: I wyl come with a fewe men, to se how ye do, with frendshyppe. Upon this he came vnto Judas, and they saluted one another peaceably: but y enemies were appoynted to take Judas by violence. Nevertheless it was tolde Judas, that he came vnto hym but vnder disceate: wherefore he gat hym awaye from him, and wolde se hys face nomore. When Micanor perceaued that hys counsell was betrayed, he went out to fight agaynst Judas, helpe Caphtarsalama: where there were slayne of Micanors host. v. M. men: and the resydue fled vnto the castell of David.

After this came Micanor vp vnto mount Syon: and the prestes with the elders of the people wote forth to salute hym peaceably, & to shewe hym the burnt sacrifices that were offered for the kyng. But he laughed the and y people to scoone, mocked them, defiled their offerings, & spake disdainfully, yee and swore in hys wrath, sayinge: * If Judas and hys host be not deliuered now in to my handes, as soone as euer I come agayne (I fare well) I shall burne vp this house. With that, wente he out in agreate anger. Then the prestes came in, and stode before the aulter of the temple, wepyng & sayinge: * For so moch as thou (O Lord) hast chosen this house, that thy name myght be called vpon therein, & that it shoulde be a house of prayer and petition for thy people: We are

venge of this man & his host, & let them be slayne with the sword: remembre the blasphemies of them, and suffer them not to continue any longer.

When Micanor was gone from Ierusalem, he pitched his tente at Bethozon, and there an host met hym out of Syria. And Judas came to Adarfa with thre thousande men, & made his prayer vnto God, sayinge: O Lord, * because y messengers of kyng Senacherib blasphemed y, the angell went forth, and slewe an hundred foure score and fyue thousande of them. Euen so destroye thou this host before vs to daye, y other people maye knowe how that he hath blasphemed thy Sanctuary: & punish hym accordyng to hys malicioussnesse.

And so the hostes stroke the felde, the thyrtyene daye of the moneth * Adar: and Micanors host was dysconfited, & and he him self was fyrst slayne in the battaylle. When Micanors men of warre sawe that he was kyled, they cast awaye theyr weapons and fled, but the Iewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowyng with y tropettes, and makynge tokens after them. So y Iewes came forth of all y townes there aboute, and blewe out theyr hornes vpon them, and turned agaynst them. Thus were they all slayne, and not one of them left.

Then they toke theyr substance for a pray, and smote of Micanors heade and his ryght hande (which he helde vp so proudly) and brought it with them, & haged it vnto Ierusalem. Wherefore, the people were exceedingly reioysed, and passed ouer that day in greate gladnesse. And Judas ordeyned, that y same daye (namely y thyrtynth daye of the moneth Adar) shoulde be kepte in myrth euery yere. Thus the lade of Iuda was in rest a yele whyle.

The viii. Chapter.

Judas consideringe the power and godly possesse of the Romaynes maketh peace with them. The rescripte of the Romaynes sent vnto the Iewes.

Judas heard also the same of the Romaynes, that they were myghty & valaunt men, & agreeable to all thynges y are required of them, & make peace w al men, which come vnto them, and how they were doughty men of strength. Welydes y it was tolde him of theyr battaylles, and noble actes which they dyd in Galacia, how they had conquered them, and brought them vnder tribute: and what great thynges they had done in Spayne, how that w theyr wysdome & sober behauiour they had wonne y mynes of siluer & gold y are there, & optayned all y lade, with other places farre from them: how

they had dysconfyted & slayne downe y kynnes y came vpon them, from the uttermost parte of y earth, and how other people gaue the tribute euery yere. How they had slayne & ouercome Philip and Perles kynnes of Cethim, & other mo (in battaylle) which had brought theyr ordynance agaynst the: how they dysconfyted grete Antiochus kyng of Asia (that wolde nedes fyght w them) hauninge an hundred & twenty Elephantes, with horsemen, charrettes, and a very grete host: how they toke hym selfe alpye, & ordeyned hym (with such as shuld raygne after him) to paye the a grete tribute. * yee, and to fynde them good suertyes & pledge: helydes all this, how they had taken from hym India, Media, and Lydia (his best lades) and geuen them to kyng Eumenus.

Agayne, how they perceauyng y the Grekes were comynge to vere the: sent agaynst the a captayne of an host, which gaue the battaylle, slewe many of them, led awaye theyr wyues and children captiue, spoyled the, toke possession of theyr lade, destroyed theyr stronge holdes, and subdued them to be theyr bonde men, vnto this daye. Moreover, how that as for other kyngdomes and Iles, which somtyme withstode them, they destroyed them, and brought them vnder theyr domynion. But helpeuer theyr awne frendes and those that where confederat with them, and conquered kyngdomes both farre and nye: & that whosoeuer herde of theyr renowne, was afrayed of them: for whom they wold helpe to their kyngdomes, those raygned: & whom it lyked not them to raygne, they put him downe. And how they were come to grete preeminence: hauninge no kyng among them, nether any man clothed in purple, to be magnified there thorow, but had ordeyned them selues a perlamet, where in there sat thre hundred & twenty Senators daylye vpon the counsell, to dyspatch euery y busynesse of the people, & to kepe good ordie. And how that euery yere they chose a Mayre, to haue y gouernance of all theyr land: to whom euery man was obedient, & there was nether euell wyl nee dyscencion amonge them.

Then Judas chose Eupolemus y some of Ihou the sonne of Jacob, and Jason the sonne of Eleazar, & sent them vnto Rome for to make frendshyppe and a boode of loue with them: that they myght take fro them the bondage of y Grekes, for y Jewes sawe, that the Grekes wolde subdue y kyngdome of Israel. So they went vnto Rome (a very grete iourney) & came into y perlamet, and sayd: Judas Machabeus with his brethren and y people of y Jewes hath sent vs vnto you, to make a boode of frendshyppe and peace w you, & ye to note vs as your loners. All and fren

and frendes. And þe matter pleased the Ro-
maynes right wel, wherfore it was written
vp: of the whiche þe Romaynes made a wy-
tynge in tables of brasse, and sent it to Jeru-
salem: that they myght haue by them a me-
moriall of the same peace & bonde of frend-
shipp after this maner. God saue þe Romay-
nes and the people of the Jewes both by see
and by land, and kepe the swerd and enemy
fro the for euermore. If there come first eny
warre vpon the Romaynes or eny of theyr
frendes thow out all theyr dominion, the
people of the Jewes shall help them (as the
tying requyeth) & that w all theyr hertes.
Also they shall nether geue nor sende vnto
theyr enemyes viayles, weapons, money
ner shippes: but fulfyll this charge at þe Ro-
maynes pleasure, & take nothyng fro them
therfore. Agayne of the people of þe Jewes
happen fyrst to haue warre, the Romaynes
shall stonde by them w a good wyll, accordyn-
ge as þe tyme wyll suffre. Nether shall they
geue vnto þe Jewes enemyes, viayles, wea-
pens, money ner shippes. Thus are the Ro-
maynes content to do, and shall fulfyll their
charge without eny discreete.

Accordynge to these articles, the Romay-
nes made the bonde with the Jewes. Now
after these articles (sayde they) of eny of the
parties wyll put to the, or take eny thyng
from them: they shall do it w the consent of
both: & what soeuer they adde vnto them or
take from them, it shall stande fast. And as
touchynge þe euill that Demetrius hath do-
ne vnto the Jewes, we haue written vnto
hym, sayenge: wherfore layest þe thy heu-
pocke vpon þe Jewes our frendes & louers?
If they make eny cōplaynte of the agayne
vnto vs, we shall defende them, and fyght
with the by see and by lande.

The ix. Chapter.

After the death of Apcanor, Demetrius sendeth his
armie agaynst Judas. Judas is slayne. Jonathas is
put in the chace of his brother. The Arrie beloune
Jonathas and Bachides. Alcimus is taken with the
palpe and dyeth. Bachides retourneth agayne into the
king. He cometh vpon Jonathas by the counsell of cre-
tyn wycked persones, and is ouercome. The treuce of
Jonathas with Bachides.

In the meane season whē Demetrius
was slayne in the felde, he proceeded
further to sēde Bachides and Alcimus a-
gayne into Jewry, & those that were in the
ryght wyng of his hoost, with them. So
they went forth by the waye þe ledeth vnto
Galgala, and pitched theyr tentes before
Bethlath which is in arbelleis, and wanne
the cytie & slawe moche people. In the fyrst
moneth of the Clij. yere, they brought
theyr hoost to Jerusalem, and rose vp & ca-
me to Brea, with .xx. M. footmen. & .ii. M.
horsemen.

Now Judas had pitched his tent at Lay-
sa, with thre thousande chosen men. And
when they sawe the multitude of the other
army that it was so greete, they were sore
afrayed, and many conueyed them selues out
of the hoost. In so moche that there abode no
mo of them but eyght hundred men. When
Judas sawe þe his hoost fayled hym, and that
he must nedes fight: it brake his herte, that
he had no tyme to gather them together:
wherfore the man was in extreme trouble.
Nethertheless, he sayde vnto them, that re-
mained with hym. My lēt vs go agaynst
oure enemyes, peraduenture we shall be able,
to fyght with them. But they wolde haue
stopped hym, sayenge: we shall not be able,
therfore lēt vs now saue oure lyues, & tur-
ne agayne to our brethren and then will we
fyght agaynst the, for we are here but fewe.
And Judas sayde: God forþyd, þe we shulde
fle from them. Wherfore, of oure tyme be-
come, let vs dye manfully for our brethren,
and lēt vs not slayne oure honoure. Then
the hoost remoued out of þe tentes, and stode
agaynst them. The horsemen are deuyded
in two partes: the syng casters & archers
wente before þe hoost, and all the myghtye
men were formost in þe felde. Bachides him-
selfe was in þe ryght wyng of þe battayll, &
the hoost drewe nye in two partes, & blew
the trompettes. They of Judas syde blew
the trompettes also, & the earth shoke at the
noyse of þe hostes, & they stroke a felde from
the morow tyll nyght. And when Judas
sawe þe Bachides hoost was strongest of þe
ryght syde, he toke with hym all the hardy
men, & brake þe ryght wyng of theyr ordre,
& folowed vpon them vnto þe mount Azot.

Now when they which were of the left
wyng, sawe that þe ryght syde was discōfy-
te, they persecuted Judas & them þe were w
hym. Then was there a sore battaylle, for
many were slayne & wounded of both þe par-
ties. Judas also him selfe was kyled, & the
remnant fled. So Jonathas and Symon
toke Judas theyr brother, and buried hym
in his fathers sepulchre in þe cytie of Modin.
And all þe people of Israel made greete la-
mentacyon for hym, & mourned longe, sayenge:
Alas, that this worthy shulde be slayne,
which deliuered þe people of Israel. As for
other thynges perceyvinge to þe battaylles
of Judas, þe noble actes that he dyd & of his
worthynesse: they are not wyrtten, for they
were very many.

And after þe death of Judas, wycked men
came vp in all þe coastes of Israel, and there
arose all such as worcke vngodlynesse. In
those dayes was there a greete dearthe in þe
lande, and all the countre gaue ouer them
selues and theyr wyues vnto Bachides. So Ba-
chides chose wycked men, and made them
lordes

lordes in þe land. These sought out & made
search for Judas frendes, and brought them
vnto Bachides: which auenged hi self vpon
them with great despyte. And there came so
great trouble in Israel, as was not sens þe
tyme that no prophete was sene there.

Then came all Judas frendes together,
and sayde vnto Jonathas: For so moche as
thy brother Judas is deed, there is none ly-
ke him to go forth agaynst our enemyes, a-
gaynst Bachides, & such as are aduersaries
vnto oure people. Wherfore this daye we
chose the for þe, to be oure prync & captayne
to ordre oure battaylle. And Jonathas to-
ke þe gouernance vpon hym at the same ty-
me, and ruled i steade of his brother Judas.
The Bachides gatt knowledge therof, he
sought for to sleie hym. But Jonathas and
Symon his brother, perceauinge that, fled
into the wilderness of Cherna with all their
company, and pitched theyr tentes by the
water pole of Asphar.

Which when Bachides vnderstode, he ca-
me ouer Jordane with all his hoost vpon þe
Sabbath day. Now had Jonathas sent his
brother Ihon (a captayne of the people) to
praye his frendes the Nabuthytes, þe they
wolde lende them their ordinaunce, for they
had moche. So the chyldre of Iambry came
out of Madaba, and toke Ihon and al that
he had, and wete theyr waye withal. Then
came worde vnto Jonathas & Symon his
brother, that the chyldren of Iambry made
a greete marriage, and brought the bride fro
Madaba with greete pompe: for she was
daughter to one of þe noblest prynces of Ca-
naa. Wherfore they remembred the bloude
of Ihon their brother, and wete vp and hid
the selues vnder the shadowe of the moun-
tayne.

So they lift vp theyr eyes, and looked, &
beholde, there was moche a do, and great re-
payre: for the bridegrome came forth, & his
frendes and his brethren met them w tym-
panes, instrumentes of musicke, and many
weapons. Then Jonathas and they þe we-
re with him, rose out of their lurking pla-
ces agaynst them, and slewe many of them.
As for the remnant, they fled into þe moun-
taines, and they toke all theyr substā-
ce. Thus the marriage was turned to mo-
rninge, and the noyse of theyr melody into la-
mentacyon. And so when they had auenged
þe bloud of theyr brother, they turned agay-
ne vnto Jordane.

Bachides hearynge this, came vnto the
very border of Jordane with a great power
vpon þe Sabbath daye. And Jonathas sayd
to his companye, let vs get vp, and fyght
agayne our enemyes: for it shaldesth not with
vs to dape, as in tyme past: Beholde, oure
enemyes are in our waye, the water of Jor-

dane vpon the one syde of vs, woth bankes,
fennes and woddes of the other syde, so that
there is no place for vs to departe vnto.

Wherfore crie now vnto heauen, that ye
maye be deliuered fro þe power of your ene-
myes. So they stroke þe battaylle. And Jo-
nathas stretched out his handes to smyte
Bachides, but he fled backward. Then Jo-
nathas & they þe were with him leapt into
Jordane, and swymmed ouer Jordane vnto
hym, and there were slayne of Bachides si-
de that daye, a thousande men.

Therfore Bachides woth his hoost tur-
ned agayne to Jerusalem, and buylde vp þe
castels and strong holdes that were i Jew-
rye, Jericho, Emaus, Bethozon, Bethell,
Chamnata, Phara and Topo, w hye wal-
les, with portes and with lockes: & let men
to kepe the, that they myght vse theyr ma-
lyce vpon Israel. He walled vp Bethsurath,
Gazarah and the castell at Jerusalem also
and prouided the woth men and vitayles.
He toke also the cheefest mens sonnes in the
countre for pledges, and put them in the ca-
stell at Jerusalem to be kepte.

Afterwarde in the hundred fifty & thre
yere in þe secōde moneth, Alcimus comaun-
ded, that þe walles of the ynnmost Sanctua-
ry shuld be destroyed, and the buyldinges of
þe prophetes also. And when he beganne to
destroie them, þe thynges þe he wete aboute,
were hyndered, for he was smytte w a pal-
sey, and his mouth shut, so that he coulde no
more speake ner comaunde eny of his house
concernynge his busynesse. Thus dyed Alci-
mus in greete mysery at þe same tyme. And
whē Bachides sawe that Alcimus was deed,
he turned agayne to the kyng, and so þe lādē
was in rest two yeres. Then all the vngodly
men held a counsell, sayenge: Behold,
Jonathas and his companye are at ease, and
dwel without care. Wherfore let vs brige
Bachides hyther, and he shall take them al
in one nyght.

So they wente and gaue Bachides this
counsell, which arose to come with a greete
hoost, and sent lētters pryncely to his adhe-
res, whiche were in Jewrye, to take Jona-
thas & those þe were w hym: but they myght
not for þe other had gottē knowledge of the-
yr deuyce. And Jonathas toke fyfty me of þe
countre (whiche were þe ringleaders of the)
and slewe the. Then Jonathas and Symon
woth theyr company departed vnto the cytie
Bethbellen whiche lyeth in the wyldernes,
& repayred þe decaye therof, & made it strong.
When Bachides knewe this, he gathered
all his hoost, and sent worde to them that
were of Jewry. Then came he and layed se-
ge to Bethbellen & fought agaynst it a long
season, & made instrumentes of warre. Now
Jonathas left his brother Simō in þe cytie,
Jui ii and

and wente forth hym selfe into the fildre, & came with a certayne nobye, & flewe Odares and his brethren and the children of Ishaeron in theyr tentes: so that he beganne to be stronge, and to increase in power.

As for Symon and his compaignes, they wente out of the citty, and went vnto the iustices of warre, & fought agaynst Bathydes, and discōfyt hym. And Bathydes was soze vered, because his counsell and traual was i wayne. Wherefore he was wroth at the wycked men (that gaue hym counsell to come into theyr lāde) and slewe many of them. Then purposed he with his compaignes to go awaye into his awne countre: wherof whē Jonathan had knowledge, he sent embassitours vnto hym, for to make peace w hym, and that he shuld deliuer hym his prisoners agayne. To the whych Bathydes cōfented gladly, and byd accordynge to his desyre: yee and made an othe, that he shulde neuer do hym harme al the dayes of his lyf. So he restozed vnto hym al the prisoners that he had taken out of the lāde of Iuda, & then turned and wente his waye into his awne lāde, nether proceded he any further to come vnto the borders of Iuda. Thus Israel had nomore warre. And Jonathan dwelt at Machabes, and beganne there to gouerne the people, and destroyed þ vngodly men out of Israel.

¶ The .x. Chapter.

¶ Demetrius desyret to haue peace with Jonathan Ale-
xander moueth warre agaynst Demetrius. Demetrius
is slayne. The frendshyppe of Ptolomeus & Alexander.

In the hundred and thre scoze yere came Alexander þ sonne of noble Antiochus and toke Ptolomeus, whose cytyens receaued him, and there he raygned. When Demetrius herde therof, he gathered an exceeding greate host, and went forth agaynst hym to fyghe. Wherefore Demetrius sent lētters vnto Jonathan with loupng wordes, and prayled hym greatly. For he sayde: we will first make peace with hym, before he bynde hym selfe wth Alexander agaynst vs: els he shall remembre þ euell that we haue done agaynst hym, his brother & his people. And so he gaue Jonathan leue to gather an hoost, to make weapons, and to be confederat wth hym, & committed the pledges that were i the castell, to be deliuered vnto hym.

Then came Jonathan to Ierusalem, and red the lētters in the audience of all the people, and of them that were i the castell. And therfore were they soze afraied, because they herde, that þ kyng had geuen hym lycence to gather an hoost. Thus were the pledges deliuered vnto Jonathan, whych restozed

the to theyr elders. Jonathan also dwelt at Ierusalem, and beganne to buylde vp & to repayre the citty: commādyng the workmen, to wall it, and the mount Sion round aboute with fre stone, to be a stronge holde, and so they byd. As for þ heathen that were i þ castles which Bathydes had made by theyr fled: so that euery man left þ place, and wēt into his awne countre. Only at Bethsura remayned certayne of þ Jewes, whych had forsaken þ lawe and commaundementes of God, for Bethsura was theyr refuge.

Now when kyng Alexander herde of the promyses that Demetrius had made vnto Jonathan, and when it was tolde hym of þ battels and noble actes, whych he and his brethren had done, and of the greate traualles that they had takē, he sayde: where shall we fynde soch a man? well, we will make him our frende, and be cōfederat wth hym. Alþs this he wrote a lētter vnto hym, with these wordes: kyng Alexander saluteth his brother Jonathan. We haue herde of the, þ thou art a valeant man, and mete to be our frende: wherfore this daye we ordeyne the to be the hye preste of thy people, and to be called the kynges frede. (Vpon this, he sent hym a purple clothynge, and a crowne of golde) that thou mayest conspyre what is for oure profyt, and kepe frendshyppe towarde vs.

So in the seventh moneth of the hundred and thre scoze yere vpo the solempne feast daye of the tabernacles, Jonathan put þ holy rayment vpon hym. Then gathered he an hoost, and made many weapons. Which whē Demetrius herde, he was maruelous sorow, & sayde: Alas, what haue we done, that Alexander hath prouoked vs in gettyn þ frendshyppe of the Jewes, for his awne defence? Yet will I wyte loupngly vnto them also, yee and promyse them dignities add rewarde, þ they maye be of my lyde. Whereupon he wrote vnto the these wordes. Kyng Demetrius sendeth greting vnto þ people of þ Jewes. Where as ye haue kepte your cōuenaunt towarde vs, & cōtynued in our frendshyp, not enclpnyng to our enemyes, we were glad, when we herde therof. Wherefore remayne styll, & be faythfull to vs: & we shall well recōpense you for þ thynges, þ ye haue done on oure part: we shall release you of many charges, & geue you rewarde. And now I dyscharge you & all þ Jewes frō tributes, I forgeue you þ customes of salt, and release you of þ crowne taxes, of the thyrd parte of seide, & half of þ frute of trees, which is myne awne dewtye. These I leaue for you, frō this daye forth: so þ they shal not be taken of the lande of Iuda ner of the thre cyties whych are added ther vnto out of Samaria and Galilee, from this daye forth for ever.

For euermore. Ierusalem also with al thynges be longyng thereto, shal be holy and fre, yee þ tythes and trybutes shall pertaine vnto it. As for the power of þ castell which is at Ierusalem, I remyt & geue it vnto þ hye preste, that he maye set i it soch mē, as he shal chose to kepe it. I frely deliuer al the Jewes that are prisoners of the shal be free from payng any trybute, yee euen of their catell.

All the solempne feastes, Sabbathes, new moones, the dayes appoynted, the thre dayes before & after the feast, shal be free for all the Jewes in my realme: so that in them no man shall haue power to do any thyng, or to moue any busynesse agaynst any of the in any maner of cause. There shall thyrty thousande also of the Jewes be wyrtten by in the kynges booke, and haue theyr wages payed, as all other men of warre of the kynges shulde haue: and of them shal be ordeyned certayne, to kepe þ kynges strong holdes: yee and some of the shal be set ouer the kynges busynesse, that they maye faythfully deale w the same. The Jewes also shal haue princes of theyr awne, and walke in theyr awne lawes, as the kyng hath commaunded in the lande of Iuda.

And the thre cyties that are fallen vnto Jewry from þ countre of Samaria & Galilee: shal be taken as Jewry, and be vnder one: nether be subiecte to any straunge Lord, but to the hye preste. As for Ptolomeus and the lande pertainynge thereto, I geue it vnto the Sanctuary at Ierusalem, for the necessary expences of the holy thynges. Whereouer, I will geue euery yere fyftene thousande Syckles of syluer out of þ kynges checker (which pertaineth vnto me) to the worke of the temple: yee and loke what remaineth (which they þ had oure matters in had in tymes past, haue not payed) þ same shall they geue vnto them also. And besydes all this, the fyue thousand Syckles which they take yearly of the rentes of the Sanctuary, shall belonge vnto the prestes that do seruyce.

Item, whosoever they be that fle vnto þ temple at Ierusalem or within the liberties therof, where as they are fallen into þ kynges daunger for any maner of busynesse, they shall be pardoned and all the goodes that they haue in my realme, shal be free. For the buyldynge also and repayring of the worke of the Sanctuary, expences shal be geuen out of the kynges Checker: yee and for the makynge of the walles rounde aboute Ierusalem, for þ breakynge downe of the olde and for the lettynge vp of þ stronge holdes in Jewry, shall the costes and charges be geuen out of the kynges Checker.

* I. mac. vii. 5

* But when Jonathan and the people

hearde these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greate wyckednesse that he had done vnto Israel, and how soze he had vered them. Wherefore, they agreed vnto Alexander, for he was a pryncce that had dealt frendly wth them, and so they stode by hym all waye. * Then gathered kyng Alexander a greate hoost, and brought his armye agaynst Demetrius. So the two kynges stroke bataylle together, but Demetrius host fled, and Alexander folowed after and fell vpon them. A myghty soze felde was it, contynuyng tyll the Sonne wente downe, and Demetrius was slayne the same daye.

And Alexander sente ambassitours vnto Ptolomeus the kyng of Egypte with these wordes, sayenge: For so much as I am come agayne to my realme, and am set in the trone of my progenytours, and haue gotten the domynyon, ouercomed Demetrius, conquered the lande, and styke a felde wth hym, so that we haue discōfyt both hym and his hoost, and spt in the trone of his kyngdome. Let vs now make frendshyppe together, geue me thy daughter to wyfe: so shall I be thy sonne in lawe, and both geue the rewarde, and her greate bygnite. Ptolomeus the kyng gaue answer, sayenge: happy be the daye wherein thou arte come agayne to the lande of thy progenytours, and set in the trone of thy kyngdome. As now will I fulfill thy wyllynge: but mete me at Ptolomeus, that we maye se one another, & that I maye mary my daughter vnto the accordynge to thy desyre. So Ptolomeus wente out of Egypte wth his daughter Cleopatra, and came vnto Ptolomeus in the .xlii. yere: where kyng Alexander met him, and he gaue Alexander his daughter Cleopatra, & married the at Ptolomeus with greate wythynge, lyke as the maner of kynges is to be. The wrote kyng Alexander vnto Jonathan, that he shulde come and mete hym. So he wente honorably vnto Ptolomeus, and there he mete the two kynges, and gaue them greate prestes of golde and syluer, and founde fauoure i theyr syght. And there came together agaynst Jonathan certayne wycked men & vngacious personnes of Israel, makynge complayntes of hym, but þ kyng regarded the not. As for Jonathan, the kyng commaunded to take of his garmentes, and to clothe hym i purple: and so they byd. Then þ kyng appoynted hym to spt by hym, and sayde vnto his princes: Go with hym into þ myddel of the citty, and make a proclamacyon, that no man complayne agaynst hym of any matter, and that no man trouble hym for any maner of cause.

* Josephus. ca. vi. lib. xiii. Antio.

* Josephus. ca. vi. lib. xiii. Antio.

So it happened, that when hys accusers sawe the worshyppe which was proclamed of hym, and that he was clothed in purple: they fled euerychone. And the kynge made moch of hym, wrote hym amonge hys chere frendes, made hym a duke, and partaker of hys domynion. * Thus Jonathas went awayne to Jerusalem with peace & gladnes. In the xlv. yere came Demetrius the sonne of Demetrius frō Creta to hys fathers lande: wherof, whē Alexander herde tell, he was ryght sozpy, and returned vnto Antioche. And Demetrius chose * Appollonius, (whych had the gouernaunce of Celosyppa) to be hys captayne.

So he gathered a greate hoost and came vnto Iamnia, and sente word vnto Jonathas the hys piete, sayeng: Darrest I with- stand vs thy self alone? As for me, I am but laughed to scozne and shamed, because thou proudest thy strength agaynst vs in smol- tyness. Now therfore, yf thou trustest in thyne awne strength, come downe to vs in- to the playne felde, and there let vs proue our strenght together: thou shalt fynde, that I haue valcaunt me of warre wyth me and shalt knowe who I am, and the other that stande by me.

Whych saye, that your fote is not able to stāde before oure face, for thy fathers haue bene twise chased fro the p̄ a wne lāde. And now, how wilt thou be able to abyde so greate an hoost of horsmen and fotemen in the fel- de, where as is nether rocke, stone nor place to fle vnto?

When Jonathas herd the wordes of Ap- pollonius, he was moued i hys mynde: wher- fore he chose sente thousand men, and wen- te out of Jerusalem, and Symon hys bro- ther met hym for to help hym. And they pit- ched theyr tētes at Joppa, but p̄ cytie kepte hym forth, for Joppa was an holde of Ap- pollonius. Then Jonathas layed sege to it, and they that were in the cytie, for verp fea- re let hym in: and so Jonathas wanne Jop- pa. Appollonius hearinge of thys take thre thousand horsmen, with a greate hoost of fote, and wente as though he wold go to A- zotus, and came immediatly to the playne felde: because he had so many horsmen, and put hys trust in the. So Jonathas folowed vpon hym to Azotus, and there they stroke the battaylle. Now had Appollonius lefte a thousand horsmē behynde them priuely in the tētes. And when Jonathas knewe that loch wayte was layed behynde them, they went rounde aboute the enemyes hoost and shot darters at the people frō the moynge to the euenynge. As for Jonathas people, they kepte theyr ordze as he had commaun- ded them, and the enemyes horses were euer labouringe.

Then broughte Symon forth hys hoost, & set them agaynst the fote men. For the hors- men were wery all ready. So he discoryted them, and they fled. And they that were sca- tred in the feld, gat the to Azotus, and ca- me into the temple of Wagon theyr Idoll, p̄ they myght there saue theyr lyues. But Jo- nathas let fyre vpon Azotus and all the cy- ties rounde aboute it, and toke theyr goodes and * bent vp the temple of Wagon, wyth all them that were fled into it.

Thus were slayne and bent well nye. viii. M. men. So Jonathas remoued the hoost from thence, and brought them to Ascalon: where the men of the cytie came forth, & met hym with greate worshyp. After this wēt Jonathas and hys hoost awayne to Jerusa- lem, with greate substance of good. And when kynge Alexander herde these thynges he thought to do Jonathas more worshyppe and sent hym a colar of golde, as the vse is to be geuen vnto such as are of the kynge's next bloude. He gaue hym also the cytie of Accaron (with the landes belongynge ther- to) in possession.

The xi. Chapter.

The difference betweene Ptolomee and Alexander hys sonne in lawe. The death of Alexander. Demetrius raygneth after the death of Ptolomee. Symon is besieged of Jonathas. Demetrius seynge that no man resisted hym, sendeth his armye agayne. Tri- phon moueth Antiochus agaynst Demetrius. De- metrius is deliuered by the succour of Jonathas. After hys deliuerance he breaketh hys couenaunt that he had made.



And the kynge of Egypte gathe- red an hoost (lyke the lande that lyeth vnder p̄ lee shore) and many wyues: * & v̄t aboute thozow di- scate to optayne p̄ kingdome of Alexander, & to lopne it vnto hys awne real- me. Vpō thys he toke hys iourney into Si- ria, & was lettē into the cyties, and mē came forth to mete hym: for kynge Alexander had commaunded them so to do, because he was hys father in lawe. Now whē Ptolomey en- tred into eny cytie, he left men of warre to kepe it, and this he dyd thozow out all the cities. And when he came to Azotus, * they thewed hym the temple of Wagon and Azotus that was bent vp, with the other thyn- ges whych were destroyed, the deed bodys cast abroad, & p̄ graues that they had made by p̄ waye syde, for loch as were slayne in p̄ felde. And tolde p̄ kynge that Jonathas had done all these thynges, to p̄ intēt they might get hys euell wyll. But the kynge sayde not a worde thereto. And Jonathas met the kynge wyth greate honour at Joppa, whe- re they saluted one another, and toke theyr rest. So whē Jonathas had gone w̄ p̄ kynge vnto the water that was called Cleuthe- rus, he turned agayne to Jerusalem.

Now

Nowe Ptolomey had gotten the domynion of the cyties vnto Seleucia vpon p̄ lee coast, p̄magynge wyched counceils agaynst A- lexander, and sent ambassitours vnto Deme- trius, sayeng: Come, let vs make a bond be- twyxe vs, so shall I geue the my daughter that Alexander hath, and thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my daughter, for the goeth aboute to slep me. And thus he sleaundred Alexander, because he wolde haue had hys realme.

Thus he toke hys daughter from hym, gaue her vnto Demetrius, and forsoke A- lexander, so that his malice was openly kno- wne. And Ptolomey cam to Antioche, where he set two crownes vpo hys awne head: the crowne of Egypt and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebel- led agaynst him. But when Alexander herde of thys, he came to warre agaynst hym. So kynge Ptolomey brought forth hys hoost & met hym with a myghty power, and chased him awaye. Then fled Alexander into Ara- by, there to be defended, and kynge Pto- lomes honoure increased. And zabbid p̄ Ara- bian smote of Alexanders head, and sent it vnto Ptolomey. But the thyrde daye after, dyed kynge Ptolomey hym selfe: and whom he had sett in the strōge holdes, were slayne of those that were wythin the cyties. And Demetrius raygned in the hundred and se- uen and syrtie yere.

At the same tyme gathered Jonathas the that were in Jewry, to laye sege vnto the ca- stell whych was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certayne vngodly per- sonnes (whych hated their awne people) vnto kynge Demetrius, and tolde hym that Jo- nathas besieged the castell. So whē he heard it, he was angrie, and immediatly came vnto Ptolomaïs, and wrote vnto Jonathas, that he shulde not laye sege to the castell, but come and speake wyth him in all the haste. Neuertheles, when Jonathas herde this, he commaunded to be sege it. He chose also cer- tayne of the elders and prestes of Israel, and put him selfe in the parell, and toke with him golde, syluer, clothynge, and diuerse p̄sentes: & wente to Ptolomaïs vnto the kynge, and founde hym gracious.

And though certayne vngodly men of hys awne people made cōplaintes vpon him, yet p̄ kynge intreated hym, * lyke as hys prede- cessours had done before: and promoted hym in the syght of all his frendes, cōfyrmed hym in the hys presthode with all p̄ worshyp p̄ he had afore, and made him hys chere frēde. Jo- nathas also despyed the kynge, that he wolde make Jewry fre, * w̄ the thre head cyties of

Samaria and the landes pertaynyng ther- to: vpon thys dyd Jonathas promyse hym thre. C. talentes. Where vnto p̄ kynge cōsen- ted, & gaue Jonathas wytyng of the same, conteyning these wordes: Kynge Demetrius sendeth greetynge vnto his brother Jonathas & to the people of the Jewes. We sende you here a cōpy of the lettre which we dyd wyte vnto oure eldēt Lathenus, concernynge you that ye shulde knowe it.

Kynge Demetrius sendeth greetynge vnto Lathenus hys eldēt. For the saythfulnesse p̄ oure frendes the people of the Jewes kepe vnto vs, and for the louynge kynndes which they beare towarde vs: we are determyned to do the good. Wherfore we ordeyne all the coastes of Jewry with thre cyties, Lydda & Ramatha (whych are added vnto Jewrye from Samaria) and all the landes pertay- nyng there vnto, to be frely separated for soche as do sacrifice in Jerusalem: both concer- nyng the paymentes which the kynge toke yearly afore tyme, and the frutes also of the earth and trees. As for other tythes and tri- butes that belonged vnto vs, we discharge them therof from thys tyme forth. In lyke maner we graunte vnto them all the custo- mes of salt and crowne taxes, whych were brought vnto vs. And this fredome shall they haue fyne and stedfast, from thys ty- me forth for euermore. Therfore se that ye make a cōpy of these our lettres, and deliuer it vnto Jonathas: that it maye be kepte vpo the holy mount in a conuenient place.

After thys, when Demetrius the kynge sawe that his lande was in rest, and that no resystaunce was made him: he sent awaye all his hoost, euerp man to hys awne place, ex- cepte an army of straungers, whō he brought from the Isles of the heathen, wherfore all hys fathers hoost had euell wyll at hym. * Nowe was there one Tryphon (that had be- ne of Alexanders parte afore) whych when he sawe that all p̄ hoost murmured agaynst Demetrius: he wente to Emaleuel the Ara- bian (that brought vp Antiochus the sonne of Alexander) and laye sege vpon hym, to de- lyuer hym this yōge Antiochus: p̄ he myght raygne in hys fathers steade. He tolde hym also, what great euell Demetrius had done, and howe his men of warre loued him not: & so remayned there a longe season.

And Jonathas sent vnto kynge Deme- trius, to dyue them out whych were in the castell at Jerusalem, and in the other refu- ges, for they dyd Israel greate harme. So Demetrius sent worde vnto Jonathas, say- eng: I will not only do these thynges for p̄ and thy people, but at tyme conuenient I wil do both the and thy people great worshyppe. But nowe thou shalt do me a pleasure, yf thou wilt sende me men to helpe me: for all myne armye

* Joseph. ca. vi. lib. xiii.

* Joseph. ca. vi. lib. xiii.

* Joseph. ca. vi. lib. xiii.

* Joseph. ca. vi. lib. xiii.

* Joseph. ca. vi. lib. xiii.

army is gone from me. So Jonathan set him the thousand strong men unto Antioche, & they came unto the kinge, wherfore the king was very glad at their coming. But they that were of the cytie (euen an hundred and twenty thousand men) gathered the together, and would haue slayne the kinge, which fled into his court, and the cytelins kepte the stretes of the cytie, and beganne to fyght.

Then the kinge called for the Jewes bel- pe, which came vnto hym all together, and wente a bode thowwe the cytie, and slew the same daye an hundred thousand men: set fyre vpon the cytie, gat many spoiles in that daye, and deliuered the kinge. So whē the cytelins sawe that the Jewes had gotten their wyll of the cytie, & they them selues dis- sayoynted of their purpose, they made thei supplicacion vnto the kinge, sayeng: Grant vs peace, and let the Jewes craue for trou- blyng vs and the cytie, and vpon this they cast awaye thei weapens. Thus they made peace, and the Jewes gatt great worship in the syght of the kinge, and in the syght of all that were in his realme, and were spoken of thowwe out the kyngdome: and so they ca- me agayne to Ierusalem wth great goodes.

So the kinge Demetrius sat in the trone of his kyngdome, and had peace in his lade. Neuerthelesse, he dyssembled in all that euer he spake, and wth dyuine hym selfe fro Jonathan, nether rewarded hym accordyng to the benefites which he had done for him, but troubled hym very soze. After this came Tryphon agayne wth yonge Antiochus, which raygned and was crowned kinge. Then there gathered vnto hym all the men of warre, who Demetrius had put awaye: thei fought against Demetrius, which fled and turned his backe. So Tryphon toke the Elephantes, & wane Antioche. And yong An- tiochus wrote vnto Jonathan, sayenge: I con- fyrm the in thy prestode, and make the ru- ler of iii. countres, & thou mayest be a frede of the kinges.

Vpon this he sent hym golden vessels to be serued in, and gaue hym lene to dyynke in golde, to be clothed in purple, and to were a colar of golde, he made his brother Symon also captayne, fro the coastes of Tyrys vnto the borders of Egypt. Then Jonathan toke his iourney, and wete thowwe the cyties beyonde the water of Iordane, & all the me of warre of Syria gathered them vnto him for to helpe him. So he came vnto Ascalon, and they of the cytie receaued hym honora- bly, and from thence wente he vnto Gaza, but they wolde not lett hym in: wherfore he layed sege vnto it, burnynge vp and spoy- lynge the places that were aboute the cytie.

And the cytelins of Gaza submitted thei selues vnto Jonathan, which made peace w

the, but toke of thei sonnes to pledge, sent them to Jerusalem, and wente thowwe the countre vnto Damaskus. Nowe wbe Jona- thas herde that Demetrius princes were co- me into Cades (which is in Galilee) wth a greate host, purpoyng to put Demetrius out from mebyng in the realme: he came a- gainst them, and sette Symon his brother in the lande, which came to Bethsura, and layed sege to it a longe season, and discomfi- ttd the. So they despyed to haue peace with hym, which he graunted them, and after- ward put them out from thence, toke the cy- tie, and sett men to kepe it. And Jonathan is his host came to the water of Genesar, and by tymes in the moynynge gatt them to the playne felde of Azo.

And beholde, the hostes of the heathen met them in the felde, and layed watch for them in the mountaynes: so that when Jo- nathan came against them, the other (which were layed to watch) rose out of thei pla- ces, and fought, and they that were of Jona- thas syde, fled euery man: and there was not one of them left, except Nathabias the son- ne of Absalomus, & Judas the sonne of Cal- phi the captayne of the host. Then Jona- thas rente his clothes, layed earth vpon his head, made his prayer, and turned agayne to the in the felde: where they fought toge- ther, & he put them to flyght. Nowe wbe his awne me, that were fled, sawe this: they tur- ned agayne vnto hym and helped him to fo- lowe vpon all their enemyes vnto their ten- tes at Cades. So there were slayne of the heathen the same daye the thousande men, and Jonathan turned agayne to Jerusalem.

The xij. Chapter.

Jonathan sendeth embassidours to Rome and to the people of Sparta to renewe their couenante of frend- ship. Jonathan putteth to flyght the princes of De- metrius. Tryphon taketh Jonathan by deceit.

Jonathan sayng that tyme was mete for hym, chose certayne men and sent the vnto Rome for to sta- blish & to renewe the frendshipp with the. He sent letters also vnto Sparta, and to other places in lyke ma- ner. So they wente vnto Rome, and entred into the counsell, & sayde: Jonathan the hye prest and the people of the Jewes sent vs vnto you, for to renewe the olde frendshipp and bonde of loue. Vpon this the Romaynes ga- ue them fre passortes, that men shulde lede them home into the lade of Iuda peaceably. And this is the copy of the letters that Jo- nathan wrote vnto the Spartians.

Jonathan the hye prest to the elders, pre- stes, & the other people of the Jewes, sende greetynge vnto the Spartians their brethren. There were letters sente longe a god vnto Onias the hye prest, fro Arius, which than raygned

raygned amonge you: that ye ate onre bre- thren, as the wyrtynge made ther vpon, spe- cifyeth. And Onias entreated the embassi- toure that was sent, honorably, and recea- ued the letters: where in there was mencyon made of the bonde of loue and frendshipp.

But as for vs, we hede no soche wyrtynge: for why? we haue the holy booke of scrip- ture in oure handes to oure comforte. Neuerthe- les, we had rather sende vnto you, for the re- newynge of the brotherhode and frendshipp: lest we shulde be straunge vnto you: for it is longe, sens the tyme y ye sent woide vnto vs. Wherfore in the sacrificies that we offe- and other cerimonies vpon the hye solempne dayes and other, we alwaye remembre you without ceasynge (lyke as reason is, and as it becommeth vs to thynke vpon our bre- thren) yee and are ryght glad of poltre pro- sperous honoure.

And though we haue had great troubles and warres, so that the kynges aboute vs haue foughten against vs: yet wolde we not be greuous vnto you, ner to other of our lo- uers and frendes in these warres. For we haue had helpe from heauen, so that we are belaced, and oure enemyes subdued. Wber- fore we chose Numenius the sonne of Antio- chus and Antipater the sonne of Jason, and sent them vnto the Romaynes, for to renue the olde bonde of frendshipp and loue with them. We commaunded them also to come vnto you to salute you, and to deliuer you oure letters, concernynge the renouacyon of oure brotherhode. And nowe ye shall do ryght well, to geue vs an answer there vnto.

And this is the copy of the wyrtynge, which Arius the kyng of Sparta sent vnto Onias. Arius kyng of the Spartians sen- deth greetynge vnto Onias the hye prest. It is founde in wyrtynge, that the Spartians and Jewes are brethren, and come out of the generaciō of Abraham. And nowe for so moch as this is come to oure knowledge, ye shall do well, to wyte vnto vs of your prosperi- ty. As for vs, we haue wyrtynge onre myn- de vnto you: Oure catell and goodes are yours, & yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathan herde, that Demetrius princes were come forth to fyght agaynst him, with a greater host then afoze, he went from Jerusalem, and met them in the lande of hemath, for he gaue thei no space to come into his awne countre. And he sent spyes vnto their tentes, which came agayne and tolde him, that they were appointed to come vpon him in the nyght season. Wherfore when the tyme was gone downe, Jonathan comma- unded his men to wathe all the nyght, and to be ready w weapens for to fyght: and set watchmen rounde aboute the host. But

when the aduersaries bethe that Jonathan was ready with his men to battayll, they feared, and were afrayed in their tentes, and kyndled fyres in their tentes; brake vp, and gat the awaye. Neuertheles Jonathan and his company knewe it not till the moynynge, for they sawe the fyres burnynge.

Then Jonathan folowed vpon them, but he myght not ouertake them, for they were gone ouer the water Cleutherns. So Jona- thas departed vnto Arabias (which were called sabadel) slewe the, and toke their goodes. He proceded further also, and came vnto Damascus, and wete thowwe all p cou- tre. But Simon his brother toke his iourney and came to Ascalon and to the nexte strōge holdes: departynge vnto Joppa, and wanne it. For he herde that they wolde stāde of De- metrius partye: wherfore he set me of warre in the cyte, to kepe it. After this came Jona- thas home agayne, and called the elders of p people together: and deuyled with them for to buyde vp the strōge holdes in Jewry, & the walles of Ierusalem, to set vp an hye wall betwixt the castell and the cyte, for to sepa- rate it from the cyte, that it myght be alone, and that men shulde nether hye nor sell in it.

Vpon this they came together for to buyde vp the cyte, and for so moch as the wall vpon the broke of the west syde (called Ca- phetah) was fallen downe, they repayred it. And Simon set vp Abiada in Sephelah, & made it strōge settynge portes & lockes vpon it. Nowe when * Tryphon purposed to ray- gne in Asya, to be crowned, and to slaye the kyng Antiochus: he was afrayed that Jo- nathan wolde not suffer hym, but fyght a- gainst him. Wherfore he wente about to sa- ke Jonathan, and to kill hym.

So he departed, and came vnto Beth- san. Then wente Jonathan forth agaynst hym to the battayll with fourty thousande chosen men, and came vnto Bethsan also. But when Tryphon sawe that Jonathan came wth so greate an hoste to destroye him, he was afrayed: and therfore he recea- ued him honorably, commaunded him vnto all his frendes, and gaue hym rewardes, and commaunded his men of warre to be as obe- dient vnto him as to him selfe.

And sayde vnto Jonathan: why hast thou caused this people to take soch tranayle, se- ynge there is no warre betwixte vs? Ther- fore sende the home agayne, and chose certay- ne men to wayte vpon the, and come thou to me to Ptolomais: for I wyll geue it p, with the other strōge holdes, men of warre and their officers. As for me, I must departe, this is onely the cause of my comynge. Jonathan belued him, and vpon as he sayde, puttynge awaye his host, which wente in to the lande of Iuda. He kepte vnt. (11. 12.) by him, wher-

of he sent. ij. M. into Galile, and one. M. wente with him selfe.

Nowe as soone as Ionathas entred into Ptolomais, the cytelys spard the gates of the cytie, and toke him, and slewe all them with the swerde, & came in with him. Then sent Crispion an host of fote men and horsemen into Galilee and into the greete playne felde, to destroie all Ionathas company. But when they knewe that Ionathas was take, and all they sayne that wayted vpon hym: they toke counsell together, and came forth ready to the battayll. So when they whych folowed vpon the, sawe that it was a matter of lyfe, they turned backe agayne. As for the other, they wente into the lande of Iuda peaceably, & bewayled Ionathas, and them that were with hym ryght sore. And Israel made great lamentacion. Then all the heathen that were rounde aboute the, fought to destroie them. For they sayde: nowe haue they no captayne, nor any man to helpe the. Therefore lett vs overcome them, and rote out their name from amonge men.

The. xiiij. Chapter.

After Ionathas was taken. Symon is chosen captayne, of whom Crispion takynge hys chyldre and money for the redemption of Ionathas, killeth hym and hys chyldren. The graue of Ionathas. Crispion killeth Antiochus, and possedeth the realme. Demetrius taketh trece with Symon. Symon wynneth Gaza. He possedeth the towne of Spon. He maketh his sonne John Captayne.

Nowe when Simon berde y Crispion gathered a great hoste, to come into the lande of Iuda, & to destroie it: and sawe that the people was in great fearfulness and care: he came vnto Ierusalem, and gathered the people together, and gaue them exhortacyon, sayinge: Ye knowe what greete battayls I and my brethren and my fathers house haue fought for the lawe and the Sanctuary, and what manner of troubles we haue sene: thowow occasyon wherof * all my brethren are slayne for Israels sake, and I am left alone. And nowe lett not me spare myne awne lyfe in any maner of trouble, for I am no better then my brethren: but wyll auenge my people and the Sanctuary, oure chyldren and oure wyues: for all the heathen are gathered together, to destroie vs of very malice.

At these wordes the hertes of the people were kyndled together, so that they cryed w a loude voyce, sayinge. Thou shalt be oure captayne in steade of Judas and Ionathas thy brethren, ordre thou oure battell, & whatsoever thou commaundest vs, we shall do it. So he gathered all the men of warre, makinge haste to synge the all the walles of Ierusalem, which he made stronge rounde aboute. Then sent he Ionathas the sonne of Abba-

loms with a fresh hoste vnto Joppa, which he gaue them out that were in the castell, and remayned there him selfe. Crispion also remoued from Ptolomais w a greete armye, to come in to the lande of Iuda, and Ionathas w him in warde. And Simon pyched his tentes at Addus before the playne felde.

But when Crispion knewe that Simon stode vpon in steade of hys brother Ionathas, & that he wolde warre agaynst him: he sent messengers vnto hym, sayinge: Where as we haue kepte Ionathas thy brother, it is for money that he is owynge in the kynges accompte, concernynge the busynesse that he had in hande. Wherfore sende now an. C. talentes of syluer and his two sonnes for surety, that when he is litten forth he shall not forsake vs: and we shall sende hym agayne. Neuerthelesse Simon knewe, that he dissembled in his wordes: yet commaunded he the money and chyldren to be deliuered vnto him: lest he shulde be y greater enemye agaynst the people of Israel: and saue, because he sent him not y money and the chyldren, therefore is Ionathas deed.

So Symon sent him the chyldren and an hundred talentes, but he dissembled, & wolde not let Ionathas go. Afterwarde came Crispion into the lande, to destroie it, and went rounde about by the waye, that ledeth vnto Addus. But where soeuer they wete, thytber wete Symon and his hoste also. Nowe they that were in the castell, sent messengers vnto Crispion, that he shulde make haste to come by the wyldernesse, and to sende them vnto the playnes. And Crispion made ready all hys horsemen, to come that same nyght. Neuerthelesse it was a very greete snowe, so that he came not in Gaaladithim. And whē he drew npe Baschama, he slewe Ionathas and his sonnes there, and then turned for to go home into his awne lande.

Then sent Symon for to set his brothers deede coarke, and buryed it in Modin hys fathers cytie. So all Israel bewayled hym w greete lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulchre of his father and his brethren, a buyldynge hie to loke vnto, offre stone behynde and before. & set vpon leue pylers, one agaynst another (for his father, his mother and foure brethren) and set great pylers rounde aboute, with armes vpon them for a perpetuall memory, and carued wyppes besyde the armes: that they myght be sene of men sayynge in the see. Thys sepulchre which he made at Modin, standeth yet vnto this daye.

* Nowe as Crispion wēt forth to walke w the yonge kyng Antiochus, he slewe hym traitorously, & raygned in his steade, crowning hym selfe kyng of Asia, and dyd much euill in the lande. Symon also buylte vpon the castles

castles in Iewry, makinge the strong with hie towres, great walles, portes and lockes and layed vpon wyttayles in the strong holdes. And Simon chose certayne men, & sent them to kyng Demetrius: to besyde him, that he wolde discharge the lande from all bondage, for Crispion had spoyled it very sore. Wher vpon Demetrius the kyng answered him, and wrote vnto hym after thys maner.

Demetrius the kyng sendeth greetinge vnto Symon the hie priest hys frende, with the elders and people of y Jewes. The golden crowne and precious stone that ye sent vnto vs, haue we receaved: and are ready to make a stedfast peace with you, yee and to wyte vnto oure officers, for to release you, concernynge the thynges wherin we made pou fre: and the appoyntment that we make with you, shall be firme and stable. The stronge holdes which ye haue buylded, shall be youre awne. As for any ouerspyght or fauote comytted vnto this daye, we forgette it, & the crowne tax that ye ought vs also. And where as was any other tribute i Ierusalem, it shall now be no tribute: and loke who are mete among you to be in oure counte, let them be wyten vpon, that there maye be peace betwyxe vs.

Thus the pock of the heathen was taken from Israel, in the hundred and seuentie thre yere. And the people of the Jewes beganne to wyte in theyr letters & actes on this manner. * In the fyrst yere of Symon the hie priest, and prince of the Jewes.

In thole dayes went Symon vnto Gaza, and beseged it rounde aboute, where he set vpon ordynance of warre. And wanne a towre, which he toke. So they that gatt in to the towre leapt into y cypre, whych was in a greete fear: In so moche that the people of the cite rente their clothes, and clymmed vpon vpon the walles with theyr wyues and chyldren besechyng Symon to be at one with them sayinge.

Whereas we not after oure wickednes, but be gracious vnto vs, and we shall do y scrupce. Then Symon for very pytie, wolde fyght nomore agaynst them, but put them out of the cytie, and caused the houses (wherin the Images were) to be clesed, and so entred the cypre with psalmes of prayse, geuyng thanckes vnto the Lord. So when he had cast all abhominacyons out of the cite, he set such mē in it as kepte the law of God, and made the cytie stronge, and buylded a dwellynge place for him selfe.

Now when they in the castell at Ierusalem were kepte so straitly, that they coude not come forth into the countree, and myght nether bye ner sell: they were very hungrye, and many of them famished to death: In so moche that they besought Symon to be at one

with them, which he graunted them. So he put them out from thence, and clesed the castell from sylthynesse. And vpon the xxiiij. daye of the seconde moneth in the. C. lxxi. yere they entred into it with thanckesgeuyng and braunches of palme trees, with harpes, crowdes, cymbals, and lutes, syngeynge psalmes, and songes of prayse vnto God, for that the greete enemy of Israel was overcome.

And Symon ordeyned, that y same daye shuld be kepte euery yere in gladnesse, and made stronge the hie of y temple that was besyde the castell, where he dwelt hym selfe with his company. Symon also perceauynge that Ihon his sonne was a myghtie man of armes, made him captayne of all the hostes and caused him to dwell at Gaza.

The. xliij. Chapter.

Demetrius is overcome of Arsaces. Symon being captayne there is grace quered in Israel. For reuerent of frendshipp with the Romaynes and with the people of Sparta is requerd.

In the. C. lxxii. yere gathered kyng Demetrius his host, and departed vnto Media, to gett hym helpe for to fyght agaynst Crispion. Now when Arsaces the kyng of Persia and Media herde, y Demetrius was entred with hys borders: he sent one of his princes to take him alyue: and to brynge hym vnto hym. So he wente and slewe Demetrius hoste, toke hym selfe, brought hym to Arsaces, whych kepte hym in warde. And all the lande of Iuda was in rest, so longe as Symon lyued, for he sought the wealth of his people, therefore were they glad to haue hym for theyr ruler, and so do hym worshippe all waye.

Symon wane the cite of Joppa also for an haue towne, and made it an entrance vnto the Iles of y see. He enlarged the borders of his people, and coquered them more land: he gathered vpon many of theyr people that were prisoners: he had the dominion of Gaza, Bethlura and the castell, whych he clesed from sylthynesse, and there was no man that relisted him: So that euery man tyllid hys grounde in peace, the lande of Iuda and the trees gaue their fruite and encreace. The elders sat all in iudgement, and toke theyr deuice for the wealth of the lande: the yonge men put on worshippe and barnesse vpon the. He prouided vntalles for the cypres, and made goodly stronge holdes of them: so that the fame of hys worshippe was spoken of vnto y ende of the worlde. * For he made peace thowow out the land, and Israel was full of myrrh and ioye.

Euery man sat vnder his vyne and fygg trees, and there was no man to fraye them awaye. There was none in y lande to fyght agaynst the, for then the kynges were overcome.

come. he helped those that were in aduersy-
te among his people, he was diligent to se
lawe kepte: as for such as were vngodly ad
wycked, he toke them awaye. he set vp the
Sanctuary, and encreased the holy vessels
of the temple.

When the Romaynes and Sparcians
had gotten worde, that Ionathas was deed
they were right sozpy. But when they hearde
that Symon his brother was made hys prest
in hys strede, & how he had wonne the lande
agayne with the cities in it: they wrote vn-
to him in tables of brasse, to renue the frend-
shipp, and bonde of loue, which they had ma-
de afore wth * Judas and * Ionathas hys
brethren. Which writings were red before
the congregacion at Jerusalem.

And this is the cōpy of the lēttres, that
the Sparcians sent: The Senatours and ci-
tizens of Sparta sende greting vnto Symon
the great prest, with the elders, prestes, &
the other people of the Jewes their brethren:
When youre ambassytours that were sent
vnto oure people, certyfied vs of youre wor-
shippe, honoure and prosperous wealth: we
were glad of theyr cōmynge, and haue wryt-
ten the carauide which they spake before the
councell of the people: namely, that Nume-
nius the sonne of Antiochus, And Antipa-
ter sonne of Jason & Jewes ambassytours
are come vnto vs, for to renue the olde frend-
shipe with vs. Upon this the people consen-
ted, that the men shuld be honorably intre-
ated, and that the cōpy of theyr carauide shul-
de be writte in the speciall bookes of the peo-
ple, for a perpetuall memozy vnto * Spar-
cians: yee and that we shulde sende a cōpy of
the same vnto Symon & great prest. After
this dyd Symon sende Numenius vnto Ro-
me, wth a golden chylde of a thousande poude
weight, to cōfirme the frendshipe wth the: which
when * Romaynes vnderstode, they sayde:
What thackes shall we receyue agayne vn-
to Symon & his childe? For he hath stabli-
shed his brethren, & ouercome * enemies of Is-
rael. Wherefore, they graunted him to be fre.
And all this wrote * Jewes in tables of brasse,
& naped it vnto * pillars vpon * mounte
Syon. The cōpy of the wrytinge is this.

The .xliii. daye of * moneth * Chul in the
Clxxii. yere in * third yere of Symon & hys
prest, in * great cōgregacion the prestes, ru-
lers of * people, & elders of * cōtre at Asa-
rame, were these wordes openly declared.

For so moch as there was moch warre in
our land, therefore Symon the sonne of Iona-
thas (come of the children of Iareb) and
his brethren put them selues in parell, and
resisted the enemyes of theyr people: & theyr
Sanctuary & lawe myght be maynteyned,
and dyd theyr people great worship: Iona-
thas in lyke maner, after that he had gouer-

ned hys people & bene their hys prest: dyed,
and lyeth buried besyde hys elders.

After that wold theyr enemyes haue trod-
den their holy thinges vnder fote, destroyed
their lande, and utterly waisted their San-
ctuary. Then Symon withstode them, and
fought for his people, spēt moch of hys owne
monney, weapened the valeant men of hys
people, gaue them wages, made stronge the
cities of Iuda, wth Bethsura that lyeth
vpon the borders of Ieruzalem (where the ordi-
nauce of theyr enemyes laye somtyme) and
set Jewes there for to kepe it.

he made fast Joppa also, which lyeth vpon
the see, & Gaza that bordreth vpon * Azotus
(where * enemies dwelt afore) & there he set
Jewes to kepe it: and whatsoeuer was mete
for the subduynge of the aduersaries, & layed
he therein. Now whē the people sawe the no-
ble actes of Symon, & what worshippe, he
purposed to do for the, his godly behauoure,
& faithfulness which he kepte vnto the, and
how he fought by all wayes & wealth of his
people, because he dyd all this, therefore they
chose him to be theyr price & hys prest. And
in his tyme they prospered well by him, so
the heathen were take out of theyr lande: &
they also which were in * egypte of Iuda at
Jerusalem in the castell (where they wēt out
and despoiled all thinges that were about the
Sanctuary, & dyd greate harme vnto cō-
lynnes) and Symon put men of the Jewes in
it, for the defence of the lande and citty, and
set vp the walles of Jerusalem.

And kyng Demetrius confirmed hym in
his hys presthode, made him his frēde, & dyd
him great worshippe. For he herde that the
Romayns called the Jewes theyr frendes,
louers & brethren: how honorably they recea-
ued Symons ambassytours: how the Jewes
& prestes consented that he shulde be theyr
price & hys prest perpetually (till God rap-
sed vp the true prophet) & that he shulde be
theyr captaine, to care for the Sanctuary, &
to set officers vpon the workes therof, ouer
* land, ouer the weapens, ouer the houses of
defence, to make prouision for the holy thin-
ges, & to be obeyed of euery mā, & all * wry-
tinges of the land to be made in hys name: &
he shulde be clothed in purple & golde, & that
it shulde be lausfull for none of the people nor
prestes to breake eny of these thynges, to w-
stande his wordes, ner to call eny congrega-
cion in the land without him: that he shulde
be clothed in purple, & weare a colar of gold:
And yf ther were eny which disobeyed or bra-
ke this ordinaunce, & he shulde be punyshed.

So all the people consented to allowe Si-
mon, and to do accordynge to these wordes:
Symon also him self toke it vpon him, and
was contente to be * hys prest, the capytayne
and prince of the Jewes and prestes, and to
gouerne

gouerne them all. And they commaunded to
make this wrytinge in tables of brasse, and
fasten it vnto the compasse of the Sanctua-
ry in an open place: and to laye vpon a cōpy of
the same in the treasury, that Symon & hys
posterite myght haue it.

The .xv. Chapter.

Antiochus maketh a cōuenant of frendshipp with Symon, & Tripho is persecuted. The Romaynes write letters vnto kynges and narbons in the defence of the Jewes. Antiochus refuseth the helpe that Symon sent hym, & breaketh hys cōuenant.

Demetrius sent letters fro * Jles of
the see, vnto Symon & hys prest and
prince of the Jewes, and to all * people con-
fyrminge these wordes: Antiochus & kyng
sendeth gretyng vnto Symon the hys prest
and to the people of the Jewes. For so moch
as certayne wicked mē haue gotten * kyng-
dome of oure progenitours, I am purposed
to chalenge * realme agayne, and to reitore
it to the olde estate.

Wherefore I haue gathered a great host,
& made shippes of warre: & I maye goo thro-
row the cōtre, & be auenged of the which
haue destroyed oure land, and waisted many
cities in my realme. And therefore now I ma-
ke the free also fro all the tributes, wherof al
kinges my progenitours haue discharged &
and fro other customes (wher fro they haue
released) & whatsoeuer they be: Yee I geue
* leaue to synpte money of thyne awne win-
thyl lande. As for Jerusalem, I wyll that it
be holy and free: & all the weapens and houses
of defence which thou hast buylded & kepest
in thine handes, shall be thyne. Whereas eny
thing is or shall be owynge vnto the kyng,
I forgiue it, fro this tyme forth for euer-
dome. And whē we haue optayned our king-
dome, we shall do * thy people and the temple
great worshippe: so * pour honoure shall be
knowne thorow out the whole worlde.

In the .Clxxiii. yere wente Antiochus
into his fathers lande, & all the mē of warre
came together vnto hym, so that fewe were
left wth Triphon. So * kyng Antiochus fo-
llowed vpon hi, but he fled vnto Doza, which
lieth by the see syde: for he sawe * there was
mischeffe commynge vnto him, & that his host
had forsake him. Then cam Antiochus vn-
to Doza with an hundred and twety thou-
sande mē of armes vpon fote, & eyght thou-
sande horsē. So he cōpaied the cite rōnde
about, & * shippes came by the see. Thus
they vexed the cite by land & by water, in so
moch * they suffred no mā to go in nor oute.

In the meane season came * Numenius
(a they that had bene with him) from * citty
of Rome, hauinge lēttres wrytten vnto the
kynges and prouincies, wherin were cōtey-
ned these wordes: Lucius & Mayre of Ro-

me sendeth greting vnto Iolompy & kyng.
The embassytours of the Jewes our frendes
beyng sent from Symon the hys prest and
from the people of the Jewes, came vnto vs
for to renue the olde frendshipe, and bonde
of loue, brought a chylde of golde weyng a
thousande pounde, which we were contente
to receaue of them. Wherefore we thought it
good to wryte vnto the kynges and prouin-
cies, to do them no harme, nor to take parte
agaynst them, theyr cities ner cōtreces, ne-
ther to maintene their enemyes agaynst the.
If there be eny wycked personnes therfore,
fled from their cōtre vnto you, deliuer the
vnto Symon the hys prest, that he maye pu-
nish them accordynge to theyr awne lawe.

The same wordes wrote the Romaynes
also vnto Demetrius & kyng, to Attalus,
Araba, Arsaces & to all regions: as Sam-
sanes, to the of Sparta, Delo, Mido, Silo,
Caria, Samos, Pamphilia, Lycia, Alicar-
nassum, & to the Rhodes, to * Kaseus, Coo,
Sida, Arado, Gortina, Cnydū, to Cypres
and to Cyren. And of euery lēttre they sent
a cōpy to Symon & hys prest and to the peo-
ple of the Jewes. So Antiochus the kyng
brought his host vnto Doza & seconde tyme
to take it: where he made diuerse ordinaun-
ce of warre, & kepte Triphon, that he shuld
not come forth. He sent Symon to Antio-
chus two thousande chosen men to help him
with gold, syluer and other plentous geere:
Pecurthelesse, he wolde not receaue them,
but brake all * cōuenant which he made wth
Symon afore, & withdrew him self fro him.

He sent Athenobius also a frende of hys
vnto Symon, for to reason with him, saying:
Ye withholde frome Joppa & Gaza (with the
castell that is at Jerusalem) which are cy-
ties of my realme, whose borders ye haue de-
stroyed, & done greate euell in the lande, ha-
uynge the dominacion in many other places
of my kyngdome. Wherefore deliuer now *
cities which ye haue taken, with * tributes
of the places that ye haue rule vpon without
* borders of Jewry: Or els geue my syue lū-
dret halentes of syluer, yee and for * harme
that ye haue done in * cities & for the tribu-
tes of * same, other syue hundred halentes.
If no, we shall come and fyght agaynst you.

So Athenobius the kynges frende came
to Jerusalem, & whē he sawe the great wor-
ship and honoure of Symon in gold, syluer
& so great plenty of ornaments: he marue-
led, and tolde Symon as * kyng commaun-
ded hym. Then answered Symon and sayd
vnto hym: * As for vs, we haue nether ta-
ken other mens lādes, ner withholde the, but
only oure fathers heritage, which oure ene-
myes had vnyghtcously in possession a cer-
taine tyme. This heritage of oure fathers
haue we chalenged in processe of tyme. And
where

* Job. xi. c. d

The fyft Booke

where as thou cōplaynest concerning Top-
pa and Gaza, they dyd great harme to oure
people and in oure lande, yet wpll we geue
an. C. talentes for them.

Acuertheles Athenobius answered hym
not one word, but turned agayne w^othful-
ly vnto the kyng, & tolde him all these wo-
des, and the great dignite of Symon, with
all that he had sene, and the kyng was ve-
ry angrie. In the meane tyme fled Triphon
by whyppe vnto Orthosaida. Then the kyng
made Cendebens captayne of the see coast,
& gaue him an host of fote men and horfmen,
commaundynge him to remoue the host to-
warde Jewry, and to buylde vp the cytie of
Cedron, to make vp the portes, and to war-
re agaynst the people of the Jewes. As for þ
kyng hym selfe, he folowed vpon Triphon.
So Cendebens came vnto Iamnia, and be-
ganne to vex the people, to treade downe
Jewry, to take þ people prisoners, to slaye
them, and * to buylde vp Cedron: where he
sett horfmen and other men of warre, that
they myght come forth and go thozow the
stretes of Jewry, lyke as the kyng had com-
maunded hym.

The .xvi. Chapter.

Cendebeus the captayne of Antiochus hoste is put to flight of the sonnes of Symon Isidolomus & soune of Abobus Kr'leth Symon & his. ii. sonnes at a banquet. John killeth them that lye in waite for hys life.

Athen came Ihou by from * Gaza, and
 * i. i. i. i. i. i. f. tolde Symon his father, what Cen-
 debens had done amouge theyr peo-
 ple. Upon thys called Symon two of hys
 eldest sonnes, Judas and Ihou, and sayd vn-
 to them: I and my brethren and my fathers
 house, haue euer fro our youth vnto this
 daye, foughten agaynst the enemyes of Is-
 rael, and God gaue vs good fortune to deli-
 uer Isracc off tymes. And now for so moch
 as I am olde, be ye in steade of me & my bro-
 ther, to go forth and fyght for oure people, &
 the helpe of God be with you. So he chose
 xx. fighting men of þe countre, with hoys-
 men also, which wente forth agaynst Cen-
 debens, and rested at Modin.

In the mornynge they arose, and went in to the playne felde: and beholde, a myghty great host came agaynst them, both of fote men and horsmen. Now was there a water broke betwyxte them, and Ihon remoued þ host towarde them. And when he sawe that the people was afrayed to goo ouer the water broke, he wente ouer fyrst hym selfe: and the men singe this, folowed hym.

Then Ihon set his horsmen and fote men
in ordze, the one by the other, for theyr ene-
mies horsmen were very many. But when
they blew vpon the prestes trompettes, Cen-
debeus fled wth his hoste, wherof many were
slayne, and the remnaunt gat them to theyr

stronge holde. Iudas also Ihons brother
was wounded at the same tyme. And Ihon
followed still vpon the enemyes, tyll he cam
to Cedro* which he buylded. The enemyes
fled also vnto the towres that were in the
feldes of Azotus, and those dyd Ihon burne
vp. Thus there were slayne. ii. W. men of
them, and Ihon turned agayne peaceably
into Jewry.

And in the felde of Jericho was Ptolomy the sonne of Abobus made captayne: which because he had aboundaunce of syluer and golde (for he had married y^e daughter of Symon y^e hys prest) waxed proude in hys mynde, and thought to conquere the lande, ymagining falsed agaynst Symon and his sonnes, to destrope them. Now as Symon was goyng aboute thoro the cyties, that were in the countre of Jewry, and caring for the: he came downe to Jericho with Nathaniag and Judas his sonnes, in the. Cxxvii. yere in the. xi. moneth called * Sabat. The Pto- * January
lomy the sonne of Abobus receaued the (but with disceate) into a stronge house of hys called Doch, whych he had buylded, where he made them a bancket.

So when Symon and hys sonnes were
mery and had dꝛöcken well, Ptolomy stode
vp with hys men (whom he had hyd there)
and toke theire weapens, entred into þe ban-
cket house, and slewe Symon with his two
sonnes, and certaine of his seruantes. Soch
great vn faythfulnesse dyd Ptolomy in Is-
raell, and recompensed euell for good. Then
wrote this Ptolomy þe same vnto kyng An-
tiochus, requyringe him, that he shuld sende
hym an host to helpe him: and so shuld he de-
liuer hym the lande, with the cyties and tri-
butes of the same. He sent other men also vnto
Gaza, for to take Ihon: and wrote vnto
the captaynes to come to him, and he shulde
geue them splier, golde and rewardes. And
to Ierusalem he sent other, to take it, & the
Sanctuary.

Then ranne there one before, and tolde
 Jho in Gaza, that his father & his brethern
 were slayne, & how that Ptolomy had sent
 to slaye hym also. When Jhon herde this, he
 was sore abaithed, and layed handes of them
 that were come to destrope hym, and slewe
 them: for he knewe, that they went aboute
 to kyll hym.

As for other thynges concernyng Ihon:
of hys warres, of hys noble actes (wherin
he behaued hym selfe manfully) of the buyl-
dinge of walles which he made, and other of
his debes: They are wrytten in the cronicles
of hys presthode, from the tyme forth that
he was made hys prest after hys father.

**¶ The ende of the fyrst booke
of the Machabees.**

The

Of the Machabees. Ho. lxxii.

The second boke

of the Machabers.

The first Chapter.

¶ An Epistle of the Jewes that dwelt at Ierusalem
sent vnto them which dwelt in Egypt, wher in they
exhorte them to geue thanks for the death of Anio:
chus. Of the tyme that was hyde in p pte. The pray
er of Nehemias.

A The brethren of the Jewes which be
at Jerusalem, and in the lande of
Jewry, wth vnto those brethren
of the Jewes that are thorow out
Egypte. good fortune, health and peace.

God be gracious vnto you, and thyncke
vpon his couenaunt that he made with Abra-
ham, Isaac and Jacob his saythful seruau-
tes: * and geue you all such an herte, that ye
maye loue and serue him, yee and persoume
hys wyll withan whole herte and of a wyl-
lynge mynde: He open youre hertes in hys
lawe and in hys commaundementes, sende
you peace: heare youre prayers, be at one
with you, and neuer forsake you in tyme of
trouble. This is here our prayer for you.

What tyme as Demetrius reigned, in þ
Clix. yere, we Jewes wrote vnto you in
the trouble and violence that came vnto vs.
In those yeres, after that Jason departed
oute of the holy lande and kyngdome, they
brent vp the portes, & shed innocent bloude.
Then made we our prayer vnto the Lorde,
and were hearde: we offered: and lyghted the
candels, setting forth cakes and bzed. * And
now come ye vnto the feaste of tabernacles
in the moneth^r Casleu.

25 In the. Cxxxviii. yere, the people that
was at Ierusalem and in Jewry, the coun-
cell and Judas hym selfe, sent thys wholsa-
me salutacion vnto Aristobolus kyng Ste-
lomys master, which came of the generacio
of the anoynted prestes: and to the Jewes
that were in Egypte: In so moche as God
hath deliuered vs from greate pears, we
thanke hym hylpe. In that we resysted so
myghtie a kyng. And why? he brought me
out of Persis by heapes, to fyght agaynst
vs and the holy cite. For as he was in Per-
sis (namely, the Captayne wpyth the greate
host) he perished in the temple of Naneas,
beyng discaued thorow the deuice of Na-
neas prestes. For as he was purposed to ha-
ue dwelt there, Antiochus and hys frendes
came thither, to receaue moch money for a
dowry. So whē Naneas prestes had layed
forth the money, he entred with a small co-
pany into the compasse of the temple, ad so
they shut the temple.

T Now whē Antiochus entred by opening
the preynt inraunce of the tēple, the prestes

stoned the captayne to death, hewed the in
peeces that were wyth hym, smote of theyr
heades, and threwe them out. In al thinges
God be praysed, whiche hath deliuered the
wycked into our handes.

Where as we now are purposed to keepe
the purification of the temple vpon the xxvj.
daye of the moneth Casleu, we thought ne-
cessary to certifie you therof: that ye also
myght *kepe the tabernacles feast daye, ad
the daye of the fyre, whych was geuen vs
when Nehemias offred, after that he had set
vp the temple and the altar. For what ty-
me as oure fathers were led awaye vnto
Babilon, the prestes (whych then sought the
honoure of God) toke the fyre pryuely fro
the altar, and hyd it in a valley, where as
was a depe dyke pyt: and therein they kepte
it, so that the place was vknownen to euery
man. Now after many yeaeres when it plea-
sed God that Nehemias shulde be sent from
the kynge of Persia, * he sent the chylders
chyldren of those prestes (which had hyd the
fyre) to seke it. And as they tolde vs they
founde no fyre, but thicke water. The com-
maunded he them to drawe it vp, & to bring
it hym, and the offerings withal. Now whe
the sacrifices were layed on and ordred, the
prest Nehemias commaunded to spraynckle
them and the wood wyth water. When thys
was done, ad the tyme come that the Sun-
ne shone, which afore was hyd in the cloude:
there was a great fyre kyndled. In so moch
that euery man marueled. Now all the pre-
stes prayed, whyle the sacrifice was a ma-
kinge. Ionathas prayed first, and the other
gaue answer.

And Nehemias prayer was after this
maner: O Lorde God maker of all thynges
thou fearfull and stronge, thou ryghteous
and mercyfull, thou that art onely, a gracy-
ous kynge, onely lyberall, onely iust, Al-
myghty and euerlastyng, thou that deli-
uerest Israel from al trouble, thou that hast
chosen the fathers and halowed them: recea-
ue the offeringe for the whole people of Is-
rael, preserue thyne awne porcion, and ha-
lowe it, gather those together, that are sca-
tered abroad from vs: deliuer them that are
vnder the heathens bondage, loke vpo the
whyche are despyled and abhorred; that the
heathen maye knowe and se how that thou
art our God: Punyshe them that oppresse,
and proudly put vs to dishonoure. Set thy
people agayne in thy holy place * lyke as
Moses hath spoken.

And the priestes longe Psalmes of thankes-
givinge, so long as the sacrifice endured.
Now when the sacrifice was bzint, Ache-
mias commaunded the greate stones to be
sprynckled wpth the residue of the water.
* Which whē it was done, there was synd-
led a

led a flammie of them also: but it was consumed thowhe y lpyght, that shyned from the aulter. So when this matter was knowne, it was tolde y kyng of Persia, y in the place where y prestes, which were led awaye, had hys pyre, there appeared water in steade of fyre, and that Nehemias & his company, had purfied the sacrefices withall. Then the kyng consyderynge & ponderynge the matter diligently, made hym a temple to proue the thyng that was done. And when he founde it so in dede, he gaue the prestes many gyftes & diuerse rewardes, yee, he toke them with his awne had and gaue them. And Nehemias called y same place Sephar, which is as moch to saye as a clensynge: but many men call it Sephi.

The ii. Chapter.

¶ Dom Jeremij hadde the tabernacle, the Arke, and the aulter in the hill. Of the v. booke of Jason con- tained in one.

Is founde also in the wytynges of Jeremij the prophet, that he commaunded them which were caried awaye, to take fyre, * as it is layde afore. * He commaunded them also, that they shuld not forget the lawe and commaundmentes of the Lorde, and that they shulde not erre in theyr myndes, when they se ymages of syluer and golde with theyr ornametes. These and soch other thynges commaunded he them, and exhorted them, that they shulde not lett the lawe of God go out of theyr hertes.

It is wyrtten also, how the prophet (at the commaundment of God) charged them to take the tabernacle, & the arke w them: and he wente forth vnto the mountayne, where Moyses clymed vp, * & sawe the heritagage of God. And when Jeremij came there he founde an open caue, wherein he layed the tabernacle, the arke, & the aulter of incense, and so stopped the hole. There came certayne men together also folowynge hym, to marcke the place, but they coude not fynde it. Which when Jeremij perceaued, he reproued them, saying: As for y place, it shal be unknowne, vntill the tyme y God gather his people together agayne, & receaue them vnto mercy. Then shal God shew them these thynges, & the maiesty of the Lorde shal appeare, * and y cloude also lyke as it was shewed vnto Moyses: and lyke as when Salomon despyred, that the place myght be sanctified, and it was shewed hym.

For he beyng a wyse man, handled honorably & wysely, offerynge vnto God in the halowynge of the temple, when it was finished. * And lyke as when Moyses prayed vnto the Lorde, the fyre came downe from heauen, & consumed y burnt offerynge: Euen so

prayed Salomon also, * and the fyre came downe from heauen, and consumed the burnt-offeringe. And Moyses sayd: because the sin-offeringe was not eaten, therefore it is consumed. In lyke maner Salomon kept the despyracyon (or halowynge) eyght dayes.

In the Annotations and wytynges of Jeremij, were these thynges put also: and how he made a lybrary, and how he gathered out of all countrees the booke of the prophetes, of Dauid, the Epistles of the kyn- ges, and of the presentes. Euen so Judas also, loke what he lerned by experience of warre, and soche thynges as hath happened vnto vs, he gathered them all together, and so we haue them by vs. If ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we then are aboute to celebrate the purgification, we haue wyrtten vnto you. Therefore ye shal do wel, if ye kepe the same dayes. We hope also, that the God (whych deliuered hys people, and gaue them al the heritagage, kyngdome, presthode and Sanctuary * that he promysed them in the lawe) shal shortly haue mercy vpon vs, and gather vs together fro vnder the heauē into his holy place: for he hath saued vs from great perils, and hath clen- sed the place.

As concernynge Judas Machabeus and hys brethren, the purgification of the great temple, the dedication of the aulter, yee, and of the warres that concerne noble Antiochus and * Eupator his sonne, of y wytynges that came downe from heauē vpon those, which manfully defended the Jewes. For though they were but fewe, yet defended they the whole lande; droue awaye the enemyes host, reconered agayne the temple, that was spoken of thowhe out all the worlde deliuered the cytye, doyng theyr best, that the lawe of the Lorde which was put downe, myght wythall tranquylte be restored agayne vnto the Lorde, that was so merciful vnto the. As touchynge Jason also of Cyren, we haue vndertake compendiously to bring into one booke, the thynges that were comprehended of hym in pue. For we consyderynge the multitude of the booke, and howe harde it shulde be for them that wolde medle wth stozies & actes (ad that because of so diuerse matters) haue vndertake so to comprehend the stozies: that soch as are disposed to reade myght haue pleasure & profit therein: and that they whych are diligent in soche thynges, myght the better thinke vpon them: yee and that whosoener reade them, myght haue profyt therby.

Reuerthelesse, we oure selues that haue medled wth this matter for the shortning of it haue taken no smal labour, but great diligence, watchynge and traunple. Lyke as they

as they that make a feast, wolde saye do other men pleasure: Euen so we also (for many mens sakes) are very well cōtēt to take the labour, where as we maye shortly comprehend, the thynges that other men haue truly wyrtten.

For he y buyldeth an house anewe, must prouyde for many thynges, to y whole buyldynge: but he that paynteth it afterwarde, seeketh but only what is comly, mete & conueniēt to garnysh it wythall. Euen so do we also in lyke maner. And why? he that begyneth to wyrtte a stozie for y fyrst, must wyth his vnderstandynge gather the matter together, set hys wordes in ordre, and diligently seke out of euery parte: But he that afterwarde will shorten it, vseth few wordes, & toucheth not the matter at the largest. Let thys be sufficient for a prologe, now wyll we begyne to shewe the matter: for it is but a folyshe thyng to make a longe prologe, & to be shorte in the stozie it selfe.

The iii. Chapter.

¶ Of the honour done vnto the temple by the kynges of the Gentyles. Simon vttereth what treasure is in the temple. Heliodorus is sent to take them awaye. He is strepten of God, & healed at the prayer of Onias.

What tyme as the holy cyte was inhabited i all peace & wealth, and whē the lawes were yet very well kepte. (For so was it ordeyned by Onias y hye prest & other godly me y were enemyes to wyckednesse) It came thereto, * that euen the kynges & princes the selues vnto the place great worshippe, & garnysed the temple with greate gyftes: In so moch that Seleucus kyng of Asia of his awne rentes, bare all the costes belongynge to the seruice of the offerynge. Then * Simon of y tribe of Ben Jamim, a ruler of y temple, laboured to worcke some myscheffe i y cyte: but y hye preste resisted hi neuer thelesse when he myght not ouercome Onias, he gat hym to * Appolonius y sōne of Cherfa (whych the was chefe Lord i Celosyria and Phenices) and tolde hym, y the treasury in Jerusalem was full of innumerable money, & how that the comd goodes (whych belonged not vnto the offerynge) were excedinge greate also: yee & how it were possible, that all these myght come vnder the kynges power.

Now when Appolonius had shewed the kyng of the moneye, as it was tolde hym: y kyng called for Heliodorus his steward, & sent hym with a commaundement, to bring hym the same money. Immediately Heliodorus toke hys iourney, but vnder a coloure, as though he wolde go thowhe Celosyria and Phenices to viled y cyties, but hys purpose was to fulfill the kynges pleasure. So when he came to Jerusalem, ad was lounyngly receaued of the hye prest into the cyte: he

tolde what was determyned concernynge the moneye, and shewed the cause of hys coming: he asked also, if it were so i dede. The hye prest tolde him, that there was soch money layed vp for the vpholdinge of wyddowes and fatherlesse chyliden, & how that a certayne of it belonged vnto hyrcan? Tobias a noble man: and that of al the monie (whych y wycked Simon had beuoyed) there were. iiii. hundred talentes of syluer, & ii. hundred of golde: yee and that it were impossible for those mens meanynge to be disceaued, that had layed vp the money in y place and temple (whych is had in worship thowhe the whole worlde) for the maiytenuance and honoure of the same. When vnto Heliodorus answered, that the kyng had commaunded hym in any wyse, to bypunge hym in the money.

So at the daye appoynted, Heliodorus entered into the temple to ordeyne thys matter. But there was no small feare thowhe out y whole cytie. The prestes fell downe before the aulter in theyr vestimentes, and called vnto heauen vpon hi, * whych had made a lawe concernynge stuffe geuen to kepe, that they shulde be safely preserved for soch as committed the vnto keepynge. Then who so had looked the hye prest in the face, it wold haue greued hys herte: For hys countenance and the chaungynge of his coloure, declared the inwarde sorowe of hys myde. The mā was all in heynesse, and his body in feare: wherby they that looked vpo hym, myght perceaue y greife of his herte. The other people also came out of theyr houses by heapes vnto y comon prayer because y place was lyke to come into confusyon. The weime came together thowhe y stretes, with hearye clothes aboute theyr brestes.

The wytyngs also that were kepte i rāne to Onias, some in the walles, other some looked out of the wyndowes: yee they all helde by theyr handes toward heauen, & prayed. A miserable thyng was it, to loke vpo the comen people, & the hye prest beyng in soch trouble. But they belought almighty God that the goodes whych were committed vnto them, myght be kepte whole, for those y had deliuered the vnto theyr keepynge. Reuerthelesse the thyng that Heliodorus was determyned to do, that perfourmed he i the same place, he hym selfe personally beyng about the treasury with hys men of warre. But y sperte of almighty God shewed him selfe opely, so that all they which presumed to obeie Heliodorus, fell thowhe the power of God into a greate fearfulness and drede. * For there appeared vnto them an hōse, w a terrible man sytting vpon hym, deckt in goodly arape, and the hōse smote at Heliodorus wyth hys fore fete. Now he that sat

kkk vpon

upon y^e horse, had harnesse of golde vpon hi.
Moreover, there appeared. ii. sayre & beu-
tyfull y^ege me in goodly aray, which stode
by him, scourged hym of both the sydes, and
gaue hym many strykes without ceasinge.

* ii. mac. b. c.

¶ With that fell heliodorus sodenly vnto y^e
grounde. So they toke hym vp, beinge com-
pased aboute wyth greate darchnesse, & ba-
re hym out vpon a bere. Thus he that came
with so many runners and men of warre in
to the sayde treasury, was borne out, where
as no man myght helpe hym: & so the power
of God was manifest and knowne. He laye
styll domme also by the power of God desti-
tute of all hope & lyfe. And they prayled the
Lord, that he had shewed his power vpon his
place ad temple, whych a lytle afore was full
of feare & trouble: and that thow the reue-
lacion of the almyghtie Lord, it was fylled
wyth ioye and gladnesse.

The certayne of heliodorus frendes prayed
Onias, that in all haste he wolde call vpon
God, to graunte hi hys lyfe, whych was ge-
uynge vpon the goost. So the hys prest con-
sidered the matter, ad lest the kyng shuld sus-
pecte that the Jewes had done heliodorus
some euell: he offered an healthofferynge for
him. Now whē the hys prest had opeyned
hys petition, the same yonge men in y^e same
clothinge appeared, & stode besyde heliodo-
rus, saye: Chancke Onias the hys prest,
for* for his sake hath y^e Lord graunted y^e thy
lyfe: therfore seing y^e God hath scourged the
geue hym prayse & thākes, and shewe euery
man hys myght & power. And whē they had
spoke these wordes, they appeared nomore.

* Act. xxi. c.

So heliodorus offered vnto God, made
great vowes vnto him, which had graunted
him his lyfe, thāked Onias, toke hys hoost
& wete agayne to the kyng. Then testified
he vnto euery man of the greates workes of
God, that he had sene wth his eyes. And whē
the kyng asked heliodorus who were me-
te to be sent yet once agayne to Ierusalem, he
sayde: yf thou hast any enemy or aduersary
vnto thy realme, sende him thither, & thou
shalt haue hym punished, yf he escape wyth
his lyfe: for in that place (no doute) there is
a speciall power & working of God. For he
y^e dwelleth in heauen, visiteth & defendeth y^e
place: ad all that come to do it harme, he pu-
nisheth ad plageth them. Thys is now the
matter concernynge heliodorus, & the ke-
pyng of the treasury at Ierusalem,

¶ The. liii. Chapter.

¶ Simon reporteth euell of Onias. Jason bespyng
the office of the hys prest conuertyng the heage wyth re-
wardes. The wycked intent of Jason.

* ii. mac. iii. a

¶ This Symon now* (of whō we spake
afore) beinge a betwayer of the mo-
ney & of hys awne naturall contre, re-
ported y^e worst of Onias: as though he had

moued heliodorus vnto thys, & as though
he had bene a bypinger by of euell. Thus was
he not ashamed to call hym an enemy of y^e
realme, that was so faythfull an ouerser &
defender of the cite & of his people: yee ad so
feruent in the lawe of God. But whē y^e ma-
lice of Simō increased so farre, that thow
hys frendes there were certayne mālaugh-
ters comytted: Onias considered the parell
that myght come thow this stryfe, & how
that Appoloni* (namely the chefe Lord in
Celosyia & Phenices) was all set vpon ty-
ranny, and Symons malice increased the sa-
me: he gat him to the kyng, not as an accu-
ser of the cytelins, but as one that by hi self
intended y^e comon wealth of the whole mul-
titude. For he sawe it was not possible to ly-
ue in peace, nether Simon to leaue off from
his folyshnesse, except y^e kyng dyd loke ther-
to. But after the deeth of Seleucus, when
Antioch* (whych is called the noble) toke y^e
kyngdome: Jason the brother of Onias la-
boured to be hys prest: For he came vnto the
kyng, and promised him thre hūdrēth & lx.
talentes of syluer, & of y^e other rentes. lxxx.
talentes. Besides this he promised him yet
an. C. & l. yf he myght haue the scole of the
chyliden, & that he myght call them of Ieru-
salem Antiochians. Whych when the kyng
had graunted, & he had gottē y^e superiourte,
he began immediately to draw his kynsmē
to the custome of the heathen, put downe y^e
thynges that the Jewes had set by of loue,
by John y^e father of Eupolemi* whych was
sent ambassytoure vnto Rome, for to make
y^e bonde of frendshyppe & loue. He put downe
all the Jewes & Lyberties of the Jewes,
& set vpon the wycked statutes. He durst make
a fyghtyng scole vnder the castell, and let
sayre yonge men to lerne the maners of who-
res and brothels.

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This was now y^e begynnyng of the hea-
thenyssh & straunge conuersion, brought in
thow the vngacious & vndeare wycked-
nesse of Jason, whych shulde not be called a
prest, but an vngodly personne. In so moch
that the prestes were now nomore occupied
about the seruyce of the auter, but despyled
the temple, regarded not the offerynges: yee
gaue their diligence to lerne to fyght, to
wraastle, to leape, to daunce, & to put at y^e sto-
ne not setting by y^e honour of y^e fathers, but
lyked the gloze of the Grekes best of all: for
the whych they stroue periously, & were gre-
dy to folowe theyr statutes, yee, they lust
was in all thinges to be lyke the, whych afore
were theyr enemyes & destroyers. Now
beit to do wyckedly agaynst y^e lawe of God
shall not escape unpunished: but of this we
shall speake here after.

¶ What tyme as the Olympiades sportes
were played at Cyzus (y^e kyng hys selfe
beyng

* Thys be-
re kepte
the p^rest

beinge presente) this vngacious Jason sent
wycked men, bearyng from them of Ierusa-
lem (whych now were called Antiochians)
iii. C. drachmars of syluer for an offerynge
to Hercules. These had they y^e carped them
despyred vnder socha falshe, as though they
shulde not haue bene offered but bestowed to
other vles. Neuertheles, he that sent them,
sent them to the intēt that they shulde be of
fred vnto Hercules. But because of those y^e
were present, they were geuen as to the ma-
kyng of Gyppes. And Appoloni* the son-
ne of Nesteus was sent into Egypte, becau-
se of the noble men of kyng Ptolomy Phy-
lometor. Now when Antiochus perceaued,
that he was put out from medlyng in y^e re-
alme, he sought his awne profyte, departed
from thence, came to Ioppa, & then to Ieru-
salem: where he was honorably receaued of
Jason, & of y^e cytle, & was brought in wyth
torche lyght and wyth greates prayse: and so
he turned his hoost vnto Phenices.

¶ After. iii. yere Jason sent Menela*, the
foresayde Simōs brother, * to beare y^e mo-
ney vnto y^e kyng, & to byng hys answer
of other necessary matters. But he (whē he
was prayled of the kyng for magnifying
of his power) turned y^e presthod vnto him selfe,
laying vpon. iii. C. talentes of syluer for Ja-
son. So whē he had gottē comāndement
from the kyng (he came haupng nothinge
y^e becometh a prest) but bearyng y^e stomach
of a cruel tyrant, & y^e wrath of a wilde brute
beest. ¶ The Jason (whych had disceued his
awne brother) seinge that he him selfe was
begyled also, was fayne to fle into the lande
of the Ammonites, & Menelaus gat the do-
minion. But as for y^e money y^e he had pro-
mised vnto y^e kyng, he dyd nothinge therein,
when Sosstratus the ruler of the castell re-
quyred it of him. For Sosstratus was y^e mā
that gathered the customes: wherfore they
were both called before y^e kyng. Thus was
Menelaus put out of the presthode, & Lys-
machus his brother came in his steade. So-
stratus also was made Lord of y^e Cyziās.

¶ It happened in the meane season, that y^e
¶ Charliās & Mallaciās made insurreccion,
because they were geuen for a present vnto
kyng Antiochus concubynne. Then came the
kyng in all the haste, to styll them agayne,
& to pacyfy y^e matter, leauyng Andronicus
there to be his deputye as one mete therfore.
Now Menelaus supposing that he had got-
ten a fyght conuenient tyme, stole certayne
vessels of golde out of the temple, and gaue
them to Andronic* for a present: & some he
solde at Cyzus and in the cyttes therby.

¶ Whych when Onias knewe of a suertye,
he reproued him: but he kepte him in a San-
ctuary beside Daphnis, that lieth by Antio-
che. Wherfore Menelaus gat hi to Andro-

nicus, & prayed hi y^e he wolde slaye Onias.
So whē he came to Onias, he couceled him
craftely to come out of the Sanctuary ge-
uynge hym his hande with an othe (how be
it he suspecte hym) & then he slew Onias,
wythout any regarde of ryghtuousnesse.

For the whych cause not only the Jewes,
but other nacjons also toke indignacion, &
were displeased for the vngodly death
of so godly a man.

¶ And when the kyng was come agayne
from Cilicia, the Jewes and certayne of y^e
Grekes wente vnto hym, cōplaininge for
the vngodly death of Onias. Yee An-
tiochus him selfe was sorry in hys mynde for
Onias, so that it pited him, & he wepte, re-
membryng his sobernesse & manerly beha-
uoure. Wherfore he was so kyndled in hys
mynde, that he comāded Andronicus to be
strypped out of his purple clothys, & so to be
led thow out the cite: yee, & the vngacious
man to be slayne in the same place where he
comitted his wyckednes vpon Onias. Thus
the Lord rewarded him his punysshment, as
he had deserued. Now when Lysmachus
had done many wycked dedes in the temple
thow the counsell of Menelaus, and the
voyce came abroad: the multitude gathered
them together agaynst Lysmachus: for he
had carped out now moch golde.

¶ So when the people arose, and were full
of dyspleasure, Lysmachus armed. iii. M.
vntyghtes to defende hym: a certayne tyra-
nte beyng theyr captayne, whych was gro-
wen both in age and woodnesse. But when
the people vnderstode the purpose of Lys-
machus, some gat stones, some good stroge
clubbes, & some cast adys vpon Lysmachus
Thus there were many of the wounded, so-
me beyng slayne, & al y^e other chased awaye,
But as for the wycked churchrobber hym
selfe, they kylled hi besyde the treasury. Of
these matters therfore there was kepte a
courte agaynst Menelaus. Now when the
kyng came to Cyzus, they made a compla-
ynte vnto him of Menelaus, concerning this
busynesse, and the ambassytours were thre.
But Menelaus wēt & promised Ptolomy,
to geue hym moch money, yf he wolde per-
suade y^e kyng. So Ptolomy wēt to the hig
into a courte (where as he was sett to coole
hym) & brought hym out of y^e mynde. In so
moch that he discharged Menelaus fro the
accusacions, that not wythstandynge was
cause of all myschefe: and those poore men,
whych yf they had tolde their cause, yee, be-
fore the Scythians, they shulde haue bene in-
ged innocent, them he condemned to death.

¶ Thus were they soone punished, whych
folowed vpon the matter for y^e cytle, for the
people, & for the holy vessel. Wherfore they
of Cyzus toke indignacyō, and buried the
likk li^{ly} honorably

honorably. And so thozow p couetousnesse of them that were in power. Menelaus remayned ityll in aucthorite, increasynge in malice, to the hurte of the citefyns.

The. v. Chapter.

Of the signes and tokens sene in Jerusalem, at the ende and fall of Jason. The pursute of Antiochus agaynst the Jewes. The spoilinge of the temple.

At the same tyme Antioch⁹ made hym ready to go agayne in to Egypte. The were there sene at Jerusalem. xl. dayes longe, how they had rapynge of golde, & speares. There were sene also whole hostes of men weapened, and howses runnyng in an ordie, how they came together, how they helde forth theyr wyldes, how the harnessed men drew out theyr swordes, and shott their dartes.

The thynke of the golden weapens was sene, and of all maner of armure. Wherefore euery man prayed, that those tokes myght turne to good. Now when there was gone forth a false rumour, as though Antiochus had bene deed: Jason toke a. iiij. men, and came sodenly vpon the cite. The citefyns ran into the walles, at the last was the cite taken, & Menelaus fled into the castell.

As for Jason, he spared not his awne citefyns in the slaughter, nether cōsidered he what greute euell it were, to destrope p prosperite of his awne kynsmen: but vpon as one that had gotten the victorie of his enemies, and not of hys frendes. For all this gat he not the superiourite, but at p last receaued cōfysion for hys malice. * and fled agayne lyke a vagabunde into the lāde of the Ammonites.

Finally, for a rewarde of his wyckednesse he was accused before Aretha the kynge of the Arabias. In somoch that he was sayne to fle from cite to cite, beyng deppressed of euery man as a forsaker of the lawes, & an abhominable personne. And at the last (as an open enemy of hys awne natural countre and of the citefyns) he was bypnen into Egypte.

Thus he that afore put many out of theyr awne natyue land, perished fro home hym self. He went to Lacedemō, thynckinge there to haue gottē succoure by reason of kynred. And he that afore had casten many one out vnburied, was thzowen out hym selfe, no man mournynge for hym, ner puttynge him in his graue: so that he nether enioyed p buriall of a straunger, nether was he partaker of hys fathers sepulchre.

Now whē this was done, the kynge suspecte, that the Jewes wolde haue fallen from hym: wherefore he came in a greute dyspleasure out of Egypte, & toke p cite by violēce. He commaunded hys men of warre al-

so, that they shuld kyl & not spare, but slaye downe such as withstode them, or clymed vpon the houses.

Thus was there a greute slaughter of yonge men, olde men, women, children and virgines. In. iiii. dayes were there slayne. lxxx. iiij. fourty thousande put in prison, and no lesse solde. Yet was he not content w thys but durst go into the moost holy tēple (Menelaus that traytoure to the lawes & to his awne natural countre, beyng his gyde) and with his wicked hādes toke the holy vessel, which other kynges & cyties had geue thither for the garnynginge & honour of p place: them toke he in his hādes vnworthely, & despyled them.

So madde was Antiochus, that he considered not, how that God was a lytle wroth for the synnes of them that dwelt in p cite, for the whych such confusyon came vpon that place. * And whyp p it had not happened the to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punyshed, and butt out for hys presumption, * lyke as heliodorus was, who Seleucus the kynge sente to robbe the treasury. Neuertheles, God hath not chosen the people for the places sake, but the place for the peoples sake: and therefore is the place become partaker of p peoples trouble, but afterwarde shall it enioye the wealth of the. And lyke as it is now forsake in the wrath of almyghty God, so when the greute God is reconcyled, it shall be sett vpon hys worshyp agayne.

So when Antiochus had taken a. iiij. and viii. C. talentes out of the temple, he gat hi to Antioche in all the haste, thynckynge in his pride, that he myght make mē sayle vpon p dyse land, and to go vpon p see, soch an hys mynde had he. He lefte debtyes there, to deare the people: At Jerusalem left he Philyppe a Whigā, in maners more cruell thē hym selfe p let him there: At Garpsim he left Andronic⁹ & Menelaus, which were more greuous to the citefyns thē other. * Now as he was thus set in malice agaynst the Jewes, he sent Apollonius an hated prynce, wth xxii. C. commaunding him to slaye thole p were of perfect age, and to sell the women, maydens & childre. Whē he cam now to Jerusalem, he sayned peace, & kepte hym styll vntill the Sabbath daye. And then he commaunded his mē to take them to their weapens (for the Jewes kepte holy daye) & so he slew all them that were gone forth to p ope playe, runnyng here & there thzow the cite wth hys men weapened, and murdered a great nōbre. * But iudas Machabe⁹ which was the tenth, fled into the wyldernesse, led hys lyfe there wth hys company amonge wyld beasts and vpon the mountaynes, dwellynge

dwellynge there and eatyng grasse, lest they shuld be partakers of the fylthynesse.

The. vi. Chapter.

Of the Jewes are compelled to leaue the lawe of God. The temple is despyled. The readers are monyshed that they shall not abhorre the aduersite wher wth p Lord afflicteth them. The greuous payne of Eleazarus.

At longe after thys, sent the king a messenger of Antioche, for to compell the Jewes, to alre the ordinaunces of the fathers and p lawe of God, to despyle the temple that was at Jerusalem, & to call it p temple of Jupiter Olympius: & that they shulde be in Gazartm, as those whych dwell at the place of Jupiter p herberous. Thys wycked sedycion of p vngodly was heuy vpon all the people: for the temple was ful of voluptuousnes, bybbyngge & bollying of the heathen, of rybaudes & harlottes together. The women went into the holy place, and bare in that was not laul. The aulter also was full of vnlaulfull thynge, whych p lawe forbiddeth to laye vpon it. The Sabbathes were not kepte, p other solempne feastes of the lāde were not regarded. To be playne, there durst no man be a knowne that he was a Jewe. In p day of the kynge byzth they were compelled p force to offre: and when the feast of Bachus was kepte, they were constrained to weare garlandes of vyue, and so to go aboute the honoure of Bachus.

Whereover thozow p counsell of Ptolomi, there went out a commaundement in the nexte cyties of the heathen, that they shulde intreate p Jewes in lyke maner: namely, to compell them for to do sacrifice after p lawes of the Gentiles: & who so wolde not, to put the to death. A pyteous thynge was it to se. There were. ii. women accused to haue circumcised theyr sonnes, whom when they had led rounde aboute p cite (the babes hanging at their byestes) they caste the downe headlings ouer the walles. Some that were crepte in denes & had kepte the Sabbath were accused vnto Philyppe, & bent in the fyre: because that for the feare of God they kepte the commaundement so styll, & wolde not defende them selues. Now I beseeche all those whych reade thys boke, that they refuse it not for these falles of aduersite: & iudge p thinges (that are happened) for no destrucyon, but for achastening of oure people. And why? Whē God suffereth not synners longe to folow theyr awne mynde, but shortly punyssheth the, * it is a token of hys greute louyng kyndnes. For this grace haue we of God more then other people, p he suffereth not vs long to synne unpunished like as other nacōs, p when p daye of iudgemēt cometh, he maye punyssh them in the fulnes of theyr synnes. If we synne, he correcteth vs, but he neuer wythdroweth hys mercie fro

vs: & though he punyssh wyth aduersite, yet doth he neuer forsake hys people. But lett thys that we haue spoken now wth fewe wordes, be for a warnyng and exhortacyon of the heathen.

Now wyl we come to the declarynge of p matter. Eleazar one of p principall Scribes, an aged man & of a well fauored countenance, was constrained to gape wth open mouth, & to eate swynes flesch. But he despyed rather to dye gloriously then to lyue wth shame, offred hym selfe wyllygly to p martyrdome. Now when he saw p he must nedes go to it, he toke it paciēly: for he was at apoynte wth hym selfe, p he wolde consent to no vnlaulfull thynge for eny pleasure of lyfe. They p stode by beyng moued w pyte (but not aryght) for the olde frendshyp of p man, toke hym as pde ppyely, & prayed hym, that he wolde let such flesch be brought hym as were laulful to eate, & then to make a countenance, as though he had eaten of the flesch of the sacrifice lyke as the kynge commaunded, for so he myght be delpyered fro death: so for the olde frendshype of the mā, they shewed hym thys kyndnes.

But he beganne to consydre hys discrete & honorable age, his noble and worthyfull stock, & who p fro hys youth vphē had bene of an honest & good couerlacō: pce & how constantly he had kepte the ordinaunces and lawes comaunded by God, wherefore he gaue them this answer, & sayd: Yet had I rather fyrt be layed in my graue. * For it becometh not myne age (sayde he) in eny wyse to dissemble, wherby many pōg personnes might thyncke, that Eleazar being. lxxx. yere olde & x. were now gone to a straunge lyfe: & so thozow myne pporisy (for a lytle tyme of a trasptory lyfe) they myght be discaued: by thys meanes also shuld I despyle myne age, & make it abhominable. For though I were now delpyered fro the tormentes of men, yet shuld I not escape the hād of almyghty God, nether alpyue ner deid. Wherefore, I wyl dye manfully & do as it becometh myne age. Wherby I maye paradytūre leaue an exāple of stedfastnes for such as be yonge, p wth a ready mynde & manfully dye an honest death, for p most worthy & holy lawes.

When he had sayde these wordes, immediately he was drawen to p torment. Now they that led hym & were mylde a lytle afore, beganne to take dyspleasure because of p wordes p he sayd: for they thought he had spokē them of an hys mynde. But when he was in hys martyrdome, he mourned & sayd Thou O Lord which hast p holy knowlege, knowest opely: that where as I myght be delpyered from death, I suffre these sore paynes of my body: but in my mynde I am wel content to suffre the because I feare the

Thus this man dyed, leapinge the memorial of hys death for an example, not only vnto yonge men, but vnto all the people, to be stedfast and manly.

The. vii. Chapter.

The punishment of the. vii. brethren and of their mother.

It happened also, & there were. vii. brethren (with their mother) taken, & compelled by the kynge * against the lawe, to eate swynes flesh: namely with scourges and lathes whippes. And one of them whych was the eldest, sayd: what sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kynge angrye, and bad heate cauldrons and brazen pottes. Whych when they were made hote, immediatly he commaunded the tongue of hym that spake fyrst, to be cut out, to pul the skynne ouer hys heade, to pare of the edges of hys handes and fete: yee and that in the syght of his mother & the other of hys brethren. Now when he was cleane marded, he commaunded a fyre to be made, & so (whyle there was any breath in hym) to be fcyed in the cauldron: In the which whyle he had bene longe payned the other brethren with their mother exhorted him to dye manfully, sayenge: The Lord God shall rewarde the treuth, and conforthe vs, lyke as Moses testified * & declarerth in hys songe, sayenge: and he wyll haue compassyon on hys seruauntes.

* Deu. xxxiii.

So when the fyrst was deed after this maner, they brought the seconde to haue hys derpsyd, pulled the skynne with the heare ouer hys heade, & asked hym, yf he wolde eate swynes flesh, or he were payned in the other members also thowow out hys body. But he answered boldly, and sayde: I wyll not do it. And so was he tormeted lyke as the fyrst, and when he was euen at the geuyngge vpon the goost he sayde: Thou most vngyracious persone puttest vs now to death, but the kynge of the world shal rayse vs vp (whych dye for his lawes) in the resurreccio of euerylastyng lye.

After hym, was the thyrde had in derpsyon and when he was requyred, he put out hys tongue, and that ryght soone, holdyngge forth hys handes manfully, and spake with a stedfast fayth: These haue I of heauē, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of hym againe. In so moch that the kynge and they whych were with hym, marueled at the yongmans boldnesse, that he nothyng regarded the paynes.

Now when he was deed also, they beared the fourth with tormentes in lyke maner. So whē he was now at hys death, he sayed

It is better that we beynge put to death of men, haue oure hope and trust in God for he shall rayse vs vp againe. * As for the, thou shalt haue no resurreccio on to lyfe.

* Job. xxi.

And when they had spoken to the fyrst, they tormeted hym. The loked he vnto the kynge, & sayd: thou hast power amonge men for thou art a mortall mā also thy selfe, to do what thou wilt, but thynke not, that God hath forsaken oure generacyon. Abide the, tarp styll a whyle, and thou shalt see the great power of God, how he wyll punyssh the and thy selfe. After hym they brought the fyrte, whych beyng at the poynte of death, sayd, Be not discaued (O kynge) for this we suffre for our awne sakes, because we haue offēded our God, & therfore maruelous thynges are shewed vpon vs. But thynke not thou, whych takest in hande to stryue agaynst God, that thou shalt escape unpunished.

This excellent mother (worthy to be well reported of, and had in remembrance) sawe her seuen sonnes dye in one daye, and suffred it paciētly, because of the hope that she had in God: yee, she exhorted euery one of the in especyall, and that boldly & stedfastly with pacyfte wysdome, wakyngge vpon her wyrd thought with a manly stomache, and sayde vnto them: I cannot tell how ye came in my wombe, for I neither gaue you brethren soule, nor no lyfe. It is not I that toynded the members of youre bodys together, but the maker of the world, which fashyoned the byrth of man, and beganne all thynges. Euen he also of hys awne mercy shall geue you breath and lyfe agayne, lyke as ye now regardenot your awne selues for his lawes sake.

Now thought Antiochus that she had despyed hym, therfore he let her go with her reproues, & beganne to exhorte the yongest sonne (whych yet was left) not only with wordes but swore vnto hym with an ooth, that he shuld make hym a ryche and welthy man (yf he wolde forsake the lawes of hys fathers) yee, and that he shulde geue hym, whatsoeuer were necessary for hym. But when the yonge man wolde not be moued, for all these thynges, he called hys mother, & counceled her to saue her sonnes lyfe. And when he had exhorted her with many wordes, she promysed hym that she shulde speake vnto her sone. So she turned her vnto hym (laughyngge the cruell tyrante to scoone) & spake with a bolde voyce: O my sonne, haue ppytie vpon me, that bare the. ix. monthes in my wombe, that gaue the sucke, notified the & brought the vnto this age.

I beseeche the (my sonne) loke vpon heauen & earth and all that is therein, and cōsydye, that God made them and mans generacyon of naught: so shalt thou not feare this hangman, but suffre death stedfastly, lyke as

as

as thy brethren haue done: that I may receaue the agayne in the same mercy with thy brethren.

* Mat. xxi.

Whyle she was yet speakyngge these wordes, the yonge man sayd: whom loke ye for? Wherfore do ye tarp? I wyll not obeye the kynges comaundement, * but the lawe that God gaue vs by Moses. As for thou that pnyngnest all myschefe agaynst the Jewes, thou shalt not escape the hande of God, for we suffre these thynges, because of oure synnes.

And though God be angrye with vs a lytle whyle (for oure chastenyngge and refozmacyon) yet shal he be at one agayne with his seruauntes. But thou. (O shamefull & most abhomyable persone.) Abide not thy selfe thowow wayne hope, in beyngge so malycyous vnto the seruauntes of God: for thou hast not yet escaped the iudgement of the God whych is almyghty, and seyth all thynges. Thy brethren that haue suffred a lytle payne, are now vnder the couenaunt of euerylastyng lyfe: but thowow the iudgement of God, thou shalt be punished ryghteously for thy pryde.

* Mat. ii. c.

As for me (lyke as my brethren haue done) I offre my soule & my body for the lawes of our fathers, callyngge vpon God, that he wyll soone be mercyfull vnto our people: yee and with payne and punishment * to make the graunte, that he only is God. In me now & in my brethren the wrath of almyghty God is at an ende, whych ryghteously is fallen vpon all oure people.

Then the kynge beyngge kyndled in anger, was moze cruell vpon him then vpon all the other, and toke in dygnacyon, that he was so lyghtly regarded. So this yonge man dyed vndeptyd, & put hys trust styll in the Lord. Last of all after the sonnes, was the mother put to death also. Let this now be ynough spoken, concernyngge the offerynges, and extreme cruellnesse.

The. viii. Chapter.

Judas gathereth together hys hoste. Alcanor is sent agaynst Judas. Judas exhorted hys souldyars to conqumies Alcanor is overcome. The Jewes geue thankes after they haue put their enemyes to flight, & praye vnto the Lord for the fathers and vnto the wyddowes. Alcanor flyeth vnto Antiochus.

When Judas Machabeus, and they that were with him, wente pryuely to the towne, called they the kynfolkes & frendes together, toke vnto them all such as cōtymed yet the fayth and lawe of the Jewes and brought forth. vi. M. men.

So they called vpon the Lord, that he wolde haue an eye vnto hys people, whych was trodden downe of euery man: to be gracious vnto the temple that was despyled of

the vngodly: to haue cōpassyon vpon the destruction of the cite, whych was woztly lyke to be layed waste, to heare the voyce of the bloude that cryed vnto him: to remembre the most vngyfteous deathe of yonge innocent chyldre, the blasphemys also done vnto hys name, and to punyssh them.

* Mat. ii. c.

Now when Machabeus had gathered this multitude together, he was to myghty for the heathen (for the wrath of the Lord was turned into mercy) he fell vpon the towne and ctytes vntowares, bent them, toke the most commodious places, and slewe many of the enemyes. But specially he made such chafes by nyght, in so moch that hys manlynesse was spoken of euery where.

So when Philippe sawe that the man increased by lytle and lytle, & that the matter prospered with hym for the most parte: he wrote vnto Ptolomey (whych was a captayne in Celosiria & Phenices) to helpe him in the kynges basynes. Then sent he Alcanor Patrocle (a speciall frende of hys) in all the haste, and gaue him of the comen sort of the heathen no lesse then. xx. M. harnessed men, to rote out the whole generacyon of the Jewes, haupngge to helpe hym one Sorgias a man of warre, whych in matters concerninge battayls, had greater experyence. Alcanor ordered also the tribute (whych the Romanaynes shulde haue had) to be geuen vnto the kynge out of the captuyte of the Jewes, namely. ii. M. talentes. And immediatly he sent to the cities of the see coast, requyryng them for to bye Jewes to be their seruauntes and bonde men, promysyngge to sell them lxx. and ten for one talent: but he cōsydered not the wrath of almyghty God, that was to come vpon hym.

When Judas knewe of this, he tolde the Jewes that were with hym of Alcanors cōmyngge. Now were there some of them fearful, not trustyngge vnto the ryghteousnes of God, and fled they awaye.

But the other that remayned, came together, and besought the Lord, to deliuer the fro that wycked Alcanor, whych had solde them or euer he came nye them: and though he wolde not do it for they lakes, yet for the couenaunt that he made with their fathers, and because they called vpon hys holy & glorious name. * And so Machabeus called hys men together, namely aboute. vi. M. exhortyng the not to agree vnto their enemyes, * neither to be afraied for the multitude of their aduersaries cōmyngge agaynst them vngyfteously: but to fyght manly, cōsyderyngge the reprofe that they had done to the holy place without cause, how they had despyled and oppressed the ctyte, yee, and destroyed the lawes of the fathers. * For they

* Mat. ii. c.

* Deu. xx. a

ii. Para. xx. c

* Mat. xxi. b

ii. Para. ii. b.

Alk iii (sayde

(sayd: he) trust in theyr weapons and bold-
ness, but our confidence is in the almyghty
Lorde, which in the twynchynge of an eye
maye both destroy them that come agaynst
vs, and all the worlde.

He exhorted them also to cal to remem-
brance of helpe, that God shewd vnto the-
re fathers: * as whē there perished an. C. &
lxxxv. M. of Schennacheribys people: And of
the batayl that they had in Babylon aga-
ynst the Gallacyans: how all the Macedo-
nyans that came to helpe them, stode in fea-
re: and how they beig but only vi. M. slewe
an. C. & xx. M. thowse helpe that was ge-
uen them from heauē, wherby they also had
receaued many benefytes.

Thowse thesē wordes the mē toke good
herces vnto them, ready to dye for the lawe
and the cōtre. So he set vpon eury com-
pany a captayne, one of hys awne brethern:
Simon, Joseph & Jonathas: geuyng eche
one. xv. C. men. He caused also to re-
ade the holy booke vnto them, & to geue them
a token of the helpe of God.

* Then he hym selfe beyng captayne in the
fore front of the battayl, buckled wyth Ri-
canor. And God was theyr helpe, in so moch
that they slewe aboue lx. M. men & compell-
ed the more parte of Ricanoz hooft to fle,
they were so wounded and feable. Thus they
toke the money fro those that came to bye
them, and folowed vpon the on eury syde.
But when the tyme came vpon them, they
returned, for it was the Sabbath, and ther-
fore they folowed nomore vpon them. So
they toke theyr weapons & spoyles and ke-
pte the Sabbath, geuyng thanckes vnto
Lorde, which had deliuered them that daye,
and shewed the hys mercy. After the Sab-
both * they distributed the spoyles to the
fcke, to fatherlesse and to wyddowes, and
the residue had they them selues wyth the-
yrs. When thys was done, and they all had
made a generall prayer: they besought the
mercifull Lorde to be at one wyth hys ser-
uauntes.

Of those also that were wyth Timotheus
and Bachides, which fought agaynst them
they slewe. xx. M. wanne hys and strōge hol-
des, and deuyded moos spoyles: euer geuyng
an equal porcyon vnto f fcke, to father-
les, to wyddowes and to aged persons. And
when they had dyligently gathered theyr
weapons together, they layed the all in con-
ueniente places, & the remnaunt of the spoy-
les brought they to Jerusalem. They slewe
also Bypharches & wycked personne, which
was wyth Tymotheus, and had vexed ma-
ny Jewes. And when they helde the than-
kesgeuyng at Jerusalem for the vyctory,
they brēt those that had set fyre on f por-
tes of f tēple: namely Calisthenes, whych

was fled into an house: & so they gat a wo-
thy rewarde for theyr wyckednesse. As for
that most vngacious Ricanoz, whych had
brought a thousande marchauntes, to bye
the Jewes, he was thowse the helpe of the
Lorde brought downe euen of them whom
he regarded not: in so moch that he put of
hys glorious raymet, fled by see, and came
alone to Antioche, wyth greate shame and
dyshonour, whych he gat thowse the de-
struction of hys hooft. Thus he that promp-
ted the Romaynes to paye the theyr tribu-
te, when he toke Jerusalem: beganne now
to saye playnely, that God was the defend-
er of the Jewes, & therfore not possible to wo-
unde them, because they folowed the lawes
whych God had made.

The ix. Chapter.

Antiochus willing to spoyle Jerusalem is dy-
rected to fight. As he persecuteth the Jewes, he is directed
to fight. The sained repentance of Antiochus.



* At the same tyme came Antio-
chus agayne wyth dyshonour
out of Persys. For when he ca-
me to Jerusalem, ad vnder-
toke to robbe the tēple and to sub-
due the ctye, the people ranne together and
defended them selues, in so moch that he and
hys were fayne to fle wyth shame.

And so after that flight, it happened that
Antiochus came agayne wyth dyshonou-
re. But when he came to Egbatana, he
gat knowlege what was happened vnto
Ricanoz and Tymotheus. Now as he was
auisinge him selfe in his wrath, he thought
he was able to auenge the injury that was
done to them, vpon the Jewes: and therfore
commaunded to make ready hys charer,
hastynge on hys iourney wythout ceasyn-
ge, the iudgement of God prouokynge hym
because he had spoken so proudly, f he wol-
de come to Jerusalem, and make it a gra-
ue of the Jewes. But the Lorde God of Is-
raell, that seyth all thynges, smote hym
wyth an inuysible plague, whych no man
coude heale.

For as soone as he had spoken these wo-
des, there came vpo hym an horrible payne
of hys bowels, and a sore grefe of f armes.

And that was but ryght: for he had mar-
tyred other mens bowels wyth dysurde and
straunge tormentes, howbeit he wolde in
no wyle ceasse from his malice. For he was
yet the prouder & more malicious agaynst
the Jewes: But whyle he was commaun-
dyng to make haste in the matter, it hap-
pened that he fel downe violently from the
charer so that it brolde hys body, and dyd
greate payne.

And

And so he that thought he myght com-
maunde the floudes of the see (so proude was
he beyonde the condycion of man) & to weye
the hys mountaynes in a payre of balauce,
was now brought downe to the grounde, &
caried vpon an horlytter, knowlegynge the
manysfeste power of God vpon hym: so that
f wycked body of hys * was full of wormes,
whych in hys payne fell quicke out of hys
flesh. In so moch that hys hooft was greued
wyth the smell and stynck of hym. Thus he
that a lytle afore thought he myght reache
to the starrs of heauen, hym myght no man
now abyde ner beare, for the vehemence of
styncke.

Therfore, he beyng brought from hys
great pynde, beganne for to come to f know-
ledge of hym self: for the punishment of God
warned hym, and hys payne increased ener-
more and more. And whē he hym self might
not abyde hys awne styncke, he sayde these
wordes: It is reasō to be obediēt vnto God,
and that a man desyre not to be lyke vnto
hym. Thys wycked personne prayed also
vnto the Lorde, of whom he shulde haue op-
tained no mercy. And as for f ctye that he
came vnto so hastily, to byrge it downe to
the grounde, and to make it a graue for deed
men: now he desirerh to deliuer it free.

And as touchyng f Jewes, whom he had
iudged not worthy to be buryed, but wolde
haue cast them out for to be deuoured of the
foules & wyld beasts, sayeng, that he wol-
de haue destroyed both olde & ponge: Now
he promysed, to make the lyke the ctyes
of Athens. And where as he had spoyled the
holy temple afore, now he maketh promysse
to garnyshe it with greate gifies, to increase
the holy ornamentes, and of his awne re-
tes to beare the costes, and charges belonginge
to the offeringes: pee, and that he wolde also
become a Jewe him self, to go thowse eury
place of the worlde, and to preach the power
of God.

But when his paynes wolde not ceasse,
(for f ryghteous iudgement of God was co-
me vpo him) out of a very despayre he wro-
te vnto the Jewes a lettre of intercession,
coneyninge these wordes: The kynge and
prince Antiochus wiseth vnto f vertuous
ctyens of the Jewes, moch health ad good
prosperite.

If ye and poure chyldren fare well, and
yf all thynges go after poure mynde: we ge-
ue greate thanckes. In my syknesse also do
I remembre you loungly: for as I came
out of Persia, and was taken wyth sore dy-
sease: I thought it necessary to care for the
comē wealth. Nether despayre I in my self,
but haue a good hope to escape this syknes.

But consyderinge that my father led an
hooft sometyme in the hyer places, and spe-

wed who shulde raygne after hym, that (yf
there happened any cōtrouersy, or eny harde
thyng were declared) they in f lande myght
knowe theyr chefe Lorde, that there shuld be
no insurreccion: Agayne: when I ponde by
my self, how that all the myghtie men and
neighbourours rōde about, are layd wyte,
and loke but for oportynyte to do harme: I
haue ordened that my sonne Antiochus shal
raygne after me, whom I oft commended to
many of you, when I was in the hyer kyn-
domes, and haue wyrtten vnto him as it fo-
loweth herafter. Therfore I praye you & re-
quyre you, to remembre the benefytes that
I haue done vnto you generally, and in espe-
ciall (and that eury mā wylbe saythfull to
me & my sonne) For I hope that he shal be of
sober and louinge behauoure, & yf he folowe
my deuyce, he shal be indifferent vnto you.

* Thus, that murthurer & blasphemour of
God was sore smytten: & lyke as he had in-
treated other men, so he dyed a myserable
death in a straunge cōtre vpon a moun-
taine. And hys body dyd Philippe (f went
wyth hym) carie awaye: whych fearynge the
sonne of Antiochus, wente into Egypte to
Ptolomy Philometor.

The x. Chapter.

Judas Machabees taketh the cite & the temple. He
beginneth to write f actes of Judas. The Jewes
fght agaynst the Idumeans: Timotheus inuadeth
Idumey, wyth whom Judas hopeth battell. Timotheus
appeareth in the ager to the helpe of the Jewes. Timotheus
is slayne.



Machabeus now and his company
(thowse the helpe of the Lorde)
wanne the temple and the ctye
agayne, destroyed the altiers and
chappels that f heathen had buylded thowse
the strettes: censed f temple, * made another
autler of byrche stone, and after two yea-
res they offered sacrifices, set forth the incense,
the lyghtes and shewe byrd. When that was
done, they fell downe flat vpon the grounde,
and besought the Lorde, that they myght
come nomore into such trouble: but yf they
spynned eny more agaynst hym, he hym selfe
to chasten them wyth mercy, and not to co-
me in the handes of those aleautes and blas-
phemous men.

Now vpon the same daye that f strann-
gers poluted f temple, it happened that on
the very same daye it was censed agayne:
namely, * the. xxi. daye of the moneth called
Casseu. They kepte. viii. dayes in gladnesse
lyke as in the feast of the tabernacles: remem-
byng that not longe afore, they helde the
feast of the tabernacles vpon the mountay-
nes and in denues lyke beasts. And to the
same token they bare grene bowes, bzaun-
ches and palmes, before him that had geuen
them good fortune to cense his place. They
agreed

agreed also together, and made a statute, p
every yere those dayes shoulde be solemply
kepte of all the people of the Jewes.

Now Antiochus then (that was called
the noble) dyed, it is sufficiently tolde. Now
will we speake of Eupator the sonne of that
wycked Antiochus, how it happened wth
him: & so wth fewe wordes to comprehend
the aduersyte that chaunced in the warres.
When he had taken in þe kyngdome, he made
one Lysias (which had bene captayne of the
host in Phenices and Syria) ruler ouer the
matters of the realme. For Ptolomy that
was called Macron, beyng a ruler for the
Jewes (and specially, to spt in iudgement for
such wydges as was done vnto them) vnder-
toke to deale peaceably wth them. For the
wyche cause he was accused of the frenches
before Eupator: and when he was suspecte
to be a traytour (because he had left Cyprus
that Philometor had comytted vnto him:
and because he departed from noble Antio-
chus, that he was come vnto) he poysoned
hym selfe, and dyed.

Now when Gorgias was gouernoure of
the same places, he toke straungers and vnder-
toke oftynges to warre with the Jewes.
Mozouet, the Idumeans þe helde the ströge
holdes, receaued those that were dyscuen frö
Jerusalem, and toke in hande to warre also
* But they that were wth Machabeus be
fought and prayed vnto the Lorde, that he
wolde be their helper: and so they fell into þe
stronge holdes of the Idumeans, and wane
many places by strength: Sochas came
agaynst them they slewe, and kyllid nolesse
of all together (then twetye thousande. Re-
uerthelesse some, no lesse then nyne thousan-
de, were fled into twoo stronge towres, ha-
uyng all maner of ordinaunce to withstan-
de them.

Then Machabeus leauing Symon, Jo-
sephus, zacheus, and those that were wth
them (which were very many) wente to be-
sege them, & to fyght where most nede was.
Now they that were wth Symon, beyng
led wth couetousnesse, were intreated for
money, thozow certayne of those that laye in
the towres: toke. lxx. M. drachmas: & let so-
me of them escape. But when it was tolde
Machabeus what had happened, he called þe
captaynes of the people together, accusinge
those persones, þe they had solde the brethre
for money, and let their enemyes go. So he
slewe those traytours, and immediatly wete
in hande wth the. ii. towres. And whē they
had ordred the selues manly wth their wea-
pens and handes, they slewe in the two ca-
stels moe then twetye thousande.

* Now Timotheus whom þe Jewes had
ouercome afore, gathered a multitude of
straunge people, brought an hoste also of

hoysmen of the Assyans, to wyne Jery by
strength. But when he drew nyte, Macha-
beus & they þe were wth hym * fell to theye
prayer, spynckled althes vpo their heades,
being gyrded wth bearte cloth about their
loynes, fell downe before the aulter, and de-
sought the Lorde that he wolde be mercyfull
to them, but an enemye vnto their enemyes,
& to take parte agaynst their aduersaries,
* accordyng as it is promysed in the lawe.
So after þe prayer, they wete on further frö
the ctye: and whē they came nyte þe enemyes,
they prepared them selues agaynst them.

And by tymes in þe moornyng at the brea-
ke of the daye, both the hostes buckled toge-
ther. * The one parte had the Lorde for their
refuge, which is þe geuer of prosperite strength
and victoie. The other had a maly stomack
which is a captayne of warre.

The battayll now beyng greute, * there
appeared vnto the enemyes from heauen. v.
men vpo horsbackes wth byrdels of golde,
ledyng the Jewes, & two of them haupng
Machabeus betwixte them, that kepte him
safe on euery syde wth their weapons, but
shot darteres and lightenynges vpon the ene-
myes: where thozow they were confounded
wth byndnesse & so sore afayed, that they
fell downe. There were slayne of fote men
twentye thousande and fyue hundred, and
fyre hundred horsmen. As for Timotheus
him selfe, he fled vnto Sazar a very stronge
holde, wherein Cereas was captayne. But
Machabeus and his company layed sege to
it chearfully. iiii. dayes.

Now they that were wth in trustyng
to the strength of the place, cursed and ban-
ned exccadyngly, and made great crakyng
wth wycked wordes. Reuerthelesse, vpon
the fyft daye in the moornyng. xx. pong men
of Machabeus company, beyng let on fyre
in their myndes (because of the blasphemie)
came mally vnto the wall, and wth bol-
de stomakes they and theye other compa-
nyons clymmed vpon the towres, vnder-
takynge to set fyre vpon the portes, & to
burne those blasphemous persones quicke
Two dayes were they destroyng þe castell,
whych when they founde Timotheus (that
was crept into a corner) they kyllid hym, &
slew Cereas his brother in lyke maner wth
Appollophanes. When this was done, they
songe psalmes, wth prayes and thank-
geuyng vnto the Lorde, whych had done
to great thynges for Israel, and gyue them
the victoie.

The. xi. Chapter.

* Lysias goeth aboute to ouercome þe Jewes. Succoure
is sent from babilon vnto the Jewes. The letter of Ly-
sias to the Jewes. The letter of hyng Antiochus vnto
the Jewes. A letter of the same vnto the Jewes. A let-
ter of the Romaynes to the Jewes.

Not

At longe after this, Lysias þe kyn-
ges steward & a kynsman of hys
(whych had the gouernaunce of hys
matters) toke sore displeasure for
þe thynges that had happened: and whē he had
gathered. lxxx. M. men of fote wth all the
hoste of þe hoysmen, he came agaynst the Je-
wes, thynckynge to wyne þe ctye, to make
it an habitacyon for the heathen, * and þe te-
ple wolde he haue to be an house of lucre, ly-
ke as the other goddes houses of the heathen
are, & to sell the prestes offyce euery yere:
Not cōsidering the power of God, but was
wylde in his mynde, * trustyng in þe multi-
tude of fote men, in thousandes of hoysmen,
and in his. lxxx. Elephantes.

So he came into Jery & then to Beth-
sura (a castell of defence) lyng in a narrow
place. v. furlonges from Jerusalem, & wane
it. Now when Machabeus and hys company
knewe that the stronge holdes were taken,
* they fell to their prayers wth wepyng &
teares before the Lorde. And all þe people in
lyke maner besought him, þe he wolde send a
good angell to deliuer Israel. Machabeus
hym self was the fyrst that made him ready
to the battayll, exhortyng þe other that were
wth hym, to couerde the selues, & to helpe
their brethzen. And when they were goyng
forth of Jerusalem together wth a redy &
wyllyng mynde, * there appeared before the
vpon horsbacke a man in whyte clothynge
wth harness of golde, shakynge his speare.
Then they prayed the Lorde all together,
whych had shewed them mercy, & were com-
forted in their myndes: in somoch that they
were ready, not only to fyght wth men, but
wth the most cruell beastes, yee & retourne
thozow walles of yron.

Thus they wente on wyllyngly haupng
an helper frö heauen, and þe Lorde mercyfull
vnto the. They fell myghtely vpo their ene-
myes lyke lyons, brought downe. xi. M. fote
men. xvi. M. horsmen, put all þe other to flight
many of the beyng wounded, and some gat
awaye naked. Yee Lysias hi self was sayne
to the shamefully, and so to escape. Reuerthe-
lesse, þe mā was not without vnderstanding,
but cōsidered by hym self þe hys power was
mynded, and pōdred how the Jewes being
defended by þe helpe of Almighty God, were
not able to be ouercome: wherfore he sent the
worde, & promysed, þe he wolde cōsente to all
thynges which were reasonable, and to ma-
ke þe hyng their frēde. To þe which prayer of
Lysias Machabeus agreed, sekynge in all
thynges þe comen wealth & whatsoeuer Ma-
chabeus wrote vnto Lysias concerning the
Jewes, the hyng graunted it. For there we-
re letters wyttē vnto the Jewes from Ly-
sias, conteynyng these wordes.
Lysias sendeth gretynge to the people of

the Jewes. Ihon and Absalon whych were
sent from you, deliuered me wrytynges, &
recoyred me to fulfyll the thynges concer-
nyng the ycarande. Therfore loke what
might be graunted, I certified þe hyng therof:
& whatsoeuer was cōuenient. I agreed ther-
to. If ye now will be saythfull in þe matters
I shall endeuer my selfe herafter also to do
you good. As concernyng other thynges by
euery article therof: I haue comytted the to
poure messaungers, & to thole whom I sent
vnto you, to comē wth you of þe same, fare ye
well. In the. C. and. xlviij. yere, the. xxiij.
daye of the moneth Dioscorinthus.

Now þe hynges letre cōteyned these wo-
des. Hyng Antiochus sendeth gretige vnto
his brother Lysias. For so moch as oure fa-
ther, * is now deed, oure wyl is, that they
which are in oure realme, lyue wthout eny
insurreccion, & euery mā to be diliget in hys
awne matters. We vnderstāde also, þe þe Je-
wes wolde not consent to oure father, for to
be brought vnto þe custome of the Gētyles,
but styly to kepe their awne statutes: for þe
whych cause they requyre of vs also, to lett
them remayne styll by their awne lawes.

Wherfore, oure mynde is, þe this people
shal be in rest: we haue concluded & determy-
ned also, to restoze them their tēple agayne:
that they maye lyue accordyng to the vñe &
custome of their forefathers. Thou shalt do
vs a pleasure therfore, þe þe sende vnto them
and agre wth the: that when they are certi-
fyed of oure mynde, they maye be of good
chere, and loke to their awne wealth.

And this was the letre, that the hyng
wrote vnto þe Jewes: hyng Antiochus sen-
deth gretynge vnto the counsell and þe other
people of þe Jewes: If ye fare well, we haue
our desyre: as for vs, we are in good health.
Menelaus came and tolde vs, how & poure
desyre was to come downe to poure people,
whych are wth vs.

Wherfore those that wyl come, we geue
the fre lyberte, vnto the. xxx. daye of the mo-
neth of April, þe they may vñe þe meates of þe
Jewes and their awne lawes, like as afore:
& none of the by eny māner of wayes to ha-
ue harme, for thynges done i ignorāce. Me-
nelaus whō we haue set vnto you, shal comē
wth you at large, fare ye wel. In the. C. lviij.
yere, the. xv. daye of the moneth of April.

The Romaynes also sent a letre, cōtey-
nyng these wordes: Quintus Memmius &
Titus Manilius embassours of the Ro-
maynes, sende gretinge vnto the people of
the Jewes. Loke what Lysias the hynges
kynsman hath graunted you, we graunte
you the same also. But as concernyng the
thynges whych be referred vnto the hyng,
sende byther some wth speede, and pōdred the
matter diligently amonge your selues, that
we

we maye cast y^e best to youre profyte, for we must departe now vnto Antioche. And therfore write shortly agayne, y^e we maye knowe your munde: fare well. In y^e hundreth. xlviij. yere, the .xv. daye of the moneth of Aprill.

The .xii. Chapter.

Timotheus troubleth the Jewes. The topked dede of the Jewes agaynst the Jewes. Judas is avenged of them. He setteth fyre on y^e gate of Jamnia. The pursute of the Jewes agaynst Timotheus. Timotheus is taken and let go unhurt. Judas pursueth Gorgias. Judas offereth sacrifice for the dede, sheweth the hope of the resurrection.

When these couenautes were made Apolias went vnto the kynge, & the Jewes tylded their grounde. But Timotheus, Apollonius y^e sonne of Cemei, Jerome & Demiofon y^e proude, Ricano y^e captayne of Cyperis, & they that laye in those places: wolde not lett the lyeue in rest & peace. They of Joppa also dyd euen soch a shamefull dede. They prayed the Jewes y^e dwelt amonge them, to go with their wyues & chylde into y^e hyppes whych they had prepared, and dyd wyth the, as though they had ought them no euill wyl. For so moch the as there was gone forth a general proclamacion thowow the cytye because of peace, they colcted therto, & suspecte nothyng: but when they were gone forth into y^e depe, they drowned no lesse then .ii. C. of them.

Whē Judas knew of this cruell trewred vnto his people, he commaunded those that were with hi to make the ready, exhortyng them to call vpon God the ryghteous iudge: went forth agaynst those murtherers of his brethren, set fyre in the haue by nyght, brent vnto the hyppes, and those that escaped from the fyre, he slewe with y^e swearde. And when he had done thys, he departed as though he wolde come agayne, and rore out all the of Joppa. But when he had gottē worde, that y^e Jamnites were mynded to do in lyke manner vnto y^e Jewes whych dwelt amonge the, he came vpon the Jamnites by nyght, & lett fyre on the haue wyth the hyppes: so that the lyght of the fyre was sene at Jerusalem vpon .ii. C. and .xl. furlonges.

Now when they were gone from thence ix. furlonges, in their iourney toward Timotheus. v. thousande men of fote and. v. hundredth horsmen of the Arabians, fought with him. So when y^e battell was earnest, & prospered wyth Judas thowow the helpe of God: the respydue of the Arabians beyng overcome, besought Judas to be at one with them, & promysed to geue hym certayne pastures, and to do him good in other thinges. Judas thynkynge that they shulde in dede be profytable concernynge many thynges, promysed them peate: wher vpon they shoke handes, and so they departed to their tentes. Judas wente also vnto a cytye, whych was very faste kepte with byrdes, fenced round

aboute with walles, and dyuerse kyndes of people dwellinge therein, called Caspin.

They that were within it, put soch trust in the strenght of the walles, & in their stoare of vitayles: that they were y^e slacke in their doynges, cursynge and reuylinge Judas wth blasphemys, and speakynge soch wordes as it becommeth not. But Machabeus callynge vpon the great Wynde of the worlde (whych without any battail rāmes, or ordynance of warre, dyd cast downe y^e walles of Jericho, in y^e tyme of Josue) fell manfully vpon y^e walles, toke the cytye, & thowow the helpe of the Lord made an exceedynge greute slaughter: In so moch y^e lake of two furlonges brode whych laye therby, semed to flowe wyth the bloude of the slayne.

Then departed they from thence. vii. C. & L. furlonges, and came to Tarnca vnto the Jewes that are called Tubianei. But as for Timotheus, they coulde not get him there: for (not one matter dyspatched) he was departed from thence, and had lefte certayne men in a very strong holde. But Dosithus & Solipater, whych were Captaynes with Machabeus, slewe those y^e Timotheus had lefte in the house of defence, euen .x. M. men. And Machabeus prepared him with the. vi. M. men y^e were aboute hym, set the in ordre by companyes, and wete forth agaynst Timotheus, whych had wyth hym .ii. C. & .xx. M. men of fote. ii. M. and. v. C. horsmen.

When Timotheus had knowledge of Judas comynge, he sent y^e women, chylde and the other baggage vnto a castell called Carnion. (For it coulde not be wōne, & was harde to come vnto, the wayes of y^e same places were so narrow) & whē Judas company came first in syght, y^e enemyes were smytten with feare, thowow the presence of God, whych seythall thynges: In so moch y^e they sleynge one here, another there, were rather discōfited of their awne people, & and wounded wth strokes of their awne swerdes. Judas also was very earnest in folowynge vpon them, punishynge those vngodly, & slewe. xxx. M. men of the. Timotheus also him self fell into y^e handes of Dosithus and Solipater, whō he besought with many prayers, to let hym go with his lyfe: because he had many of the Jewes fathers & brethren iⁿ prison, whych (yf they put hi to death) myght be disapointed. So whē he had promysed faythfully to deliuer the agayne accordyng to y^e condicion made, they let hym go wythout harme, for the health of the brethren. And when Judas had slayne. xxv. M. he wente from Carnion.

Now after y^e he had chased awaye & slayne his enemyes, he remoued y^e hoste toward Ephas a stroge cytye, wherin dwelt many diuerse people of the heathen, & the stronge ponge men kepte the walles, defendyng the myghtely.

mightely. In this cytye was moch ordynance and prouision of darteres. But whē Judas and his company had called vpon Almighty God (whych wyth hys power breaketh the strenght of the enemyes) they wāne the cytye, and slewe. xxv. M. of the, y^e were within from thence wente they to the cytye of the Scythias, whych lyeth. vi. C. furlonges frō Jerusalem. But when y^e Jewes whych were in the cytye testified, that the cytyens dealt louynghly with them, pee, and increated them kynoly in the tyme of their aduersyte, Judas and hys company gaue them thāckes, bespynging them to be freddy still vnto them: and so they came to Jerusalem the hye feast of the weekes beyng at hande. And after the feast of pentecost they went forth agaynst Gorgias the gouernoure of Idumea, wyth iii. M. men of fote & .iiii. C. horsmen. Which when they met together, it chaunced a fewe of y^e Jewes to be slayne. And Dosithus one of y^e Bachenors a mighty horsman toke hold of Gorgias, & wolde haue take him quicke. But an horsman of Thracia fell vpon him, and smote of his arme, so y^e Gorgias escaped & fled into Idumea. When they now y^e were of Gorgias side, had foughten longe & were weary: Judas called vpon the Lord, that he wolde be their helper, & captayne of the felde: and with that, he beganne with a manly voyce to take vpon a longe of prayer, & a crye: In so moch y^e he made the enemyes afrayed, and Gorgias mē of warre toke their flight. So Judas gathered his hoste, & came into y^e cytye of Abdolla. And when the seuen daye came vpon the, they clenched them selues (as the custome was) & kepte the Sabbath in y^e same place. And vpon the daye folowynge, Judas & his company cam to take vpon the bodies of the that were slayne, and to bury the in the fathers graues. Now vnder the cotes of certayne Jewes whych were slayne, they founde Jewels that they had taken out of y^e temple & from the Idols of the Jamnites: whych thyng is forbydden the Jewes by y^e lawe. Then euery man sawe, y^e this was the cause, wherfore they were slayne.

And so euery man gaue thāckes vnto y^e Lord for hys ryghteous iudgement, which had opened the thyng that was hyd. They fell downe also vnto the prayers, and besought God, y^e the fawte whych was made, myght be put out of remembrance. Besydes that, Judas exhorted y^e people earnestly, to kepe the selues from soch synne: for so moch as they sawe before their eyes: y^e these men were slayne for the same offence. So he gathered of euery one a certayne, in so moch y^e he brought together two thousande drachmas of syluer, which he sent vnto Jerusalem, that there myght a sacrifice be offered for the mysdede. In the which place he dyd well and

ryght: for he had some consideracyon & ponderynge of the lyfe that is after this tyme. For yf he had not thought that they, whych were slayne, dyd yet lyue, it had bene superfluous and vayne, to make eny vowe or sacrifice, for the, that were dede. But for so moch as he sawe, that they whych dye in the fauoure & beleue of God, are in good rest and ioye, he thought it to be good & honorable for a recōcilyng, to do the same for those whych were slayne, that the offence myght be forgotten.

The .xiii. Chapter.

The comynge of Eupator into Joppa. The death of Menelaus: Machabeus going to sepyght agaynst Eupator, moueth his souldiers vnto prayer. He killeth. xliiij. thousande men in the tentes of Antiochus. Machabeus the betrayer of the Jewes is taken. Antiochus retapneth frendshipp with the Jewes.

Ephas. yere gatt y^e Judas knowe. Antiochus Eupator was comynge with a greute powere into Joppa, & Apolias the stewart and ruler of his matters with him hauinge an. C. and. x. M. men of fote. v. M. horsmen. xliij. Elephantes, and. iii. C. charrettes. Menelaus also loded him self with them (but with greute dyscreete) and spake sayre to the kynge, not for eny good of y^e cōtre, but because he thought to haue bene made some greute man of auctorite. But y^e kynge of kynge moued Antiochus mynde agaynst thys vngodly personne, & Apolias infourmyd the kynge, & that this Menelaus was y^e cause of all myschefe: so that the kynge commaunded to take him, and (as the maner of the is) to put hym vnto death in the same daye.

There was also in the same place a tower of L. cubytes hye, heapped with asbes: but aboue it was so made, that mē myght lōke downe on euery syde. Wher into the kynge commaunded that shamefull person to be cast amonge the asbes, as one that was cause of all vnglacionsnesse. And reaso it was that the vntyrst shulde dye soch a death, and not to be buryed: for he had done moch myschefe vnto the altar of God (whose fyre & asbes were holy) therfore was it right, y^e he hym selfe also shulde be destroyed wyth asbes.

But the kynge was wōd in hys mynde, and came to the we he him selfe more cruell vnto the Jewes, then hys father was. Whych when Judas perceaued, & he commaunded the people to call vpon y^e Lord nyght and daye: that he wolde now helpe the also, lyke as he had done alwaye: For they were afrayed to be put from their lawe, from their natural countre and from the holy temple: and not to suffre the people (whych a lytle whyle afore beganne to recouer) to be subdued agayne of the blasphemous nacyns.

So when they had done thys together, & besought the Lord for mercy, wyth wepyng and fastynge thre dayes longe, stett vpon the grounde: Judas exhorted them, to make

make them selues ready. But he and the elders together deuised, to go forth first with their people, afore the kynge brought his hoost into Jewry, and afore he beleaged Jerusaleme, & to committe the matter vnto God.

¶ Wherefore he ascribed the power of all thynges vnto God the maker of the worlde exhortinge his people to fight manfully (peruen unto death) for the lawes, the temple, the cite, their awne natyue countre, and to defende the citesyns: and set his hoost before Modyn. He gaue them also that were wyth him, a token of the victorie of God, chosinge out the malpest yongemen, wente by nyght into the kynges pauplyd, slewe of the hoost xliii. M. men, & the greatest Elephantes, wyth those that latt vpon them.

¶ Thus when they had brought a greatescare and rumour amonge & tentes of their enemyes, & all thynges went prosperously wyth the, they departed in the breake of the daye, God beinge their helper and defender. Now whē the kynge perceaued the manynesse of the Jewes, he wente aboute to take the stronge places by craft, and remoued his hoost vnto Bethsura, which was a well kepte house of defence of the Jewes: but they were chased awaye, hurte, and discomfited.

¶ And Judas sent vnto the that were in it such thynges as were necessary. In & Jewes hoost also there was one Rhodocus, whych tolde the enemyes they secretes: but they sought hym out, & whē they had gotte hym, they put hi in prison. After this byd & kynge comē with the that were in Bethsura, toke truce with them, departed, and stroke a battail wyth Judas, whych ouer came hym.

¶ But when he vnderstode, that Philippe (whom he had left to be ouersee of his busynesses at Antioche) beganne to rebel agaynst him, he was astonnyed in his mynde: so & he pelded hym self to the Jewes, & made the anothre, to do whatsoeuer they thought ryght.

¶ Now when he was reconcyled wyth the, he offred, made moch of the temple, gaue grete gyftes vnto it, embraced Machabeus, makinge hym captayne and gouernour from Ptolomays vnto the Serrenes.

¶ Neuerthelesse when he came to Ptolomays, & people of the cytie were not content with the bonde of frendshyppe: for they were afrayed, that he wolde breake & couenaunt. Then wente Lysias vp into the seate, and enfourmed the people, shewed the the cause why, and pacified the. So he came agayne to Antioche. This is now the matter concerninge the kynges iourney, and his returne.

The xliii. Chapter.

¶ The motion of the kynge, Demetrius sendeth Alciano to helpe the Jewes. Alciano maketh a compact with the Jewes, whych he yet breaketh through the motion of the kynge. Alciano commaundeth Razis to be taken. The holynes of Razis.

¶ After the yeres was Judas in fourmed, how that Demetrius the sonne of Seleucus was come vp with a greates power and shyppes, thorow the hauens of Tripolis, to take certayne commodious places and countrees, agaynst Antiochus & his captayne Lysias. Now Alcimus (whych had bene hye prest, & wyllfully defyled him self, in the tyme of the myrtynge) seying, & by no meanes he coulde be helped, ner haue any more intrauce to the aultare: he came to kynge Demetrius in the hūdzeth and one & fiftye yere, presentynge vnto hym a crowne of Golde, a palme & an olyue tree: which (as me thought) belonged to the temple, and & daye he helde his tongue. But when he had gotten oportynite for his madnesse, Demetrius called him to counsell, and asked hym, what thynges or counsels & Jewes leane vnto? he answered: The Jewes that be called Asidei (whose captayne is Judas Machabeus) mayntayne warres, make insurreccyons, and will not let the realm be in peace.

¶ For I beynge depnyed of my fathers honoure (I meane the hye presthode) am come hyther: partly because I was faithfull vnto the kynge, and partly because I sought & profyt of the cytelyns. And why? all oure people, thorow the wickednesse of them, are not a litle troubled. Wherefore I beseeche the (O kynge) consydre all these thynges diligently, and then make some prouision for & lande & the people, accordynge to the kynnesse that thou hast offred vnto the. For as longe as Judas hath the vpperhāde, it is not possible that men can lyue in peace.

¶ When he had spoken these wordes, other frendes also haupnge euell wyll at Judas, sett the kynge Demetrius on fyre agaynst hi. ¶ Which immediately sent Alciano (ruler of the Elephantes) a captayne, into Jewry, commaundynge him, to take Judas him selfe alpye, but to slaye the & were wyth hym, and to make Alcimus hye prest of & great temple.

¶ Then the heathen which fled oute of Jewry from Judas, came to Alciano by flockes, thynckinge the harme and decaye of the Jewes to be their welfare. Now when the Jewes herde of Alcianos commynge, and the gathering together of the heathen: they speckled the selues with earth, & besought hym, which made them bys people, and cuer defended his a wne porcion with euident tokens, that he wolde preferue them still. So at the commaundement of the captayne, they remoued fro thence, & came to a towne called Pella. And Symon Judas brother fell in hāde w Alciano, but thorow & sodayne commynge of the enemyes, he was afrayed.

¶ Neuertheles, Alciano hearinge the manlynes of them that were wyth Judas, & the bolde

holde stomaches that they had to fyght for these naturall countre, durst not proue the matter with bloudsheddyng. Wherefore he sent Possidonius, Theodocius & Mathias before, to geue and to take peace. So when they had taken longe aduilement there vpo and the captayne shewed it vnto the multitude, they were agreed in one minde: to haue peace. And they apoynted a daye to fyt vpo these matters quyetly among them selues, the stoles also were brought and set forth. Neuerthelesse, Judas commaunded certayne men of armes to wayte in conuenient places, lest there shulde sodenly arys any euell thorow the enemyes. And so they comoned reasonably together.

¶ Alciano, whyle he abode at Jerusalem, ordered him selfe not vnreasonably, but sent awaye the people that were gathered together. He loued Judas euery wyth his herte, & fauoured him. He prayed hym also to take a wyfe, and to byngne forth chyldren. So he maried, lyued in rest, and they led a comen lyfe. But Alcimus perceauinge the loue that was betwyxte them, and how they were agreed together, came to Demetrius, & tolde him that Alciano had taken straunge matters in hande, and ordered Judas (an enemy of the realme) to be the kynges successoure. Then the kynge was sore displeased, & thorow & wycked accusacions, which Alcimus made of Alciano, he was so prouoked, that he wrote vnto Alciano, saying: that he was very angrey for the frendshyppe and agreement, whych he had made w Machabeus. Neuertheles he commaunded him in all the haste, that he shulde take Machabeus prisoner, and sende hym to Antioche.

¶ Whych letters whē Alciano had sene, he was at his wyttys ende, & sore grieved, & he shulde breake the thynges wherin they had agreed: specially, seynge Machabeus was & mā, & neuer dyd him harme. But because he myght not wythstande the kynge, he sought oportynite to fulfil his commaundement. Notwithstanding when Machabeus sawe that Alciano beganne to be churlysh vnto him, & & he intreated him more roughly then he was wonte, he perceaued & such vnkynndnes came not of good, and therfore he gathered a few of his men, & withdrew him selfe fro Alciano. Whych whē he knewe that Machabeus had manfully presented him, he came into & great and most holy temple: and commaunded & prestes (whych were doyng their vsuall offerings) to deliuer him & mā. And whē they swore & they coulde not tel where & mā was who he sought, he stretched out his hāde, & made an othe, sayinge: If ye wyll not deliuer me Judas captiue, I shall remoue this temple of God ito & playne felde. I shall breake downe & aultar, & consecrate this temple vnto

to Bachus. After these wordes he departed. Then the prestes lyft vp their handes towarde heauen, & besought hym & was euery & defender of their people, saying: Thou O Lord of all, whych hast nede of nothyng, woldest & the temple of thy habitacyon shulde be amonge vs. Therfore now O most holy Lord, kepe this house euery vndefyled, whych lately was clesed. Now was there accused vnto Alciano, one Razis an Alderman of Jerusalem, a louer of the whole cyte, & a man of good repute: whych for & kynde herte & he bare vnto & people, was called a father of & Jewes. This mā oft tymes, whē the Jewes were mynded to kepe the selues vndefyled, defended & deliuered the, beyng content stedfastly to speide his body and his lyfe for his people.

¶ So Alciano wyllynge to declare & hate that he bare to the Jewes, sent fyue hūdzeth men of warre to take him: for he thought, yf he gat him, he shulde bryge & Jewes in grete decaye. Now when & people beganne to rushe at his house, to breake & dores, & to set fyre on it: he beinge now take, wolde haue defended him selfe with his sword: chosynge rather to dye manfully, then to pelde hym selfe to those wicked doers: & because of his noble stocke, he had rather haue bene put to extreme cruelte. Notwithstandinge what time as he missed of his stroke for haste, & & multitude fell in violently betwyxte & dores: he ranne boldly to the wal, & cast him selfe downe manfully amonge the heape of them, which gaue soone place to his fall, so & he fel vpo his belly. Neuertheles, while there was yet breath within hym, he was kyndled in his mynde, & whyle his bloude gusheth out excreadynge (for he was very sore wounded) he raue thorow the myddest of the people, and gat hym to the toppe of a rocke. So when his bloude was now gone, he toke out his awn bowels w both his hādes, & thre w the vpon & people callynge vpon & Lord of lyfe & spryte to rewarde him this agayne, and so he dyed.

The xv. Chapter.

¶ Alciano goeth aboute to come vpo Judas on & Saboth daye. The blasphemie of Alciano. Machabeus expoundynge vnto & Jewes & buson, holdynge their breathes. The prayer of Machabeus. After the holde of Alciano is ouercome, Machabeus commaundeth both his herd and his handes to be cut of and his tonge to be geuen vnto folwes.

¶ Now when Alciano knewe & Judas was in the countre of Samaria, he thought wyth all his power to stryke a felde wyth him vpon a Sabboth daye. Neuerthelesse the Jewes & were compelled to go wyth hym, sayde: O do not so cruelly and vnkynndly, but halowe the Sabboth daye, and worshippe him that seyth all thynges. For all thys, yet sayd the vngacious personne: Is there a myghtie one in heauē, that commaunded the Sabboth daye

The seconde Booke

daye to be kepte: And when they sayde: yet the Iyunge God, the myghtie Lord in heauen * commaunded the seuenth daye to be kepte, he sayde: And I am myghty vpon earth, to commaunde them for to arme them selves, and to perfourme the kynges busynesse. Notwithstandinge he myght not haue his purpose.

Alicano had deuyled wyth great pryde to ouercome Judas, & to byrge awaye the victory. But Machabeus had euer a fast confidence and a perfecte hope in God, that he wolde helpe hym, & exhorted his people, not to be afrayed at the cominge of the heathen: but alwaye to remember the help that had bene shewed vnto them from heauē, yee & to be sure now also, that almyghty God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayls that they had stricken afore, and made them to be of a good corage.

So when their hartes were plucte vp, he shewed them also the disceatfullnesse of the heathen, and how they wolde kepe no countaunt nor othe. Thus he weapened them not wyth the armour of shylde and speare, but wyth wholsome wordes and exhortacions. He shewed the a dreame also, wherthorowe he made them all glad, whych was thys: he thought that he sawe Onias (whych had bene hye prest, a vertuous and lounge man, sad and of honest couersacion, well spoken, & one that had bene excepted in Godlynes from a chyld) holdyng vp his handes toward heauen, and prayenge for his people. After this there appeared vnto him another man, whych was aged, honorable and glorious. And Onias sayde: This is a louer of the brethren, and of the people of Israell. This is he that prayeth much for the people and for all þe holy cite: Jeremy þe prophete of God. He thought also that Jeremy helde out his ryght hande, and gaue vnto Judas a swerde of Golde, saynge: Take this holy swerde, a gyfte from God, wherewith thou shalt smyte downe the enemyes of the people of Israell.

And so they were well comforted thorow the wordes of Judas, and toke corage vnto them, so that the yonge men were determined in their myndes to fyght, & to byde shylly at it: In so much þe in the thynges whych they toke in hande, their boldnesse shewed þe same, because the holy cite and the temple were in parell: for the whiche they toke more care, then for their wyues, chyldren, brethren and kynfolkes. Agayne, they that were in the cite, were most carefull for those whiche were to fyght. Now when they were all in a hope that the iudgement of the matter was at hande, and the enemyes byrge, the host

bernge set in araye, the Elephantes and howe in euery one standyng in his place, Machabeus considered the comyng of the multitude, the ordynaunce of dyuerse weapons, the cruelties of the beastes, and helde vp his handes toward heauen, calling vpon the Lord þe both wonders, * whych geneth not the victory after the multitude of weapons and power of the host (but to the that please hym) accordyng to his awone wyll. Therefore in his prayer he sayd these wordes,

O Lord, * thou þe dydest sende thyne Angell in the tyme of Ezechiah kyng of Iuda, and in the hoste of Sennacherib slewest an hundred foure score & fyue thousand: sende now also thy good angell before vs (O Lord of heauens) in the fearfulness and drede of thy myghtie arme, that they whiche come against thy holy people to blasphem the, maye be afrayed. And so he made an ende of his wordes. The Alicanoz & they that were with hym, drew nye wyth shawmes and songes: but Judas and his company wyth prayer and calling vpon God.

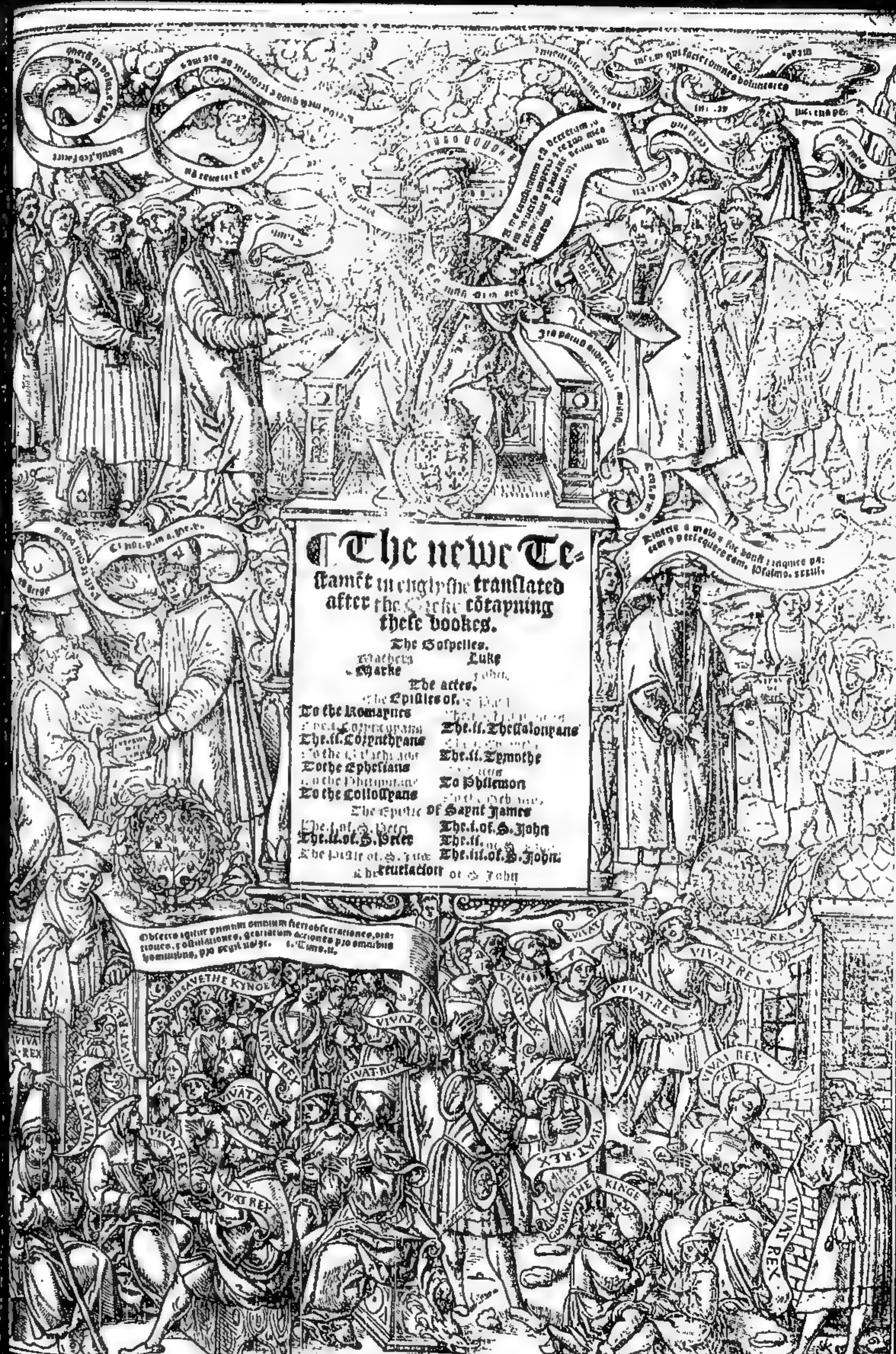
With their handes they smote, but wyth theyr hartes they prayed vnto the Lord, & flew no lesse then xxxv. M. me: for thorow þe present helpe of God they were gloriously comforted.

Now when they left of, & were turnyng agayne with ioye, they vnderstode that Alicanoz hym selfe was slayne wyth the other. When they gaue a grete shoute and a crye, prayyng the Almighty Lord with a loude voyce. And Judas (whych was euer ready to spende his body & lyfe for his cytelys) commaunded to linte of Alicanoz head, with his arme & hande, & to be brought to Ierusalem. When he came t. re, he called all the people, & the prestes at þe altar wyth those that were in the castell, & shewed the Alicanoz head, and his wycked hande, whych he had presumptuously holden vp agaynst the temple of God. He caused þe tongue also of þe godly Alicanoz to be cut i lytle peces, & to be cast to the foules, & the cruel mans hande to be hanged vp before the temple.

So euery man gaue thanckes vnto the Lord, saynge: blessed be he, that hath kepte his place vndeuyled.

As for Alicanoz head, he hanged it vp vpon the hye castell, for an euident & playne token of þe helpe of God. And so they agreed all together, to kepe that daye holy, namely the xiii. daye of the moneth Adar, which in þe Sytylans language is called the nexte daye before Marchochus daye. Thus was Alicanoz slayne, and from that tyme forth the Iewes had the cite in possellion: And here will I now make an ende.

The ende of the seconde booke of the Machabees.



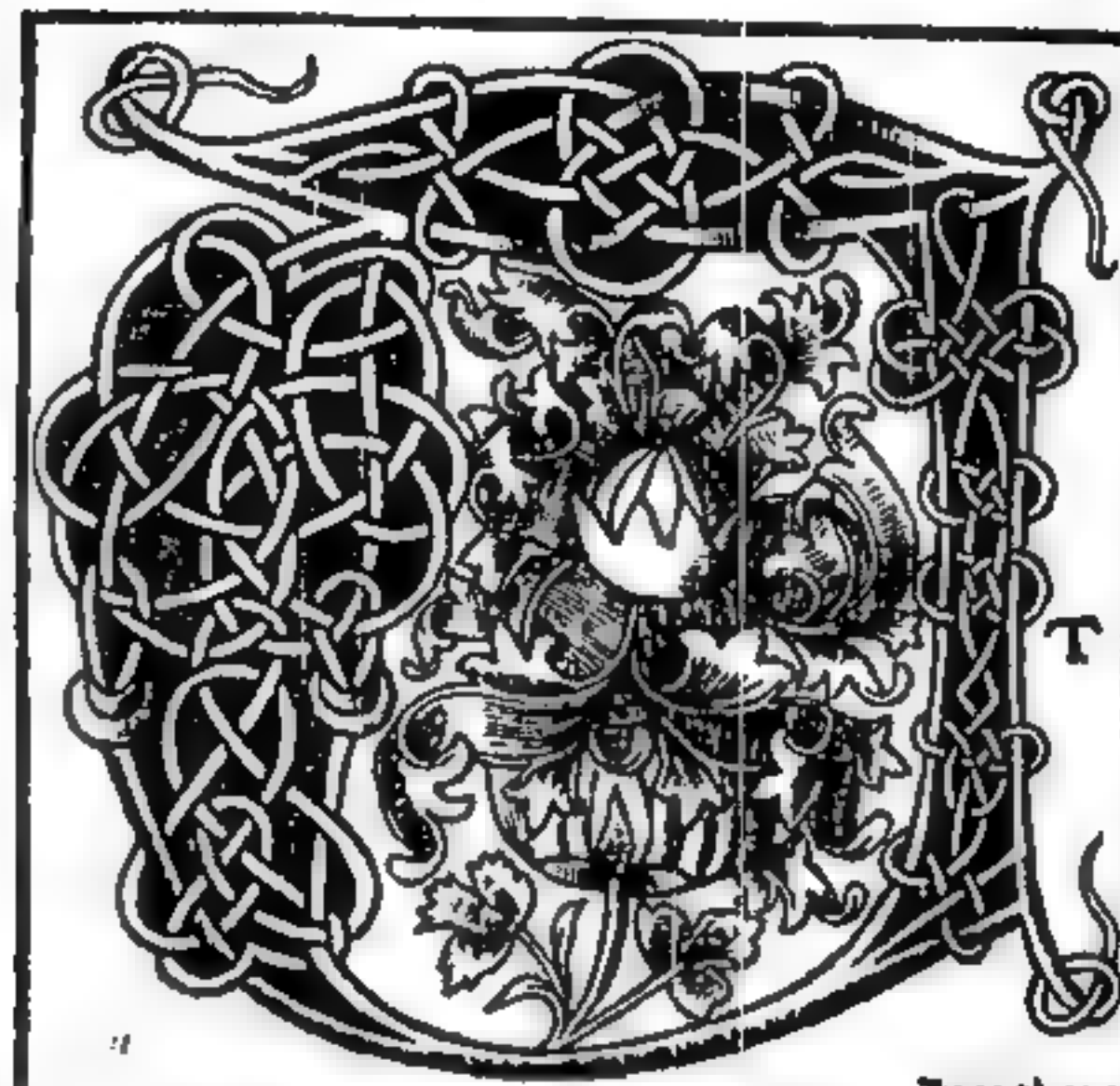
The newe Testament in englyshe translated after the ierke cotapnyng these bookes.

The Gospels. Luke. The actes. The Epistles of Paul. To the Romaynes. The II. Corinthians. To the Galatians. To the Ephesians. To the Philippians. To the Colossians. The Epistle of Saint James. The I. of S. Peter. The II. of S. Peter. The I. of S. John. The II. of S. John. The III. of S. John. A declaration of S. John.

The Gospell of S. Mathew.

The fyrst Chapter. ✠

The genealogye of Christ, and maryage of hys
mother Mary. The angel sayeth to Joseph mynde.



This ys y
A booke of the generacyon of Iesus Christ,
of y^e sonne of Dauid, the sonne of Abraham.

* Abraham begat Isaac. * Isaac begat Ja-
cob. * Jacob begat Judas and hys brethren.
* Judas begat Phares and Zaram of Cha-
mar. * Phares begat Esrom. * Esrom begat
Aram. * Aram begat Aminadab. * Amina-
dab begat Naasson. * Naasson begat Sal-
mon. * Salmon begat Boos of Rahab.
* Boos begat Obed of Ruth. * Obed be-
gat Jesse. * Jesse begat Dauid the kynge.
* Dauid the kynge begat Salomon, of her
that was the wyfe of Uripe. * Salomon be-
gat Roboam. * Roboam begat Abia.
* Abia begat Asa. * Asa begat Josaphat.
* Josaphat begat Joram. * Joram begat
Olias. * Olias begat Joatham. * Joatham
begat Achas. * Achas begat Ezechias.
* Ezechias begat Manasses. * Manasses be-
gat Amon. * Amon begat Josias.
* Josias begat Jeconias and hys brethren
about the tyme they were carped awaye to
Babylon. And after they were brought
to Babylon, * Jeconias begat Salathiel.
* Salathiel begat Zorobabel.
* Zorobabel begat Abiud.
* Abiud begat Eliachim.
Eliachim begat Azor.
Azor begat Sadoc.
Sadoc begat Achin. Achin begat Eliud.
Eliud begat Eleasar.
Eleasar begat Matthan.
Matthan begat Jacob.
Jacob begat Joseph the husbände of Mary,
of whom was bozne Iesus, even he that is
called Christ. ✠

And so all the generacyons from Abraham

to Dauid, are fourtene generacyons. And fro
Dauid vnto the captiuyte of Babylon, are
fourtene generacyons. And from the captiuy-
te of Babylon vnto Christ, are fourtene ge-
neracyons.

The byrth of Iesus Christ was on this
wyse. ✠ When his mother Mary was ma-
ryed to Joseph (before they came to dwell to
gether) she was founde with chylde by the
holy ghoost. Then Joseph her husbände (be-
cause he was a ryghteous man, and wolde
not put her to shame) he was mynded preue-
ly to departe from her. But whyll he thus
thought, beholde, the aungell of the Lorde
appeared vnto hym in slepe, saying: Joseph,
thou sonne of Dauid: feare not to take vnto
the Mary thy wyfe. For that which is con-
ceaued in her, cometh of the holy ghoost. She
shall byrnge forth a sonne, and thou shalt cal
hys name * Iesus. For he shall saue his peo-
ple from theyr synnes.

At this was done, y^t it might be fulfilled,
which was spokē of the Lorde by y^e prophet,
saying: * Behold, a mayd shalbe wth chylde, &
shall byrning forth a sonne, & they shall call his
name Emanuel, which ysa man interpret, it
is as moch to say as God with vs. ✠

And Joseph as he awoke out of
slepe, dyd as the angel of the Lorde had byd-
den hym: and he toke hys wyfe vnto hym, &
knewe her not, tyll she had brought forth
* her fyrst begotten sonne, and called his
name Iesus.

The. ij. Chapter.

The tyme and place of Christes byrth. The wyse men
offre theyr presents. Christ breth into Egyppe, the
younge chylde are slayne, Christ turneth into Galile.

At this tyme Iesus was bozne at Beth
leem a cytie of Jewry, in the tyme
of Herode the kynge. Beholde,
there came wyse men fro the east
to Jerusalem, saying: Where is
he that is bozne king of Jewes? For we ha-
ue sene hys starre in the east, and are come
to worshippe hym.

When Herode the kynge had hearde these
thynges, he was troubled, and all the cyte of
Jerusalem with hym. And whan he had ga-
thered all the chiefe prestes and scribes of the
people togeather, he demaunded of them,
where Christ shulde be bozne. And they sayd
vnto hym: At Bethleem in Jewrye. For
thus it is wyrtte by the prophet: * And
y^e Bethleem in the lande of Juda, art not the
least among the princes of Juda. For * oute
of the thal there come vnto me the captayne,
that shall gouerne my people Israel.

Then Herode (whē he had pryncely called
the wyse men) he enquyred of the diligent
what tyme the starre appered, & he had them

At ij go to

go to Bethleem, & sayd: Good your waye thi
ther, & searche diligently for the childe. And whe
ye haue founde him, bring me word agayne,
that I maye come and worshyp hym also.

¶ When they had heard this, they de-
parted: and lo, the starre which they sawe in
the east, wēt before the, till it came, & stode
ouer the place, wherein the childe was. When
they sawe the starre, they were exceedingly
glad: and went into the house, and founde the
childe with Mary his mother: & fel downe
flatt and worshipped hym, and opened their
treasures, & offered vnto hym gyftes, golde,
franchincense, & myrr. And after they were
warned of God in a dreame (that they shuld not
go agayne to Herode) they returned into their
awne countre another waye.

¶ When they were departed, behold, the an-
gel of the Lord appered to Joseph in a dreame sa-
ying, arise, & take the childe and his mother,
and fflye into Egypt: and be thou there till I
bringe the worde. For it shall come to passe
that Herode shall seeke the childe, to destroye
hym. So when he awoke, he toke the childe
and his mother by night, and departed into
Egypt, and was there vnto the deeth of He-
rode, that it myght be fulfilled, which was
spoken of by the prophete, sayenge:

* out of Egypt haue I called my sonne.
¶ Then Herode when he sawe that he was mo-
ked of the wise men, he was exceeding wroth,
& sent forth men of warre, & slew all the chyldre
that were in Bethleem, and in all the coastes,
(as many as were two yere olde or vnder)
accordynge to the tyme, whiche he had dili-
gently knowe out of the wise men.

¶ When was fulfilled that, which was spo-
ken by the prophete Jeremie: where as he sayd:
in Rama was there a voyce herde: lamenta-
cyon, weping, and great mourninge. Ra-
chel weping for her chyldren, & wolde not be
comforted: because they were not.

¶ But when Herode was deed: behold, an an-
gel of the Lord appered in a dreame to Jo-
seph, in Egypt, sayenge: arise, and take the
childe of his mother, and go into the lande
of Israell. For they are deed which sought
the chyldes lyfe. And he arose, and toke the
childe and his mother, & came into the land
of Israell. But when he hearde that Arche-
laus dyd raygne in Jewry, in the rowme of
his father Herode, he was afrayde to go thi-
ther. Notwithstandinge, after he was war-
ned of God in a dreame, he turned a syde into a
citty which is called Nazareth: that it might
be fulfilled which was spoken by the pro-
phetes: he shalbe called a Nazarene.

The. iij. Chapter.

¶ The baptyme, preachynge and offyce of John, and
howe Jesus was baptised of hym in Iordane.

¶ In those dayes came John the baptiste, preachynge in the wyldernes
of Jewry, and sayenge: Repent
of the life that is past, for the king-
dome of heauen is at hand. For this is he,
of whom the prophete Esaye spake, which
sayeth: The voyce of a cryer in the wylder-
nes, prepare ye the waye of the Lord: & ma-
ke his pathes streygth. This John had his
rayment of camels heer. And a girdell of
a skynne about his loynes. His meate was
locustes and wilde hony. Then went out
to hym Jerusalem and all Jewry, and all
the region rounde about Iordan, and were
baptised of hym in Iordan, confessynge their
synnes.

¶ But when he sawe many of the Pha-
riseses and Saducees come to his baptyme, he
sayd vnto them: O generation of vyppers,
who hath taught you to fle from the venge-
aunce to come? Bring forth therfore the frui-
tes that belong to repentance. And be not
of such mynde that ye wolde saye win your
selues: we haue Abraham to oure father.
For I saye vnto you: that God is able to
bring to passe, that of these stones ther shall
erise vyldernesse vnto Abraham. Euen now
is the axe also put vnto the roote of the trees:
so that euery tree which bringeth not forth
good fruite, is hewen downe, and cast into
the fyre.

I baptise you in water vnto repentaun-
ce: but he that shall come after me is myghtyer
then I, whose shoes I am not worthy to be-
are. He shall baptise you with the holy ghost
and with fyre: whose fan is in his hand, &
he will purge his floore, & gather his wheat
into the barn, but will burne the chaffe w
vniuencheable fyre.

¶ Then cometh Jesus from Galile to
Iordan vnto John to be baptised of hym.
But John forbade hym, sayenge: I haue ne-
de to be baptised of the: and comest thou to
me? Jesus answered & said vnto him: Let it be
so now. For thus it becometh vs to fulfill all
righteousnesse. Then he suffered hym. And
Jesus when he was baptised, came straight
waye out of the water. And lo: heuen was
open vnto him: and he sawe the syete of God
descendynge lyke a dove, and lyghtynge vpon
hym. And loo, there came a voyce from hea-
uen sayenge: This is my beloued sonne, in
whom I am well pleased.

The. iij. Chapter.

¶ Christ fasteth and is tempted: he calleth Peter,
Andrew, James, and John: and healeth the syke.

¶ When was Jesus led awaye of the spyrte:
into wyldernes: to be tempted of the
denell. And when he had fasted four-
ty dayes and forty nyghtes, he was at the
last an hūgred. And when the tempter came
to hym, he sayde: If thou be the sonne of God
commande

comande, that these stones be made bread:
But he answered and sayde: it is wyrtten,
man shall not lyue by bread onely, but by
euery worde that proceedeth out of the mouth
of God.

¶ Then the deuyl taketh hym vp into a ho-
lye citty, & setteth hym on a pynacle of the te-
ple, and sayeth vnto him: If thou be the son-
ne of God, cast thy selfe downe headlong. For
it is wyrtten: he shall geue his angels char-
ge ouer the, & with their handes they shal hol-
de the vp, lest at any tyme thou dash thy foete
against a stone. And Jesus sayde to hym: it
is wyrtten agayne: Thou shalt not tempte
the Lord thy God.

¶ Agayne, the deuyl taketh hym vp into an
exceeding hye mountayne, and sheweth hym
all the kyngdomes of the world, and the glo-
ry of the, and sayeth vnto hym: all these will
I geue the, if thou wilt fall downe, & wor-
shyppe me. Then sayeth Jesus vnto hym
Awyde Satan. For it is wyrtten: Thou
shalt worshyp the Lord thy God, and hym
onely shalt thou serue.

¶ Then the deuyl leaueth him, and behold,
the angels came, & ministered vnto him.

¶ When Jesus had heard that John was
taken, he departed into Galyle, and left Na-
zareth, and went and dwelt in Capernaum:
whiche is a citty vpon the see coast: in the bor-
ders of zabuld & Neptalim: that it myght be
fulfilled which was spoken by the pro-
phet, sayenge: The lande of zabuld & Nepta-
lim, by the waye of the see beyonde Iordan,
Galile of the Gentils: the people which sat
in darknesse and in the shadowe of death,
sawe great light: & to the which sat in the re-
gion of shadowe of death, is the light sprung vp.

¶ From that tyme, Jesus began to pre-
che, and to saye: Repent, for the kyngdome
of heauen is at hande.

¶ As Jesus walked by the see of Galile
he sawe two brethren: Symon, which was
called Peter, & Andrew his brother, casting
a nett into the see (for they were fishers) ad
he sayth vnto them: folowe me, and I will
make you (to become) fishers of men. And
they streygth waye lefte the nettes, and fo-
lowed hym.

¶ And when he was gone forth fro thence, he
sawe other two brethren, James the sonne of ze-
bede, & John his brother, in a shyp wth zebede
their father, mending their nettes, & he called
them. And they immediatly lefte the shyp
and their father, and folowed hym.

¶ And Jesus went about all Galile, tea-
chyng in their synagoges, & preachynge the
gospel of the kyngdome, and healing all ma-
ner of syknes, & all maner of discaise amonge
the people. And his fame spread abroade
throughout al Siria. And they brought vn-
to him all synners people that were taken with dy-

uers diseases and gryppynge, and them that
were possessed with deuyls: and those which
were lunatyke, & those that had the palsye: &
he healed the. And ther folowed hym great
multitudes of people, from Galile, & and
from the ten ctyes, and from Jerusalem, and
from Jewry, and from the regions that lye
beyonde Iordan.

The. v. Chapter.

¶ In this chapter and in the two nexte folowynge
is contayned the most excellent and louynge sermō
of Christ in the mount: whiche sermō is the very heve
that openeth the vnderstandynge into the lawe. In
this fifth chapter, Christ sayeth the preacheth of the
beatitudes or blessings, of manlyng, of wrath and
anger: of aduour, of fastynge, of sufferynge wronge
and of loue, euen toward a mans enemyes.

¶ When he sawe the people, he went
vp into a mountayne, and when he
was sett, his discyples came to hi:
and after that he had opened his
mouth, he taught the, sayenge: Blessed are
the poore in sperte, for they shal be the kyngdo-
me of heauen. Blessed are they that mourne,
for they shal receaue comfort. Blessed are
they that are meke: for they shal receaue the inheritaunce
of the earth. Blessed are they which hunger
and thurst after righteousnes: for they shal
be satisfied. Blessed are they that are merciful: for they
shal obteyne mercy. Blessed are the pure in
berte: for they shal see God. Blessed are the
peace makers: for they shal be called the chil-
dren of God. Blessed are they which suffer
persecucion for righteousnes sake: for their
is the kyngdome of heauen. Blessed are ye,
when men recyle you, and persecute you, and
shall falsly say all maner of euill sayenge a-
gainst you, for my sake. Reioyse & be glad
for grete is your rewarde in heuen. For so
persecuted they the prophetes, which were
before you.

¶ Ye are the salt of the earth: But if ye
salt haue lost the saltnes, what shalbe seaso-
ned therwith? It is thence forth good for no-
thyng, but to be cast out, and to be troden
downe of men. Ye are the light of the world.
A citty that is set on an hyll cannot be hyd,
neither do men lyght a candell, and put it
vnder a bushell, but on a candlestyk, and it
geneth light vnto all that are in the house. Let
your light so shyne before men. That they
maye see your good workes, & glorify your
father, which is in heauen.

¶ Thinke not that I am come to destroye
the lawe, or the prophetes: no, I am not co-
me to destroye, but to fulfill. For truly I
saye vnto you: till heauen and earth passe,
one tott or one tyle of the lawe shal not cea-
se, till all be fulfilled.

¶ Whosoever therfore breaketh one of
these leest commaundementes, and teacheth
men so, he shalbe called the leest in the kyng-
dome of heauen. But whosoever doeth and
teacheth, the same shalbe called grete in the
kyngdome

kyngdome of heauen. **X**

X For I saye vnto you: except your righteousnesse exceede the ryghteousnesse of the Scribes and Pharisees, ye cannot entre into the kyngdome of heauen.

X Ye haue heard that it was sayd vnto the of olde tyme. * Thou shalt no kill: whosoever killeth, shall be in daunger of iudgement. But I say vnto you: that whosoever is angry with his brother (vnadvisedly) shall be in daunger of iudgement. And whosoever saye vnto his brother: *Racha*, shall be in daunger of a counsell. But whosoever sayeth thou foole, shall be in daunger of hell fyre.

Therefore, if thou offerest thy gyfte at the altar, and there rememberest that thy brother hath ought agaynst the: leaue thy gyfte there, and go thy waye first, and be reconciled to thy brother, and then come, and offer thy gyfte. **X**

X Agree with thine aduersary quicly, while thou art in the waye with him, lest at any tyme the aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into prison. Verily, I say vnto the: thou shalt not come out thence, till thou haue payed the vtmost farthinge.

Ye haue herde that it was sayd vnto them of olde tyme. * Thou shalt no commit adoutrye. But I say vnto you: that whosoever loketh on another mans wyfe to lust after her, hath committed adoutrye with her all ready in his hert.

X If thy ryght eye hynder the, plucke hym out, and cast hym from the. For better it is vnto the, that one of thy members perishe, then if thy whole body shuld be cast into hell. And if thy ryght hand hynder the, cutt hym of, and cast hym from the. For better it is vnto the, that one of thy members perishe, then that all thy body shuld be cast into hell. **X**

It is sayd, whosoever putteth awaye his wyfe, * lett hym geue her a letter of the deuozement. But I say vnto you: that whosoever doth put awaye his wyfe (excepte it be for fornicary) causeth her to breake matrimony. And whosoever marryeth her that is deuozed, committeth adoutrye.

Agayne, ye haue heard how it was sayd to them of olde tyme: * thou shalt not forswear thy selfe, but shalt perfourme vnto the Lord those thinges that thou swearest.

But I say vnto you: sweare not at all: neither by heauen, * for it is Goddes seate, nor by the earth, for it is his fote stole: neither by Ierusalem, for it is the cytie of the great king: neither shalt thou sweare by thy heed, because I cannt make one heare whyte or blacke. But your communicacyon shall be, ye, ye,

ay, ay: for whatsoener is added moze then these, it commeth of euyll.

Ye haue heard that it is sayd: an eye for an eye: and a toth for a toth. But I saye vnto you, if ye resist not euell. But who-soener geue the a blowe on the ryght cheke, turne to hym the other also. And if any man wyl sue the at the law, and take awaye thy coate, let hym haue thy clooke also. And whosoener wyl copell the to go a myle, go with hym twayne. Geue to hym that asketh, and froghym that wolde borrowe, turne not thou awaye.

X Ye haue heard that it is sayde, * thou shalt loue thine neyghbour, and hate thine enemy. But I saye vnto you: loue your enemies. * Blesse the that curse you. * Do good to them that hate you. * Praye for the which hurt you and persecute you, that ye maye be the chyldre of your father which is in heauen: for he maketh his sonne to aryse on yercell, & on y good, & sendeth rayne on y iust & on y vniust. For if ye loue the which loue you: what reward haue ye? Do not the publicans also euen the same? And if ye make moche of your brethren only, what singular thinge do ye? Do not also the publicans lyke wyse? Ye shall therefore be perfecte, euen as your father which is in heauen is perfecte. **X**

The vii. Chapter.

Of Almes, prayer and fastyng. He teacheth the carefull keeping of wordly thynges.

Make the hede, if ye geue not your almes in the sight of men, to the intent that ye wold be sene of them. Or els ye haue no rewarde with your father which is in heauen.

Therefore, whā thou geuest thine almes, let not troptes be blowe before the, as the hypocrites do in the synagoges and in the stretes: for to be prayled of men. Verily, I saye vnto you: they haue their rewarde. But when thou wylt geue almes, let not thy left hande knowe what thy ryghte hande doth, that thine almes maye be in secreete: and thy father which seeth in secreete, shall rewarde the openly. **X**

And when thou prayest * thou shalt not be as the hypocrites are. For they vse to stand prayeng in the synagoges, and in the corners of the stretes, that they maye be sene of men. Verily, I saye vnto you: they haue theyre rewarde. But when thou prayest * entre into thy chamber, & when thou hast shut thy doore praye to thy father which is in secreete: & thy father which seeth in secreete, shall rewarde the openly. **X**

But when ye praye * habbe not moch, as the heathen do: for they thynke it will come to passe, that they shall be herd for their moch babylnges sake. Be not ye therefore lyke vnto them. * For your father knoweth what thynges

thinges ye haue made of before ye aske of him: after this maner therefore praye ye.

X Our father which art in heauen, haloed be thy name. Let thy kyngdome come. Thy will be fulfilled, as well in earth, as it is in heauen. Geue vs this daye our daylye bread. And forgeue vs our dettes, as we forgeue our detters. And leade vs not into temptacyon: but deliuer vs from euyll. For thine is the kyngdome and the power, and the glorie for euer. Amen. Therefore, if ye forgeue other men theyr trespasses, your heavenly father shall forgeue you. (your trespasses.) But if ye wyl not forgeue men theyr trespasses, nomore shall your father forgeue you your trespasses.

X Moreover, when ye fast, be not sad as the hypocrites are. For they disfigure their faces, that it maye appeare vnto men, how that they fast. Verily, I saye vnto you, they haue theyre rewarde. But thou, when thou fastest, anoynte thine heed, and wash thy face, that it appere not vnto men, how that thou fastest: but vnto thy father, which is in secreete: and thy father which seeth in secreete, shall rewarde the openly.

Laye not vp for your selues treasure vpon earth, where the rust and mothe doth corrupte, and where theues breake through, and steale. But laye vp for you, treasures in heauen, where neither rust nor mothe doth corrupte, and where theues do not breake thorow nor steale. For where your treasure is, there will your hert be also. **X**

X The light of the body is the eye. Wherefore, if thine eye be single, all thy body shall be full of light. But and if thine eye be wicked, all thy body shall be full of darchnesse. Wherefore, if the lyght is in the be darchnesse, how greates is that darchnesse?

X No man can serue two masters. For either he shall hate the one and loue the other, or els leane to the one, and despyse the other: ye cannot serue God and Man. Therefore I saye vnto you: * be not carefull for your lyfe, what ye shall eat or drinke, nor yet for your bodye, what rayment ye shall put on. Is not the lyfe more worth than meat: and the body more of value than rayment? Behold, the foules of the ayer: for they sowe not, neither do they reape, nor cary into the barnes: and your heavenly father feedeth the. Are ye not moch better then they?

X Whyche of you (by takyng carefull thought) can adde one cubyte vnto his stature? And why care ye for rayment? Consydre the lylies of the felde, how they growe. They labour not, neither do they spynne. And yet I saye vnto you, that euen Salomon in all his royaltie was not arrayed lyke one of these. Wherefore, if God so cloth the grasse of the felde (which though it stande to

daye, is to morow cast into y fornasse) shall he not moch more do the same for you, O ye of lytle fayth?

Therefore, take no thought, saying: what shall we eat, or what shall we drynke, or wherewith shall we be clothed: after all these thynges do the gentyls seke. For your heavenly father knoweth, that ye haue nede of all these thynges. But rather seke ye first the kyngdome of God, and the ryghteousnesse therof, and all these thinges shall be ministred vnto you. **X**

Care not then for the morow, for the morowe daye shall care for it selfe: sufficient is to the daye, is the trauayle therof.

The vii Chapter.

The sayynges of Iesus and his disciples, touching the resurrection of the dead, and the daye of iudgement.

Iudge not, that ye be not iudged. (condemne not, and ye shall not be condemned.) For as ye iudge, so shall ye be iudged. * And with what measure ye mete, with the same

shall other men measure to you. * Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine awne eye? Or how sayest thou to thy brother: * Brother, suffre me, I wyl plucke out a mote out of thine eye, and behold, a beame is in thine awne eye. Thou hypocrite, first cast out the beame out of thine awne eye, and then shalt thou se clearly to plucke out the mote out of thy brothers eye.

Geue not ye that which is holy vnto dogges, neither cast ye your pearles before swyne, lest they treade the vnder their fete & the other turne agaynst you, & al to rent you.

Alke, and it shall be geuen you: * Seke, & it shall fynde: knocke, and it shall be opened vnto you. For whosoever asketh, receaueth: and whosoever seeketh, fyndeth: and to hym that knocketh, it shall be opened. Is there any man amonge you, which (if his sonne aske bread) wyl offer him a stone? Or if he aske fische, will he geue him a serpent? If ye then (whā ye are euell) can geue your children good gyftes, how moch more shall your father which is in heauen, geue good thynges, if ye aske of hym?

Therefore, * whatsoener ye wolde y men shulde do to you: do ye euen so to them also. For this is the lawe and the prophetes.

* Enter in at the strait gate: for wyde is the gate, and broad is the waye that leade to destruction: and many there be which go in ther at. For strait is the gate, and narrow is the waye, which leade vnto lyfe, and fewe there be that fynde it. * Beware of false prophetes, which come to you in sheepes clothynge, but in wardly they are rauen.

nyng wolues. Ye shall knowe them by theyr frutes:

* Luke. vi. 8 * Do me gather grapes of thornes? or figges of thistles? Eue so euery good tree bringeth forth good frutes. But a corrupte tree, bringeth forth euell frutes. * A good tree can not byynge forth bad frute: nether can a bad tree byynge forth good frutes. * Euery tree byynge forth good frute, is hewen downe, and cast into fyre. Wherefore, by theyr frutes ye shall knowe them.

* Mat. xiii. 12 * Not euery one y sayth vnto me, * Lord, Lord, shall enter into the kyngdome of heauen: but he that doth the wyl of my father, which is in heauen. * (Ye shall enter into the kyngdome of heauen.)

* Mat. xiii. 12 * Many wyl saye to me in y daye: Lord, Lord, haue we not prophesied thowow thy name? * And thowow thy name haue cast out deuyls? And done many miracles thowow thy name? And then wyl I knowledge vnto them. I neuer knewe you.

* Mat. xiii. 12 * Departe from me, ye that worcke iniquyte.

* Mat. xiii. 12 * For whosoener heareth of me these wordes, & doth the same, I wyl lyeke hym vnto a wyse man, which buylt his house vpon a rock: and a shower of rayne descended, & the floudes came, & the wyndes blew, and yet vpon that house, & it fell not, because it was grounded on the rocke. And euery one y heareth of me these wordes, & ad doth them not, shalbe likened vnto a folysh mā, which built his house vpon sande: and a shower of rayne descended, and the floudes came, and the wyndes blew, and yet vpon that house, and it fell, and greute was the fall of it.

* Mat. xiii. 12 * And it came to passe, that whē Iesus had ended these saynges, the people were astounded at his doctryne. * For he taught them as one hauinge power, ad not as the scribes.

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whan I come vnto hym, I wyl heale hym. The Centurion answered, & sayd: Syr, I am not worthy, that thou shouldest come vnder my rofe: but speake the word only, and my seruant shalbe healed. For I also my self am a man subiect to the auctorite of another, and haue souldyers vnder me, and I saye to this man: go, & he goeth: and to another come, and he cometh, & to my seruant do this, and he doeth it. When Iesus herd these wordes, he marueled: and sayde to them that followed him. Verely, I saye vnto you: I haue not founde so greatesayth in Israhell. I saye vnto you y many shall come from the east, and west, and shall rest with Abraham and Isaac and Iacob in the kyngdome of heauen: but the children of the kyngdome shalbe cast out into vter darknes: there shalbe weping and gnashyng of teth. And Iesus sayde vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto the. And his seruant was healed in the selfe same houre.

* And whē Iesus was come into Peters house, he sawe his wyues mother lyeinge in bed, and sycke of a feuer. And he touched her hande, and the feuer left her: and she arose, & minystrer vnto them.

When the euen dyed on, they brought vnto him many that were possessed with deuils. And he cast out the spytes with a word, ad healed all that were sycke, that it myght be fulfilled, which was spoken by Esay y prophete, when he sayth: * He toke on hym oure infirmities, and bare oure syknes.

Whē Iesus sawe moche people about hy, he commaunded that they shulde go vnto the other syde of the water. And a certayne scribe (whan he was come) sayde vnto him: * Master, I wil folowe the whither soeuer thou goest. And Iesus sayeth vnto him: the foxes haue holes, and the byrdes of the ayer haue nestes: but the sonne of man hath not where to reste his head. And another of the nobber of his disciples sayd vnto him: * Master, suffer me first to go and bury my father. But Iesus sayde vnto hym: folowe me, and let the deed burye theyr deed.

* And whan he entred into a shyp, his disciples folowed him. And beholde, * there arose a greute tempeste in the see, in so moche that the shyppe was covered with waues, but he was a slepe. And his disciples came to hym, and awoke hym, sayenge: * Master, saue vs, we perishe. And he sayth vnto the: why are ye fearful, O ye of lytle faith? The he arose * and rebuked the wyndes and the see, and there folowed a greute calme. But the men marueled, sayenge: what maner of man is this, that both wyndes and see obey hym? * And whē he was come to y other syde, in to the countre of the Geragesites, ther met him

two

two

two possessed of deuylles, which came out of the graues, and were out of measure fencer, so that no man might go by that waye. And beholde, they cryed out sayenge: * O Iesu sonne of God: what haue we to do with y? Art thou come hyther to torment vs before the tyme? And ther was a good waye of ledd them: a heerd of many swyne, fedynge. So, the deuyls besought him, sayenge, yf thou cast vs out, suffre vs to go oure waye into the heerd of swyne. And he sayde vnto them: go poure wayes. Then wēt they out, and departed into the heerd of swyne. And beholde, the whole heerd of swyne was carried headlynge into the see, and perished in the waters. Then they that kepte the, fledd, and wēt their wayes into the cytie, and tolde euery thynge, and what had fortunēd vnto the possessed of the deuyls. And beholde, the whole cytie came out to mete Iesus: and when they sawe him, * they besought him y he wolde departe out of their coastes.

The ix. Chapter.

¶ He healeth the palsy, calleth Matthew from the custome, and swereth for his disciples, healeth the woman of the bloody fluse, helpeth Iairus daughter, geureth sight vnto the blynde, maketh a domine man to speake, and bypurcheth out a deuill.

¶ Entred also into a shyppe, and passed ouer, ad came into his awne cytie, and beholde, * they brought to hym a man sicke of the palsy, lyeinge in a bed. And when Iesus sawe the sayth of them, he sayd vnto the sicke of the palsy: sonne, be of good cheare, thy synnes be forgiven the. And beholde: certayne of the scribes sayde within them selues: this man blasphemeth. And when Iesus sawe their thoughtes, he sayde. Whether is easer to saye, thy synnes be forgiven the, or to saye, arise and walke? But that ye maye knowe, that the sonne of man hath power to forgive synnes in erth. Then sayeth he vnto the sicke of the palsy: * arise, take vp thy bed, ad go vnto thyne house. And he arose, ad departed to his house. But the people that sawe it, marueled, and glorified God, which had geuen such power vnto men.

¶ And as Iesus passed forth from thence, he sawe a mā (named Matthew) syttinge at the receate of custome, and he sayeth vnto him: folow me. And he arose, & folowed him. And it came to passe as Iesus sat at meate in his house: beholde, many publicans also and synners that came, sat downe with Iesus and his disciples.

And when y pharisees sawe it, they sayde vnto his disciples: why eateth youre master with publicans and synners? But when Iesus heard that, he sayde vnto them. The

that be stronge, nede not the phylisyon, but they that are sicke. Soo ye rather and learne what y meaneth. * I will haue mercy, and not sacrifice. For I am not come to call the ryghtewes, but synners to repentaunce.

¶ Then came the disciples of Iohn vnto him, sayenge: * why do we and the pharisees fast, for the most parte: but thy disciples fast not? And Iesus sayde vnto the: can the bydegromes children mourne as long as the bydegrome is with them? But the dayes wyl come, when the bydegrome shalbe taken from them, and then shall they fast. No man putteth a pece of new cloth in an olde garment. For then taketh he awaye the pece from the garment, and the rent is made worse. Nether do men put new wyne into olde bottels: els the bottels breake, and the wyne runneth out, and the bottels perishe. But they putt new wyne into new bottels, and both are saued together.

¶ Whyle he thus spake vnto the, * beholde, ther came a certayne ruler, & worshipped him, sayenge: my daughter is eue now diseased, but come and laye thy hand vpon her, & she shal lyeue. And Iesus arose, ad folowed him, and (so dyd) his disciples. * And beholde, a woman which was diseased with an yssue of bloude twelue yeres, came behynde him, ad touched the hēme of his vesture. For she sayde within her selfe: yf I maye touche but euen his vesture onely, I shalbe safe. But Iesus turned him aboute, and whan he sawe her, he sayde. Daughter, be of good comforte, thy faith hath made the safe. And the woman was made whole, euen that same tyme.

¶ And when Iesus came into the rulers house, and sawe the minstrels, ad the people makinge a nopsle, he sayde vnto the: get you hence, for y maye is not deed. * But they sayd: And they laughed him to scoorne. But whan the people were put forth, he wēt in, and toke her by y hande, & sayde: damsell, arise. And y damsell arose. And this nopsle went abroade into all that lande.

And whan Iesus departed thence, two blynde men folowed him, crynges sayenge: O thou sonne of Dauid, haue mercy on vs: And when he was come into the house, the blynde came to him. And Iesus sayeth vnto them: Belene ye, that I am able to do this? They saye vnto him: Lord, we beleue. Then touched he their eyes, sayenge: * accordynge to youre sayth be it vnto you. And their eyes were opened. And Iesus charged them sayenge. Se that no mā knowe of it. But they, whan they were departed, spreed abroade his name in all that lande.

As they wēt out, beholde * they brought to him a domine mā possessed of a deuill. And whan y deuill was cast out, y domine spake. A a v And

The Gospell.

And the people merueyled, saying: it was neuer so sene in Israell. But y pharisees say-
de. * he casteth out deuyls, thozow the prin-
ce of deuyls.

* Mat. xii. b.
* Mar. vi. b.
* Luke. xi. b.

* And Iesus wet about all cyties & tow-
nes, teachinge in their synagoges, and prea-
chinge the glad tydings of the kyngdome,
and healinge euery sicknes and euery diseale
amonge the people. * But when he sawe the
people: * he was moued with compassion on
them, because they were destitute, and scat-
tered abroade, euen as shepe hauynge no she-
pherde, Then saith he vnto his disciples, y
herueste truly is plenteous, but y labourers
are fewe. Praye ye therfore the Lord of the
haruest, that he will sende labourers into
his haruest.

* Mar. vi. b.

* Luke. x. a.

The x. Chapter.

¶ Chus sendeth out hye. xij. Apostles to preach in
Ierusalem, & euerywhere, & charge them, and con-
fesseth them agaynst persecucion and trouble.

¶ And whā his * xij. disciples we-
re called vnto him, he gaue the
power agaynst vncleane spre-
tes, to cast them out, and to hea-
le all manner of sykenesse, and
all manner of dyscalle.

* Mar. vi. b.
* Luke. vi. b.

The names of the xij. Apostles are these
The first, Symon which is call- d Peter: ad
Andrew his brother: James the sonne of
zebedee, ad John his brother: Philip & Bar-
tholomew: Thomas and Mathew, which
had bene a Publican. James y sonne of
Alphe, and Lebbeus (whose surname was
Caddus) Simon of Canaan, and Judas
Iscariot, which also be trated him.

* Mar. vi. b.

25

* Actes. viii. b.
* Mar. vi. b.
* Luke. ix. a.

* i. Tim. v. c.

* Luke. ix. a.
and. r. a.

* Mar. vi. b.
* Actes. xii. b.

* Iesus sent forth these twelue in nobze,
whom he commaunded, saying Go not into
the waye of the gentyls, and into the cytie of
the Samaritans enter ye not. But goora-
ther to the lost shepe of the house of Israell.
Go and preache, saying: The kyngdome of
heauen is at hand. Heale the sycke, cleanse the
lepers, rayse y deyd, cast out deuyls. * Fre-
ly ye haue receaued: geue frely. * Possesse not
golde nor syluer, nor byasle: poure pur-
ses, nor yet scrip towarde your iorney: ne-
ther two cofes, nether shoes, nor yet a rodde.
* For the worckma is worthy of his meate.
But to whatlocuer cytie or towne ye shall
come, enquire who is worthy in it, and there
abide tyll ye go thence. * And when ye co-
me into an house, salute the same. And yf the
house be worthy, let poure peace come vpon
it. But yf it be not worthy, let poure peace
retourne to you agayne.

And whosoener shall not receaue you, nor
yll heare poure preachynge: when ye de-
parte oute of that house or that cytie * shake
of y duste of youre fete. Verely I saye vnto
you: it shalbe easier for the land of zodoma

and Gomozra in the daye of iudgemēt, then
for that cytie.

* Beholde, I sende pou forth, as shepe
amonge wolues. Be ye therfore wyse as ser-
pentes and innocēt as doues. * But beware
of men, for they shall deliuer you vp to the
counceyls, and shall scourge you in their syna-
goges. And ye shall be brought to y heed ru-
lers, and kynges, for my sake, in wytnes to
them and to the gentyls.

But * whē they deliuer you vp, take ye
no thought, how or what ye shall speake:
* for it shalbe geuen you, eue in y same houre
what ye shall speake. For it is not ye y spe-
ke, but y spyrte of youre father which spea-
keth in you. * The brother shall deliuer vp
y brother to deeth, & y father y sonne. And the
chylde shall arple agaynst their fathers and
mothers, and shall put the to deeth: & ye shal
be hated of all mē for my name sake. * But
he that endureth to the ende, shalbe saued.

But * whē they persecute you in this cy-
tie, flye ye into another. For verely I saye
vnto you: ye shall not go thozowe all the cy-
ties of Israell tyll the sonne of mā be come.
* The disciple is not aboue the master: nor y
seruaunt aboue his Lord. It is ynough for y
disciple, y he be as his master is, ad y the ser-
uaunt be as his Lord is. If they haue called
the Lord of y house, Beelzebub: how moche
more shal they call them of his householde so?
Feare them not therfore. * For there is no-
thing close, that shall not be opened: and no-
thyng hyd, that shall not be knowne.

What I tel you in darknes, that speake ye
in lyght. And what ye heare in the eare, that
preache ye on the house toppes.

* And feare ye not the which kyll the body
but are not able to kyll the soule. But rather
feare y, which is able to destroye both soule
and body into hell. Are not twolyte sparo-
wes sold for a farthyng? And one of the shal
not lyght on the grounde with out youre fa-
ther. Yee, euen al the heares of your head are
nōbzed. Feare ye not therfore: ye are of mo-
re value then many sparowes.

* Euery one therfore y shall knowlege
me before men, hi will I knowlege also be-
fore my father which is in heaue. But who-
soener shall denye me before mē, hi will I al-
so denye before my father, which is in heaue.

Thinke not * y I am come to sende peace
into the erth. I came not to sende peace, but a
sweard. For I am come to set a man at va-
riaunce * agaynst his father, & the daughter
agaynst her mother, & the daughter in lawe
agaynst her mother in lawe. And a mannes
foes shalbe they y are of his awne household.

* He y loueth father, or mother more then
me, is not worthy of me. And he that loueth
sone or daughter more then me, is not wor-
thy of me. And he that taketh not hys crosse
and

* Luke. ix. a.
* John. xii. b.

* Mar. x. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

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* Luke. ix. a.

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* Mar. ix. b.
* Luke. ix. a.

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* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

* Mar. ix. b.
* Luke. ix. a.

Of S. Matthew.

Jo. vi.

and foloweth me, is not worthy of my * he
that synndeth his lyfe, shall lose it: ad he that
losyth his lyfe for my sake, shall synnde it.

* he that receaueth you, receaueth me: &
he that receaueth me, receaueth him that sent
me. he that receaueth a prophet in the na-
me of a prophet, shal receaue a prophetes re-
warde. And he that receaueth a ryghteous
man, in the name of a ryghteous man, shall
receaue a righteous mans rewarde: * And
whosoener shall geue vnto one of these lytle
ones to dryncke, a cuppe of colde water on-
ly (i the name of a disciple) verely I saye vn-
to you, he shall not lose his rewarde.

* Mar. ix. b.

The xi. Chapter.

¶ Ioh Baptiste sendeth hys disciples vnto Chrs.

¶ And it came to passe, that when
Iesus had made anēde of com-
maunding his twelue disciples
he departed thence, to teache and
to preache in the cyties.

* When John beyng in prison hearde
the workes of Chrs, he sent two of hys dy-
sciples, & sayde vnto hym: Art thou he that
shall come: or do we loke for another. Iesus
answered and sayd vnto them: Go, and he-
we John agayne, what ye haue heard ad se-
ne. * The bynd receaue their sight: the lame
walke, the lepers are cleansed: and the deef
heare, y deef are rayed vp, & the poore * re-
ceane the glad tidings of the gospell. And
happy is he, that is not offended by me.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

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* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* And as they departed, Iesus begane to
saye vnto the people concerning John. What
went ye out into the wyldernes to se? A re-
de that is shaken with the wynde? Or what
went ye out for to se? A man clothed in softe
raymēt: Beholde: they that weare softe clo-
thing: are in kinges houses. But what went
ye out for to se? A prophete: Verely I saye
vnto you: and more then a prophete. For
this is he, of who it is wyrtten. * Beholde,
I sende my messenger before thy face, which
shall prepare thy waye before the.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Mar. ix. b.

* Verely I saye vnto you: amonge the
that are borne of women, arose not a greater
then John the Baptiste. Not withstandinge
he that is lesse: i the kyngdome of heaue
is gretter then he. From the dayes of John
Baptiste vntill this daye, y kyngedō of heue
suffreth violence, and the violent plucke it
vnto them. * For all the prophetes, and the
lawe it selfe prophesied vnto John. And
yf ye wyl receaue it * this is Elias, which
was for to come. he that hath eares to hea-
re: let hym heare.

* Luke. xii. b.

* Luke. xii. b.

* Luke. xii. b.

* Luke. xii. b.

* Luke. xii. b.

* Luke. xii. b.

* But wher vnto shall I lyke thys ge-
neration? It is like vnto chyliden, which yte
in the market places, and call vnto their fe-
lowes, and saye: we haue pypped vnto you,
and ye haue not daunsed: we haue mourned

vnto you, & ye haue not sorowed. For John
came nether eatynge nor drynkyng, & they
saye, he hath the deuyl. The sonne of man
came eatynge and drynkyng, and they saye,
beholde a glutton, & an vmeasurable dryn-
cker of wyne: and a frende vnto publicans
ad synners. And wildome is iustified of her
chyliden.

* Then begā he to vphrayd the cyties
which most of hys miracles were done in,
because they repēted not of their synnes. Wo
vnto the Chorazin: Wo vnto the Bethsaida:
for yf y miracles which were shewed in you,
had bene done in the cytie of Tyre or Sidon,
they had repented of their synnes longe ago
in sack cloth and ashes. Neuerthelesse I saye
vnto you: it shall be easier for Tyre & Sidon
at the daye of iudgement, then for you. And
thou Capernaū, which art lyft vp vnto he-
uen, shalt be brought downe to hell. For yf
the miracles which haue bene done in y, had
bene shewed in zodoma: they had remayned
vntill this daye. Neuerthelesse, I saye vnto
you: that it shalbe easier for the land of zodō
in the daye of iudgement, then for the.

* At that tyme Iesus answered and say-
de: I thanke the O father, Lord of heauen &
erth, because thou hast hid these thiges from
the wyse and prude, and hast shewed them
vnto babes, verely father, eue so was it thy
good pleasure. * All thynges are geuen ouer
vnto me of my father. * And noman kno-
weth the sonne but the father: nether kno-
weth eny man the father, saue the sonne, and
he to whom soener the sonne will open hys.

Come vnto me all ye that labour: and are
laden, and I will ease you. * Take my yock
vpon you, and lerne of me, for I am meke &
lowly in herte: and ye shall synde rest vnto
your soules. For my yocke is easy, * and
my burden is light.

* I. John. vi.

The xij. Chapter.

¶ The disciples plucke the eares of corne, healeth
the bynd hande, helpeth the possessed that was bynde
and donne, and sheweth who is hys brother, syster
and mother.

¶ That tyme Iesus wet on the
Sabboth dayes * thozowe the
corne, and hys disciples were
an hongred, and beganne to
plucke the eares of corne, and
to eate. But when the Pharisees sawe it,
they sayde vnto hym: Beholde, thy disci-
ples do that which is not lawfull (for them.) *
to do vpon the Sabboth daye. But he say-
de vnto them. Haue ye not read what Da-
uid dyd, whē he was an hongred, & they that
were with him? * how he entred into the
house of God, and did eate the shewe brea-
des which were not lawfull for hym to eate,
nether for them which were with hym,
but

* Mar. ii. b.

* Mar. ii. b.

* Mar. ii. b.

* Mar. ii. b.

* Mar. ii. b.

* Mar. ii. b.

* Mar. ii. b.

* Mar. ii. b.

The Gospel.

but onely for the prestes? Or haue ye not
read in the lawe, how that (on the Sabath
dayes) the prestes in the temple breake the
Saboth, and are blamelesse? But I saye vn-
to you : that in this place is one greater then
the temple. Wherefore, if ye wyll what this
meaneth * I require mercy, & not sacrifice :
ye wolde not haue condemned innocentes.
¶ For the sonne of man also, is Lord euen
of the Sabath daye.

And he departed thence * and went into their synagoge: and beholde, ther was a man which had his hande dried vp. And they asked hym, sayinge * is it lawfull to heale vpo the Saboth dayes? that they myght accuse him. And he sayde vnto them: which of you will it be, that shall haue. * a shepe, and yf it fall into a pytte on the Saboth daye, wyl he not take it and lyft it out? Howe much more then is a man better then a shepe? wherefore

23 It is lefull to do a good dede on the shaboth dayes. Then sayeth he to y^mā: stretch forth thy hande. And he stretched it forth: And it was restored vnto health, lyke as the other:

✠ * Then the Pharises wēt out, and helde a counsell agaynst him, how they myght destroye him. But when Iesus knewe it, he departed thence, and moche people folowed him, and he healed the all, and charged them, that they shuld not make him known: that it myght be fulfilled which was spoken by Esay the Prophet, which sayeth: * Beholde, my childe, whom I haue chosen, my beloved, in whom my soule deliteth. I wyll put my spere vpon him, and he shall shewe iudgement to the gentylis. He shal not strepe ne crepe, neither shall any man heare hys voyce in the stretes, a brysed rede shall he not breate, and smokyng flax shall he not quēche, till he sende forth iudgement vnto victorie, & in his name shall the gentylis trust. ✠

* Then was broughē to him a blynd & dōme mā, & was vexed with a deuyll, & he healed him, in somoch, that the blynd and dōme, both spake and sawe. And all the people were amased, and sayde: Is not this that sonne of David? * But when the Pharises hearde it, they sayd. This felow dēpueth the deuylls no nother wyse out, but by the helpe of Belzebub the chefe of the deuylls.

But whan Iesus kene we their thoughtes
he sayde vnto them: Every kyng dome deuided
agaynst it selfe, shal be brought to naught.

And euery cite or house denyed agaynst it
 C selfe shall not stande. And yf Satan cast out
 Satan, then is he deuieded agaynst him selfe
 How shall then his kingdome endure? Also,
 yf I by þ helpe of Belzebug cast out deuyls,
 by whose helpe do youre chyldren cast them
 out: Therfore, they shalbe your iudges. But
 yf I cast out þ deuyls by the spyte of God:
 then is þ kingdome of God come vnto you:

¶ **O**rls * how cā one enter into a strōg mā-
nes house, and spoyle his Jewels, excepte he
fyzst bynde the stronge man, and then spoy-
le his house? ¶ he that is not with me, is a-
gaynst me. And he þ gathreth not with me
scattereth abrode. Wherefore, I saye vnto
you, all maner of synne and blasphemy shal-
be forgiven vnto men * but the blasphemy
agaynst the sprete, shall not be forgiven vn-
to men. * And whosoener speaketh a worde
agaynst the sonne of man, it shall be forgiven
hym. But whosoener speaketh agaynst the
holý gōst, it shall not be forgiven him, ne-
ther in this worlde, nether in the worlde to
come: * Either make the tree good, and his
frute good, or els make the tree euyl, and
hys frute euyl. * For the tree is known
by his frute. O generation of hyppers, how
can ye speake good thynges, when ye yonce
selues are euyl? * For out of the abound-
dānce of the hert, the mouth speaketh. A
good man out of good treasure of the hert,
bringeth forth good thynges. And an euyl
man, out of euyl treasure, bringeth forth
euyl thynges. But I say vnto you, of eue-
ry ydell worde that men shall haue spoken,
they shall geue accountes in the daye of iud-
gement. * For out of thy wordes thou shalt
be iustified: And out of thy wordes thou shalt
be condemned. ¶

† Then certayne of the Scribes and of the Pharises asked him saying. * Master, we wylle a signe of the. But he answered and sayde to them. * The euill and aduoucerous generacion * seeketh a signe and ther shall no signe be geuen to them, but the signe of the Prophet Jonas. * For as Jonas was thre dayes and thre nightes in the whales belly, so shall the sonne of mā be thre dayes and thre nightes in the herte of yerth. The men of ninine shall ryle in the iudgement with this nacion, & condēne it, because * they amended at the preaching of Jonas. Beholde, here is one greater then Jonas. * The quene of the south shall rise in the iudgement with this generacion, and shall condēne it: for she came from the vtmost partes of the worlde to heare y wylsōme of Salomon. And behold, in this place is one greater then Salomon.

* When the vnclene spryte is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none. Then he saith: I will retourne into my house, from whence I came out. And when he is come, he fyndeth it empty, and swepte, and garnished. Then goeth he, and taketh vnto him seuen other sprytes worse then him selfe, and so entreth he in, and dwelleth there. And * the ende of that man is worse then the beginning. Euen so shall it be also, vnto this froward generation.

while

Of S. Matthew.

Jeſu viſ.

1. Whyle he yet talked to the people: * beholde his mother and his brethren stode without, desyringe to speake with him. Then one sayde vnto him beholde, * thy mother and thy brethren stande without, desyringe to speake with the:

But he answered, & sayde vnto him that had tolde him. Whos my mother? or who are my brethzen? And he stretched forth hys hand towards his disciples, & sayd. * beholde my mother and my brethzē. For whosoever doth ^{the} will of my father which is in heauen, ^{he} same is my brother, sister, and mother. ¶

The.riij.Chapter.

The pybble of the sede, of the taces, of the mu:
nardelene, of the leuen, of the treasure hyd in the sel:
de, of the perles, and of the nett.

Ihesame daye wēt Iesus out of the house, * and sat by the see syde, and moche people were gathered together vnto him, so gretly þ he went and sat in a shippe, and all the people stode on the shore. And he spake many thynges to the by similitudes, sayinge: Beholde, the sower went forth to sowe. And whan he sowed, some sedes fell by the wayes syde, and the fowles came, and deuoured them vp. Some fell vpon stony places, where they had not moche erth, and anon they spronge vp, because they had no depnesse of erth: and when the sonne was vp, they caught heat, & because they had no rote, they wyddred awaye. Agayne, some fell amonge thornes, and the thornes spronge vp ad choaked them. But some fell into good ground, & brought forth frute: some an hūdred folde, some syrtie folde, some thyrtye folde. Whosoeuer hath eares to heare, let him heare.

23 And the disciples came, & sayde vnto him: Why speakest thou to the by parables? he answered and sayde vnto them: * it is geue[n] vnto you to knowe the secretes of the kyngdome of heaue[n], but to them it is not geuen.

* For whosoever hath, to him shall be geue:
and he shall haue aboundaunce. But whoso-
euer hath not: from him shall be taken awaye
euē that also which he hath. Therefore spea-
ke I to them by similitude: for they seinge, se
not: and hearinge, they heare not: nother do
they vnderstand. And in this is fulfilled the
prophecie of Esaias, which sayth: * with the
eares ye shall heare, and shall not vnderstand
and seinge ye shall se, and shall not perceaue.
For these peoples hertes is waxed grosse, ad
their eares are dull of hearynge, and theyr
eyes haue they closed, lest at any tyme they
shuld se with their eyes, ad heare with their
eares, & shuld vnderstand with their herte, &
be conuerted, that I also myght heale them.

* But blessed are your eyes, for they see:
 & your ears, for they hear. Alas, I weep
 for you, * that many prophets & righteous

men haue despyred to se those thinges which
ye se, & haue not sene them: & to heare those
thinges which ye heare, and haue not hearde
them. * heare ye therfore y^e similitude of the
sower. Whā one heareth y^e worde of the king-
dome, & vnderstandeth it not, then cometh y^e
euill man, & taketh a waye that which was
sowne in hys hert: this is he, which was so-
uene by the waye syde. But he that receaued
the sede which was cast into stony places, y^e
same is he that heareth the worde, and ano-
ne withiope receaueth it, yet hath he no rote
in hym selfe, but dureth for a season: for whā
tribulacyon or persecutyon happeneth be-
cause of the worde, by and by he falleth. He
also that receaued sede into y^e thornes, is he y^e
heareth the worde: and the care of this worl-
de, and the dyspaytfullnes of ryches, choke vp
the worde, and so is he made vnfructfull.
But he that receaued sede into y^e good ground
is he that heareth the worde, and vnderstan-
deth it: which also beareth fruite, & bringeth
forth, some an hundred folde, some sixtye fol-
de, some thyrtye folde.

Another similitude put he forth vnto the,
sayinge: ¶* The kyngdome of heauen is
lykened vnto a man, which sowed good seed
in his felde. But whyll men slept, his ene-
mie came, & sowed tares among the wheate,
& went his waye. But when the blade was
sprōg vp, and had brought forth frute, there
appeared the tares also. So the seruantes
of the hougholder came, and sayde vnto him.
Syr, dydest thou sowe good seed i thy
felde: frō whēce then hath it tares? He sayde
vnto them, the enuious man hath done this.
The seruantes sayde vnto him: wylt thou
then that we go, and weede them vp? But he
sayde, nay, lest while ye gather vp the tares
ye plucke vp also the wheate with them, let
bothe growe together untill the harvest, and
in tyme of harvest, I wyl saye to the reapers
gather ye fyrst the tares, and bynde them to-
gether in sheues to be bzent: but gather the
wheate into my barn. ¶

✠ Another parable put he forth vnto the,
sayinge. * The kyngdome of heauē is lyke
to a grayne of mustard seed, which a man to-
ke & sowed in his felde, which is the leest of
all seedes. But when it is growne, it is the
greatest among herbes, and is a tree: so that
the byrdes of the ayer come, and make theyr
nestes in the braunches therof.

Another similitude spake he vnto them:
* The kyngdom of heauē is lyke vnto leuē,
which a woman taketh and hydeth in thre
peckes of meale, tyll all be leuened.

* All these thinges spake Iesus vnto þe people by similitudes, & with out a parable spake he nothyng vnto the. that it myght be fulfilled, which was spokē by þe prophet, that saith * I will open my mouth in parables: I will

will speake forth thynges which haue bene kepte secret fro þe begynning of þe world.

¶ When the people were sent away, then came Iesus into þe house. * And his disciples came vnto him, saying: declare vnto vs þe parable of the tares of the felde. He answered and sayd vnto them. He þe soweth the good seed, is þe sonne of man. The felde is the world. And the chyldren of the kyngdome, they are the good seed: the tares are the chyldren of the wycked: the enemye that soweth them, is the deuyl. The harvest is the ende of the world: the reapers be þe Angells. Eue as the tares therfore, are gathered & brent in the fyre: so shall it be in þe ende of this world. * The sonne of man shall sende forth his Angells, & they shall gather out of his kyngdome all thynges that offende, and the which do inquite: and shall cast them into a furnes of fyre. There shall be wailing & gnashyng of teth. * Then shall the righteous shine as the Sonne in the kyngdome of their father. Who soeuer hath eares to heare, let him heare.

¶ Agayne, the kyngdome of heauē is lyke vnto treasure hid in the felde, the which a man hath found and hydd: ad foriove therof goyth & selleth all þe he hath, & byeth þe felde. Agayne, the kyngdome of heauē is lyke vnto a marchaunt man, sekynge goodly pearles, which whē he found one precious pearle, went & solde all that he had, & bought it.

Agayne, the kyngdome of heauē is lyke vnto a nett, þe was cast into þe see & gathered of all kynde of fyshes: which whē it was full, he drew it to land, & sat downe & gathered þe good into vessels, but cast þe bad awaye. So shall it be at the ende of þe world. The Angells shall come & seuer þe bad fro amōge the good, & shall cast the into a furnace of fyre: there shall be wailing & gnashyng of teth.

¶ Iesus saith vnto the: haue ye vnderstande all these thynges: They saue vnto him: yee Lorde. Then sayde he vnto them. Therfore eueri scribe which is taught vnto the kyngdome of heauē, is lyke vnto a mā that is an housholder, which byngeth forth out of his treasure, thynges newe and olde.

¶ And it came to passe that whē Iesus had finished these similitudes, he departed thence: And whan he came into his awne countrey, he taught them in their synagoges, in so moch, þe they were astōned and sayde: whē ce cometh this wysdome and powers vnto him? * Is not this the carpenters sonne? Is not hys mother called Mary? and hys brethren, James and Ioses and Simon and Judas? And are not all his systers with vs? Whence hath he then all these thynges? And they were offended at hym. Iesus sayde vnto them: * A prophete is not without honoure, saue in his awne countrey, and in hys awne house. And he did not many mira-

cles there, because of thei vnbelefe.

¶ The xiiij. Chapter.

¶ Iohn to Iohn and beaded. Chyldredeth syue thou-
sande men with v. louses and two fshes, and appea-
red by nyght vnto hys disciples upon the see.



¶ That tyme * Herode the tetrarcha heard of þe fame of Iesu, & sayde vnto his seruantes: this is Iohn þe Baptist. He is rysen fro the deed, & therfore are mira-
cles wrought by hi. For Herode * had take Iohn, & hold hi, & put him in prison because of Herodias, his brother Philipps wyfe. For Iohn sayd vnto him: * It is not lawfull for þe to haue her. And when he wolde haue put hym to deeth, he feared þe people, * because they counted him as a prophet.

But whē Herodes * byrth daye was kepte, the daughter of Herodias daunced befo-
re the, & pleased Herode. * Wherfore he pro-
myssed with an othe, that he wolde geue her
whatsoeuer she wolde aske. And she beyng
instructe of her mother befoze, sayde: geue
me here Iohn Baptistes heed in a platter.

And the kyng was soz. Neuerthelesse, for
the othes sake, & them which sate also at the
table, he commaunded it to be geue her: & sent
tourtē tours, & beheaded Iohn in the prison
and his heed was brought in a platter. & ge-
ue to þe damsell, and she brought it to her mo-
ther. And his disciples came & toke vp hys
body, and buried it: went, and tolde Iesus.

Whē Iesus hearde of it, he * departed thence
in a shyppe vnto a desert place, out of the
waye. And when þe people had harde therof,
they folowed him on fote and left the cyties.
And Iesus went forth, & sawe moch peopel,
and was moued with mercie toward them,
and he healed of them those that were sycke.

And when þe euen drew on, his disciples ca-
me to him, saying: this is a deserte place, & þe
houre is now past, let þe people departe, that
they maye go into the townes, and bye the
vntaples. But Iesus sayde vnto the. They
haue no nede to go awaye. Geue ye them to
eate. They saue vnto him: we haue here but
v. louses and two fshes. He sayde: bynge
the hyther to me. And he commaunded the peo-
ple to syt downe on the grasse, & he toke the
v. louses & the ij. fshes, and lyft vp hys eyes
toward heauen & blessed. And whan he
had broke the, he gaue the louses to hys di-
sciples, & his disciples gaue the to the people.

And they dyd all eate, ad were suffysed. And
they gathered vp (of the fragmentes that
remayned.) xij. basketesfull. And they that
dyd eate, were aboute. v. M. mē, besyde we-
men and chyldren.

* And streyght waye Iesus made his di-
sciples to get vnto a shyppe, and to goobe-
foze him vnto þe other syde whill he sent the
people awaye. And when the people were
sent awaye, he * wēt vp into a mountayne
to praye

to praye alone. And whē night was come,
he was there him selfe alone. But þe shyppe
was now in þe myddes of þe see, & was toost
wyth waues, for it was a contrary wynde.
And in the fourth wathe of þe nyght, Iesus
wēt vnto the walkynge on þe see. And whē
þe disciples sawe hym walkynge on the see,
they were troubled, saying: it is some spri-
te, & they cryed out for fearre. But streyght
waye, Iesus spake vnto them, saying: be
of good cheare, it is I. be not a frayd.

Peter answered hym, and sayde: Lorde,
yf it be thou, byd me come vnto þe on þe wa-
ter. And he sayde, come. And when Peter
was come downe out of the shyppe, he wal-
ked on the water, to go to Iesus. But whē
he sawe a myghty wynde, he was a frayd.
And when he beganne to syncke, he cryed
sayig: lorde saue me. And immediatly Je-
sus stretchyd forth his hand, & caught him, &
sayd vnto hi: O thou of lytell fayth, wher-
fore dydest thou doubt? * And whan they
were come into þe shyppe, the wynde ceased.

¶ Then they that were in þe shyppe, came and
worshipped hym, saying: of a truthe thou
art the sonne of God. And when they were
gone ouer they came into the lande of Ge-
nesareth. And when the men of the place
had knowledge of him, they set out messa-
ngers into all that countrey rounde about
the coast & brought vnto him all that were
sycke, & besought hym, yf they myght tou-
che the hemme of his vesture only. And as
many as touched it were made safe.

¶ The xv. Chapter.

¶ Chyffe escryeth his disciples, & rebuketh the scri-
bes & Pharises for thei geuynge godes commaun-
dement to gozow their awne tradicions. The thyng
that goeth into the mouth defyleth not the man. He
defyleth the womā of cananes daughter, healeth
the multitude, & woth. iij. louses & a fewe fshes
fles fedeth. iij. M. mē, besyde women & chyldren.

¶ Then * came to Iesus Scribes and
Pharises (whiche were come from
Jerusalem) saying: why do thy dis-
ciples transgresse the tradicion of the el-
ders: for they walsh not thei handes whē
they eate bread. But he answered & sayde
vnto them: why do ye also transgresse the
commaundement of God, because of poure
awne tradicion: For God commaundeth
sayinge: * honoure father and mother, and
he that curseth father or mother: let hym
dye the deeth. But ye saue: euery one shall
sape to his father and mother: * what
gift so euer shulde haue come of me, the sa-
me is turned vnto thy profyt: & so shall he
not honoure his father or his mother. And
thus haue ye made the commaundement of
God of none effecte, because of poure awne
tradicion. Proferites, full well dyd I saue
prophesie of pou, sayig: * This people dra-
weth nye vnto me with thei mouth, and

honoureth me with lyppes, howbeit, their
hertes are farre from me: but in vayne do
they serue me, teachynge the doctrines and
preceptes of men.

And he called the people to him, and sayd
vnto them: heare and vnderstande. That
whych goeth into the mouth, defyleth not
the man: but that which cometh out of the
mouth, defyleth the man.

Then came his disciples, and sayde vnto
him: knowest þe not, that þe Pharises were
offended at this saying? But he answered
and sayd. Euery plātē which my heauenly
father hath not planted, shall be plucked vp
by the rotes. Let the alone, they be þe blynde
leaders of þe blynde. If the blynde leade
the blynde, both shall fall into the dyche.

Then answered Peter & sayd vnto him:
declare vnto vs this parable. Iesus sayde:
are ye also yet without vnderstandyng? do
not ye yet vnderstāde, yf whatsoeuer stretch-
eth in at the mouth, goeth into þe bely, & is cast
out into the draught? But those thynges
whych procede out of þe mouth, come forth
fro þe hert, & they defyle þe man. For out of
þe herte procede euill thoughtes, murders,
breakynge of wedlocke, whordōs, thefes,
falsedynesse, blasphemies. These are þe thi-
nges, which defyle a mā. But to take meate
wth vnwalshen handes, defyleth not a mā.

* And Iesus went thence, & departed into
the coastes of Tyre and Sydon. & beholde,
a woman of Canaan (which cam out of the
same coastes) cryed vnto him, saying: ha-
ue mercy on me o Lorde, þe sonne of Dauid.
My daughter is piteously vexed wyth a
deuyl. But he answered her nothing at
all, & his disciples came, and besought him,
sayinge: sende her awaye, for she crieth after
vs: But he answered, & sayde: I am not set
* but vnto þe lost shepe of þe house of Israel.

Then cam she, & worshipped hym, saying:
lorde, helpe me. He answered and said: it is
not mete, to take þe chyldrens bread, and to
cast it to dogges. She answered & sayde:
truthe Lorde, for the dogges eate of þe cred-
mes, which fall from their masters table.
Then Iesus answered and sayde vnto her,
O woman, grete is thy faith, be it vnto
the, euen as þe wilt. And her daughter was
made whole euen at that same tyme.

And Iesus went awaye from thence, and
cam nye vnto the see of Galile, & went vp
into a mountayne, & sat downe there. And
moche people came vnto him, bringyng
to them those þe were lame, blind, deafe, may-
med, ad other many: & cast them downe at
Iesus fete. * And he healed the in so moch,
þe people wondered, whan they sawe þe
dumme speake, þe maymed to be whole, the
lame to walke, and the blynde to se. And
they glorified the God of Israel.

* Then

The Gospell.

* Mar. viii. a * Then Jesus called his disciples vnto him, & sayde: I haue compassyō on the people, because they continue with me now, iii. dayes, & haue nothing to eate: & I will not let the departe fasting, lest they miscarry by the waye. And his disciples saye vnto him: whence shal we get so moche bread in the wyldernes, as to suffise so greute a multitude? And Jesus sayeth vnto the: howe many loanes haue ye? And they saye: scue, & a fewe lytle fysshes. And he commaunded the people to syt doune on the grounde: and toke the scuen loanes, & the fysshes: & after he had geue thākes, he brake them, and gaue to his disciples, & the disciples gaue the to the people. And they dyd all eate, and were suffised. And they toke vp (of the broken meate that was left) scue baskettes full. And yet they dyd eate were. iiii. M. men. besyde wme & chylde. And he sent awaye the people, and toke hypppe, & came to the parties of Magdala.

The. xvi. Chapter.

The Pharisees requyre a token. Jesus warneth his disciples of the Pharisees doctrine. The confession of Peter. The keyes of heauen. The saythfull must beare the crosse after Christ.

* Mar. viii. b * He Pharisees also w the Saducees, came and tēpted him & despyed him. He wolde shewe them a sygne from heuen. He answered and sayde vnto them: whan it begynneth to drawe toward eue, ye saye, it wyl be fayre wether, for the skye is reed. And in the moynynge: It wyl be foule wether to daye, for the skye is gloumyng reed. O ye pharisees, ye can discerne the outward apperance of the skye: but can ye not discern the sygnes of the tymes? The frowarde & aduoutrous nacyon requyret h a sygne, and there shall no sygne be geuen vnto it, but the sygne of the Prophet Jonas. And he lefte them, and departed.

23 And when his disciples were come to the other syde of the water, they had forgottē to take bread with the. Then Jesus sayde vnto them: Take hede and beware of the leuen of the Pharisees & of the Saducees. And they thought in the selues sayig: we haue taken no bread w vs. Which whā Jesus vnderstode, he sayd vnto them: O ye of lytell faith, why take ye thought within your selues, because ye haue brought no bread? Do ye not yet perceaue, nether remember those. v. loanes, whē there were. v. M. mē, & how many baskettes toke ye vnto? Ne ther the. vii. loanes whē there were. iiii. M. mē: & how many baskettes toke ye vnto? how happeneth it that ye do not vnderstande, that I spake it not vnto you cōcernyng bread, but that ye shulde beware of the leuen of the Pharisees, & of the Saducees? Then vnderstode they, how that he had not the beware of the leuen of

breed: but of the doctrine of the Pharisees, and of the Saducees.

And when Jesus came into the coastes of the cite which is called Cefarea Philippi, he asked his disciples sayinge: whom do men saye I the sonne of mā am? They sayde: some saye that thou art John Baptist, some helyas, some Jeremias, or one of the prophetes. He sayeth vnto them: but whom saye ye that I am? Simon Peter answered & sayde: Thou art Christ the sonne of the luyngge God. And Jesus answered, & sayde vnto hym: happy art thou Simon the sonne of Ionas, for fleche & bloud hath not opened that vnto the: but my father which is in heuē. And I saye also vnto the: thou art Peter: & vpon this rocke I will bylde my cōgregacion. And whā I shal be here, I will geue vnto the the keyes of the kyngdō of heuē: And whatsoeuer thou byndest in erth, shall be bounde in heuē: & whatsoeuer thou loofest in erth, shal be lowsed in heuē.

Then charged he his disciples, that they shulde tell no man, that he was Jesus Christ. From that tyme forth began Jesus to shewe vnto his disciples, how that he must go vnto Ierusalem, & suffer many thinges of the elders, & the prestes, & scribes, & must be kylled, and be raysted agayne the thyrde daye. And when Peter had take him asyde, he began to rebuke him, sayig: master, fauer thy selfe, this shal not happē vnto the: but he turned him aboute, and sayde vnto Peter: go after me Satan, thou byndest me: for thou sauncest not the thiges that be of God, but those that be of men.

Then sayde Jesus vnto his disciples: If eny man wil folowe me, let hi forsake him selfe & take vnto his crosse, & folowe me. For whoso wil saue his lyfe, shal lose it. Agayne, whoso doth lose his life for my sake, shal fynde it. For what doth it profet a mā, if he wyne all the whole world: & lose his awne soule? Or what shal a man geue to redeme his soule agayne with all? For the sonne of man shal come in the gloze of his father, w his āgels: & then shal he rewarde euery man accordyng to his dedes. Cereyly I saye vnto you, that he that standinge here, which shal not tast of deeth, tyll they se the sonne of mā come in his kyngdome.

The. xvii. Chapter.

The transfiguration of Christ. He healeth the lunaticke, & payeth tribute.

And after. vi. dayes, Jesus taketh Peter, James and John his brother, and bringeth them vp into an hye mountaine out of the waye, and was transfigured before them: & his face dyd shyne as the sonne, and his clothes were as whyte as the lyght.

And beholde, there apere vnto the Moses & Elias talkyng wth hym. The answered Peter, and sayde vnto Jesus, Lorde, here is good beinge for vs. If thou wyle, let vs make here. iij. tabernacles: one for the, and one for Moses, and one for helyas. Whyle he yet spake, beholde, a bright cloude shadowed the. And beholde, there came a voyce out of the cloude which sayd: this is my beloued sonne: in who I deelyte: heare hym. And when the disciples hearde these thynges, they fell on they faces: & were sore afraied. And Jesus came & touched them, & sayd: aryse, & be not a frayd. And when they had lyft vp they eyes they sawe no man saue Jesus onely.

And whan they came downe fro the mountayne, Jesus charged the sayig: shew this vnto no mā, vntyll the sonne of man be ryson agayne fro the deeth. And his disciples asked him, sayig: why then saye the scribes, & helyas muste fyrst come? Jesus answered, and sayde vnto the: helyas truly shal fyrst come, and restore all thynges. But I saye vnto you, that helyas is come already, & they knewe hi not: but haue done vnto hym whatsoeuer they lusted. In lykwysse shal all the sonne of mā suffre of the. Then the disciples vnderstode, that he spake vnto the of John Baptist. And whē they were come to a people, ther came to him a certayne mā knelyng downe to him, & sayeng: Master, haue mercy on my sonne, for he is lunaticke & sore vexed, for oft tymes he falleth into the fyre, & oft into the water. And I brought him to thy disciples, & they coulde not heale hi. Jesus answered & sayd: O faythles & croked nation: how longe shall I be with you? how longe shall I suffre you? bring hym hyther. And Jesus rebuked the deuyll, & he departed out of hi. And the chylde was healed euen in the same tyme.

Then came the disciples to Jesus secretly & sayde: why could not we cast hym out? Jesus sayd vnto the: Because of your vnbelefe. For verely I saye vnto you: if ye haue sayth as a grayne of musterd seed, ye shall saye vnto this mountayne: remoue hence to poudre pte, and it shall remoue: nether shal eny thinge be vnpowable vnto you. Howbeit this kynde goeth not out, but by prayer and fastyng. While they were occupied in Galilee Jesus sayde vnto them: it wyl come to passe that the sonne of man shal be betrayed into the handes of men, and they shall kyl him, and the thyrde daye shal he ryse agayne. And they were exceeding sore.

And when they were come to the citty of Capernaū, they wnt to receaue tribute money, cam to Peter, & sayd: Doth your master paye trybute? he sayeth: yee. And when he was come into the house, Jesus pteuē hym sayig: what thinkest thou Simon? of who do the kynges of the erth take trybute or toll,

Of the chyldezen, or of straungers? Peter sayeth vnto hym: of straungers. Jesus sayeth vnto him: Then are the chyldezen fre: not withstanding, lest we shuld offende the, go thou to the see, & cast an angle, & take the fyrst cometh vp: & whē thou hast opened his mouth, thou shalt fynde a pce of twentie pence: that take, & geue it vnto them for me & the.

The. xviii. Chapter.

The teachers of the lawe & pharisees: to auoyde the scallpōs of euell & to geue anothers offence.

The same tyme came the disciples vnto Jesus, sayig: who is the grea test in the kyngdō of heauen? Jesus called a chylde vnto hym, & set him in the myddes of them, & sayd: Verely I saye vnto you: except ye turne, & become as chyldezen, ye shall not enter into the kyngdō of heauen. Whosoever therfore humbleth him selfe, as this chylde, the same is the grea test in the kyngdō of heauen. And whoso receaueth such a chylde in my name, receaueth me. But whoso doth offende one of these lytle ones which beleue in me: it were better for hym, that a myllstone were hāged aboute his necke, & that he were drowned in the depth of the see. Wo vnto the world because of offences. Necessary it is that offences come: But wo vnto the mā, by whom the offence cometh.

Wherfore if thy hande or thy fote hinder the, cut him of & cast it from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest hauinge two handes or two fete be cast into euerlastyng fyre. And if thyne eye offende the, plucke it out, and caste it fro the. It is better for the to enter into lyfe w one eye, rather then hauinge two eyes to be cast into hell fyre. Take hede: that ye despyse not one of these lytel ones. For I saye vnto you, that in heauē their angels do alwayes beholde the face of my father, which is in heauē. For the sonne of mā is come to saue that which was lost. How thynke ye? If a man haue an hūdred shepe, & one of the be gone astray, doth he not leaue nyntye & nyne in the mountayns, & goeth & seeketh the which was gone astray? And if it happē that he fynd it, verely I saye vnto you: he reioyseth more of the shepe then of the nynty & nyne which wēt not astray. Ene so it is not the wyll of your father in heauen, that one of these lytel ones shulde perishe.

Wherfore if thy brother trespass agaynst the, go & tell hym his faute betwene hym & the alone. If he heare the, thou hast wonne thy brother: But if he heare the not, then take yet wth the one or two, & in the mouth of two or thre witnesses, euery mater may be established. If he heare not the, tell it vnto the congregacyon. If he heare not the congregacyon let him be vnto the as an heathen mā & as a publicā. Verely I saye vnto you: whatsoeuer ye bynde on erth, shal be bounde in heauen. And whatsoeuer ye lose on erth, shal be lowsed

The Gospell.

lowed in heauē. Agayne I saye vnto you p
pf two of you agree in erthe vpon eny ma-
ner a thyng, whatsoeuer they desire: they
shall haue it of my father which is in heauē.
For where two or thre are gathered toge-
ther in my name, there am I in myddes of the.

Then came Peter to hym, & sayde: Lorde
howe oft shall I forgene my brother, yf he
synne agaynst me: & yll seven tymes? Iesus
sayeth vnto hym: I saye not vnto the vntill
seue tymes: but scūty tymes scūtymes. **A**
therfore is the kyngdō of heauen lyke-
ned vnto a certayne mā y was a king, which
wolde take acountes of hys seruautes. And
whē he had begō to reckē, one was brought
vnto him, whych ought him ten thousand ta-
lentes, but forasmuch as he was not able to
paye, his Lorde commaunded him to be solde, &
hys wyfe & chyldren, & all y he had, and pay-
ment to be made. The seruaunt fell downe, &
besought him, saying: Syr, haue patience
w me, and I wyll paye the all. Then had the
Lorde ptye on that seruaunt, & lowed hym
and forgane hym the det.

So the same seruaunt, went out, & fōde
out of hys felowes which ought him an hū-
dred pence: & he layed handes on hym, & toke
hi by the throte, saying: paye y thou owest.
And his felowe fell downe, & besought hym
saying: haue patience w me, & I wyll paye y
all. And he wolde not, but went, & cast hym
into prison, tyll he shulde paye the det. So,
whē his felowes sawe what was done, they
were veyr sozr, and came, & tolde vnto the
Lorde all that had happened. Then his Lorde
called hym & sayd vnto hym: Thou vngre-
cyous seruaunt, I forgane the all that det,
whan thou desyredst me: shuldest not thou
also haue had compassion on thy felow, euen
as I had ptye on the? And hys Lorde was
wooth, & deliuered him to the saylers, tyll
he shuld paye all y was due vnto hym. So
lyke wyse shall my heauēly father do also
vnto you yf ye frō your hertes, forgene not
euery one his brother) theyz trespasses. **A**

The xix. Chapter.

Chap. xix. giveth answer concerninge in xpage, and
teacheth not to be carefull, nor to loue worldly thynges.

And it came to passe that when
Jesus had fynished these sayin-
ges, he gat hym from Galile, &
came into the coastes of Iewry
beyonde Iordā, & moche people
folowed hym, & he healed them there.

The Pharises also came vnto him tēptin-
ge him, & saying vnto him: Is it lawfull for
a man to make a deuozement w his wyfe for
any maner of cause? he answered & sayd vnto
the: haue ye not red, how y he which ma-
de mā at y begynnyng made the mā & wo-
man: & sayd, for thys cause shall a man leaue
father & mother, & shall cleue vnto hys wy-

fe, & they twayne shalbe one flesche. Wherefo-
re now, they are not twayne, but one flesche.
Let not man therfore put a sundre, y whych
God hath coupled together. They saye vnto
hym: why dyd Moses then commaunde to ge-
ue a testimōnall of dyuozement, & to put her
awaye? he sayde vnto the: Moses (because
of the hardnes of your hertes & suffered you
to put awaye your wyfes: But frō y begin-
nyng it was not so. * I saye vnto you: who-
soeuer putteth awaye his wyfe (except it be
for fornicacion) & marieth another, breaketh
wedlocke. And whoso marieth her whych is
deuozed, doeth commyt aduoutry.

hys disciples saye vnto him: yf y mater be
so betwene man & wyfe, then is it not good
to mary. he sayd vnto them: all men cannot
cōprehend this saying * saue they to whom
it is geue: for there are some chaste whych
are so borne out of their mothers wōbe. And
ther are some chaste, which be made chaste of
mē. And ther be chaste, which haue made the
selues chaste for y kyngdome of heuē sake.
he that can cōprehēde it, let him cōprehēde it.
* The were there brought vnto hym ponge
chyldre, that he shuld put hys handes on the,
& praye. And y disciples rebuked them. But
Jesus sayde vnto them: suffer the chyldren &
forbid them not to come vnto me: for of such
is the kyngdō of heauē. And whē he had put
hys handes on them, he departed thence.

And beholde, one came, & sayd vnto him:
* good master, what good thyng shall I do
that I maye haue eternall lyfe? he sayd vnto
hi: why callest thou me good? (* the-
re is none good but one, & y is God. But yf y
wilt entre into lyfe, kepe the commaundmentes.
he sayeth vnto hym. Whych? Iesus sayde *
Thou shalt not comit manslaughter. Thou
shalt not comyt aduoutrye: Thou shalt not
steale: Thou shalt not beare false witness: ho-
noure father and mother: * and y shalt loue
thyne neybour as thy selfe. The pouge man
sayeth vnto hi: All these thynges haue I kepte
frō my youth vp: what lacke I yet? Iesus sayd
vnto hym, yf thou wilt be perfecte * go & sell
all that y hast, & geue to y poore, & shall ha-
ue treasure in heauē, & come & folow me. But
when the pouge mā herde y saying, he wēt
awaye sozr. For he had grete possessyons.

Then Jesus sayd vnto his disciples: Were
ly I say vnto you: * it shalbe harde for the ry-
che to enter into the kyngdō of heauē. And a-
gayne I saye vnto you: it is easier for a ca-
mell to go through the eye of a needle, the for
the ryche to enter into the kyngdome of God.
Whē the disciples hearde this, they were ex-
ceedingly amated, saying: who than cā be sa-
ued? But Jesus behelde them, and sayd vnto
them: wyth men this is vnpossyble * but w
God all thynges are possyble.

* Then answered Peter, & sayd vnto him:
Beholde

Of S. Matthew.

Jo. r.

Behold we haue forsake all, and folowed
the, what shall we haue therfore? Iesus sayd
vnto the: verely I saye vnto you: that when
the sonne of man shal sit in the seate of hys
maiesty, ye y haue folowed me there gene-
racyon * shall sit also vpon xij. seates, & iud-
ge the xij. trybes of Israel. * And euery one
that forsaketh house, or brethren, or systers,
or father, or mother, or wyfe, or chyldren, or
landes, for my names sake, * shall receaue
an hundred folde, & shall inheret euerlastyn-
ge lyfe. * But many that are fyrst, shalbe
last and the last shalbe fyrst.

The xx. Chapter.

Chap. xx. teacheth by a synilprubethat God is better
vnto no man. he teacheth hys disciples to be lowlye,
& geue the wylde men the right.

A the kyngdome of heauen
is lyke vnto a man y is an hou-
holder, whych went out early
in the mornynge to hyer labou-
rers into hys vyneyard. And
whan the agreement was made wyth the la-
bourers for a peny a daye, he sent them into
hys vyneyarde. And he went out about the
thirde houre, & sawe other stādpyng ydell in y
market place, & sayde vnto the: go ye also in-
to the vyneyarde: & whatsoeuer is ryght, I
wyll geue you. And they went thez waye.
Agayne, he went out about the fyfte & syn-
the houre, & dyd lyke wyse. And aboute the
eleueth houre he wēt out, & fōunde other stan-
dyng ydell, & sayd vnto the: why stande ye
here all the daye ydell? they saye vnto hym
because no man hath hyred vs. he sayeth vn-
to the: go ye also into the vyneyarde: & what-
soeuer is ryght, that shall ye receaue.

So, when euen was come, the Lorde of the
vyneyarde sayeth vnto his steward: call y la-
bourers, & geue them their hyer, begynnyng
at y laste vntill y fyrst. And whā they dyd co-
me, y cam about y eleueth houre, they recea-
ued euery mā a peny. But whan the fyrst ca-
me also, they supposed y they shuld haue re-
ceaued moze, & they lyke wyse receaued eue-
ry mā a peny. And when they had receaued
it, they murmured agaynst y good mā of the
house, saylge: These last haue wrought but
one houre, & y hast made the equal vnto vs,
which haue borne y burthen & heat of y day.

But he answered vnto one of the & sayde:
frende, I do the no wronge: dydest thou not
agre w me for a penny? Take that thine is
& go thy waye: I wyll geue vnto thys last,
euen as vnto the. Is it not lawfull for me to
do as me lysteth w myne awne goodes? Is
thyne eye enuyll, because I am good? * So y
last shalbe fyrst, & the fyrst shalbe last. For
many be called, but fewe be chosen. **A**

And Jesus going vnto Ierusalem, to-
ke the xij. disciples as yde in the waye, & sayd
vnto them: Beholde, we go vnto Ierusa-
lem, & the sonne of mā shalbe betrayed vnto

the chiefe prestes, & vnto the Scribes, & they
shall condemne hym to deeth, & shall deliuer
hym to the gentyls, to be mocked and to be
scourged, and to be crucified: and the thyrde
daye he shall ryle agayne.

* He came to him the mother of zebe-
des chyldren, w her sonnes, worshyping
him & desyryng a certayne thyng of hi. And
he sayeth vnto her, what wilt thou? she sa-
yde vnto him: Graunte, y these my two son-
nes may sit, the one on thy ryght hāde, and
the other on the lefte, in thy kyngdome.

But Jesus answered & sayde: y wot
not what ye aske. Are ye able to dryncke of
y cuppe that I shall dryncke of: & to be bap-
tised w y baptyme, y I am baptised w? they
saye vnto him: we are. he sayde vnto them:
ye shall dryncke in dede of my cup: & be bap-
tised w y baptyme that I am baptised wth.
But to sit on my ryght hande & on my leff,
is not myne to geue: but it shall chaunce vn-
to the, y it is y prepared for of my father. **A**

* And when y ten heard this, they disoy-
ned at the two bytchē: But Jesus called the
vnto him, & sayde: ye knowe that the prin-
ces of the nations haue dominō ouer them.
And they that are great men, exerceyse aucto-
rite vpon them. It shal not be so amōge you.
But whosoever wyll be grete amōge you,
let him be your minister: and whoso wyll be
chefe amōge you, let him be your seruaunt:
euen as the sonne of mā cam, not to be mi-
nistred vnto, but to minister, & to geue his ly-
fe a redemption for many. **A**

* And as they departed frō hiericho, moche
people folowed hi. And beholde, two blynd
men sittinge by the way syde, when they he-
arde that Jesus passed by, they cried sayinge:
O lord thou sonne of Dauid, haue mercy on
vs. And the people rebuked them, because
they shulde holde their peace. But they
cried the moze sayinge. haue mercy on vs. O
Lord thou sonne of Dauid. And Jesus stode
still, and called them, & sayde: what wyll ye
that I shall do vnto you? they saye vnto
him: Lorde, that oure eyes maye be opened.
So Jesus had compassiō on them, and tou-
ched their eyes, & immediatly their eyes re-
ceaued syght. And they folowed him.

The xxi. Chapter.

Chap. xxi. teacheth into Ierusalem, dyueth the marchantes
out of the temple, curseth the figg tre, & rebuketh the Isha-
ryes wyth the synilprude of the two sources and of the
husband men, that flew loth as were sent vnto them.

And whan they * drew nye vn-
to Ierusalem, and were come to
Bethphage, vnto mounte Oly-
uete: then sent Jesus two disci-
ples, saying vnto the: Go into
the towne that lyeth ouer agaynst you, and
anone ye shall fynde an asse bound, and a col-
te with her: loose them, & bringe them vnto
me.

The Gospel,

Of S. Matthew,

Ro. xi.

me. And pfernd mā sape bught vnto you, say
pe: the Lorde hath made of them: & streyght
waye he wyl let the go. All this was done,
fit might be fulfilled which was spokē by
the prophete, saying. * Tell ye the daughter
of Sion: behold, thy kynge cometh vnto y,
meke, syttinge vpon an asse & a colte, the foie
of the asse vled to the yocke. The discyples
wēt & dyd as Ies^s comāded the, & brought
the asse, & the colte, & put on the their clothes,
& set hi therō. And many of the people spred
their garmentes in y waye. Other cut doune
braunches fro y trees, & strawed the i y waye.
* And when the people y wēt before, & they y
came after, cried saying: Hosanna to the son
ne of David. * Blessed is he y cometh i the
name of y Lorde. * Hosanna in y heyl. *
* And whē he was come to Ierusalem, all
y cite was moued, saying: who is this? And
the people sayd: this is Iesus. * the Prophet
of Nazareth (a cyte) of Galile. * And Iesus
went into the tēple of God, & cast out all the
y folde & bought in the temple, & ouerthrew
the tables of y mony chaungers, & the seates
of them that solde dones, & sayd vnto them:
It is wrytē: my house shalbe called y hou
se of prayer. But ye haue made it. * a den
ne of thenes. And the blynde & the halt came
to him in the temple, & he healed them.

When the chiefe prestes & scribes sawe
y wonders that he dyd, & the chylde cpyng
in the temple (saying: Hosanna to the son
ne of David) they disayned, and sayd vnto
him: hearest thou what these saye? But Ie
sus saith vnto them why not? haue ye neuer
redde. * Out of the mouth of babes & sucke
lynges thou haste ordeyned prayse. / And he
lefte them, and went out of the cytie. * vnto
Bethanie, & had his abydinge there.

* In the moynge as he returned into y
cytie agayne, he hūged: & whā he had spyd
a fygge tree i the waye, he came to it, & fou
de nothynge therō, but leaues onely, & sayde
vnto it: Neuer frute growe on the hēce for
wardes. And anone y fygg tree roddered a
waye. And when hys discyples sawe it, they
marueled, saying. how soone is y fygge tree
wydderd a waye? Iesus answered, and sayd
vnto the: Verely I saye vnto you. * yf ye ha
ue sayth & dout not, ye shal not onely do this
that is happened vnto y fygge tree: but also
yf ye shal saye vnto this mountayne, remo
ue, & cast thy selfe into the see, it shalbe done.
* And all thinges whatsoeuer ye aske i pra
yer (yf ye beleue) ye shal receaue them.

* And when he was come in to y tēple,
the chiefe prestes & the elders of the people ca
me vnto him (as he was teachinge) & sayde:
By what auctorite doest thou these thynges?
& who gaue the thys power? Iesus answer
ed & sayde vnto the: I also wyl aske of you
a certayne thing, which yf ye tell me, I wyl
telle you.

he wyl tell you by what auctorite I do
these thynges. The baptisme of Iohn: whence
was it: fro heauen or of mē? And they thou
ght amonge them selues, saying: yf we saye
fro heauen, he wyl saye vnto vs: why dyd ye
not then beleue him? But yf we shall saye of
men, then feare we the people. * For all men
holde Iohn as a prophet. And they answered
vnto Iesus & sayde: we cannot tell. And he
sayd vnto the: nether tell I you, by what au
ctozite I do these thynges. * What saye ye
to this? * A man had two sonnes, & cam to
the fyrt, & sayde: sonne, go & worke to daye i
my vineparde. He answered & sayde, I wyl
not, but after ward, he repēted, & went. The
cam he to the secōde, & sayd lyke wyse. And he
answered, & sayd: I wyl syz, & wēt not. Whe
ther of the twayne dyd y wyl of the fathr?
And they saye vnto him: the fyrt. Iesus say
eth vnto the: verely I saye vnto you, the pub
licans & harlotes go into the kyngdō of God
before you. For * Iohn cam vnto you by the
waye of ryghtewesnes, and ye beleued hym
not: but publicans & harlotes beleued hym.
And ye (whā ye had sene it) were not mo
ued afterwarde wyth repentaunce, that ye
myght haue beleued hym.

* Herke another similitude. * Ther was
a certayne man an housholder, whych plātēd
a vineparde, & hedged it rounde about, & ma
de a wynepresse in it, & bilt a tower, & let it
out to husbandmen, & wēt into a straung cou
tre. And when y tyme of y frute drewe nea
re, he sent his seruantes to the husbāndmen
y they myght receaue the frutes of it. And y
husbāndmen caught his seruantes, & bet one,
killed another, & stoned another. Agayne, he
sent other seruantes, moo then the fyrt: & ad
they dyd vnto the lyke wyse. But last of all,
he sent vnto the his awne sonne, saying: they
wyl stande in awe of my sonne. But whē y
husbāndmen sawe the sonne, they sayd amō
ge them selues: * This is the heyze: come, let
vs kyll him, & let vs enioye his inheritaunce.
And they caught hym, & thrust hym out of y
vineparde, & slewe him. When the Lorde ther
fore of the vineyard cometh, what wil he do
vnto those husbāndmen? They sayd vnto hi:
For as much as they be euell, he will cruellye
destroie the, & will let out his vineyard vnto
other husbādmē, which shal deliuer hym
the frute in due seasons. Iesus sayeth vnto
the: dyd ye neuer reade in y scriptures? The
stone whych the bylders refused, the same is
become the heade of the corner: thys is y Lor
des doynge, & it is meruelous in youre eyes.
Therfore saye I vnto you, y kyngdō of God
shalbe taken fro you, and geuen to a nation,
whych shal byynge forth the frutes therof.
And * whosoever falleth on this stone, shal
be broken in peces: but on whosoever it fall
eth it shal all to greynd hym. And when the
chefe

chefe prestes and pharises had hearde hys
parables, they perceaued, that he speake of
them. * And they went about to laye handes
on him. * but they feared the people, because
they tooke him as a prophet. * And Iesus
answered, & spake vnto the agayne by para
bles and sayde.

The xxij. Chapter.

The marriage of the kynges sonne. Tribute to be
geuen to the Emperour. Christ cōfute the opynion
of the Saduces touching the resurreccion, & answer
eth the scribe vnto hys question.

The kyngdome of heauen is lyke vnto
a man that was a kyng, whych
made a mariage for hys sonne & sent
forth his seruantes, to call them that were
byd to the weddinge, & they wolde not co
me. Agayne, he sent forth other seruantes
sayinge: Tell the whych are byddē: behold,
I haue prepared my dynner: my oxen & my
fatlynges are kyllēd, & all thynges are ready,
come vnto y mariage. But they made lyght
of it, & wēt their wayes: one to his ferme pla
ce, another to hys marchaundise, & the tēna
unt toke his seruantes, & intereated the shā
me fully ad slewe them. But when the kyng
hearde therof, he was wroth, & sent forth his
men of warre & destroyed those murderers,
and bent vp theyr eytie.

Thē sayd he to his seruantes: y mariage
in dede is prepared. But they whych were
bydden, were not worthy. Sooe ye therfore
out into y hys wayes: & as many as ye fynde
byd the to the mariage. And the seruantes
went out into the hys wayes, & gathered to
gether all, as many as they couide fynde,
both good & bad, & the weddinge was fur
nished with gesses. Thē the kyng came in,
to se the gesses, & whā he spyd there a mā,
whych had not on a weddinge garment,
he sayd vnto hym: frēde, how camest thou in
hyther not hauyng a weddinge garment?
And he was euē spechelesse. Thē sayd y king
to the ministers: take & bynde him hand and
fote, & cast hym into viter darcknes. * there
shal be wepyng & gnasyng of teth. For
many be called but few are chosen.

* Then went the pharises, & toke coun
sell how they myght tangle hi in his wordes.
And they sent out vnto hym theyr discyples
wyth herodes seruantes, sayinge: * Ma
ster, we knowe that y art true, & teachest the
waye of God truly, nether carest y for eny
man, for thou regardest not the outward ap
pearānce of mē. Tell vs therfore: how thyn
kest y? Is it lawfull y tribute be geuē vnto
Cesar or not? But Iesus perceauyng theyr
wyckednes, sayde: Why tēpte ye me ye ppo
crites? Shewe me y tribute mony. And they
toke hi a peny. And he sayde vnto the: whose
is this ymage & superscripcio? They saye vn
to him, Cesars. Thē sayd he vnto the: * Geue
therfore vnto Cesar, y thynges whych are Ce
sars.

sars: & vnto God, those thynges are Gods. *
When they had hearde these wordes, they
marueled, & left hym, & went theyr waye.

* The same daye came to him the Saduces
(which saye y there is no resurreccio) & asaid
him sayinge: Master, Moses sayde: that yf
a man dye hauyng no chylde, hys brother
shulde marry hys wyfe, & reyse vp seed vnto
his brother. Ther were with vs seue brethren:
& the fyrt married a wyfe, & deceased wout
ylle & lefte his wyfe vnto his brother. Lyke
wyse, the secōde & y thyr, vnto y seuenth.
Laste of all y womā dyed also. Therfore, in
y resurreccion, whose wyfe shal she be of the
seue? For they all had her. Iesus answered &
sayde vnto the: ye do erre, not knowinge the
scriptures, nor the power of God. For in the
resurreccion, they nether marry, nor are ma
ryed but are as the Angels in heauen.

But as touchyng the resurreccion of the
dead: haue ye not red that which is spokē vn
to you of God, whych sayth: I am the God
of Abraham & the God of Isaac, & the God
of Jacob? God is not a God of dead, but of
lyuynge. And whē y people heard this, they
were astonnyed at his doctryne.

* But whē the pharises had heard, y he
had put the Saduces to silence, they came
together, & one of the which was (a doctour
of lawe) asaid him a question, tēptyng him,
& saying: Master, which is the greates coma
ndemēt in the lawe? Iesus sayd vnto hym:
Thou shalt loue y Lorde thy God wyth all
thy herte, and wyth all thy soule, & wyth all
thy mynde. This is the fyrt & greates coma
ndemēt. And the secōde is lyke vnto it. *
Thou shalt loue thyne neybour as thy self.
In these two commaundementes hange all
the lawe and the prophetes.

Whyle the pharises were gathered toge
ther, Iesus asked the, saying: what thynke
ye of Christ? Whose sōne is he? They saye vn
to him: the sonne of David. He sayde vnto
them: how then doeth David call hym
his sonne? I make thynne enemyes thy foote stoole. If
David then, call him Lorde, how is he the
sonne? And no mā was able to answer him
anye thing: nether durste eny man (from that
daye forth) aske him any moo questions.

The xxij. Chapter.

Christ cōfute the pharises, scribes and ppo
crites, & prophete the benedycion of Ierusalem.

Then spake Iesus to the people, and
to his discyples, saying: * The scri
bes and the pharises syt in Moses
seate. All therfore whatsoeuer they byd you
obserue, that obserue ad do: but do not ye af
ter theyr wyckes: for they saye, and do not.
* Yee, they bynde together heuy burthens ad
g:uous to be bozne, & laye them on mennes
shoulders.

* Mat. xxi. d.
John. vii. c.

* Luk. xxi. f.
John. vii. b.
John. vii. d.

* Mat. xxi. d.

* Mat. xxi. d.

* Luk. xxi. f.
John. vii. c.
John. vii. d.

* Luk. xxi. f.

* John. vii. a.

* Mat. xxi. c.

* Luk. xxi. b.

* Mat. xxi. d.
Luk. xxi. a.

* Mat. xxi. d.
John. x. vii. b.
Luk. x. vii. c.

* Mat. xxi. d.
Luk. x. vii. a.

* Luk. x. f.
Luk. x. vii. b.
Luk. x. f.

* Mat. xxi. d.

* Mat. xxi. d.

* Gen. xxi. d.
Luk. x. f.

* Gen. xxi. d.

* Luk. x. f.
Luk. x. vii. b.
Luk. x. f.

* Luk. x. f.
Luk. x. f.

* Mat. xxi. d.
Luk. x. f.
Luk. x. f.

* Luk. x. f.
Luk. x. f.

* Gen. xxi. d.


* Gen. xxi. d.
Luk. x. f.
Luk. x. f.

* Mat. xxi. d.
Luk. x. f.

* Gen. xxi. d.

* Luk. x. f.
Luk. x. f.

The Gospel

Shoulders: but they the selues will not be-
ue at the with one of their spongers. All they
worckes do they for the intent, & they maye
be sene of mē. They set abroad their  aph-
laries, & make large & borders of their gar-
mentes, & loue the vppermoste seates at fea-
stes, & to sytt in the chiefe place in counceils, &
greetinges in the markett, and to be called of
men, Rabbi.

* **Mat. 23.** * But he not ye called Rabbi. For one is
B your master, euen Christ, and all ye are bre-
 thren. And call no man your father vpon
 earth, for one is your father which is in heaue
 Neither be ye called masters, for one is your
 master, euen Christ. He that is greatest
 amonge you, shal be your seruaunt. But *
 * **Luk. 14. 11.** * whosoener exalteth hi selfe : shal be brought
 lowe. And he that humbleth him selfe, shal be
 exalted. I. Wo vnto you Scribes & Pharise-
 ses, ye hypocrites, for ye shut vp the kyng-
 dome of heauen before men * ye nether go in
 your selues, nether suffre ye them that come,
 to enter in.

Wo vnto you Scribes, & pharises, ye hypocrites: for ye deuoure wyddowes houses: ad that vnder a pience of lōge prayer: therfore shall ye be the sozer punyshed.

Wo be vnto you Scribes and Pharises,
 ye hypocrites: for ye compass see and lande,
 to make one proselyte: & when he is beco-
 me one, ye make hym two folde moare the
 chylde of hell, then ye your selues are.

Wo be vnto you ye blynde gydes, ffor ye
saye: whosocuer doth sweare by the temple:
it is nothyng: but whosocuer sweareth by
the golde of the temple, he is gyltye. Ye foo-
les & blinde: ffor whether is greater: y gold,
or the temple that sanctifyeth the gold? And
whosocuer sweareth by the aultre, it is no-
thinge, but whosocuer sweareth by the gyft
that is vpon it, he is gyltye. ye foles & blynd

to: whether is greater / the gyft: or y altare
that sanctifieth y gyft: Whoso therefore swe-
areth by the aultre, sweareth by it, and by all
thinges that are there on. And whoso swea-
reth by the temple, sweareth by it, & by hym
that dwelleth theri. * And he that sweareth
by heauē, sweareth by the seate of God, and
by hym that sitteth thereon.

Wo vnto you Scribes & Pharises, ye ppo-
crites: * For ye tyth mynt, and anyle, & com-
myn, & haue leaft the wayghtier matters of
the lawe: iudgement, mercy, & fayth. Thefe
ought ye to haue done, & not to leaue y other
vndone. ye blynde gydes, which ftrayne out
agnat, & fwallowe a Camell.

¶ Wo vnto you Scribes and pharises, ye
ypocrites: for ye make cleane the vtter syde
of the cuppe, & of the platter: but within they
are full of hybbery and excesse. Thou blynde
Pharise, cleane fyrst that whych is wth in the
cup & platter, that the outeside of the maye

be clean also.

* Wo vnto you Scribes & pharises, ye ypocrites: for ye are lyke vnto painted sepulcres which in bede appeare beautifull outward but are wythin full of deed mens bones & of all fylthynes. Euē so ye also, outwardlye appere ryghteous vnto men: But wythin, ye are full of faynednesse and iniquyte. * Luke. 12.

*Wo vnto you Scribes and Pharisees, ye
ppocrites: ye buylde the tombes of the Pro-
phetes, and garnyshe the sepulchres of the
tyghecons, & saye: yf we had bene in y^e dayes
of our fathers, we wolde not haue bene par-
teners wth them in the bloude of the Pro-
phetes. And so * ye be wytnesses vnto poure
selues, y^e ye are the chyldren of them whych
kylled the prophetes. Fulfyll ye lyke wyse
the measure of y^eour fathers. Ye serpentes, ye
generaciō of byppers, how wyll ye scape the
damnacōn of hell?

✠ **Wherfore beholde*** I sende vnto you
 Prophtes & wyse men, & scribes, and some
 of them ye shall kyl & crucifye: & some of the
 shal ye scourge in youre synagoges, & perse-
 cute the from cytie to cytie: & vpon you maye
 come all þe ryghteous bloude whych hath be-
 ne shedd vpo the erthe, fro the bloude of rygh

teous. * I bel, vnto y bloude of zachary son = * Gene. 22. 1
ne of Barachias, * whom ye slewe betwene * ii. ysa. 56. 1
the tēple & paltare. Mercly I saye vnto you:
all these thynges shall come vpon this gene =
raciō. * I Ierusalē, Ierusalē, thou y kyllst * Lu. 19. 44
the prophetes, & stonest them which are sent
vnto the: how often wolde. * I haue gather = * illi. 26. 6
red thy chyldren together, euen as the henne
gathereth her chpckes vnder her wynges, &
ye wolde not? Beholde * poure house is left * I Ial. 7. 1
vnto you desolate. For I saye vnto you: ye
shall not se me hence forth, tyll that ye saye
* blessed is he, that commeth in the name of
the Lorde. I

The xxiii. Chapter.

Chipp Sweth hys dycclycs the destruction of the temple, the ende of the worlde & the tokens of the latter dayes, and warneth them to wake, for the worlde shall suddenly perishe.

Ad Iesus went out, & departed from the temple: & his disciples came to him, for to shewe him the bygdynges of the temple. Iesus sayde vnto them: See ye not all these thynges? Verely I saye vnto you *ther shall not be here leftte one stone vpon another, that shall not be destroyed.

And as he sat vpon mount Olīuete, hys di-
sciples came vnto him secretly, saying: Tell
vs: whē shall these thinges be: & what shal-
be y^e tokē of thy cōmynge & of the ende of the
world: And Iesus answered, and sayd vnto
thē: * take heede, y^e no man deceaue you. For
many shall come in my name, sayinge: I am
Chryst: & shall deceaue many. ye shall heare
of warres, & tidynge of warres: be not trou-
bled: For, all these thinges must come to
passe

* **iii.** **as** passe, but the ende is not yet. * **Nacion** shall
* **fill.** rise agaynst nacion, and realme agaynst re-
alme: and ther shalbe pestilence, & hunger, and
erthquakes in all places. All these are the be-
gynnynges of sorowes.

* Then shall they put you to trouble, and shall kyll you: & ye shall be hated of all nations for my names sake. And then shall many be offended, & shall betraye one another, & shall hate one another. And many false prophetes shall aryse, & shall deceaue many. * And because iniquite shall hane the vpper hand, & loue of many shall abate. * But he that endureth to the ende, the same shall be safe. * And this Gospell of the kyngdome shall be preached in all the worlde, for a wotnes vnto all nacjous, and then shall the ende come.

¶ When ye therfore shall se the abhominacion of desolaciō (that was spokē of by Dauid & prophet) stande in the holy place: who so readeth it let hi m vnderstande. Then lett them whych be in Jerow, fflye into the mountaynes. And let hym whych is on the house toppe, not come downe to fet eny thinge out of hys house. Nether let him whych is in the felde, retorne backe to fetch his clothes. Wo shalbe in those dayes to thē f are wchylde, & to thē f geue sucke. But praye ye that youre flyght be not in the winter, nether on the Saboth daye. For then shalbe great tribula

*Dant. xii. a. cions *suche as was not sens & beginning of
the worlde to this tyme, nor halbe. Ye & ex-
cept those dayes shulbe be shortened, there
shulde no fleche be saued: but for the cho-
sens sake, those dayes shalbe shortened.

* Then yf eny man saye vnto you: lo here
is Chryst, or there: beleue it not. For there
shall aryse falsse Chrystes, and falsse prou-
phets* and shall shew great miracles, & won-
dres. In so moch (that yf it were possyble)
þ verie electe shuld be deceaued: behold, I ha-
ue tolde you before. Wherefore, yf they saye
vnto you: behold, he is in the desert, go not
ye forth. behold, he is i þ secret places, beleue
it not. For as the lyghthyng cometh out of
the East, & appeareth into the west: so shall
the comynge of the sonne of man be.

* Iffoz wheresoeuer a deed karkas is, enen
theether wyll þe Egles also be gathered toge-
ther. Immediately * after the tribulacioun
of those dayes, shall þe sonne be derkened: & þe
moone shall not geue her lyght, and þe starres
shall fall from heauen, & the powers of heauen
shall be moured. And then shall appere þe so-
ken of the sonne of man in heauen. And then
shall all þe kynredes of the earth mourne, and
they shall se * þe sonne of mā cōpyng i þe clou-
des of heauen, wyth power & greate glozie:
And he shall sende his Angels w̄ the greate
voce of a trōpett, & they shall gather toge-
ther his chosen, from the foure wyndes: euen
from the hyghest parties of heauen, vntyll

the end of her of.

* Learne a symilitude of the fygge tree: * Mar. xiii. 31.
 When hys braunches is yet tender, & the lea- Luc. xxi. 30.
 ues sprögg, yeknowe that sommer is nye. So
 lyke wyse ye, when ye se all these thinges, be
 ye sure that it is neare, even at the doores. Cle-
 r. ly I saye vnto you: this generaciõ hal not
 passe, tyll all these thinges be fulfpled. ¶ hea-
 uen & earth shall passe, * but my wordes shall
 not passe. But of that daye and houre ¶ kno-
 weth no man, no not the angels of heauen,
 but my father onely. ¶ Mat. xvi. 13.
* Luc. xxi. 34.
¶ Actes. i. 7.

* But as the dayes of Noe were, so shall al-
so the comynge of the sonne of man be. For
as in the dayes (that went before the flood)
they dyd eate and dryncke, mary, and were
marryed, euen vntyll the daye that Noe en-
tered into the thyppe, and knewe not tyll the
flood came and toke them all awaye: So
shall al, so the comynge of the sonne of man
be. Then shall two be in the felds, the one re-
ceayned, & the other refused * two women shal
be gryndinge at the myll, the one receayned &
the other refused * (Two in a bedd. & one shal be re-
ceayned, & the other refused) * Watch therfore, for ye
knowe not what houre your lord will come.

¶ Of this yet be sure, that if the good mā of y^e house knew what houre * y^e these wolde come: he wolde suerly watche, & not suffre hy^s house to be broken vp. Therfore, be ye also ready, for in soch an houre as ye thynke not: wyl the sonne of man come. Who is a faythfull & wyse seruaunt, whom his Lord hath made ruler ouer his household, to geue them meate i season. Blessed is that seruaunt whō hy^s Lord (whē he cometh) shall fynde so doynge: Merely I saie vnto you, that he shall make hym ruler ouer all hy^s goodes. But & if that euyl seruaunt saie in hy^s herte, my Lord will be long a commynge (and to be gyfne to slepe his felowes, yee, and to cate & drinke wyth the drōcken) the same seruaunt^s Lord shall come in a daye when he loketh not for hym, and in an houre that he is not ware of, & shall be we him f pecces, & geue hym his porcyon wyth ypocrites: there shall be weppynge and gnashynge of teth.

The .xxv. Chapter.

¶ The ten virgins. The talents delivered to the servants, and of the generall judgement.

The hall þæt kyngdō of heauen be
like vnto ten virgins, which toke
their lāpes, & wēt to mete þæt byrd-
grome. ^(as the byde) But fyue of the
were foolyshe, & fyue were wise. They þæt we
re foolyshe, toke their lampes, but toke none
oyle wīth. But þæt wyse toke oyle wīth i theire
vessels with þæt lāpes also. Whyle the byrd-
grome tarped, they all slombzed & slept. And
enē at midnyght, there was a crye made: be-
hold, the byrdgrome cometh, go out to mete
hym. They all those virgins arose, & prepared
they.

The Gospel

↓mar.til .0
↓ukc,tix,b.

*net.cdf.cma.gov.cn
1995.12.16*

1

crucified. & Then assembled together þe chiefe
prestes & the scribes & the elders of the peo-
ple vnto the palace of the hie preste, (whych

11

Of S. Matthew.

Feo. xiiij.

不 能 再 延 誤

The Gospell.

Of S. Matthew.

Ho. xliii.

hpe prestes, and smote of his care. The sayd. Jesus vnto him: put vp thy swearde into his sheath.

* For all they that take the swearde, shall perle with p swearde. Thinkest thou that I cannot now praye to my father, and he shall geue me? (euen now) more then twelue legions of angels? But how then shall the scriptures be fulfilled? for * this must it be. In that same houre sayde Jesus to the multitude: * ye be come out as it were vnto a thefe, with swordes and stauces, for to take me. I sat daylie with you, teachinge in the temple, and ye toke me not. * But all this is done, that the scriptures of the prophetes might be fulfilled. * Then all the disciples forsoke hi, and fled. And they toke Jesus, & led him to Cappas hpe Preste, where the scribes and elders were assembled. But Peter folowed him a farre of, vnto the hpe prestes palace: & went in, and sate with the seruantes, to se the ende.

* The chefe prestes and the elders, and all the counsell, sought false witness agaynst Jesus (for to put hym to deeth) but founde none: pcc, when many false witness came, yet founde they none. At the last came two false witness, and sayde: This felowe sayde. * I am able to destroye p temple of God, & to buyde it agayne in thre dayes. * And the chefe preste arose, & sayd vnto him: answerest thou nothyng? Why do these beare witness against the? But Jesus helde hys peace. * And the chefe preste answered and sayde vnto him: I charge the by the lyvinge God, p thou tell vs, whether thou be Christ the sonne of God. Jesus sayeth vnto hym, thou hast sayd. Neuerthelesse I saye vnto you * hre after shall ye se the sonne of man syttinge on p right hande of power, and comyn in the cloudes of the skye.

* The p hpe preste ret his clothes, sayinge: he hath spoken blasphemye. what nede we of enymoo witness? Beholde, now ye haue hearde his blasphemye: what thike ye? They answered, and sayde: he is worthy to dye. * Then dyd they spyt in his face, & buffeted him with fistes. And other smote him on hys face wth the palme of their handes, sayinge: tell vs thou Christ, who is he that smote the?

Peter sat wth oute in the palace. And a dāsell came to him, sayinge: Thou also wast with Jesus of Galile: but he denyed before the all, saying. I woot not what thou sayest. Whē he was gone out into the porche, a nother wenche sawe him, and sayde vnto them that were there: This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe: (sayeng.) I do not knowe the mā. And after a whyle, came vnto him they

(p stode by) and sayde vnto Peter. * surely p art one of the, for thy speache be wyapeth the. Then beganne he to curse and to sweare, that he knewe not the mā. And immediatly the cocke crew. And Peter remembred the worde of Jesu, which sayde vnto him: before the cocke crowe, thou shalt denye me thryle: and he went out, and wepte bittterly.

The xxviij. Chapter.

Chap. xxviij. Judas han: geth hym fyle. Chyph is crucified amonge the tres. The dyeth and is buryed, watchmen kepe the graue.



When p mornynge was come, all the chefe prestes & the elders of the people helde a counsaile agaynst Jesus, to put him to deeth, & brought him bounde: and deliuered him vnto Pontius Pilate the debite.

Then Judas (which had betrayed him) seying that he was cōdemyned, repented him selfe, and brought agayne the thirtie plates of syluer, to the chefe prestes & elders, sayinge: I haue synned, betrayinge the innocent blood. And they saye: what is that to vs? Se thou to that. And he cast downe the syluer plates in the temple, and departed: * and went and hanged hym selfe.

And the chefe prestes toke the syluer plates and sayd: it is not lawfull for to put them into the treasure, because it is the pryce of blood. And they toke counsell: and bought wth them a potters felde to bury straungers in. Wherfore p felde is called * Bethanema, that is p felde of blood, vntill this daye. Then was fulfilled, that which was spoken: * by Jerem the prophet, sayinge: * and they toke thirtie syluer plates, the pryce of him p was valued, who they bought of the chyldren of Israel, and gaue them for the potters felde, as the Lorde apointed me. * Jesus stode before the debite, and the debite asked him, sayinge: art thou the kyng of the Jewes? Jesus sayeth vnto him: Thou sayest. And when he was accused of the chefe prestes & elders, he answered nothyng. Then sayeth Pilate vnto him: hearest thou not, how many witnesses they laye agaynst the? * and he answered him to neuer a worde: in so moch that the debite marueyled greatlye.

* At that feast, the debite was wonte to deliuer vnto the people a prisoner, whom they wold desier. He had then a notable prisoner, called Barrabas. Therefore, when they were gathered together, Pilate sayd: * whether will ye that I geue loofe vnto you? Barrabas, or Jesus, whych is called Christ? For he knewe p for enuie they had deliuered him.

When

When he was set downe to geue iudgement, his wyfe sent vnto him sayinge: haue p nothi ge to do with p iust mā. For I haue suffered many thinges this daye in my slepe because of him. * But the chefe prestes and the elders perswaded the people, p they shulde aske Barrabas, & destroye Jesus. The debite answered, and sayde vnto the: whether of the twayne, will ye, that I let loofe vnto you? They sayd: * Barrabas. Pilate sayde vnto them: * what shall I do then with Jesus whych is called Christ? They all sayd vnto him: let hi be crucified. The debite sayde: what euill hath he done? But they cryed the more, sayinge: let him be crucified. When Pilate sawe p he coulde preuaile nothyng, but that more busyness was made, he toke water, and washed hys handes before the people, sayinge: I am innocent of the blood of this iust person, ye shall se. Then answered all the people, and sayd: his blood be on vs, and on oure chyldren. * Then let he Barrabas loofe vnto them, and scourged Jesus, and deliuered him to be crucified.

* Then the soudeours of the debite toke Jesus in the comen hall, and gathered vnto him al the company. And they stripped him, and put on him a purpill robe, and platted a crowne of thornes and put vpon his heed, & a rede in his ryght hande: and bowed p knee before him: & mocked hi, sayinge: haile, kyng of the Jewes: and whan they had spyt vpo him, they toke the rede, and smote him on the heed.

And after that they had mocked him, they toke the robe of him agayne, and put hys awne rayment on him, & led him awaye to crucifye him. And as they came out, * they founde a mā of Tyzen (named Simon) him they cōpelled to beare his crosse. * And they came vnto the place which is called Golgotha (p is to saye, a place of deed mē sculles) and gaue hym veneger to drinke myngled with gall. And when he had tasted therof, he wolde not drinke.

When they had crucified him, they parted his garmentes, & dyd cast lottes: p it myght be fulfilled which was spoken by the prophet. * They departed my garmentes amonge them: and vpon my vesture dyd they cast lottes. And they sate and watched him there, and * set vp ouer his heed the cause of hys deeth, wyrtten: This is Jesus the kyng of the Jewes. * Then were there two theues crucified with him, one on the ryght hande, and another on the lyfte.

* They that passed by, reuyled him, wagginge their heades, and sayinge: thou that destroyest the temple of God and dydest byld it in thre dayes, saue thy selfe. * If thou be the sonne of God, come downe from the crosse. Like wyse also p hpe prestes, mockig

him with p scribes and elders sayde: he saued other, him selfe can he not saue. If he be p kyng of Israel: let him now come downe fro the crosse, & we will beleue him. * He trusted in God, let him deliuer him now, p he wyll saue him: for he sayde, I am p sonne of God. The theues also, which were crucified with him, cast the same in his tethe.

* It was p syxte houre was there dercknes ouer all the lande vnto the nyth houre. And about the nyth houre, Jesus cryed, wth a loude voyce, sayinge: Eli, Eli lama sabath: thanp. That is to saye: * my God, my God, why hast thou forsaken me? Some of them p stode there, whē they herde p, sayde: This man calleth for helias. And streyght waye * one of them ranne, and toke a sponge, and whan he had fylled it full of veneger, he put it on a rede, and gaue him to dryncke. Other sayde, let be: let vs se whether helias will come, & deliuer hi. Jesus, whan he had cried agayne w a loude voyce, yelded vp p goost.

And beholde, p bayle of the temple dyd rent in to two partes, from the toppe to the bottome, and the earth dyd quake, and the stones rent and graues dyd open: and many bodyes of saintes which slept, arose, & went out of the graues after his resurreccyon, and came in to the holy cytic, and appeared vnto many. * When the Centurion and they that were with him watchinge Jesus, sawe the erth quake, and those thinges which happened, they feared greatly, sayig: Truly, this was the sonne of God.

* And many women were there: beholdinge hym a farre of) whych folowed Jesus fro Galile, mynstringe vnto him. Amonge which was Mary Magdalen, and Mary mother of James and Iosef, and the mother of zebedes chyldren. When p euen was come * there came a riche man of Aramathia named Ioseph, which also was Jesus disciple.

He went to Pilate and begged the body of Jesus. Then Pilate commaunded the bodye to be deliuered. And whan Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and layed it in hys newe tombe, whych he had hewen out, euen in the rocke, and rolled a greate stone to the doze of the sepulcre & departed. And there was * Mary Magdalene and the other Mary syttinge ouer agaynst the sepulcre. The nexte daye that folowed, the daye of preparinge, the hpe prestes and pharisees came together vnto Pilate, sayeng: Sp, we remembre, that this deceauer sayde whyle he was yet aliv.

* After thre dayes I wyll aryse agayne. To maunde therfore that the sepulcre be made sure vntill the thryd daye, lest hys disciples come, & steale him awaye and saye vnto the people: he is ryfen from the deed, & the last error shall be worse then the fyrst. Pilate sayde

The Gospell.

The Gospell of S. Marke.

The fyrst Chapter.

The office of John the baptist, the baptyme of Christ, his saynges, his preachynge, and the callinge of Peter, Andrew, James & John, Christ healeth the ma with the vncleane spirite, helpech Peter in lawe, and cleareth the leper.



In the begynnynge of the Gospell of Iesu Christ the sonne of God, as it is writen in the prophetes, behold, I sende my messenger before thy face which shall prepare thy way before the.

The voyce of a cryer in the wilderness: prepare ye the waye of the Lorde, & make his pathes straight. John dyd baptysme in the wilderness, and preached the baptysme of repentance, for the remission of synnes. And all the lande of Jewrie and they of Jerusalem, went out vnto hym, and were all baptysed of him in the ruer Jordan, confessynge their synnes.

John was clothed with camilles henn, and was a gerdill of a syn about hys lynes. And he dyd eate locustes and wild: hony, & preached sayinge. he that is stronger then I, cometh after me, whose sholchet I am not worthy to stoupe downe, and vnloose, I haue baptysed you wyth water: but he shall baptysen you with the holy goost.

And it came to passe in those dayes, Iesus cam fro Nazareth, of Galile: and was baptysed of John in Jordan: And asone as he was come vp out of the water: he sawe heauen open, & the sprete descended vpon him lyke adoue: And ther came a voyce from heauen. Thou art my deare sonne in whom I deulte.

And immediatly the sprete droue him into wilderness: and he was there in wilderness xl. dayes, and was tempted of Satan, & was with wilde beastes. And the angells minystrted vnto hym. After that John was taken, Iesus came into Galile: preachinge the Gospell, of the kyngdome of God, & sayinge. the tyme is come, & the kyngdome of God is at hand: repent, and beleue the Gospell.

As he walked by the see of Galile, he sawe Symon & Andrew his brother, casting nettes into the see, for they were fyshers. And Iesus sayde vnto them: folowe me, & I will make you to become fyshers of men. And straight waye, they forsoke their nettes, & folowed him. And when he had gone a lytell further thence, he sawe James the sonne of zebede, & John his brother, which also were in the shyppe, mendinge their nettes. And asone he called them. And they lefte their father zebede

Of S. Marke.

Jo. 1 v.

ther zebede in the shyp wyth the hyred seruantes, and folowed hym.

And they came into Capernaum: and straight waye on the Saboth dayes, he entred into the synagoge, & taught. And they were astonnyed at hys learnynge. For he taught them as one that had auctorite, & not as the scribes.

And there was in their synagoge a man vexed with an vncleane spirite, and he cryed sayinge. What haue we to do with the thou Iesus of Nazareth? Art thou come to destroye vs? I knowe the what thou art, eue that holy one of God. And Iesus rebuked hym sayinge: holde thy peace, and come out of the man. And whan the vncleane spirite had toarne him, & cryed with a loude voyce, he came out of him. And they were all amazed, in so much that they demaunded one of another amonge them selues sayinge: what thyng is this? What newe doctrine is this? For with auctorite commaunded he the foule spirites, and they obeyed hym. And immediatly his fame spred abroad through out all the region borderinge on Galile.

And forth with, whan they were come out of the synagoge, they entred into the house of Symon and Andrew, wyth James and John. But Symons mother in lawe laye sick of a feuer. And asone they tell him of her. And he came, & toke her by the hande: & lifte her vp: & pmediatly the feuer forsoke hyr, & she minystrted vnto the. And at euen when some was downe, they brought vnto him all that were dyscased, and them that were vexed with deuyls. And all the cytie was gathered together at the doore, & he healed many that were sick of dyuers diseases, & cast out many deuyls, & suffered not the deuyls to speake, because they knewe him.

And in the mornynge very early, Iesus (whan he was rylen vp) departed, and wet out into a solitary place, and there prayed. And Symon and they that were with hym, folowed after hym. And when they had founde him, they saye vnto him: all men seke for the. And he sayd vnto them: let vs go in to the next townes, that I maye preach there also: for therfore am I come. And he preached in their synagoges, in all Galile, and cast the deuyls out.

And ther came a leper to him, beseechynge hym, and knelyng downe, and sayng vnto him, if thou wilt, thou cannest make me cleane. And Iesus had compassion on hym, & put forth his hande, touched hym, & sayeth vnto him: I will, be thou cleane. And asone as he had spoken, immediatly the leprosy departed fro him, and he sent him awaye forth with, and sayeth vnto hym. See thou saye nothyng to any man: but get the hence, & clewe thy selfe to the prieste, and offer for thy

cleansinge, those thynges whych Moses commaunded, for a witnesse vnto them. But he (asone as he was departed) beganne to tell many thynges, and to publyshe the sayenge: in so much that Iesus coulde nomore openly entre into the cytie, but was without in desert places. And they came to hym from euery quarter.

The ij. Chapter.

The healeth the man of the p. lxxv, calleth Levi the customer, eateth wyth open synners, and correcteth his disciples.



After a fewe dayes also, he entred into Capernaum agayne, and it was noyced that he was in the house. And asone many were gathered together, in so much that now there was no roome to receaue them, no not so moche as about the doore. And he preached the worde vnto them. And they came vnto him, bringynge one synke of a palsey whych was borne of fowre men. And when they coulde not come nye vnto him for ptease, they vncouered the rofe of the house that he was in. And wher they had broken vp the rofe, they dyd (wyth coardes) let downe the bed wherin the synke of the palsey laye. When Iesus sawe their fawth, he sayde vnto the synke of the palsey: sonne thy synnes be forgiven the.

But ther were certayne of the scribes sittyng there, & thynkyng in their hertes: why doth he speake thus blasphemys? who can forgive synnes, but God onely? And immediatly when Iesus perceaued in hys sperte, that they so thought wyth in them selues, he sayeth vnto them: why thynke ye soch thynges in youre hertes? Whether is it easier to saye to the synke of the palsey: thy synnes be forgiven the: or to saye, arise, take vp thy bed, and walke? But that ye maye knowe, that the sonne of man hath power in earth to forgive synnes, he spake vnto the synke of the palsey: I saye vnto the: arise, & take vp thy bed, and get the hense vnto thyn house. And immediatly he arose, toke vp the bed, and went forth befoze them all: in so much that they were all amazed, & glorified God, sayinge: we neuer sawe it on this fallpon.

And he went agayne vnto the see, & all the people resorted vnto hym, and he taught them. And as Iesus passed by, he sawe Leuy the sonne of Alpha, sittyng at the recepte of custome, and sayde vnto hi: folowe me. And he arose, and folowed hym. And it came to passe that whan Iesus late at meate in hys house, many publicans and synners late also together at meate wyth Iesus and his disciples. For there were many, & folowed hym. And when the scribes and pharises sawe him eate with publicans and synners, they sayde vnto his disciples: how dyspeneth it, that he eateth & dyspynketh wyth publicans and synners,

sayde vnto them: Ye haue the watch go your waye, make it as sure as ye can. So they went, and made the sepulchre sure with watchmen, and sealed the stone.

The xxiij. Chapter.

The resurrection of Christ. The hypocrites geue the souldiers money to save that Christ was stolen out of the graue. Christ appeareth to hys disciples, and sendeth them forth to preach and to baptysen.



On an euening of the Sabothes, whych dawnech the fyrst daye of the Sabathes, came Mary Magdalene & the other Mary, to se the sepulchre.

And beholde, ther was a greate earthquake. For the angell of the Lorde descended fro heauen, & came & rowlled backe the stone fro the doore, and sat vpon it. Hys countenance was lyke lychtynge, and his rayment whyte as snowe. And for feare of him the keepers were astonnyed, and became as deed men.

The angell answered, & sayd vnto the women, feare ye not. For I knowe, ye seke Iesus which was crucified: he is not here: he is rylen as he sayde. Come se the place where he laye: & go quickly, & tell his disciples, that he is rylen agayne fro the deed. And beholde, he goeth befoze you into Galile, there he shall se him. Lo I haue tolde you.

And they departed quickly from the sepulchre, with feare and greate ioye, & dyd runne, to byng his disciples worde. And as they wet to tell his disciples: beholde, Iesus met the, sayinge: All halle. And they came, & held him by the fete, & worshipped him. The sayd Iesus vnto the: be not a frayde. Go tell my brethren, that they go into Galile: & there shall they se me. Wher they were gone, beholde,

some of the keepers came into the cytie & shewed vnto the hye prestes, all the thynges that had happened. And they gathered the together with the elders, & toke counsell, & gaue large money vnto the souldiers, sayng: Saye ye, if any man cometh to you, & saye vnto you, saye ye, we haue seene nothyng. And if they saye, we haue seene nothyng, we will perswade him, and saue you harmeles. So they toke the money, & dyd as they were taught. And this sayenge is noyced amonge the Jewes vnto this daye.

Then the xij. disciples wet awaye into Galile, into a mountayne where Iesus had appointed them. And wher they sawe him, they worshipped him. But some doubted. And Iesus came, and spake vnto the, sayinge: All power is geuen vnto me in heauen, & in erth. So ye therefore, & teach all nacions, baptysing them in the name of the father, & of the sonne, & of the holy goost: Teachinge the to obserue all thynges, whatsoeuer I haue commaunded you. And lo, I am wyth you all waye, euen vntill the ende of the worlde.

There endeth the Gospell of S. Mathew.

The Gospel

and spinners: When Iesus hearde þ, he sayde vnto them: They that be whole, haue no neede of the Physicion, but they that are sycke. * I came not to call the ryghtwoyse, but spinners to repentaunce.

* I. E. M. J. C.
* M. A. J. C.
* M. A. J. C.

* And the disciples of Iohn and the Phariſes dyd faſt: and they come and ſaye vnto him. Why do the diſciples of Iohn and of ſ Pharifeſ faſt, but thy diſciples faſt not? And Jeſus ſayde vnto the. can the children of the weddinge faſt while the brydgrome is with them? As long as they haue the brydgrome with them, they cannot faſt. But the dayes wll come, when the brydgrome ſhalbe taken awaye from them, and then ſhall they faſt in thoſe dayes.

D No man also seweth a peece of new cloth vnto an olde garment, els taketh he awaye the new peece therof from the olde, & so is the rent worse. And no man powzeth new wine into olde botels: els y new wynd doth burst the bottels, and the wyne runneth out, and the bottels are marred. But new wine must be putt into new bottels:

* Wat. rtf. a
Lich. b. s.

* And it chaunced * (agayne) that he went thorow y^e corne felde on y^e Sabboth dayes, and hys disciples, beganne by the waye to plucke the eares of corne. And the Pharisees layde vnto him: beholde, why do they on the Sabboth dayes, that whych is not lawfull? And he sayde vnto them: haue ye neuer red what David dyd, when he had nede, & was an hongred, both he, & they that were with him? * How he went into the house of God in the dayes of Abiathar the hie Priest, and dyd eate the shewbread, (whych is not lawfull to eate, but for the Priestes onely) & gaue also to them whych were wyth hym? And he sayde vnto them: the Sabboth was made for man, & not man for the Sabboth. Therefore is the sonne of man, Lord also of the Sabboth.

*1.236. 17.11.1941.

¶ In the dayes of A'biathar the h'ye Priest,
and dyde eate the thew bread, (whyche is not
lawfull to eate, but for the Priestes onely) &
gaue also to them whyche were wyth hym.
And he sayde vnto them: the Sa'bboth was
made for man, & not man for the Sabboth.
Therefore is the sonne of man, Lorde also of
the Sabboth.

¶ The. iij. Chapter. ✠

¶ He helpeth the man with the dyed hinde,
chooseth his Apostles, & searcheth the unclean
spite, whych the Pharisees ascribe vnto the de-
uell. ¶ The brother, sister and mother of Christ.

400.11.11.2
Exhibit. 11.2.

And he entred agayne into the synagoge, and ther was a mā there whych had a * wythred hande. And they watched hym, whether he wolde heale hym on the Sabbath daye, that they myght accuse hym. And he sayde vnto the man whych had the wythred hāde: aryse, and stāde in the middes. And he sayth vnto them, whether is it lawfull to do good on the Sabbath dayes, or to do euyll / to saue lyfe, or to kyll / But they helde their peace. And whan he had looked round aboute on them, wyth anger, mournynge on the blyndnes of their hertes, he sayeth to the mā, * stretch forth thine hande. And he stretched it out. * And hys hāde was restozed, euen as

*Mat. rif. b
Luz. v. b.
4. 11. 12. 13. b

whole as the other. **E**

* And the Pharisees departed, and straight way gathered a councell (with them that belonged to Herode) against him, that they might destroy him. But Jesus answered his disciples to the see. * And a great multitude followed him from Galilee: and from Iurie, and from Ierusalem, and from Iudaea, and from beyonde Iordane, * and they dwelled about Tyre and Sidon, a great multitude of men: which (when they had heard what things he dyd) came vnto him.

And Iesus commaunded his disciples, that a ship shuld wayte on hym, because of people, lest they shuld thronge him. For he had healed many, in somoch that they pressed vpon him, for to touch him, as many as had plagues. And when the vncleane spyzes saw he him, they fell downe before him, & cryed, sayinge: thou art the sonne of God. And he stravelly charged them, that they shuld not make him knowne.

And he went vp into a mountayne, & cal-
led vnto hym whom he wolde, and they ca-
me vnto him. * And he ordeyned the twelue
that they shuld be with him, and y^e he myght
sende the forth to preach: & that they myght
haue power to heale sykneses, & to cast out
deuyls. And he gaue vnto Symon to name,
Peter. And he called James the sonne of ze-
bede and John, James brother, and gaue the
to name Boanerges, whych is to saye, the
sonnes of thonder. And Andrew, & Philip,
and Bartholomew, and Mathew, & Tho-
mas, and James the sonne of Alphe, and
Thaddeus, and Symon of Canaan, ad Ju-
das Iscarioth: whych also betrayed him.

And they came into the house, and y^e peo-
ple assembled together agayne, so that they
had not leysar, so moch as to cate brede. And
when they that belonged vnto hym, heard
of it, they went out to laye handes vpo^d hym.
For they sayde: he is madd. And y^e Scribes
whych came downe from Ierusalem, sayde:
he hath Belzebub, and *by the chiefe deuyll,
casteth he out deuyls. And he called the vnto
hym, and sayde vnto them in parables.

How can Satan dyue out Satan? And
yf a realme be deuyled agaynste it selfe, that
realme cannot endure: And yf a house be de-
uiled agaynste it selfe, that house cannot co-
tynue. And yf Satan make insurreccyon
agaynst him selfe, & be deuiled, he cannot co-
tynue, but hath an ende: No man can entre
into a stronge mans house, & take awaye hys
goodes, excepte he fyist bynde yf stronge man,
& then spoyle his house. Merely I saue vnto
you, all synnes shalbe forgiven vnto mens
children: and blasphemyes wherwith soeuer
they haue blasphemed. * But he yf speaketh
blasphemy agaynst the holy goost, hath ne-
uer forgiveness, but is in daunger of eternall
damnacion:

0001.4.0
 0.00.0
 0.00.0

* Mot. fil.
Lu. fil. b.

Of, S. Marke,

No. xvi.

damnacyon: For they sayde: he hath an vn-
cleane sprete. * There came also his mother
and his brethren, and stode with out, and sent vn-
to hi to call him out. And þe people sat about
him, and sayde vnto him: beholde, thy mother
and thy brethren seke for the with out. And
he answered them, sayinge: who is my mo-
ther and my brethren? And whan he had lo-
ked rounde about on his discyples, which sat
in compasse about him, he sayde: behold my
mother and my brethren. For whosoever
doeth the wyll of God, the same is my bro-
ther and my syster and mother.

The. iiij. Chapter.

¶ The parable of the sower. Christ telleth the tempest of the see, whereby obeyed hym.

And he began agayne, to teach by þ
 see syde. And there gathered toge-
 ther vnto him moche people, so gre-
 atly that he entred into a ship, * And
 sat in the see, and all the people was by the
 see syde on the shore. And he taught them
 many thinges by parables, and sayde vnto
 them in his doctrine: hearken to: behold, *
 there went out a sower to sow. And it so-
 turned as he sowed, that some fell by þ waye
 syde, and the fowles of the ayre came, and
 deuoured it vp: Some fell on stony grounde
 where it had not moche erth: and immediatly
 sprāge vp, because it had not depth of erth:
 but as sone as the sonne was vp, it caught
 heat: & because it had not rotynge, it wyd-
 dyed awaye.

And some fell amonge thornes, & þe thornes grew vp, and choked it, and it gaue no fruite. And some fel vpon good ground, and vpdelde fruite that sprong vp, and grewe, and brought forth, some thyrty folde, and some syrtte folde, and some an hundred folde. And he sayde vnto them: he that hath eares to heare let him heare. **K**

And when he was alone, they that were about hym wyth the twelue asked hym of the parable. And he sayde vnto them. * To you is it geuen to knowe the mystery of the kyngdome of God. But vnto them that are without, all thinges happen by parables: y when they se, they maye se, and not discern, and when they heare, * they maye heare, and not vnderstande: lest at any tyme they shoulde turne, and these synnes shoulde be forgiven them. And he sayde vnto them: Knowe ye not this parable: and how then wyll ye knowe all other parables?

*The sower soweth the worde. And they (wherof some be rehearsed to be by þ waye fynde) are those, where the worde is sown: And whā they heare, Sathā cometh immediatly, and taketh awaye the worde þ was sown in theyr hertes. And lyke wyse the other that receaue fede in to the stonye ground, are they: whych when they heare the

worde, at once receaue it wth gladnes, yet haue
 no rote in the selues, and so endure but a ty-
 me: ad anone whā trouble & persecucyō ary-
 seth for þ^e wordes sake, they fall immediatly.
 There be other also þ^e receaue seide into thoz-
 nes and those are soche as heare þ^e worde, & þ^e
 cares of this worlde, and þ^e dysseitfulnes of
 ryches and þ^e lustes of other thinges, entre in
 and choke þ^e worde, ad it is made vnfrutfull:
 and other ther be, þ^e haue receauned seide into a
 good ground: they are soche þ^e heare þ^e worde,
 and receaue it, so that one corne doth brynge
 forth thyrty, some sexty, some an hundred.

And he sayde vnto them: * is the candle
lyghted, to be put vnder a bushell, or vnder
the table? Is it not lyghted to be put on a cā-
delstyk? * For there is nothyng so preuy, þ
shall not be opened: nether hath it bene so se-
cret, but þ it shall come abroad. If eny man
haue eares to heare, let him heare. And he
sayde vnto them: take hede what ye heare:
* With what measure ye meete, with the sa-
me shall other men measure vnto you agay-
ne. And vnto you that heare, shall moze be
geuen. For * vnto him that hath, shall it be
geuen, and from him that hath not, shall be ta-
ken awaye, euen that which he hath.

*Mat biling.
Lu. biling.

* Attrib.
and, rrb.c
Qu. b r.c
and, rrb.d

And he sayde: so is the kyngdome of God,
eue as * yf a man shuld sowe sede in þe groun-
de and shulde slepe, and ryle vp nyght and
dawe: and the sede shuld sprynge and growe
vp, while he is not a ware. For þe earth bryn-
geth forth frute of her selfe: fyrst the blade,
then the care, after that the full corne in the
care. But whan the frute is brought forth,
anone he throusteth in the sykell, because the
hervest is come.

And he sayde: where vnto shall we lyken
the kyngdome of God: or with what cōpa-
rison shall we cōpare it: * It is lyke a gray-
ne of mustarst seed: whych when it is sown
in the earth, is lesse then all seedes that be in
the earth: whan it is sown, it groweth vp,
and is greater then all herbes: and beareth
greate braunches, so that the fowles of the
ayre maye make their nestes vnder the sha-
dow of it.

*Mat.cff.
Dur.cff.

* And with many soche parables spake he the worde vnto them, after as they myght heare it. But wyth out parable spake he no thyng vnto the. But whē they were alone, * he expounded all thynges to his discypples. * And the same daye when euē was come, he sayde vnto them: let vs passe ouer vnto the other syde, And they left the people, & toke him euē as he was in the ship. And ther were also wyth hym other shippes.

*Mat.rff.c.

* And ther arose a great stozme of wynde, & þe waues dashed in to þe ship, so that it was now full. And he was in the sterne a slepe on a pelowe. And theȝ awake him, & saȝe vnto hym: Maister, carest þu not, that we perisher? And he

*Mat. Div. c.
Lu. Div. c

And he

The Gospell

And he rose up, and rebuked the wynde, and sayde vnto the see: prace, be still. And the wynde ceased, and ther folowed a greete calme. And he sayde vnto them: why are ye so fearfull? how happeneth it, that ye haue no fayth? And they feared exceedingly, and sayde one to another: who is this? for both wynde and see obeye hym.

The. v. Chapter.

Whan he purged the possed from the vncleane spere: the wom in from the bloudy flur, and sayde: the captaynes daughter.

And they cam * once to the other syde of the see into the countree of Gadarenites. And when he was come out of the shippe, immediatly there met hym out of the graues a man possessed of an vncleane spere, whych had hys abydinge amonge the graues. And no man coude bynde him: no not with cheynes, because that when he was often boude with fetters and cheynes, he plucked the chaynes a sundre, and brake the fetters in peces, neither coude eny man tame hi. And alwayes, nyght and dape he was in the mountaynes and in the graues, cryeng and beating hym selfe wyth stones. But when he had spied Iesus a farre of, he ranne, and worshiped hym, and cryed with a loude voyce and sayde: what haue I to do wyth the? Iesus thou sonne of ymoost hyst God: I requyre the in the name of God that thou toimet me not. for he sayd vnto hym: come out of the man thou foule spere. And he asked hym: what is thy name? And he answered and sayde vnto hym: my name is Legion, for we are many. And he prayd hym instantly, that he wolde not sende them awaye out of the countree.

23 But ther was there nye vnto the mountayns * a greete heerd of swyne fedynge, & all y deuyls belought him, sayinge: sende vs in to the heerd of swyne, that we maye enter into the. And anone Iesus gaue them leaue. And the vncleane spere went out, and entered in to y swyne. And y heerd was carped headlyng into the see. They were allmost .ij. And were drowned in y see. And y swyne heerd fled, and tolde it in the cytie, and in the felde. And they went out for to se, what had happened: & came to Iesus, and sawe him y was vexed with the fende & had y Legion, spt, both clothed and in his eyght mynde, and they were afraped. And they y sawe it tolde them, how it had happened to him that was possessed wyth the deuyl: & also of y swyne. * And they beganne to praye hym, that he wolde departe out of their coast. * And when he was come into the shippe, he y had the deuyl, prayed hym, that he myght be w him. howbeit, Iesus wolde not suffice hym, but sayde vnto him: go to thyne awne house and to thy frendes, and shewe the how great

thynges the Lorde hath done for y, and how he hath had compassyon on the. And he departed, & beganne to publyshe in the tencyres, how greete thynges Iesus had done for hym, and all men dyd merueyle.

And when Iesus was come ouer agayne by thyppe vnto the other syde, moch people gathered vnto him, and he was nye vnto the see. * And beholde, ther came one of the rulers of y Synagoge, whose name was Jairus: and when he sawe him, he fel downe at his fete, and besought hym greatly, sayinge: my daughter lyeth at poynt of deeth, I pray the come, and laye thy hande on her, that she maye be safe and lyue. And he wet with hym, & moch people folowed him, & throgged hym.

* And ther was a certen woman, which had bene diseased of an ysue of bloude .xij. yeres, and had suffred many thynges of many physycions, & had spent all y she had, & felle none amendement at all, but rather was worse, and worse. When she had herde of Iesus, she came in y preasse behinde him, & touched his garment. For she sayde: yf I maye but touch his clothes, I shall be whole. And streyght waye the fountayne of her bloude was dryed up, & she felt in her body, that she was healed of that plage.

And Iesus immediatly felynge in hi selfe, that vertue proceeded fro him, touned him aboute in the preasse, and sayde, who touched my clothes? And hys dyscyples sayde vnto him: y seest the people thrust y, and askest, y who dyd touche me? And he looked round about for to se her that had done thys thyng. But the woman fearing and trebling (knowyng what was done wyth in her) came, and fell downe befoze him, & tolde him all the truth. And he sayd vnto her: daughter * thy fayth hath saued the: go in peace, and be whole of thy plage.

* Whyll he yet spake, ther came fro the ruler of the Synagoges house, certayne which sayd: thy daughter is deed: why distrestest y y waster any further? Alas as Iesus heard the worde that was spoken, he sayde vnto the ruler of y Synagoge: be not afrayed, onely beleue. And he suffred no man to folowe him, save Peter, and James, and John the brother of James. * And he came vnto the house of the ruler of the Synagoge, and sawe the wondryng: and them that wepte and wailed greatly, and went in, and sayde vnto the: why make ye this a doo, and wepe? The damosell is not deed, but slepeth. And they laught him to scozne. But he put them all out, and taketh the father and the mother of the damosell, and them that were wyth him, and entreceth in where the damosell laye, & taketh the damosell by the hande, & sayeth vnto hyr: Tabita, cumi: whych is (yf one do interprete it) damosell, I saye vnto y: aryse. And streyght

Of S. Marke.

Ho. xviij.

And streyght waye the damosell arose, and walked. For she was of the age of twelue yeres. And they were astonyed out of measure. And he charged them straptely, that no man shuld knowe of it, and commaunded, to gene her meate.

The. vi. Chapter.

Whan he sendeth hys apostles to heale them that were diseased. At Joln & Herode. Of the. v. loues and. x. yeres. And of the walkynge on the see.

And he departed thence, & cam into hys awne countree, and hys dyscyples folowed hym. And when the Sabbath dape was come, he beganne to teache in the synagoge. And many that hearde hym were astonyed, and sayd: from whence hath he these thynges? And what wysdome is thys that is geuen vnto hym: and suche vertues y are wrought by hys handes? Is not thys the carpenter Marpes sonne, the brother of James and Ioses and of Juda & Symon? & are not hys sisters here wyth vs? And they were offended at hym. Iesus sayd vnto the: * a prophet is not despysed, but i hys awne countree, and amonge hys awne kynne, and in his owne household. And he coude there shewe no myracle, but layde hys handes vpo a fewe sycke folcke, and healed them, and merueyled, because of theyr vnbelefe.

* And he went aboute by the tounes that laye on euery syde, teaching. * And he called the twelue, and beganne to sende them forth two & two, and gaue the power agaynst vncleane spertes. And commaunded the, that they shuld take nothing in their iorney: save a rodde onely: no scrippe, no bread, no money: i theyr pourse, but shuld be shod w sandals. And that they shuld not put on two cootes. And he sayde vnto the: whersoeuer ye entre i to an house, there abide, thyll ye departe thence. * And whosoever shall not receaue you nor heare you, wher ye departe thence, shake of y duste that is vnder youre fete, for a witness vnto them. * I saye verely vnto you: it shalbe easier for zodom & Gomoz in the dape of iudgement, then for that cytie. * And they wet out & preached, that men shuld repent: & they cast out many deuyls: & annoynted many y were sycke wyth oyle, and healed them.

* And kynge herode hearde of hym (for hys name was spred abroade) and he sayde: John Baptiste is risen agayne fro y deed, & therfore myracles are wrought by hi. Other sayd it is helyas: some sayd: it is a prophet, as one of the prophetes. But when herode hearde of hym, he sayde: it is John whom I beheaded. he is risen from deeth agayne. * For herode hym selfe had sent forth men of warre, and layed handes vpon John, and boode hym, & cast hym into prison for herodias sake, hys brother Jhylyppes wyfe (because he had maryed her). For John sayde

vnto herode. * It is not lawfull for y to haue thy brothers wyfe. herodias layd wayte for hym, and wolde haue kylled him, but she coude not. For herode feared John, knowig that he was a iust ma & an holy: & gaue hym reuerence: and when he hearde hym, he dyd many thynges, and hearde hym gladly.

And when a couenient dape was come, y herode on hys * byrth dape, made a supper to y lordes hys captayns, & chefe estatces of Galile: & wha y daughter of the same herodias cam in, & daunced, & pleased herode & the that sate at bourde also: the kynge sayde vnto y damosell: aske of me what thou wilt, and I wyll geue it the. * And he swore vnto hyr: whatsoeuer y shalt aske of me, I wyll geue it y, cuen vnto y one halfe of my kynge-dome. And she went forth, & sayde vnto her mother: what shall I aske? she sayd: John Baptistes head. And she cal streyght waye wyth haste vnto y kynge, & asked, sayinge: I wyll, y thou geue me by and by in a charger, the heed of John Baptiste. And y kynge was sor: howbeit for hys othes sake, and for theyr sakes whych sate at supper also, he wolde not cast her off. And immediatly the kynge sent the hangman, and commaunded hys head to be brought in. And he went, and beheaded hym in the prison, and brought his head in a charger, and gaue it to the damosell, and the damosell gaue it to her mother. And when hys dyscyples hearde of it, they came, and toke vphys body, and layed it in a graue.

And the apostles gathered the felues together vnto Iesus, and told hym all thynges both what they had done, and what they had taught. And he sayd vnto the: come ye alone out of y waye into the wyldernes, & rest a whyle. For there were many comers, and goers, and they had no leasure so moch as to cate. * And he went by shippe out of the waye into a deserte place. And the people spied the when they departed: & many knewe hym, & ranne a fote thither out of all cyties, and cam thither befoze the, and came together vnto hym. And Iesus wet out & sawe moche people, & had compassyon on the, because they were lyke shepe, not hauinge a shepherde. And he beganne to teach the many thynges.

* And when y dape was now farre spent, y hys dyscyples came vnto hym, sayinge: thys is a deserte place, and now the tyme is farre passed, let them departe, that they maye go into the countrey round about, and into the tounes, & bye them bread: for they haue no thyng to cate. he answered and layd vnto them, geue ye them to cate. And they sayde vnto hi: shall we go & bye two hundred penyworth of bread, & geue the to cate? he sayde vnto the: how many loaves haue ye. So they lokte. And wher they had searched, they sayd:

Ge fyue and

fyue & two fyfthes. And he commaunded them, to make them all fyt doune by copanyes vpo the grene grasse. And they late doune here arowe and there arowe, by hundredes ad by fyfties. And wha he had taken the fyue loanes and the two fyfthes, ad looked vp to heauen, he blessed and brake the loanes, and gaue them to hys dyscyples, to set before the: & the two fyfthes deuided he amog them all. And they all dyd eate, and were satysfied. And they toke vp twelue baskettes full ther of, ad of the fyfthes. And they that dyd eate, were about fyue thousand men.

* And streyght waye he caused his dysciples to go into the thyppe, and to go ouer the see before vnto Bethsayda, whyle se set a waye the people. * And allone as he had sent them a waye, he departed to a mountayne to pray. * And wha eue was come, the thyppe was in the myddes of the see, and he alone on the lande, & he sawe them troubled in rowynge, for the wynde was contrary vnto them. And aboute the fourth watch of the nyght, he came vnto them, walkynge vpon the see, ad wolde haue passed by the. But wha they sawe hym walkynge vpo the see, they supposed it had bene a spete, & cryed out: for they all sawe hym, and were afayed. And anone he talked wpth them, and sayd vnto them: be of good cheare, it is I, be not afayed. * And he went vp vnto them into the thyppe, & the wynde ceased, & they were sore amased in the felues beyode measure, and marueyled. For they remembred not of the loanes, because their herte was byndyd.

And whan they were ouer the water, they came into the lande of Genezareth & due vp into the hauen, And allone as they were come out of the thyppe, streyght waye they knewe hym, and ranne forth through out all the regyon rounde about, & began to cry about in beddes those that were speke, when they heard that he was there. And whyther soeuer he entred, into townes, cytyes, or vyllages, they layde the speke folkes in the streets, & prayed hym that they myght touche, & it were but the heme of hys vesture. And as many as touched hym, were safe. *

The vij. Chapter.

The dysciples eate wth vnwaschen handes. The commaundment of God is transgessed by menes tradicions. Of the woman of Syrophenicia. Of the Sabbath.

* And the Pharysees came together vnto hym, & dyuers of the Scribes whych came fro Jerusalem. And when they sawe certayne of his dysciples eate bread wth common (that is to saye, wth vnwaschen) handes, they complayned. For the Pharysees and all the Jewes, excepte they wash their handes ofte, eate not, obseruyng the tradicions of the elders. And when they co-

me fro the market, except they washe, they eate not. And many other thynges there be, which they haue taken vpon the to obserue, as the washyng of cuppes and cruces, and, brasen vessels, and of tables.

Then asked hym the Pharysees & Scribes: why walke not thy dysciples accordyng to the custome, ordeyned by the elders, but eate bread wth vnwaschen handes? he answered & sayd vnto the: well prophesied Elayus of you, ypocrytes, as it is wyrtten: * Why people honoereth me wth theyr lippes, but they herte is farre fro me: howbeit, I wayne do they serue me, teachyng the doctrines ad commaundmentes of me. For ye laye the commaundment of God aparte, & obserue the constitucyons of me, as the washyng of cruces & of cuppes, ad many other such lyke thynges ye do.

And he sayd vnto the: well, ye cast a syde the commaundment of God, to mayntayne poure a wone constitucyons. * For Moyses sayd: honoure thy father & thy mother: & whoso curseth father or mother, let him dye the death. But ye saye: a mā shall saye to father or mother, Corban: whych is: what gyfte soeuer cometh fro me, shalbe fro thy profyt. And so ye suffre him no more to do ought for hys father or his mother, and make the worde of God of none effecte, throughe poure a wone constitucyon whych ye haue ordeyned. And many such thynges do ye.

And whan he had called all the people vnto hym, he sayd vnto the: herken vnto me, euery one of you, and vnderstande. * There is no thyng wth out a man that can defyle him, wha it entreteth into him: but the thynges whych proceade out of a man, those are they that defyle the man. If eny man haue cares to heare, let hym heare. And when he came in to the house a waye from the people, his dysciples asked him of the similitude. And he sayd vnto the: are ye also so greatly wth out vnderstandinge? Dope not yet perceaue, & what soeuer thyng from wout, entreteth in to a mā, it can not defyle hi, because it entreteth not into his hert but into the vely: & goeth out into the draught, pourgyng out all meates.

And he sayd: that whych cometh out of a man defyleth the man. For from wth in, euery out of the herte of men proceade euill thoughtes, aduouty, fornicacyon, murder, theft, couetousnes, fraude, decepte, vncleynes, a wycked eye, blasphemys, pryde, folyshnes: all these euill thynges come fro w in, and defyle a man. * And from thence he rose, & went into the borders of Tyre & Sidon: & entred into an house, & wolde that no mā shuld haue knowe. But he could not be hyd. For a certayne woman (whose daughter had a foule spete) as soone as she heard of hym, came, and fell at hys fete. The woman was a Greke out of the nacyn of Syrophenicia, & she besought

hesought him, that he wolde cast out the deuyll from her daughter. But Iesus sayd vnto her: let the chyldren fyrst be fedd. For it is not mete, to take the chyldrens bread, and to cast it vnto whelpes. She answered & sayde vnto hym: enen to lord, & neuerthelesse, the whelpes also eat vnder the table of the chyldrens cromes. And he sayd vnto her: for thys sayinge go thy waye, the deuyll is gone out of thy daughter. And when she was come home to her house, she founde that the deuyll was departed, and her daughter lyng on the bedd.

* And he departed agayne fro the coastes of Tyre and Sidon, and came vnto the see of Galile theow the myddes of the coastes of the tencyties. * And they brought vnto him one that was deaffe ad had an impediment in hys speche, and they prayed hym to put his hande vpo him. And when he had taken hym asyde from the people, he put hys fyngers into hys eares, and dyd spyt, & touched hys tonge, and looked vp to heauen, and syghed, and sayde vnto hym: Ephata, that is to saye, be opened. And streyght waye his eares were opened, and the streyng of his tounge was loosed, and he spake playne. * And he commaunded the, that they shulde tell no man. But the more he forbade them, so much the more a greete deale they published, sayng: he hath done all thynges well, he hath made both the deaffe to heare, and the dome to speake. *

The viij. Chapter.

The miracle of the seuen loanes. The Pharysees alke a sygne. The leuen of the Pharysees. The blinde receaueth hys sight.

And those dayes * wha ther was a very great company, and had no thyng to eate. Iesus called his dysciples to him, and sayd vnto them: I haue compassyon on the people, because they haue nowe bene w me thre dayes, and haue nothing to eate: and yf I sende the a waye fastyng to theyr a wone houses, they shall saynt by the waye. * For diuers of them came from farre. And his dysciples answered hym: where shulde a man haue bread here in the wyldernes to satysfy these? And he asked them: how many loanes haue ye? They sayde: seuen. And he commaunded the people to fyt doune on the grounde. And he toke the seuen loanes, and whan he had genen thanckes, he brake, and gaue to hys dysciples, to set before them. And they did set them before the people. And they had a fewe small fyfthes. And whan he had blessed, he commaunded them also to be sett before them. And they dyd eate, and were satysfied. And they toke vnto the broken meate that was left seuen baskettes full. And they that dyd eate: were about foure thousande.

And he sent them awaye. *

And anone he entred into a thyppe with his disciples, and came into the parties of Dalmanutha. * And the Pharysees came forth, and beganne to dispute with hym, schyng of hym a sygne from heauen, tēptynge hym. And whan he had syghed in hys spete, he sayeth: why doth thys generacyon seke a sygne? Verely I saye vnto you, there shall no sygne be geuen vnto thys generacyon. And he left them, and went into the ship agayne, and departed ouer the water.

And they had forgotten to take bread w them, nether had they in the thyppe with them more then one loafe. And he charged them, sayng. * Take hede, beware of the leuen of the Pharysees, and of the leuen of herode. And they reasoned amonge them selues sayenge: We haue no bread. And Iesus knewe it, and saith vnto the: why take ye thought, because ye haue no bread: perceaue ye not yet nether vnderstande? Haue ye poure hert yet blynded? Haue ye eyes, and se not? and haue ye eares, and heare not? Dope not also remēbre? * When I brake fyue loanes among fyue thousande men, how many baskettes full of broken meate toke ye vp? They saye vnto him, twelue. * When I brake seuen among foure thousand, how many baskettes of the leauynge of the broken meate toke ye vp? They sayd: seue. And he sayd vnto the: how happeneth it that ye do not vnderstande?

* And he came to Bethsayda, and they brought a blinde man vnto hym, and desired hym to touche him. And he caught the blynde by the hand, and lead him out of the towne: and wha he had fyt in his eyes, ad put his handes vpo him, he asked him yf he sawe ought. And he looked vp, & sayd: I se the men: for I perceaue the walke, as they were trees. After that, he put hys handes agayne vpon hys eyes, and made hym se. And he was restored, and sawe euery man clearly. And he sent him home to his house, sayng: nether go into the towne, ner tel it to eny in the towne. *

* And Iesus went out, & hys dysciples into the townes that longe to the cytie called, Cesarea Philippi. And by the waye he asked his dysciples, sayng vnto the: whom do me saye yf I am? And they answered: some saye, that thou art John baptist, & some saye, he lias. Agayne, some saye, that that thou arte one of the nobre of the pyhetes. And he sayd vnto them: but whom saye ye yf I am? Peter answered & sayth vnto him: * thou art very Christ. And he charged the, that they shulde tell no mā of him. And he beganne to teach the: how that the sonne of mā must suffre many thynges, and be reproued of the elders, and of the hye prestes, and scribes, and be kyled, & after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke hym

Et ij asyde,

The Gospell

Of S. Marke.

Ho. xii.

asked, and began to chide him. But he turned about, and looked on his disciples, and rebuked Peter, saying: Go after me Satan. For thou sauest not the things that be of God, but the things that be of men.

* And when he had called the people unto him with his disciples also, he sayde unto them: Whosoever will folowe me, lett hym forsake him self, and take vpon hym the crosse, and folowe me. For whosoever will save his life, shall lose it. But whosoever shall lose his life, for my sake & the gospells, the same shall save it. If oz what shall it profit a man, if he wyne all the world, and lose his awne soule: oz what shall a man geue to redeme his soule with all agayne? Whosoever therfore shall be ashamed of me & of my wordes, in this aduoutrous and synfull generation: of hym also shall the sonne of man be ashamed, when he cometh in the glorie of his father with the holy angels.

The .ix. Chapter.

The transfiguration. The lunaphe dyshealed. The dyshealed who shulde be the greatest. Disciples are forsydden.

And he sayd vnto them: Verily, I saye vnto you: * Ther be some among the that stande here, which shall not taste of death, tyll they haue sene the kyngdome of God come with power.

* And after sixe dayes Jesus taketh Peter and James, and John, and ledeyth them vp into an hye mountayne out of the waye alone: and he was transfigured before them. And his raiment byd shyne, and became very whyte, euenas snowe: so whyt as no fuller can make vpon the earth. And there appeared vnto the Elias with Moses. And they talked with Iesu. And Peter answered & sayth to Iesu: Master, here is good beyng for vs: let vs make also .iiij. tabernacles, one for the, and one for Moses, and one for Elias. For he wylt not what he sayd: for they were afraied. And there was a cloude that shadowed them. And a voyce came out of the cloude, saying: * This is my beloued sonne: heare hym. And sodenly whan they had looked rounde aboute, they sawe no man moze then Jesus onely with them.

* And as they came downe fro the hyll, he charged them, that they shuld tell no man those thynges that they had sene, tyll the sonne of man were rylen fro death agayne. And they kepte that sayeng with them, and demaunded one of another, what the sayeng from death agayne shulde meane. And they asked hym, sayinge: why then saye the scribes, that Elias must first come: he answered and sayd: vnto the: * Elias verily when he cometh first, restozeth all thynges. And the sonne of man (as it is wryten of him) shall suffre many thynges, & be sett at naught. But I saye

vnto you, that Elias is come, and they haue done vnto hym whatsoeuer they wolde, as it was wryten of hym.

And whā he came to his disciples, he sawe moche people about them, & the scribes disputing w them. And streight waye all the people (whā they behelde hym) were amazed, & ran to hym, & saluted hym. And he asked the scribes: what dispute ye amōg the? * And one of the company answered, & sayde: Master, I haue brought vnto my sone, whych hath a dome sprete. And whensoeuer he taketh him, he teareth him, and he someth, and gnaweth with his teth, and pineth awaye. And I spake to thy disciples that they shuld caste hym out, and they coulde not.

He answereth him, and sayth: O faithles nation, how longe shall I be w you? how longe shall I suffice you? Bynge hym vnto me. And they brought hi vnto hym. And as sone as the sprete sawe hym, he tare hi. And he fell downe on the ground, wallowing & foming. And he asketh his father: how longe is it ago: sene this happened hym? And he sayde: of a chyld: & oft tymes it hath cast hym into the fyre, & into the water, to destroye hym. But if thou canst do eny thyng, haue mercy on vs and helpe vs. Jesus sayd vnto hym: if thou couldest beleue * all thynges are possible to hym that beleueth. And streight waye the father of the chyld cried with teares, saying, Lord, I beleue, helpe thou myne vnbeleue.

When Jesus sawe the people came running together vnto him, he rebuked the foule sprete, saying vnto hym: Thou dome & deest sprete, I charge the come out of him, and entre nomoze into him. And the sprete (whā he had cried, & rent hym sore) came out of hym, and he was as one that had bene dead, in so moche that many sayd: he is deed. But Jesus caught his hand, and lyft him vp: and he rose. And when he was come into the house, his disciples asked hym secretly: why coulde not we cast hym oute? And he sayde vnto them: this kynde can come forth by nothing: but by prayer and fastynge.

* And they departed thens, & toke theyr iorney thozow Galile, and he wold not, that eny man shuld knowe it. For he taught his disciples, and sayd vnto them: * the sonne of man shalbe deliuered into the handes of men, and they shall kyl him: and after that he is kylled, he shall aryl agayne the thyrde daye. But they wylt not what he sayde, and were afraied to aske him. And he came to Capernaum. And whā he was come into the house, he asked the: what was it ye disputed among your selues by the waye? And they helde their peace: for by the waye they had reasoned among them selues, who shuld be the cheffest. And when he was set downe, he called the twelve to hym, and sayd vnto the: if eny man

desyre to be first, the same shalbe last of all, and seruaunt to all. * And he toke a chyld, and set hym in the myddes of the: & when he had taken hym in his armes, he sayde vnto them: whosoever receaueth eny soche a chyld in my name, receaueth me. And whosoever receaueth me, receaueth not me, but hym that sent me.

I John answered hym, sayinge: * Master, we sawe one cast out demyls in thy name, & he foloweth not vs: ad we forbade hym, because he foloweth vs not. But Jesus sayde: forbyd him not. For * ther is no man whych (if he do a myracle in my name) can lyghtly speake euill of me. For he is not agaynst vs, is on our parte. * Whosoever shall in my name geue you a cuppe of water to drinke, because ye belonge to Chypse, verily I saye vnto you: he shall not lose his reward. * And whosoever shall offende one of these lytellos, that belue in me, it were better for hym, if a myllstone were hanged aboute his necke, and he were cast into the see. * Wherefore if thy hande hynder the, cut it of. It is better for the, to entre into lyfe maimed, then (hauynge two handes) to go into hell, into fyre that neuer shalbe quenched, where theyr worne dyeth not, and the fyre goeth not out. And if thy fote be a hynderaunce vnto the, cut it of. It is better for the to go halt into lyfe, then (hauynge two fete) to be cast into hell, into fyre that neuer shalbe quenched: where theyr worne dyeth not, and the fyre goeth not out. * And if thyne eye hynder the, plucke it out. It is better for the to go into the kyngdome of God wyth one eye, then (hauynge two eyes) to be cast into hell fyre: where theyr worne dyeth not, and the fyre goeth not out.

* Every man shalbe salted wyth fyre. * And every sacrifice shalbe seasoned with salt. * Salt is good. But if the salt be vnseasony, what shall ye season ther wyth? haue salt in your selues: and haue peace amonge your selues, one wyth another.

The .x. Chapter.

Of deuocement. The ppele manqueth with chypse. Of the sonne of rebecce. Wherbyne the blynde man.

And whan he rose from thence, he went into the coastes of Turye thzough the regyon that is beyonde Jordan: And the people resorted vnto hym a frethe. And as he was wont, he taught them agayne. And the Pharyses came, and asked hym. Is it lawfull for a man to put awaye his wyfe: to proue hym. And he answered, and sayd vnto the: * what byd Moses byd you do: and they sayde, Moses suffered to wryte a testimonall of deuocement, and to put her awaye. And Jesus answered and sayde vnto them: For the hardnes of

your herte he wrote this precept vnto you. But at the first creacyon. * God made them man and woman. Therfore shall a man leaue his father & mother, & byde by his wyfe, & they twayne shalbe one fleche. So then are they now not twayne, but one fleche. Therfore, what God hath coupled together let not man separate.

And in the house his disciples asked him againe of the same matter. And he sayeth vnto them. * Whosoever putteth awaye his wyfe, & marryeth another, breaketh wedlocke to her ward. And if a woman forsake her husband, and be marryed to another, she committeth aduoutre. * And they brought chyldren to hym, that he shulde touch them. And his disciples rebuked those that brought them. But when Jesus sawe it, he was dyspleased & sayd vnto them: Suffer the chyldren to come vnto me, forbyd them not. For of such is the kyngdome of God. Verily I saye vnto you, whosoever doth not receaue the kyngdome of God as a chyld, he shal not entre therein. And whā he had taken the by in his armes, he put his handes vpon them, and blessed them.

* And when he was gone forth into the waye, ther came one runninge and kniled to hym, & asked hym: * good master, what shal I do, that I maye enheret eternall lyfe? Jesus sayde vnto hym: why callest thou me good? There is none good, but one, which is God. Thou knowest the comaundementes: bycause thou knowest the comaundementes: bycause he not matrimony: kyll not: steale not, beare no false wytnes: defraude no man: honoure thy father and mother. He answered & sayd vnto hym: Master, all these I haue obserued from my yowth. Jesus behelde hym, and fauoured hym, and sayd vnto hym: one thyngge thou lackest. * So thy waye (sell that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folowe me) And he was dysforyted because of that sayinge, and went awaye mourning for he had great possessyons.

And whā Jesus had looked rounde aboute, he sayde vnto his disciples. * how vncaspe shall they haue money: entre into the kyngdome of God. And the disciples were astonnyed at his wordes. But Jesus answered againe, & sayeth vnto the: chyldre, how harde is it for the, that trust in money, to entre into the kyngdome of God? It is easier for a camel to go thzow the eye of an needle, then for the ppele to entre into the kyngdome of God. And they were astonnyed out of measure, sayinge betwene them selues: who then can be saued? Jesus looked vpon them, and sayd. with me it is vnpossible, but not with God: for * with God all thynges are possible.

And Peter begane to saye vnto hym: Lo:

C iiij * we haue

The Gospel

*stat.vic.
Zurich

* Mat. r. b.
Luh. p. 11.6.

* Nat. Pol. C.
Full. C. T. C.
Luk. C. T.
Pub. Pol. C.

*mas etc:

*Stat. p. 0

*Mat.pr. 6
Pub. pr. 6.

★附註1. 訂定

1. nat. r. d.
 2. nat. r. d.

* we haue forſaken all, & haue folowed the.
 Ieſus answered, & ſayde: Merely I ſaye vn-
 to you, ther is no mā that hath forſake hou-
 ſe, or brethren, or ſiſters, or father, or mother,
 or wyfe, or chyldren, or landes for my ſake &
 the Goſpelles, but he ſhall receaue an hūdred
 foold now in this lyfe, houſes and brethren,
 and ſiſters, and mothers, and chyldren, and
 landes wyth perfecucyons: & in þ worlde to
 come, eternall lyfe. * But many þ are fyrſt,
 ſhalbe laſt: & laſt, fyrſt. And they were in þ
 waye goynge vp to Ieruſalem. And Ieſus
 went before them, and they were amaſed, &
 folowed, and were aſrayde.

And Iesus toke the twelue agayne, and
beganne to tell the what thynges shulde hap
pe vnto hym. * Beholde, we go vp to Jeru
salem, & the sonne of mā shalbe deliuered vn
to the hye Priestes and vnto the Scribes: and
they shal condemne hym to deeth, and shal
deliuer hym to the gentyls, and they shal
mocke hym, and scourge hym, spyt vpon hym,
and kyll hym. And the thirde daye he shal ryse
agayne.

And James and John the sonnes of zebe-
de came vnto him, sayinge: Master: we wol-
de, that thou shouldest do for vs whatsoeuer
we desyre. he sayde vnto them: what wolde
ye that I shuld do for you? They sayde vnto
hym: graunt vnto vs, that we maye sytte,
one on thy ryght hande, and the other on thy
lyfte hande, in thy glory. But Iesus sayd vn-
to them: Ye wote not what ye aske: Can ye
dryncke of the cup, that I dryncke of: and be
baptysed wyth the baptyme, that I am ba-
ptysed with? And they sayde vnto hym: that
we can. Iesus sayde vnto them: ye shall in-
deede dryncke of the cup that I dryncke of: ad
wyth þ baptyme that I am baptysed wyth
all, shall ye be baptysed in: but to syt on my
ryght hande & on my lyfte hande, is not my-
ne to geue, but it shall happē vnto them, for
whom it is prepared.

* And when ſten hearde it, they began to
dyſſoayne at James and John. But Jeſus
whan he had called them to hym, ſayd vnto
them: ye knowe, that * they whych are ſene
to beare rule amonge the people, raygne as
Lordes ouer them. And they that be greate
amonge them, exerceyſe auctorite vpon them.
Nenertheles, ſo ſhall it not be amonge you:
but whoſoener of you wyl be greate amonge
you, ſhal be your myniſter. And whoſoener
wyl be chefe, ſhal be ſeruaunt of all. For * the
ſonne of man alſo came not to be myniſtered
vnto: but to myniſter, and to geue hys lyfe for
the redempcyon of many.

And they came to hierico: * And as he wēt
out of p̄ptie of hierico wyth his dyscyples,
and a greate nombre of people: blynde Bar-
tymeus the sonne of Tymeus, late by p̄hye
wayes s̄yde beggng. And when he hearde

that it was Iesus of Nazareth, he began to crye, ad to saye: Iesus, thou sonne of Dauid, haue mercy on me. And many rebuked hym that he shuld holde hys peace. But he cryed the more a greate deale: thou sonne of Dauid haue mercy on me. And Iesus stode still, ad commaunded hym to be called: And they called vpon hym, sayinge vnto hym: Be of good comforte: ryse, he calleth the. And he threwe awaye hys cloke, and rose, and came to Iesus. And Iesus answered, and sayde vnto hym: what wylt thou that I do vnto the? The blinde sayde vnto hym: Master, that I myght se. Iesus sayde vnto hym: go thy waye, thy fayth hath saued the. And immediately he receaued hys sight, & folowed Iesus in the waye.

The 11th Chapter.

¶ Christ rydeth to Ierusalem. The figge tre dyeth
by. The byers and sellers are cast oute of the temple.
The Pharisees questyon wth Christ.

And when they came nye to Ie-
rusalem vnto Bethpaze & Be-
thanie, besydes mount Olive-
te, he sendeth forth two of hys
discyples, and sayeth vnto the:
Go poure waye into the toune, that is ouer
agaynst you. And as sone as ye be entred in-
to it: ye shall fynde a colte bounde, wheron
neuer mā sate: lase hym, and brynge hym hi-
ther. And yf eny man saye vnto you: why do
ye so? Saye ye, that the Lorde hath neede
of hym: and streyght waye he wyll sende
hym hyther. And they went theyr waye,
and found the colte tyed by the doore wyth-
out in a place wher two wayes met, & they
losed hym. And dyuers of them that stode
there, sayde vnto them: * what do ye, losyn-
ge the colter? And they sayde vnto them, cuen
as Iesus had commaunded. And they let
them go. And they broughthe the colte to Je-
sus and cast theyr garmentes on hym: and
he sate vpon hym. And many spredde theyr
garmentes in the waye. Other cut downe
bryanches of the trees, and strawed them
in the waye. And they that went before
and they that folowed: cryed, saying. Ho-
sanna: * blessed is he that cometh in the
name of the Lorde. Blessed be the kyngdo-
me, that cometh in the name of hym that is
Lorde of oure father Dauid: hosanna in the
hvest.:

And the Lorde entred into Ierusalem and into the temple. And whē he had looked rouūd about vpon all thynges, and now the euen tyme was come, he went out vnto Bethany wth the twelue. * And on the morow when they were come out from Bethany, he hungred. And whan he had spied a figg tree a farrē of, hauyngē leaues, he came to se, yf he myght fynde eny thyngē thereon. And when he came to it, he founde nothyngē but leaues:

A
A. M. A.
L. H. S.

*John. p. 11.

* psal. xviij.
 Mat. xi. b.
 Luk. xij. f.
 Heb. x. b.

Leather.

Dr. S. Marke.

Ho. 11.

but leaues for the tyme of synggynge was not yet. And Iesus answered, and sayde vnto the fyggetre neuer man eate frute off the here after: whyll the woode stādeth. And hys disciples heard it.

¶ And they came to Ierusalem. And Iesus
x. Mat. xxi. d.
 y. Luc. xxi. g.
 y. Joh. vii. c. went into the temple, & began to * cast out
 them that solde and bought in the temple, ad
 ouerthrewe the tables of the money chaun-
 gers, & the stoles of them that solde doves:
 and wolde not suffice, that eny man shuld ca-
 ry a vessel thozow y^e temple. And he taught,
x. Mat. h. c.
 y. Luc. xxi. h. c.
 y. Joh. vii. c. saying vnto them: * is it not wyrtten: my
 house shalbe called the house of prayer vnto
 all nacjons: But ye haue made it a denne of
 theiue.

And the Scribes and hye p̄restes hearde
 it, and sought howe to destroye hym. * For
 they feared hym, because all the people mar-
 ueled at hys doctryne. And when euen was
 come, Iesus went out of the cytie. * And in
 the morninge as they passed by, they sawe
 a figge tree dyed vpp by the rotes. And Peter
 remembred, and sayde vnto him: master, be-
 holde, the figge tree whych thou cursedst, is
 wyddozed a waie. And Iesus answered and
 sayde vnto them: haue confydens in God.

Amercely I saue vnto you, that whosoever
shall saue vnto thys mountayne: remoue, ad
cast thy selfe into the see, and shall not doute
in hys herte, but shall beleue that those thin-
ges which he sayeth shall come to passe, what
soeuer he sayeth he shall haue. Therefore I
saue vnto you, * what thinges soeuer ye de-
sire whē ye praye, beleue y^e ye receaue them,
and ye shall haue them. And when ye stand
& praye, * forgiue, yf ye haue ought agaynst
eny man, that your father also whych is in
heauen, maye forgiue you your trespases.

¶ 2th. xx. 8.
Mat. xi. 2.
And they came agayne to Ierusalem. * And
as he walked in the temple, ther came to him
the hye Priestes, & the Scribes, & the elders,
and saye vnto hym: by what auctorite doest
thou these thynges: and who gaue the thyng
auctorite, to do these thynges: Iesus answered,
and sayd vnto them: I wyll also aske of
of you a certayne thyng & answer p me, &
I will tell you by what auctorite I do these
thynges. The baptyme of John, whether was
it fro heauen or of mē: Answer me. And they
thought in the selues, sayinge: yf we saye, fro
heauen: he wyll saye why then did ye not bele-
ue hym: but yf they had sayd, of mē, they fea-
red the people. For all mē counted John, y he
was a verye Prophete: And they answered
& sayd vnto Iesu: we canot tell. And Iesu an-
swered, and sayd vnto the: neither will I tell
you by what auctorite I do these thynges. &

The.xij.Chapter.

The byncorde is let oute. Beueto Cesar that belongeth to Cesar. Of the Saduices, of the doctor of lawe, cryptoctes must be asked: the offering of the poore widows.

And he beganne to speake vnto
them by parables. A certayne
maⁿ planted *a vyneyarde, and
cōpassed it aboute wth an hedge,
and ordeined a wyne presse, and
hyllt a toure, and let it out to hyre vnto hus-
bandmen, and went into a strainge cōuntrye.
And whē the tyme was come, he sent to the
husbandmen a seruaunt, that he myght re-
ceiue of the husbandmen of the frute of the
vyneyarde. And they caught hym, and bet
hym, and sent hym awaye agayne emptye.
And mozeouer, he sent vnto thē another ser-
uaunt, and at hym they cast stones and brake
hys heed, & sent him awaye agayne all to re-
uiled. And agayne, he sent another, and him
they kyllled: ad many other, beatynge some,
and kyllinge some.

** Mat. xxi. 1.
Luk. xxi. 1.
Esa. v. 1.
John ix. 1.
Iere. xlii. 1.*

And so whan he had yet but one beloued
sonne, he sent him also at the last vnto them,
sayinge: they wyl feare my sonne. * But the
husbandmē sayd amōgest thē selues: this is y
heye: come * let vs kyl him, & the inheritaunce
shal be oures. And they toke him & kylled hi,
& cast hym out of the vyneyard. What shall
therfoze the Lorde of the vyneyarde do: he
shall come, ad destrope the husbandmē, & let
out the vyneyarde vnto other. Haue ye not
red this scripture: * The stone whych y bu-
ylders dyd refuse, is become y chiefe stoonc of
the corner: this is the Lordes doyng, & it is
meruelous in oure eyes. They wēt about al-
so to take him, & feared the people. For they
knewe, y he had spoken the parable agaynst
thē. And they left hym and wēt they waie:

* And they sent vnto hym certayne of the
Pharises & Herodes seruantes, to take him
i his wordes. And as sone as they were come,
they sayd vnto him: Master, we knowe that
thou arte true, & carest for no mā: for thou cō
spyderest not y outward apparell of men,
but teachest y waie of God truly: Is it lau-
full to paye tribute to Cesar, or not? Ought
we to geue, or ought we not to geue? But he
vnderstode theyr spynulacyō, and sayd vnto
thē: Why tēpte ye me? Bzing me a peny, y
I maye se it. And they bzought it. And he say-
eth vnto thē: Whose is thys ymage & super-
scripcyō? And they sayde vnto hym: Cesars.
And Iesus answered, and sayde vnto them:
* Geue to Cesar the thinges that belonge to
Cesar: and to God, the thynges whych per-
teyne to God. And they meruelled at hym.

There came also vnto hym the Saduces,
 * whych saye þ ther is no resurreccyon. And *Mat. xxiii. a
 they asked hym sayinge: Master þ Moses Actes. xxiii. b.
 wrote vnto vs, pfeny mans brother dyce, and leaue hys wyfe behynde hym, and leaue no chyldezen: that hys brother shuld take hys wyfe, and replee vp seed vnto hys brother. *Puh. xx. c.
 There were seuen brethzen, and the fyrst to- *Deu. xxi. b.
 ke a wyfe: and when he dyed, left no seed.
 Et iiii behynde

D *Mat. vii. 1.
Luk. ix. 1.
E, Gal. v. 1.
D John ix. 1.
E, Jer. vii. 1.

* Stat. r.r.D.

*pfal.erbll.e
Mat.rrr.d.
Jctca.rrr.b

* Mac. 22, 6.
Luk. 22, 6.

* Mon. till 6
Mat. till 6
and, etc.

*Mat. rev. a
Actes. rev. b.
Pub. rev. c.
†Deu. rev. b.

¶ Mary Magdalene anoynteth Christ. The easter is: he is eate. Christ is taken. Where he was buried, with many other things that were becommen of Christ.

After two dayes was Easter, and the dayes of twete breed. And the hye Priestes and scribes sought, how they myght take hym by craft, & put him to deeth. But they sayde: not in the feast daye, lest any busynesse arys amonge the people. And whan he was at Bethania, in the house of Simon the leper, euen as he sat at meate, ther cam a woman hauyng an alabastrer boxe of oynment, called Marde, that was pure and costly: & she brake the boxe, & powred it on his heed. And ther were some, that were not content wyth in the selues, & sayde: what neded this waste of oynment? For it myght haue bene solde for more then thre hundred pens, & haue bene geuen vnto the poore. And they grudged agaynst her.

And Iesus sayde: lett her alone, why trouble ye her? She hath done a good worke on me. For ye haue poore w pou all wayes: when soeuer ye wyll, ye maye do them good: but me haue ye not alwayes. She hath done y she coulde: she came a fore hande, to anoynt my body to buryng. Merely I saye vnto you: wheresoeuer this Gospell shalbe preached thowow out the whole worlde: this also that she hath done, shalbe rehearsed in remembrance of her.

¶ And Judas Iscariot, one of the twelue went a waye vnto the hye Priestes, to betraye him vnto them. When they herde that, they were glad, and promysed that they wolde geue hym money. And he sought, how he myght conveniently betraye him.

¶ And the fyrste daye of twete breed, when they offered Pasche, his disciples sayd vnto hi: where wyll y that we go & prepare, that thou mayest eate the Pasche? And he sendeth forth two of his disciples, & sayeth vnto the: Go ye into the cite, & ther shall mete you a man bearing a pitcher of water, followe hi. And whither soeuer he goeth in, saye ye to y good mā of y house, y master sayeth: where is the grest chābre, where I shall eate pasche with my disciples? And he wyll shewe you a grete parlour, paved and prepared: there make ready for vs. And his disciples went forth, and came into the cite, and founde as he had sayde vnto them: and they made ready the Pasche.

¶ And whan it was now nyght he came with the xij. And as they sat at borde & dyd eate Iesus sayde: Merely I saye vnto you: one of you (yeateth with me) shal betraye me. And they beganne to be sorie, & to saye to him one by one: is it I? And another sayde:

¶ Moreover, when ye se y abhominacion of desolacion (whereof is spoken by Daniel y prophet) stand where it ought not: lett hym y readeth vnderstand. Then lett the that be in Turpe, fflye to the mountaynes. And lett hym that is on the house toppe, not go downe into the house, nether entre therein, to fetch any thing out of his house. And lett hym that is in the felde, not tourne backe agayne vnto the thinges which he left behynde him, for to take his clothes with him. Wo shall be then to them that are with chylde, and to them that geue sucke in those dayes. But praye ye that poure flyght be not in the winter. For ther shalbe in those dayes suche tribulacion, as was not from the begynnyng of creatures (which God created) vnto this tyme, nether shalbe. And excepte that y Lord shuld shorte those dayes no fleshe shulde be saved. But for the electes sake, whom he hath chosen, he hath shortened those dayes.

¶ And then, yf any man saye to you, lo he is Christ: lo, he is there, beleue not. For false Christes & false prophetes shal ryl, & shal shewe myracles & wondres, to deceaue yf it were possible, euen the electe. But take ye hede: behold, I haue shewed you all thinges before.

¶ Moreover, in those dayes, after that tribulacio, the sonne shal be darke, and the mone shal not geue her light, & the starres of heauen shal fall: & the powers which are in heauen, shal moue. And then shal they se the sonne of man commynge in the cloudes, w grete power & glory. And then shal he sende his angels, & shal gather together his electe fro the fourre wyndes, from the ende of the erthe, to the vtremost parte of heauen.

¶ Learne a symilitude of the figge tree. When his braunche is yet tender, and hath brought forth leaues, ye knowe, y sommer is nere. So ye in lyke maner: when ye se these thynges come to passe: vnderstand, that he is nye euen at y doores. Merely I saye vnto you, that this generacio shal not passe, tyll these thinges be done. heauen and erth shal passe, but my wordes shal not passe. But of that daye & tyme knoweth no man: no not y Angels which are in heauen: & neither the sonne him selfe: saue the father only.

¶ Take hede, watche & praye, for ye knowe not when the tyme is. As a mā which is gone into a straunge contrey, & hath left his house, and geuen his substaunce, to his seruantes, and to euery man his worke, and commaunded the porter to watche. Wathe ye therfore, for ye knowe not whē the master of the house will come, at euen, or at mydnyght, whether at the cocke crowyng, or in y dawninge: lest yf he come sodenly, he finde you slepyng. And that I saye vnto you, I saye vnto all. wathe.

¶ And whan Iesus sat ouer agaynst the treasury, he behelde, how the people put money into the treasury. And many that were ryche, cast in moch. And ther cam a certayne poore wydowe, and she threwe in two mytes, which make a farthyng. And he called vnto hym his discyples & sayeth vnto the. Merely I saye vnto you, that this poore wydowe hath cast moare in, then all they which haue cast into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte, dyd cast in all that she had, euen all her lyuyng.

The. xiiij. Chapter.

¶ The ende of the worlde. The daye and the houre is vnknewen.

And as he went out of the temple, one of his discyples sayde vnto hym: Master. se what stones, and what buyldynges are here. And Iesus answered and sayde vnto hym: Seest y these grete buyldynges? There shal not be left one stone vpon another, that shal not be thowen downe. And as he sat on mounte Oluyete, ouer agaynst the temple, Peter, and James, and John, and Andzew, asked hym secretly: tell vs, when shal these thynges be? And what is the sygne when all these thynges shalbe fulfilled? And Iesus answered them, and began to saye: take hede, lest any mā deceaue you. For many shal come in my name sayyng: I am Christ, and shal deceaue many.

When ye shal heare of warres, and tydings of warres, be ye not troubled. For soch tynges must nedes be: But the ende is not yet. For ther shal nacpō aryl agaynst nacpō, and kyngdome agaynst kyngdome. And ther shalbe erth quakes in all quarters, and famyment shal ther be, and troubles. These are y begynnynges of sorowes. But take ye hede to poure selues. For they shal bypunge you vp to the counseils, and into the synagoges, and ye shalbe beaten: yee, and shalbe brought before rulers and kinges for my sake, for a testimoniall vnto the. And the Gospell must fyrste be publyshed amonge all nacpōns.

¶ But whē they leade you and present you, take ye no thought, nether ymagin afoze hāde what ye shal saye: but what soeuer is geuen you in the same houre, that speake. For it is not ye y speake, but the holy ghoft. The brother shal deluyce y the brother to deeth, and the father the sonne: and the chylzen shal ryl agaynst the father & mothers, and shal put them to deeth. And ye shalbe hated of all men for my names sake. But whoso endureth vnto the ende, the same shal be safe.

¶ Moreover

behynde hym. And the seconde toke by, and dyed: nether left he any seed. And the thyrde lyke wyse. And seuen had her, & left no seed behynde the. Last of all the wyse dyed also. In the resurreccyon therfore when they shal ryl agayne: whose wyse shal be of the? For seuf had her to wyse. And Iesus answered, and sayd vnto them: Do ye not therfore erre, because ye vnderstande not the scriptures, nether the power of God? For whē they shal ryl agayne fro deeth, they nether marry, nor are marryed: but are as the angels, which are in heauē. As touching the deed, y they ryl agayne: haue ye not redde i the booke of Moses, how in y burne, God spake vnto hym, sayyng: I am the God of Abraham and the God of Isaac, & the God of Jacob? He is no God of deed, but y God of lyuyng. Ye are therfore greatly deceaued.

¶ And whā ther came one of the Scrybes, and had hearde them disputyng to gether (and perceaued that he had answered them well) he asked hym: which is the fyrst of all the commaundementes? Iesus answered him, the fyrste of all the commaundementes is: Heare O Israell: The Lorde oure God, is Lorde onely: And thou shalt loue the Lorde thy God with all thy hert, & wyth all thy soule, and wyth all thy mynde, and with all thy strength. This is the fyrste commaundment. And the seconde is lyke vnto this: Thou shalt loue thy neyghbour as thy selfe. Ther is none other commaundment greater then these.

And the Scribe sayde vnto him: well master, thou hast sayd the truthe, for ther is one God, & ther is none but he. And to loue hym wyth all the herte, and wyth all the mynde, & wyth all the soule, & wyth all the strength: and to loue a mans neyghbour as hym selfe, is a greater thyng, then all burnt offerynges and sacrifices. And when Iesus sawe y he answered discretly, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that, durst aske hym any questyon.

And Iesus answered & sayde, teachyng in the temple: how saye the Scrybes y Christ is the sonne of Dauid: for Dauid him selfe inspyred w y holy goost, sayd: The Lorde sayde to my Lorde, syt on my ryght hande tyll I make thyn enemyes thy fote stole. Dauid hi selfe calleth hi Lorde: & how is he then his sonne? And moche people hearde him gladly.

And he sayde vnto them in his doctrine: be ware of the Scribes, which loue to go in lōge clothynge: & loue salutations in the market places, and the chiefe seates in the congregacions, & the vppermost roomes at feastes: whych deuoure wydowes houses, & vnder a pretence, make longe prayers. These shal receaue greater dampnacion.

* Gen. i. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1.

* Gen. 1. 1. Mar. x. 1. Luc. 1. 1.

* Gen. 1. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* John. 1. 1. Mar. x. 1. Luc. 1. 1.

* John. 1. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* John. 1. 1. Mar. x. 1. Luc. 1. 1.

* John. 1. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Gen. 1. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* John. 1. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* Mat. x. 1. Mar. x. 1. Luc. 1. 1.

* John. 1. 1. Mar. x. 1. Luc. 1. 1.

* John. 1. 1. Mar. x. 1. Luc. 1. 1.

* John. 1. 1. Mar. x. 1. Luc. 1. 1.

is it? He answered & sayd vnto them: It is one of the xij. euen he that dyppeth wyth me in the platter. The sonne of mā trulye goeth as it is wyrtten of him: but wot to that man by whom the sonne of mā is betrayed. Good were it for that man, if he had neuer bene bozne.

* And as they dyd eate, Iesus toke bread: and whan he had geuen thanks he brake it, and gaue to the, and sayde: Take, eate, this is my body. And he toke the cup, & when he had geuen thanks he toke it to them, & they all dranke of it. and he sayde vnto the: This is my bloude of the newe Testamēt, whych is shedd for many. Clerely I saye vnto you: I wyll dryncke nomore of the frute of the vyne: vntyll that daye, that I dricke it newe in the kyngdome of God. * And when they had sayde grace: they went out to mount Oliuete.

And Iesus sayeth vnto the: All ye shal be offended because of me this nyght. For it is wyrtten: * I wyll smyte the shepheard, & the shepe shal be scattered: But after that I am rysen agayne, I wyll go into Galyle before you. Peter sayde vnto him: And though all men be offended, yet wyll not I. And Iesus sayeth vnto him: Clerely I saye vnto the, that this daye, eue, in this nyght before the cocke crowe twyse, thou shalt denye me thre tymes. But he spake moze vehemently: no, yf I shulde dye with the, I wyll not denye the: I lyke wyse also sayde they all.

* And they came into a place which was named Gethsemani. And he sayeth to his disciples: Syt ye here, whyle I go alyde, and praye. And he taketh wyth him Peter & James & John, & began to waxe abashed, & to be in an agonye, & sayeth vnto them: * My soule is heuy, eue vnto the deeth, tarp ye here and wathe. And he went forth a lytle & fell downe flat on the grounde, & prayed: that if it were possible, the houre myght passe fro him. And he sayde: * Abba father, all thynges are possible vnto the, take awaye this cup from me. Neuerthelesse, not that I will: but that thou wilt, be done.

And he cam & founde the slepyng, & sayeth to Peter: Simon, sleepest thou? Couldst not thou wathe one houre? wathe ye, & praye, lest ye entre into temptacion, the spere trulye is ready, but the flesch is weake. * And agayne he went alyde, & prayde, and spake the same wordes. And he returned, & founde the a slepe agayne. For their eyes were heuy: neither wist they, what to answer him. And he came the thirde tyme & sayde vnto the: slepe hengs forth, and take youre ease, it is ynough. The houre is come, beholde, the sonne of mā is betrayed into the handes of synners. Arise vp, let vs go. Lo, he that betraeth me, is at hande. * And immediatly whill he yet spake,

cometh Judas (which was one of the twelue) & with him a greate number of people wyth sweardes and stauces from the hye prestes and Serybes & elders. And he that betrayed him, had geuen the a generall token, saying: whosoener I do kysse, that same is he: take him & leade him a waye warly. And as sone as he was come, he goeth streight waye to him, & sayeth vnto him: Master, Master, & kysse him: And they layde their handes on him, and toke him. And one of the that stode by, dyue out a swearde, and smote a seruaunt of the hye preste, & cut of his eare.

And Iesus answered & sayd vnto them: * ye be come out as vnto a shepe w sweardes & w stauces, for to take me. I was daylye w you in the tēple, teachinge, & yetoke me not: but these thinges come to passe, that the scriptures shuld be fulfilled. * And they all forsoke him, & ranne awaye. And there folowed him a certayne younge man, clothed in lynnen vpon bare, & the yongmen caught him, & he lefte his lynnen garment, & fled from the naked. * And they ledd Iesus awaye to the hyest preste of all: & with him come all the hye prestes, & the elders, & the Scribes. And Peter folowed him a greate waye of (euen tyll he was come into the palace of the hye preste) and he sat with the seruautes, and warmed him selfe at the fyre.

* And the hye prestes & all the counsell sought for witness agaynst Iesu, to put hym to deeth, & founde none: for many bare falsse witness agaynst hym, but their wytnesses agreed not together. And ther arose certayne, and brought falsse witness agaynst hym, sayinge. We herde him saye: * I will destroye this temple that is made wyth handes, and wyth in thre dayes I wyll builde another, made without handes. But yet their wytnesses agreed not together.

* And the hye preste stode vp amongest them, and asked Iesus, sayinge: answerest thou thinge? how is it that these beare witness agaynst the? But he helde his peace, & answered nothing. Agayne * the hyeste preste asked him, & sayde vnto him: Art thou Christ the sonne of the blessed? And Iesus sayd: I am.

* And ye shall se the sonne of man sytting on the ryghte had of power, & commyng in the cloudes of heauen. Then the hye preste rent his clothes, & sayd: what nede we eny further of wytnesses? Ye haue heard blasphemye, what thinke ye? and they all condemned hym to be worthy of deeth. And some began to spit at him, & to couer his face, & to beate hi with fistes, & to saye vnto him, Areade: And the seruautes boffeted him on the face.

And as Peter was beneth in the palace ther cam one of the wēches of the hyest preste: * when she sawe Peter warminge hym self, she loketh on hym, & sayeth: wast not thou also,

also w Iesus of Nazareth? And he denyed, saying: I knowe hym not, nether wote I what thou sayest. And he went out into the porche, and the cocke crowe. And a damsell (whan she sawe him) began agayne to saye to them that stode by, this is one of the. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: suerly thou art one of them, for thou art of Galyle, & thy speache agreth therto. But he beganne to curle, & to sweare, sayinge: I knowe not this man of whom ye speake. And agayne the cocke crowe, & Peter remembered the worde that Iesus sayde vnto him: before the cocke crowe twyse, thou shalt denye me thre tymes. And he beganne to wepe.

The xv. Chapter.

Of the passion, death, and burfall of Christ.

And anone in the dawninge * the hye prestes helde a counsell w the elders & the Serybes, & the whole congregacion, & bounde Iesus, & ledde him a waye, & deliuered him to Pilate. And Pilate asked him: art thou the kyng of the Jewes? And he answered, & sayd vnto hym: thou sayest it. And the hye prestes accused him of many thiges. So Pilate asked hi agayne, sayinge: * Answerest thou nothing? Beholde, how many thiges they lay vnto thy charge. Iesus yet answered nothing, so that Pilate merueyled.

At that feast Pilate dyd delyuer vnto the a prisoner: whomsoever they wolde desyre. And ther was one that was named Barababas, whych laye bounde with them that made insurreccyon: he had commytted murder. And the people called vnto him, and began to desyre him, that he wolde do, accordynge as he had euer done vnto them. Pilate answered them saye: Will ye that I let lowse vnto you the kyng of the Jewes? For he knewe, that the hye prestes had delyuered him of enuy. But the hye prestes moued the people, that he shulde rather delyuer Barababas vnto them.

Pilate answered agayne, and sayde vnto them: * What wyll ye then that I do vnto him, whō ye call the kyng of the Jewes? And they cryed agayne: crucifye him. Pilate sayd vnto the, what cupill hath he done? And they cryed the moare feruentlye: Crucifye hym. And so Pilate wyllinge to content the people, * let lose Barababas vnto them & delyuered vp Iesus (whan he had scourged hym) for to be crucified.

And the souldyers ledd him awaye into the common hall, and called together the whole multitude, & they clothed him with purple, & they platted a crowne of thornes, & crowned him withall, & beganne to salute him: Hail ye kyng of the Jewes. And they smote hym,

on the heed w a rede and dyd spitt vpon hym & bowed their knes, & worshypped him.

And whē they had mocked him, they toke the purple of hym, & put his a wne clothes on him, & ledde hym out, to crucifye him. * And they compellid one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) whych came out of the felds, to beare his crosse. * And they brought him to a place named Golgotha (whych is of a man interpreted: the place of deed mens sculles) and they gaue him to drinke, wyne mingled wyth myre, but he receaued it not.

And when they had crucified him * they parted his garments, castinge lotes vpon them, what euery man shulde take. And it was aboute the thirde houre, & they crucified him. And the tyle of his cause was wyrtten: The kyng of the Jewes. * And they crucified with him two theues. The one on the right hande, & the other on his lyfte. And the scripture was fulfilled whych sayeth: * he was counted amonge the wycked.

* And they that went by, rayled on hym: wagging their heedes, & ad saying: A wretchethou that destroyest the temple, and byldest it in thre dayes: saue thy selfe, & come downe from the crosse. Lyke wyse also mocked hym the hye prestes amonge them selues with the Serybes & sayde, he saved other men, hym selfe he cannot saue. Let Christ the kyng of Israell descende now fro the crosse, that we maye se, & beleue. And they that were crucified with him checked him also.

* And whē the syxte houre was come, darcknes arose ouer all the erth, vntyll the nyynth houre. And at the nyynth houre Iesus cryed with a loude voyce, saying: Eloi, Eloi, lama sabachthani: whych is (yf one interpret it) * my God, my God why hast thou forsaken me? And some of them that stode by, when they hearde that, sayd: beholde, he calleth for Helias. * And one ran, and fylled a sponge full of veneger, and put it on a rede, & gaue him to drinke, sayinge: let him alone, let vs se, whether Helias wyll come and take hym downe.

But Iesus cryed with a loude voyce, & ad gaue vp the goost. * And the bayle of the tēple dyd rent in two peces, from the toppe to the bottome. * And when the Centurion (whych stode before him) sawe, that he so cryed, and gaue vp the goost, he sayde: truly this man, was the sonne of God. * Ther were also women a good waye of, beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of James the ylle: & of Ioseph, & Mary Salome * (whych also when he was in Galyle had folowed him & mynistrd vnto him) and many other women, whych came by with him vnto Ierusalem.

And now when the euen was come (because it was

The Gospell.

it was the daye of preparing that goeth be-
fore the Sabbath) * Joseph of p cite of Ara-
maria, a noble Coucellour which also looked
for p kyngdome of God, came, & wēt in bol-
dely vnto Pilate, & begged of hym the body
of Iesu. And Pilate merueled, that he was
alredy deed, and called vnto him the Centu-
rion, and asked of him, whether he had bene
eny whyle deed. And whē he knewe the tru-
eth of the Centurion, he gaue the body to Jo-
seph. And he bought a linnen clothe, ad toke
him downe, and wrappēd him in the linnen
clothe, and layde him in a sepulchre, that was
hewen out of the rocke. And Mary Mag-
dalen and Mary Ioses behelde where he
was layde. **¶**

The xvi. Chapter.

¶ The xvi. chapter, and aperteth to the Apostles:
to whom he cometh to the preaching of the Gospell.

And when p Sabbath was past,
Mary Magdalen, & Mary Ja-
cob, & Salome, bought sweete
odoures, p they myght come, &
anoint him. * And early in the
mornynge, the fyrst daye of the Sabbath
they came vnto the sepulchre, when the Sōne
was risen. And they sayd among them sel-
ues: who shall rolle vs awaye the stone fro
the doore of the sepulchre? And when they lo-
ked, they sawe how that the stone was rol-
led awaye, for it was a very greate one. And
they wēt into p sepulchre, and sawe a younge
man sittynge on the ryght syde, clothed in a
longe white garment, & they were afraied.
* And he sayeth vnto them, be not afraied:
ye see Iesus of Nazareth, which was cru-
cified. He is risen, he is not here. Beholde the
place where they had put hi. But goo your
waye, and tell his disciples, & Peter, that he
goeth before you into Galile: there shall ye se
hi, as he sayd vnto you. **¶** * And they wēt
oute quickly, and fledd from the sepulchre.
For they trembled & were amased. Nether
sayde they eny thyng to eny man, for they
were afraied.

* When Iesus was risen early the fyrst
daye after the Sabbath * he appeared fyrst
to Mary Magdalen, out of who he had cast
seuen deuyls. And she went, and tolde them
that were with him, as they mourned & we-
apte. And they, whan they herde that he was
a lyue, and had appered vnto her, beleued it
not. * After that, appeared he vnto two of
them in a straunge fygure, as they walked,
& went in to the country. And they went &
tolde it to the remnaunt. And they beleued
not these also. **¶**

* Afterwarde he appeared vnto the
eleuen as they sate at meate: and cast in their
teth their vnbelefe, and hardnes of herte: be-
cause they beleued not them which had sene
that he was risen agayne fro the deed. And

he sayde vnto the: * Goo ye into al the worl-
de, and preache the Gospell to all creatu-
res, he that beleueth & is baptised, shall be sa-
ued. But he that beleueth not, shall be
dampned.

And these tokens shall folowe them that
beleue. * In my name they shall cast out de-
uyls, they shall speake with newe tonges,
they shall dryue awaye serpentes. And yf
they drynke any deadly thyng, it shall not
hurte them. They shall laye their handes on
the sycke, & they shall recouer.

So then, when p Lorde had spoken vnto
them * he was receaued into heauen, and is
on the right hand of God. And they went
forth, and preached euery where: the Lorde
workynge with them * and confyrmyng the
worde with myracles folowing.

The ende of the Gospell of S. Marke.

The Gospell of S. Luke.

As moche as many haue ta-
ken in hande to set forth the de-
claraciō of those thynges, which
are most surely to be beleued a-
monge vs, euen as they deliue-
red them vnto vs, whych from the begyn-
nyng sawe them the selues with their eyes,
and were ministers of the thynges that they
declared: (I determyned also (as sone as I
had searched out diligently all thynges from
the begynnyng) that then I wolde wyte
vnto p, good Theophilus: that thou myght-
est knowe the certēte of those thynges whe-
re of thou hast bene informed.

The fyrst Chapter.

¶ The conception and birth of Iohn the Baptist. The
conception of Christe. The thankfull songes of Mary
and zachary.

There was in p dayes of He-
rode the kynge of Iurie, a
certayne puelle named za-
charyas * of the course of
Abia. And his wyfe was of
the daughters of Aaron: and
her name was Elizabeth:

they were, both ryghteous before God, and
walked in all the lawes and ordynaunces
of the Lorde, that no mā coulde fynde fau-
oure with them. And they had no chylde, because
that Elizabeth was barren, and they booth
were now well stricken in age.

And it came to passe, p whā zachary execu-
ted the prestes offyce before God, as hys
course came (accorpyng to the custome of the
prestes

Of S. Luke.

No. xxiij.

prestes office) hys lot fell to burne incense.
And he * went into the temple of the Lorde, &
the whoale multitude of p people were with
out in prayer, whill the incense was a burnin-
ge. And ther appeared vnto him a n Angell
of the Lorde, standynge on the ryght syde of
the altare of incense. And when zacharyas
sawe him, he was abashed, & feare cā on him.

But the Angell sayde vnto him: feare not
zachary, for thy prayer is hearde. And thy
wyfe Elizabeth shall beare thea sonne, and
thou shalt call his name Iohn, ad thou shalt
haue ioye and gladnes, and many shall re-
ioyce at his byrth. For he shall be greate in the
syght of the Lorde, and shall nether drinke
wyne ner stronge drinke. And he shall be fyl-
led with the holy goost, euen fro his mothers
wombe: and many of the chyliden of Israel
shall tourne to their Lord God. And he shall
go before him in the spyte & power of * he-
lias: to tourne the hertes of the fathers
to the chylde, and the vnbeleuers to the wy-
ldome of the iuste men, to make readye a per-
fekte people for the Lorde.

And zacharyas sayde vnto the angell: by
what token shall I knowe this? For * I am
olde, and my wyfe well strycken in yeres.
And p angell answered, and sayd vnto him.
I am Gabriel, that stande in the prestens of
God, and am sent to speake vnto the: and to
shewe the these glad tydinges. And beholde
it shall come to passe, that thou shalt be dom-
me, ad not be habyle to speake, vntill the daye
that these thynges be performed, because thou
beleuest not my wordes, which shall be ful-
fylled in their season.

And the people wayted for zacharyas, ad
merueyled that he tarped in the temple. And
when he came out, he coulde not speke vnto
them. And they perceaued, that he had sene a
visyon in the temple. And he beckened vnto
them, and remayned speechlesse.

And it fortunēd, that as sone as the
dayes of his office were out, he departed in-
to his awne house. And after those dayes,
his wyfe Elizabeth conceaued, & hid her selfe
fyue monethes, sayinge: Thehys wyfe hath
God dealte with me, in the dayes wherein he
hath looked on me, to take from me my rebu-
ke amonge men. And in the syxt moneth the
angell Gabriel was sent from God vnto a
cyprie of Galile, named Nazareth, to a virgin
sponsed to a man, whose name was Ioseph,
of the house of Dauid, ad the virgins name
was Mary. And the angell went in vnto
her, and sayde. Haille full of grace, the Lorde
is with the: blessed art thou amonge women.

When she sawe him, she was abashed at
his sayinge: and cast in her mynde, what ma-
ner of salutation that shulde be. And the an-
gell sayde vnto her: feare not Mary: for thou
hast foude grace with God. Behold, * thou

shalt conceaue in thy wombe, & beare a son-
ne, & * shalt call his name Iesus. He shall be
greate, & shall be called the sonne of the hyst.
And the Lorde God shall geue vnto him the
seate of his father Dauid ad * he shall rap-
gne ouer the house of Jacob for euer, and * of
his kyngdome there shall be none ende.

Then sayde Mary vnto the angell: how
shall this be, seynge I knowe not a mā? And
the angell answered, & sayde vnto her. The
holy goost shall come vpon p, and the power
of the hyst shall ouer shadowe the. Ther-
fore also that holy thyng which shall be bo-
rne, shall be called the sonne of God. And be-
holde, thy colyn Elizabeth, the hath also con-
ceaued a sone in her age. And this is her fyr-
moneth, which was called barre: for * with
God shall nothinge be impossible. And Mary
sayde: beholde the hande mayden of p Lorde,
be it vnto me according to thy worde, **¶**
And the angell departed from her.

And Mary arose in those dayes, & wēt
into the mountayns with haste, into the
cyprie of Iewrie, and entred into the house of
zachary, and saluted Elizabeth. And it fortu-
ned, that whan Elizabeth heard: si saluta-
cyon of Mary, the babe sprāge in her wombe.
And Elizabeth was fylled with the holy
ghost, & cried with a loude voyce, and sayde:
Blessed art thou among women, and blessed
is the frute of thy wombe. And whence hap-
peneth this to me, that p mother of my Lorde
shulde come to me? For lo, as sone as the
voyce of thy salutiō sounded in myne e-
ares, the babe sprang in my wombe for ioye.
And blessed art thou that hast beleued: for
those thynges shall be performed, which were
tolde the from the Lorde. And Mary sayde.

* My soule magnifieth the Lorde. And my
sprete hath reioyced in God my sauour. **¶**
For he hath looked on the lowe degre of hys
hande mayden: for lo: now from hence forth
shall all generacions call me blessed. Becau-
se he that is myghty, hath done to me greate
thynges, & holyc is his name. And his mercy
is on the that feare him, from generacion to
generacion. He hath shewed strength with
his arme, he hath scattered the that are prou-
de in the ymaginacyon of their herte. * He
hath putte downe the myghty from theyr
seates, and exalted them of lowe degre. He
hath fylled the hongrye with good thynges:
and sent awaye the ryche emptye. He hath
helped hys seruaunt Israel, in remembraun-
ce of hys mercy.

* Euen as he promysed to oure fathers,
Abraham, and to his seede for euer. And Mary
abode with her aboute a. iij. monethes, ad
retourned agayne to her awne house.

* Elizabeths tyme came that she shulde
be deliuered, and she brought forth a sonne.
And her neyghbours and her colyns hear-
de howe

howe the Lorde had shewed greate mercy vpon her, and they reioysed with her.

And it fortuneth that in y^e eighth daye, they came * to circumsise the chylde: and called his name zacharias, after y^e name of hys father. And his mother answered and sayde: not so but he shalbe called John. And they sayd vnto her: Ther is none in thy kynred, that is named with this name: And they made sygnys to his father, howe he wolde haue becalled. And he asked for wytyng tables, and wrote, saying: his name is John. And they marvelled all. And hys mouth was opened immediately, & his tonge also, & he spake, and prayled God. And feare came on all the that dwelt nye vnto them. And all these saynges were noysed abroade throughout all y^e hyll countre of Iurie: and all they that herde the layde them vp in their hertes, saying: What manner of chylde shall this be? And the hande of the Lorde was with him:

And his father zacharias was filled with the holy goost, and prophesied sayinge:

Prayled be the Lord God of Israel, for he hath visited and redeemed his people: And hath rayled vp * an horne of saluacion vnto vs, in the house of his seruaut Dauid.

Euē as he promysed by the mouth of his holy prophetes, which were sens the worlde began. That we shulde be saued frō oure enemies, and from the hande of all that hate vs.

That he wolde deale mercifully with oure fathers, and remember his holy couenaunt.

* And that he wolde performe the oothe, which he sware to oure father Abraham, for to geue vs.

* That we deliuered oute of the handes of oure enemies, might serue him with out feare, all the dayes of oure lyfe, in such holynes and rightewesnes as are accept before hi. And thou chylde shalt be called the Prophet of the hiest: for thou shalt go before the face of the Lorde, to prepare his wayes: to geue knowlege of saluacyon vnto his people for the remission of synnes. Through the tender mercy of oure God, wherby the daye springe from an hie hath visited vs.

* To geue light to the y^e late in darcknes & in the shadowe of deathe, to gyde oure fete into the waye of peace. And the childe grewe and waxed strong in sperte, and was in wilderness, tyll the daye came, when he shulde thewe him selfe vnto the Israelites.

The seconde Chapter.

The birth and circumcision of Christ. How he was reared into the temple, how Simeon and Anna prophesied of him, and how he was founde in the temple amonge the doctours.

And it chaunced in those dayes: that ther went oute a commaundement from Augustus the Emperour, y^e all the worlde shulde be taxed. And

thys taxing was the fyrst, & executed when Syrenius was leutenant in Syria. And euery man went vnto his awne cytie to be taxed. And Joseph also ascended frō Galile, out of a cytie called Nazareth, into Iewry: vnto * the cytie of Dauid, which is called Bethlehem, because he was of the house and lynage of Dauid, to be taxed with Mary his spoused wyfe, which was with childe.

And it fortuneth that while they were there, her tyme was come that she shulde be deliuered. And she brought forth her fyrst begotten sonne, & wrapped him in swadlinge clothes, and layde him in a manger, because ther was no rowme for the in the ymne.

And ther were in the same region shepherdes, watchyng and kepyng their flocke by night. And lo, the angell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde aboute the, & they were soze afrayed. And the angell sayde vnto the: Be not afrayed. For beholde, I bringe you tydings of greate ioye, that shall come to all people: for vnto you is bozne this daye in the cytie of Dauid, a sauoure which is Christ y^e Lord. And take this for a sygne: ye shall fynde the childe wrapped in swadlinge clothes, & layed in a manger. And streyght waye ther was with the angel a multitude of heauenly sowdysers, prayling God: & sayinge: Glory to God on hye, and peace on the erth. & vnto men a good wyll.

And it fortuneth, as sone as y^e angels were gone awaye from them into heauē, * The shepherdes sayde one to another: let vs go now enū vnto Bethlehem, and se this thing that we heare saye is happened, which the Lorde hath shewed vnto vs. And they came as hast, & founde Mary ad Joseph & the babe layde in a manger. And when they had sene it, they published abrode the sayinge, which was tolde them of that chylde. And all they that hearde it, wondered at those thynges which were tolde the of the shepherdes. But Mary kepte all those saynges, and pondered them in her hert. And the shepherdes returned, praysynge and laudinge God for all the thynges that they had herde and sene, enū as it was tolde vnto them.

* And whē the eighth daye was come y^e the childe shulde be * circumcised * his name was called Jesus * which was named of y^e Angell, before he was concained i^y wybe.

* And when the tyme of their purificaciō * (after the lawe of Moses) was come, they brought him to Iherusalem, to present him to the Lorde (as it is wyrtten in the lawe of the Lorde * euery man chylde that fyrst openeth y^e matrix, shalbe called holy to y^e Lord) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves, or two ponge pigions. And beholde, ther was a man in Iherusalem

Iherusalem whose name was Simeō. And the same man was iuste & godly, & looked for the consolacion of Israel, and the holy goost was in him. And an answer had he receaved of the holy goost y^e he shulde not se deeth, excepte he fyrst sawe the Lordes Christ. And he came by inspiracion into the temple.

And when the father & mother brought in the chylde Jesus: to do for him after y^e custome of the * lawe, then toke he him vp in his armes, & sayd: Lorde, & now letteth y^e thy seruaut departe in peace, accordyng to thy promys. For myne eyes haue sene y^e saluacion: which thou hast prepared before the face of all people * A lyght to lighten y^e gentyls, & the glory of thy people Israel.

* And his father & mother: meruylled at those thynges, which were spoken of hym. And Simeon blessed them, and sayde vnto Mary his mother: beholde, this chylde is sett to be y^e fall and vprysing agayne of many in Israel, & for a sygne which is spokē agaynst. And mozeouer, y^e the swerde of all peerce thy soule: that the thoughtes of many hertes maye be opened.

And ther was a Prophetesse, one Anna, y^e daughter of Phanuel of the trybe of Aser: which was of a greate age, & had lyued with an husbāde. vii. yeres from her virginite, And she had bene a wedowe aboute. iiii. scoore & iiii. yere, which departed not from the temple, but serued God with fastinges and prayers nyght & daye. And she came forth y^e same houre, and prayled the Lorde, & spake of him, to all the that looked for redempcyon in Iherusalem.

And whan they had perfourmed all thynges accordyng to the lawe of the Lorde, they returned into Galile, to their awne citie Nazareth. And * the chylde grewe, and waxed stronge in sperte, & was fylled with wysdome, & the grace of God was vpon him.

And his father & mother went to Iherusalem euery yere * at the feaste of easter. And when he was. xij. yere olde, they went vp to Iherusalem after the custome of the feaste daye. And when they had fulfilled the dayes: as they returned home, the chylde Jesus a bode styll in Iherusalem, & hys father & mother knewe not of it: but they supposyng him to haue bene in the cōpany, came a dayes iorney & sought him amonge their kynnstolke & acquaintaunce. And when they founde him not, they went backe agayne to Iherusalem, and sought him. And it fortuneth that after. iij. dayes, they founde him in the temple, sittynge in the middes of the doctours, hearing them, & posynge them * And all that hearde him, were astounyed at his vnderstanding & answers.

And when they sawe him, they marueyled. And his mother sayde vnto him: sonne, why hast thou thus dealt with vs? Beholde, thy father & I haue sought the, forowge. And he sayde vnto the: how is it y^e ye sought me? Wist ye not, that I must goo aboute my fathers busynes? And * they vnderstode not that sayinge which he spake vnto them. And he wēt downe wth them, & came to Nazareth, & was obedient vnto them. But his mother kept all these saynges together in her hert. And Jesus prospered in wysdome & age, and in fauoure, with soo many.

The iij. Chapter.

The preaching, baptysme, and presentment of John. The baptysme of Christ, and archerfall of the generation of the fathers.

At the fyftene yere of the raygne of Cyberus the Emperoure, Pontius Pylate beyng leutenant of Iewrie, and * Herode beyng tetrach of Galile, and his brother Philip tetrach of Iudaea & of the region of the Tetrachites, & Lyfaniath the tetrach of Abylene: whē Anna and Cayphas were the hie prestes, y^e worde of the Lorde came vnto John the sonne of zacharias in the wilderness. And he came in to all the coastes aboute Iordan, preaching * y^e baptysme of repentance for the remission of synnes, as it is wyrtte in the boke of y^e wordes of Esayas the prophet, sayenge: * The voyce of a cryar in wilderness: prepare ye y^e waye of the Lord, make his pathes strayght. Euery valley shalbe fylled, & euery mountayne & hyll shalbe brought lowe. And thynges that be croked, shalbe made streyght: & y^e rough wayes shalbe made playne: & all fleshe shall se y^e saluacion of God.

Thē sayde he to the people, that were comeforth to be baptyled of him: * Dye generation of vyppers, who hath taught you to fye from the wrath to come? Bryngge forth therfore due frutes of repentance, & begyn not to saye wyth in youre selues: we haue Abraham to oure father. For I saye vnto you, God is able of these stones to reyse vp chyl dren vnto Abraham. Now also is the ax leyde vnto the rote of the trees: * euery tree therfore which bryngeth not forth good fruite, is he wen downe, & cast into the fyre.

And y^e people asked him, sayinge: * what shall we do then? he answered and sayeth, vnto the: he that hath two coates: lett him parte wyth hym that hath none, & he y^e hath meate, lett him do lyke wyse.

Then cam y^e publicans also to be baptised, & sayde vnto him: Master, what shal we do? And he sayde vnto them: requyre no moze, then that which is appoynted vnto you.

The soudyours lyke wyse demaunded of him, sayinge: and what shal we do? And he sayde vnto them: hurt no man: nether trouble eny man wrongfully: and be cōsent with youre wages.

The Gospell.

As the people were in a doute, and all men mysyd in their hertes of John, whether he were verie Christ, John answered & sayde vnto them all: * I baptise you wyth water, but one stronger the I shall come after me, whose shoe I latchet I am not worthy to vnloose: he shall baptise you with the holy goost, & wylt poure his flooze, and gather the cozne into his barn: but the chaffe wylt he burne with fyre that neuer shalbe quenched. And many other thinges in his exhortacion preached he vnto the people.

* Then herode the Tetrach (when he was rebuked of hym for herodias his brother Philipps wyfe, & for all synis which herode dyd: added this aboute all, and layed John in prison.

And it fortuned that whan all the people receaued baptyme (* whē Iesus was baptised and dyd praye) the heauen was opened, and the holy goost cam downe in a bodely shape lyke a doue vpon him, and a voyce came from heauen, which sayde: * Thou arte my beloued sonne, in the do I deuyte.

And Iesus him selfe began to be aboute thyrty yere of age, so that he was * synposid to be the sonne of Ioseph: whych was sonne of hely: whych was the sonne of Mathat whych was the sonne of Leui: whych was sonne of Melchi: whych was the sonne of Ianna: whych was the sonne of Ioseph: whych was the sonne of Matathias: which was the sonne of Amos: which was sonne of Naum: whych was the sonne of hely: which was the sonne of Ragge: which was the sonne of Maath: which was the sonne of Matathias: which was sonne of Semel: which was the sonne of Ioseph: which was the sonne of Iuda: which was the sonne of Ioanaa: whych was the sonne of Abela: whych was the sonne of zorobabel: whych was the sonne of Salathiel: which was the sonne of Neri: which was the sonne of Melchi: whych was the sonne of Abdi: whych was the sonne of Coosam: which was sonne of helmadan: whych was the sonne of her: which was sonne of Ielo: which was the sonne of heliezer: which was the sonne of Ioram: which was the sonne of Mattha: which was the sonne of Leui: which was the sonne of Simeon: which was the sonne of Iuda: which was the sonne of Ioseph: which was the sonne of Ionam: which was the sonne of heliachim: which was the sonne of Melcha: which was sonne of Menā: which was the sonne of Mathatha: which was the sonne of Nathan: which was the sonne of Jesse: which was the sonne of Dabed: which was the sonne of Boos: which was sonne of Salmon: which was sonne of Maassan:

which was the sonne of Aminadab: which was sonne of Aran: which was sonne of Ebron: which was sonne of Phares: which was the sonne of Iuda: which was sonne of Jacob: which was sonne of Isaac: which was the sonne of Abraham: which was the sonne of Charra: which was sonne of Nachor: which was the sonne of Saruch: which was the sonne of Ragan: which was sonne of Phalec: which was the sonne of Heber: which was the sonne of Sala: which was sonne of Cainā: which was the sonne of Arpharat: which was the sonne of Sem: which was the sonne of Noe: which was the sonne of Lamech: which was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Iarech: which was sonne of Malaleel: which was the sonne of Cainā: which was the sonne of Enos: which was sonne of Seth: which was the sonne of Ada: which was the sonne of God.

The. iij. Chapter.

Iesus is led into the wilderness, and fasteth all the tyme of his temptation, ouercometh the deuill, goeth into Galile, preacheth at Nazareth & Capernaum: the Jewes despyse hym, the deuill knowlege hym, he cometh to Bethers house, healeth his mother in lawe, & doth greates myracles.

Iesus beyng full of the holy goost, returned from Iordā and was led by the sprete into wilderness, and was. xl. dayes tempted of the deuill. And in those dayes dyd he eate nothyng. And when they were ended, he afterwarde hungered. And the deuill sayde vnto him: yf thou be the sonne of God commaunde this stone that it be bredd. And Iesus answered hym, saying: It is written: man shall not lyue by bredd only, but by euery worde of God.

And the deuill toke him into an hye mountayne, and shewed him all the kyngdoms of the worlde, euen in the twyncklyng of an eye. And the deuill sayde vnto him: all this power will I geue the euery whit, & I glory of them: for they are deliuered vnto me, and to whomsoever I wyl, I geue it. Yf therfore wylt thou fall downe before me & worship me, they shalbe all thine. Iesus answered and sayde vnto him: hence from me Satan. For it is written: * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

And he caried him to Ierusalem, and set him on a pynacle of the temple, and sayd vnto him: Yf thou be the sonne of God, cast thy selfe downe from hence. For it is written: * he shall geue his Angels charge ouer the, to kepe the, and in their handes they shall beare the vp, that thou dalste not thy fore agaynst a stone. And Iesus answered, and sayde vnto hym, it is sayd: * thou shalt not tempte the Lord thy God. And as sone as all the tentacion was ended, the deuill departed from hym for a season.

Of S. Luke.

For. v.

* And Iesus returned by the power of the sprete, into Galile, and there went a fame of him thowow out all the region. And he taught in theyr synagoges and was comended of all men.

* And he came to Nazareth where he was nourished and (as hys custome was) he went into the synagoge on the Saboth daye, and stode vp for to reade. And there was deliuered vnto hym the boke of the prophete Esayas. * And when he had opened the boke, he foude the place, where it was wyrtten. * The sprete of the Lord vpon me, because he hath annointed me: to preache the Gospell to the poore he hath sent me: to heale the broken hearted, to preache deliuerance to the captiue, & syght to the blynde: frely to set at liberte the that are brysed, and to preache the acceptable yere of the Lord.

And he closed the boke, and gaue it agayne to the mynyster, and satte downe. And the eyes of all them that were in the synagoge, were fastened on him. And he began to saye vnto them: This daye is this scripture fulfilled in your eares. And all bare hym wytnes: and wondred at the gracious wordes, which proceeded out of of hys mouth, & ad they sayde: Is not this Iosephs sonne?

And he sayd vnto them: Ye wylt vterly saye vnto me this prouerbe: Phisicion, heale thy selfe. * What soeuer we haue heard done in Capernaum, do the same here lyke wise in thyn awne countre. And he sayde: Verely I saye vnto you: * No prophete is accepted in hys awne countre.

But I tell you of a treuth: * many widowes were in Israel in the daies of helias when heauen was shut thre yeres and fyre monethes, when greates famylment was throughout all the lande, and vnto noone of the was helias sent, saue into Sarepta beydes Sidon, vnto a womā that was a wedowe. * And many lepers were in Israel in the tyme of helys the prophete: & none of the was clesed, sauyng Naaman the Syryā.

And all they in the synagoge (when they herde these thinges, were filled with wrath: and rose vp, and thrust him out of the cyte, & ledd him euē vnto the edge of the hyll (where on the cytie was bylte) & they myght cast him downe headlyng. But he departed, and went hys waye euen thowow the myddes of the. * And came downe to Capernaū, (a cytie of Galile) and there taught them on the saboth dayes. * And they were astonyed at his doctryne: for his preaching was with power. * And in the synagoge there was a man which had an vnclane sprete of a deuill, and cryed with a loude voyce, sayenge: let me alone, what hast thou to do with vs, thou Iesus of Nazareth? Art thou come to destroye vs? I knowe the what thou art, euē

the holy of God. And Iesus rebuked him, sayinge: holde thy peace, and come out of hym. And whan the deuill had thowen hym in the myddes, he came out of him, and hurt hi not. And feare cam on the all, and they spake among them selues, sayinge: what maner a thing is this? For with auctorite & power he commaundeth the foules spretes, and they come out. And the fame of hym was spred abrode thowowe out euery place of the countre rounde aboute. *

* And whan he was rylen vp & come out of the synagoge, he entred into Simons house. And Simons mother in lawe was taken with a great feuer, and they made intercession to hym for her. And he stode ouer her, and rebuked the feuer, and the feuer left her. And immediatly she arose, and mynistered vnto them.

When the sonne was downe, all they that had syck, take with diuers diseases, brought them vnto hym: and he layde hys handes on euery one of the, and healed them. * And the uyls also came out of many, crying & saying: thou art Christ the sonne of God. And he rebuked the, and suffered them not to speake: for they knewe that he was Christ.

As sone as it was daye, he departed, and went into a desert place, & the people sought him, and came to hym, and kept hym that he shulde not departe from them. And he sayde vnto them: I must preache the kyngdome of God to other cyties also: * for therfore am I sent. And he preached in the synagoges of Galile.

The. v. Chapter.

Christ preacheth in the synagoge. The disciples forsake all, and folowe him. He cleseth the leper: healeth the man of the palsey, calleth Mattheu the custom, and caryeth with open synners.

It came to passe that (whā I people prealled vpon him, to heare the word of God) he stode by the lake of Genezareth: * and sawe two shyppes stande by the lake syde, but the fisherimen were gone oute of them, and were walshyng their nettes. And he entred into one of the shyppes, (which perteyned to Simon) and prayed him that he wold thrust oute a lytell from the lande. And he satte downe, and taught the people out of the shyp. When he had lestte speakinge, he sayde vnto Simon: Launche out into the depe, & ad let synne your nettes to make a draught. And Simon answered, and sayd vnto hym: * After, we haue laboured all night, and haue taken nothyng.ouerthesse, at thy commaundement I wyl lose forth the net. And whē they had this done, they clesed a greates multitude of fyshes. But theyr net brake, & they beckened to theyr felowes (which were in the other shyp) that they shulde come, and helpe

helpe them. And they came: and fylled both the shypes, that they soucke agayne.

When Simon Peter sawe thys, he fell downe at Iesus knees, saying: Lord, go fro me, for I am a sinful man. For he was astonysed & all y were with hym, at the draughte of fyshes which they had taken: and so was also James and John the sonnes of zebede, which were parteners with Symon. And Iesus sayde vnto Symon: feare not, from hence forth thou shalt catche men. And they brought the shypes to lande, *and forsoke all, and folowed hym. ** Mat. xiii. d. * Mar. iiii. a. Mar. i. b.*

And it fortuneth that whan he was in a certen cytie: behold, ther was a man ful of leprosy, & when he had spyed Iesus, he fell flat on hys face, and besought hym, saying: Lord, if thou wilt, thou canst make me cleane. And he stretched forth his hand, and touched him saying: I will, be thou cleane. And immediatly the leprosy departed fro hym. And he charged him, y he shuld tell no man: but go (saith he) *and shewe thy selfe to the preste, & offer for thy cleansyng accordyng, as Moyses commaunded, for a wytnes vnto them. ** Leuit. xiii. a.*

But so moche the more went there a fame abrode of hym, and moche people came together to heare, & to be healed of hym fro theyr infirmities. And he kepte hym oute of the waye in the wildernesses, and gaue him selfe to prayer.

And it happened on a certen daye: that he taught: and ther sate the Pharises and doctors of lawe, which were come out of all the townes of Galile and Jewrye, and Ierusalem. And the power of the Lord was present, to heale the. *And behold, men brought in a bed, a man which was takē with a palsy: and they sought meanes to bring him in, and to laye him before hym. And when they coude not fynde on what syde they myghte bring hym in (because of the prease) they went vp on the toppe of the house & let him downe thowowe the tplyng, beed and all, euen in the myddes before Iesus. When he sawe theyr fayth he sayd vnto him: man, thy synnes be forgiven the. And the scribes and the pharises began to thinke, saying: What felowe is this, which speaketh blasphemye? *who can forgene synnes but God only? ** Mat. ix. a. Mar. ii. a. Luc. ix. b. and. xiii. d.*

But whē Iesus perceaued their thoughtes, he answered, and said vnto them: What thynke ye in your hertes? whether is easier to saye thy synnes be forgiven the, or to saye: ryse vp, and walke. *But y pe maye knowe that the sonne of mā hath power to forgene synne on earth, he sayd vnto the sycke of the palsy: I saye vnto y: arise, take vp thy bed, and go vnto thy house. And immediatly he rose vp before them, and toke vp hys bedd, (wher on he laye) and departed to hys awne house, prayysing God. And they were all ama-

sed, and they gaue the glozy vnto God. And were fylled with feare, saying: We haue seene straunge thynges to daye. ** Mat. ix. a. Mar. ii. b.*

*And after this, he went forth, and sawe a publican named Leuy, syttinge at the receyte of custome, & he sayd vnto him: folowe me. And he left all, and rose vp, and folowed him: And Leuy made hym a greate feaste in his awne house. And ther was a great companye of publicans and of other that sate at meate, with them. *And the scribes and pharises murmured against his disciples, saying: Why do ye eate and drynke with publicans and sinners? And Iesus answered, and sayd vnto them: They that are whole, nede not the phisicion: but they that are sycke. I came not to call the ryghte wes, but synners to repentance. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

And they sayde vnto hym: *Why do the disciples of John fast often, and praye, & the disciples of the pharises also: but thynkeate and drynke? he sayde vnto them: *Can ye make the chyldre of the wedding fast, whyle the byrdgrome is with the? The dayes wyl come, when the byrdgrome also shalbe takē awaye from the: then shall they fast in those dayes. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

he spake also vnto them a similitude. No man putteth a pece of a newe garment, into an old vesture, for yf he do, then breaketh he the newe, and the pece that was takē out of the newe, agreeth not with the olde. And no man powreth newe wyne into olde bottels. For yf he do, the newe wyne wyl burst the bottels, and runne out it self, and the bottels shall perysh. But newe wyne must be put in to newe bottels, and both are preserued. No man also that drynketh old wyne, straight waye can awaye with newe: for he sayeth the olde is better. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

The. vi. Chapter.

¶ Hee teacheth the disciples, that plucke the eares of corne, he healeth the man with the withered hand, choseth hys twelve apostles, maketh a shewe sermon and teacheth to do good for euill.

¶ It happened on the sabbath, that he went thowowe the corne felde, and hys disciples plucked the eares of corne, and dyd eate, and rubbed them in theyr handes. And certayn of the pharises said vnto them: Why do ye that, which is not lawfull to do on the Sabbath dayes? And Iesus answered the, and sayde: *haue ye not redde what Dauid dyd, when he him selfe was an hungred, and they which were with hym: howe he went into the house of God, and dyd take and eate the shew *bread, and gaue also to them that were with hym: which are not lawfull to eate, but for the *prestes only? And he sayde vnto them: The sonne of man is Lord also of the Sabbath daye. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

*And

*And it fortuneth in another Sabbath also, that he entred into the synagoge, & taught. And ther was a man, whose right hande was dyed vp. And the scribes & pharises watched hym whether he wolde heale on the sabbath daye, that they myght fynde how to accuse hi. But he knewe their thoughtes, and sayd to the man which had y withred hand: Ryse vp, and stande forth in the myddes. And he arose & stode forth. Then sayd Iesus vnto the: I wyl aske you a question: whether is it lawfull on the sabbath dayes to do good, or to do euill? to saue ones life, or to destrope it? And he behelde them all in compasse, and sayd vnto the mā: Stretch forth thy hand. And he dyd so: & hys hande was restored agayne as whole as the other. And they were fylled with madnes, and communed together amonge them selues, what they myght do to Iesu. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

And it fortuneth in those dayes *y he went out into a mountayne for to praye, & continued all nyght in prayer to God. And as soone at it was daye, he called hys disciples, & of them he chose. xij. whō also he called apostles. Symon whom he also named Peter, & Andrey hys brother, James ad John, Philip & Bartholomew, Mattheu & Thomas, James the sonne of Alphceus, and Symon which is called zelotes, and Judas James sonne, and Judas Iscarioth, the same that was the traytour. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

*And he came downe with the, & stode in the playne felde, and the company of hys disciples *and a greate multitude of people (out of all Jewrye and Ierusalem, & from the see coast *of Tyre and Sidon) which came to heare him, and to be healed of their dysleasies and they y were vexed with foule spretes and they were healed. And al y people pressed to touche him, for ther went yrtue oute of hym, and healed them all. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

And he lyft vp his eyes vpo the disciples and sayd: *Blessed be ye poze, for yours is the kingdome of God. Blessed are ye that hunger now, for ye shalbe satisfied. Blessed are ye y wepe now, for ye shal laugh. Blessed shall ye be, when men hate you, & thrust you out of their company, and rayle on you, and abhorre your names as an euill thing, for the sonne of mannes sake. Reioyse ye in y daye, and be glad: for beholde, your rewarde is greate in heauen. *For thus dyd theyr fathers vnto the prophetes. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

*But I wyl vnto you that are ryche: for ye haue pour consolaciō. Woe vnto you that are full: for ye shal hunger. Woe vnto you y now laugh: for ye shal wepe & wepe. Woe vnto you whē all men prayse you: for so dyd theyr fathers to the false prophetes. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

But I saye vnto you which heare. Loue poure enemyes. Do good to them which ha-

te you. Blesse the that curse you. And praye for them which wrongfullye trouble you. And vnto hym that smyteth the on the one cheeke, offer also the other. *And him that taketh awaye thy gowne, forbyd not to take thy cote also. Seue to euery man that asketh of the. And of him y taketh awaye thy goodes, aske the not agayne. *And as ye wolde that men shuld do to you, do ye also to them lyke wyse. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

*And yf ye loue the which loue you, what thanke haue ye? For synners also loue theyr louers. And yf ye do good for them which do good for you, what thāke haue ye? For synners also do euen the same. And yf ye lede to them of whō ye hope to receaue: what thāke haue ye? for synners also lende to synners, to receaue soch lyke agayne. But loue ye poure enemyes, and do good, and lende, lokyng for nothyng agayne: and your rewarde shal be greate, and ye shalbe the chyldren of the hys: for he is kynde vnto the vnkynde and to the euill. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

*Be ye therfore mercyfull, as your father also is mercyfull. *Judge not, and ye shal not be iudged: Condempe not, and ye shal not be condempned. For geue, and ye shal be forgiven. *Geue, and it shalbe geue vnto you: good measure and pressed downe, ad shaken together and runnyng ouer, shall me geue into poure bolomes. *For with the same measure that ye mete withall, shall other men mete to you agayne. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

And he put forth a similitude vnto them *Can the blynde leade the blynde? Do they not both fall into the dyche? *The discipule is not aboue his master. Euery man shalbe perfecte, euen as hys master is. *Why seest thou a moate in thy brothers eye, but considerest not the beame that is in thyne awne eye? Either howe canst thou saye to thy brother. Brother, let me pull out the moate that is in thyne eye, whē thou seest not the beame that is i thyne awne eye. Thou hypocrite cast out the beame out of thyne awne eye fyrst, & then shalt thou se perfectly, to pull oute the moate that is in thy brothers eye. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

*For it is not a good tree, that bringeth forth euill frute: neither is that an euill tree, that bygeth forth good frute. For euery tre is known by hys frute. For of thornes do not men gather fygges, nor of busshes gather they grapes. A good mā out of y good treasure of hys herte, byngeth forth that which is good. And an euill man, out of the euill treasure of his hert, byngeth forth that which is euill. *For of the aboundance of the hert, hys mouth speaketh. ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

Why call ye me *Lord Lord, and do not as I byd you: whosouer cometh to me & heareth my saynges, and doth the same, I wyl shewe you to whom he is lyke. *He is lyke a man ** Mat. ix. a. Mar. ii. b. Luc. ix. b. and. xiii. d.*

man which bylt an house, and dygged depe, and layde the foundation on a rock. When the waters arose, the flud bet vpon that house, & coule not moue it. For it was grounded vpon a rocke. But he that heareth and doth not, is lyke a man that without foundacyon bylt an house vpon the earth, against which yflood dyd beat: and it fell immediatly. And the fall of that house was greate.

The vii. Chapter.

The healeth the captayne seruante, rapeth the widowes sonne, enuoyeth the dyscyples whom John baptist sent vnto hym, comendeth John: re- pomyeth the Jewes and eateth with the pharisees. The woman washeth hys fete with her teares, and he forgiveth her her synnes.

When he had ended all hys sayenges in the audyence of y people, * he en- tred into Capernaum. And a certē Centurions seruante which was deare vnto hym laye syck, and was in parell of death. And whan he heard of Jesu, he sent vnto him the elders of the Jewes, beseechinge him that he wold come, & heale his seruante. And whā they came to Jesu, they besoughte hi instāly, saying: He is worthy that thou shuldest do this for hym. For he loueth oure nacion, and hath buylt vs a synagoge. And Jesus went with them.

25 And whan he was now, not farre frō the house, the Centurion sent frendes to hym, sayinge vnto hym: * Lorde, trouble not thy self: for I am not worthy: that thou shuldest enter vnder my roffe. Wherefore I thought not my self worthy to come vnto y: but saye thou the word, & my seruante shalbe whole. For I also am a man set vnder power, and haue vnder me souldiers, & I saye vnto one go, and he goeth, & to another, come, & he cometh: and to my seruante, do this, & he doth it. When Jesus heard thys, he meruayled at him, and turned hym about, and sayde to the people that folowed him: I saye vnto you, I haue not founde so great faith, no, not in Is- rael. And they that were sent, turned backe home agayne and founde the seruante whole that had bene sycke.

* And it fortunēd after this, y he went into a cytie which is called Naim, & many of his disciples went with him, and moche peo- ple. When he came nye to the gate of the cy- tie: behold, ther was a deed man carped out, which was the onely sonne of his mother, & she was a wedowe, & moche people of the cy- tie was with her. And when the Lorde sawe her, he had compassion on her, and sayde vn- to her: wepe not. And he came nye, & touched the coffin: and they that bare him stode styl. And he sayde: Ponge man, I saye vnto the, aryse. And he that was deed, sat vp, & began to speake. * And he deliuered him to his mo- ther. And ther came a feare on them al. And

they gaue the glori vnto God, sayinge: * A great prophete is rysen vp amōg vs, & God hath visited his people. * And thys rumoz of him went forth throughout al Ju- ry, and thozow out all the regions which lye rounde about.

And the disciples of John shewed him of all these thinges. * And John called vnto hi two of his disciples, & sent the to Jesus, say- ing: Art thou he that shuld come: or shall we looke for another? When the men were come vnto him, they sayde: John baptiste sent vs vnto the, saying: Art thou he y shuld come? or shall we wayte for another? And in that same houre he cured many of their infyrmi- tes and plages, and of euill spyrtes, and vn- to many y were blynd he gaue sight. And he answered, & sayd vnto them: Go your waye and bring worde agayne to John, what thi- ges ye haue sene & heard, how y the blynde se, the halt go, the lepers are clefed, the deaff heare, the dead rysē agayne: to the pooze is y glad tydinges preached, & happy is he that is not offended at me.

* And whē the messengers of John were departed, he began to speake vnto y people concerninge John. What went ye out into y wilderness for to se: a redbreake w the wind? But what went ye out for to se? A man clo- thed in soft raymēt? Behold, they which are gorgeously apparellēd, and lyue delicatly, are in kynges courtēs. But what wente ye forth to se? A prophete? Yee, I saye to you, & more then a prophete. This is he, of whom it is writen: * Beholde, I sende myne an- gell before thy face which shall prepare thy waye before y. For I saye vnto you, amōge wemen childe, is ther not a greater prophete then John baptiste. Neuerthelesse, he tha is lesse, i y kyngdom of God is greater the he.

And all the people, and the publicāns that heard him, & iustificed God, and were bap- tised with the baptysme of John. But the pharisees and lawers despised the counsell of Spd agaynst them selues, and were not ba- ptised of hym.

And the Lorde sayd: * Wherunto shall I lyken the men of this generacion: and what thing are they like? They are like vnto chil- dzen lytting in the market place, & cryng one to another, and saying: We haue pyped vnto you, & ye haue not daused: we haue mourned to you, and ye haue not wepte. For John baptist came, nether eatyng bread, ner dryn- kyng wyne, and ye saye: he hath the deuyl. If the sonne of mā is come, and eateth & dryn- keth, & ye saye: behold a gluttonous man, & an vnmeasurable dryncker of wyne, a frend of publicāns and synners. And how shuld it be iustified of all her children.

* And one of the pharisees desired hym y he wolde cate with hym. And he went into the

the pharisees house, and sat downe to meate. * And behold a woman in that cytie (which was a synner) as sone as she knewe that Je- sus sat at meat in the pharisees house, she bro- ught an alabaster boxe of oynment, & stode at his fete behinde hym wepyng, & begāne to walsh hys fete w teares, and dyd wyppē the with y heares of her head, & kysled his fete, & anoynted them with the oynment.

When the pharise (which had bidde him) sawe, he spake within hym selfe, sayinge: If thys man were a prophete, he wolde surely knowe who, & what maner of womā thys is that touched hym, for she is a synner. And Jesus answered, and sayd vnto him: Simō, I haue some what to saye vnto the. And he sayd: master, saye on. There was a certayne lender which had two debtors, the one ought fyue hundred pence, and the other fyfty. Whē they had nothyng to paye, he forgauē them both. Tell me therfore, which of them wyll loue hym most? Simon answered and sayd: I suppose that he to whom he forgauē most. And he sayde vnto hym: Thou hast truly iudged.

And he turned to the woman, & sayd vn- to Simon: Seest thou this womā. I entred into thy house, thou gauest me no water for my fete: but she hath welshed my fete with teares, and wypped them with the heares of her head. Thou gauest me no kysse: but she, fence the tyme I came in, hath not ceased to kysse my fete. Myne head w oyle thou didest not anoynte: but she hath anoynted my fete with oynment. Wherefore, I saye vnto the: many synnes are forgiven her, for she loued inoch. To whom lesse is forgiven, the same doeth lesse loue. And he sayde vnto her: thy synnes are forgiven the. And they that late at meat w him, begāne to saye within them selues. Who is this which forgiveth synnes also? And he sayd to the womā: * Thy faith hath saued the. Go in peace. I

The viij. Chapter.

Chysp with hys apostles goeth frō tollne to tollne and preacheth, sheweth the parable of the seide, telleth who ys hys mother, and hys brother, & sheweth the ragyn of the see: deliuereth the dyuyl, & dyueth the deuyls into the herd of swyne: deliuereth the syche woman, and happye daughter.

And it fortunēd afterwarde, that he hym selfe also wente through oute cyties and townes: preachinge, and shewyng the kyngdome of God, and the twelue with hym. And also * cer- tayne women, which were healed of euill spyrtes, and infirmytes. Mary which is cal- led Magdalen (oute of whom wente seuen deuyls) and Joanna the wyfe of Chusa. He- rodes stewart, and Susanna, and many other, which minystrēd vnto hym of theyr substance. * When moche people were ga- thered together, & d were come to him out of all cytes, he spake by a similitude. * The so- wer wente out to sowe hys seede: and as he sowed, some fell by the waye syde, & it was troden downe, and the foules of the ayre de- uoured it vp. And some fell on stone, and as sone as it was sprōge vp, it withered awaye because it lacked moystnes. And some fell a- monge thornes, and the thornes sprange vp with it, and choked it. And some fel on good grounde, and sprange vp, and bare frute, an hundred folde. And as he sayd these thinges, he cryed: he that hath eares to heare, let hym heare.

And his disciples asked hym sayenge: what maner of similitude is thys? And he sayd: vnto you is it geue to knowe the secre- tes of the kyngdome of God: but to other by parables, y whē they se, they shuld not se: * y whē they heare, they shuld not vnderstāde. The parable is this: * The seed is y worde of God. Those that are besyde the waye, are they that heare, then cometh the deuyl, and taketh awaye the worde out of their hertes, lest they shulde beleue and be saued. They on the stones, are they which when they heare, receaue the word with ioye, and these haue no rotes: which for a whyle beleue, and in tyme of temptacyon go awaye. And that which fell amonge thornes, are they which whan they haue heard, go forth, and are cho- ked with cares and ryches, and voluptuous lyuynge, and bynge forth no frute. That which fell in the good grounde, are they, which with a pure and good herte heare the worde, and kepe it, and bynge forth frute thozow pacence. I

* A woman, whan he lygtheth a candell, couereth it with a vessel, or putteth it vnder a table, but setteth it on a candellsticke, that they which enter in, may se the light. * No- thig is in secret, y shal not come abrode. Ne- ther any thyng hydd, that shal not be kno- wen, and come to lyghte. Take hede ther- fore, howe ye heare. For whosoener hath, to hym shalbe geuen: * And whosoener hath not, from him shal be taken: euen that same which he supposeth that he hath.

* Then came to him his mother & his bre- thren, and coule not come at him for prease. And it was tolde hym, and sayde: Thy mo- ther and thy brethren stande without, and wold se the. He answered and said vnto the: my mother and my brethren are these, which heare the worde of God, and do it.

* And it chaunced on a certayne dape, y he went into a shyp, and his disciples also, & he sayde vnto them: Let vs go ouer vnto the other side of the lake. And they lauched forth. But as they sayled, he fell a slepe: and there arose a storme of wynde in the lake, & they were fylled w water, and were in icopardy.

And iij. And

The Gospel

And they came to hym, and awoke hym say-
ing: Master master, we are loost. Then he
arose, and rebuked the wynde and the tēpest
of water, and they ceased, and it waxed cal-
me. And he sayde vnto them: where is poure
fayth? They feared, and wondred amonge
t he selues, saying: what (thynke ye) is this?
for he commaundeth both the windes & wa-
ter, ad they obey hym? **I *** And they sayled
vnto the regio of the Gederenites, which is
ouer agaynst Galile.

And whan he went out to land, ther met him out of the cytie a certayne man, which had a deuill longe tyme, and ware no clothes, nether abode in eny house: but in graues. When he sawe Iesus & had cryed, he fell downe befoze him, & wth a loude voyce sayde: * What haue I to do with the Iesus, þ^e sonne of the God moost hyest: I beseeche the tozmett me not: for he commaunded the foule sprete to come oute of the man. For ofte tymes he had caught hym, and he was bounde with chaynes, and kepte with fetters: and he brake the bondes, and was carryed of the fende into wyldernes.

E And Iesus asked him saying: What is thy name? And he sayde: Legion, because many deuyls were entered into hym. And they besought hym that he wolde not commaunde them, to go out into the depe. And there was there, an heard of many swyne, feeding on an hyll: ad they besought him, that he wold suffer them to enter into them. And he suffered them. Then went the deuyls out of the man, & entered into the swyne. And the heard cane heedlyng with violence into the lake, and were choked. When the herdmen sawe what had chaunsed, they fled, and tolde it in the cytic & in the villages.

And they came out to see what was done:
and came to Iesus, & founde the man (out of
whom the deuyls were departed) sitting at
the fete of Iesus: clothed, & in his right myn-
de, and they were a frayed. They also which
sawe it, tolde them by what meanes he (that
was possessed of the deuyl) was healed. And
all þe multitude of the Sederenites, besought
him, that he wold departe from the: for they
were taken with great feare. * And he gate
him vp into the ship, and returned backe a-
gayne. Then the man (out of whom the de-
uyls were departed) besought hym that he
myght be with hym. But Iesus lent him a-
wayne, sayinge: Go home agayne to thynne a-
wne houle, and shewe what thinges soeuer
God hath done for þe. And he wēt his waye,
and preached thorow out all the cytie, what
thinges soeuer Iesus had done vnto him.

And it fortuned that whe Iesus was come agayne, the people receaued hi. For they all wayted for him. * And beholde, there came a man named Iairus (& he was a ruler

of the synagoge) & he fell downe at Ies^{us} fete
praying him, & he wold come into his house,
for he had but one daughter onely, ypp^d a. xij.
yeare of age, and she laye a dying. But as he
went, the people thronged hym.

* And a woman, hauing an issue of bloud
xij. yeres (which had spent all her substance
vpon phisitions, nether coulde be holpen of
eny) came behynd him, & touched the hem of
his rayment: & immediately her issue of bloud
stauined. And Iesus sayd: who is it þat tou-
ched me? Whilſe euery mā denyed, Peter (and
they þat were wth hym) sayd: After, the people
thrust the & vexed the, & sayest thou who tou-
ched me? And Iesus sayd: Some body hath
touched me: for I perceiue, that vertue is
gone out of me. When the woman sawe that
she was not hyd, she came trymblyng, and fell
at Iesus fete, and tolde hym before all the peo-
ple, for what cause she had touched him, and
how she was healed immediatly. And he sayd
vnto her: Daughter, be of good comforte.
* Thy fayth hath laued the, go in peace.

Whyle he yet spake, ther came one fra the
rulers of the synagoges house, which sayd to
hym: thy daughter is deed, be leafe not þ̄ Ma-
ster. But when Iesus hearde that worde, he
answered the father of the damosell. * Feare
not, beleue onely, ad she shalbe made whole.
And when he came to the house, he suffred no
man to go in with hym, saue Peter, James,
and John, and the father and the mother of
the mayde. Euery body weept, and sozowed
for her. And he said: Wepe not. The damosel
is not deed, * but slepeth: And they laught
hym to scoorne, knowyng that she was deed.
And he thrust them all out. ad caught her by
the hand, and cryed, say(ng): Mayde, aryse.
And her sprete came agayne, and she rose
straight wape. And he commaunded to geue
her meat. And the father & the mother of her
were astonyed. But he warned them, þ̄ they
shuld tell no man what was done.

ⒸThe.ix.Chapter. ✠

¶ He sendeth out the twelve apostles to preache. He ro-
deate heartie will of him. He feareth. v. m. men with. v. la-
ues and two folwes. the dypples cons. he hym to be the
sonne of God: he saith: I gureth hym self vpon the moūt.
deluetheth the possessed. and teacheth his dypples to de-
lowp. They charys vengeance: but he reppueth them.

Iesus called the * twelve together, and gaue them power, and auctorite ouer all deuyls, ad that they might heale diseases. And he sent the to preache the kyngdome of God, * and to heale the syck. And he sayd vnto the. Take nothing to your iourney: neither staffe, nor scryppe, neither bread, * neither money, neither haue two coates. * And what soeuer house ye enter into, there abyde, and thence departe. And whosoener wyl not receaue

RECOUR

Of S. Luke.

Do,xxviii.

receaue you, when ye go out of the cite, shake of the very dust from youre fete, for a testimony agaynst them. And they departed and went thorow the townes, preaching the gospel and healinge euery where. ✠

* And herode the Tetrarch heard of al þ
was done by him, & he douted, because that
it was layde of some, that John was rpsen
agayne from death: and of some, that helias
had appeared, and of some, that one of the
olde prophetes was rpsen agayne. And he-
rode layde: John haue I beheaded: but who
is this of whom I heare such thinges. And
he desyred to se him.

And the apostles returned: & tolde him all that they had done. * And he toke the, & wēt asyde into a solitary place nye vnto the cytie that is called Bethsaida. Which whā þ people knewe, they folowed him. And he receaued them, & spake vnto the of the kyngdome of God, & healed them þ had nede to be healed. And when the daye begāne to weare awaye, then came the. xij. and sayd vnto him: send the people awaye, that they maye go in to the townes and next villages & lodge, & get meate, for we are here in a place of wyl-dernes. But he sayd vnto the: Geue ye the to eate. And they sayd: We haue no mo but. v. loaves and two fyshes, except we shulde go and bye meate for all this people. And they were about a. v. M. men. And he sayd to his disciples: Cause them to sit downe by fyfties in a cōpanye. And they dyd so, and made the al to sit downe. And he toke the fyue loaves and the two fyshes, and loked vp to heauen: and blessed them, and brake, and gaue to the disciples, to set before the people. And they all dyd eat, & were satisfyed. And there was taken vp of that remayned to them, twelue baskettes full of broken meate.

* And it fortuned as he was alone pray-
ing; his disciples were with him, and he as-
ked them sayeng: * Who saye the people that
I am: They answered, and sayd: John Ba-
ptist: Some saye helias, and some saye that
one of the olde pphetes is rysen. He sayd vn-
to them: But who saye ye that I am: Simon
Peter answered, & sayde: * thou art y^e Christ
of God. And he warned and commaunded
them that they shuld tell no man that thing,
sayeng: * the sonne of man must suffre many
thinges, & be reyzoned of the elders, and of
the hye prestes, and scribes, & be slayne, and
ryse agayne the thyrde daye.

And he sayd to them all, pferny man will
come after me, let him denye him self, & take
vpp his crosse dayly, & folowe me. * ¶ ff or
whosoever wyll laue hys lyfe shall lose it.
¶ But whosoever doth lose his lyfe for my sa-
ke, the same shall save it. ¶ ff or what auun-
tareth it a mā, yf he wyne the whole worl-
de, and lose him selfe, or runne in damnum

ge of hym lelse. For * whoso is ashamed of
me, and of my wordes, of him shall the sonne
of man be ashamed, when he cometh in his
maiestye, and in the maiestye of his father,
and of the holy angels. I tell you of a treuth:
* There be some standinge here, which
shall not tast of death, tyll they se the kyng-
dome of God.

* And it fortuned þ about an. viij. dayes
after these saienges, he toke Peter and John
and James, & went vp into a mountayne to
praye. And as he prayed, the lastyon of hys
countenaunce was chaunged, & his garmēt
was whyte, & shone. And behold, there tal-
ked with him two men which were Moses
and helias, & appeared in the maiesty, & spa-
ke of hys departyng, which he shulde ende at
Jerusalem. But Peter and they that were
with him, were heuy with slepe. And when
they awooke, they sawe his maiesty, & two
men standinge with him.

* And it chaunced as they departed from him, Peter sayde vnto Iesus: ¶ After, it is good bringe here for vs. Let vs make also thre tabernacles, one for the, ad one for Moyses, and one for helias (and wist not what he sayd.) While he thus spake, there came a cloude and ouershadowed the, and they feared when they were come into y cloude. And there came a voyce out of the cloude laying: * This is my deare sonne, * heare him. And as soone as the voyce was past, Iesus was founde alone. And they kept it cloose: & tolde no man in those dayes, any of those thinges which they had seene.

* And it chaunced that on the nexte daye
(as they came downe from the hyll) moche
people met him. And beholde, a man of the
company cried oute, sayenge: Master, I be-
seche the behold my sonne, for he is all that I
haue: and se, a sprete taketh him, and sodenly
he cryeth, and ^{he knoocketh} fereth hym, that
he cometh agayne, and with moch payne de-
parteth from him, when he hath rent him, &c.
* I besought thy disciples to cast him out, &
they coulde not, Iesus answered and sayde:
O fapthles, and croked nacion, howe longe
shall I be with you: & shal suffice you: Bring
thy sonne hither. As he was yet a comming,
the fende rent him, and tare him. And Iesus
rebuked the vncleane sprete, and healed the
chylde, and deliuered him to his father. * And
they were all amased at the myghtye power
of God.

But whyle they wondered euery one at
all thinges which he dyd, he sayde vnto hys
disciples: Lett these sayinges sinke downe in
to your eares. For it will come to passe, that
*the sonne of man shalbe deliuered into the
handes of men. * But they wist not what y
worde meant, and it was hyd from them, y
they vnderstode it not. And they feared to
Aske

as he him of that sayinge. And there entred a thought among them which of them shulde be the greatest. When Jesus perceaued the thought of their hartes, he toke a chylde, and set him hard by hym, & sayd vnto the: Who-soeuer receaueth this childe in my name, receaueth me. * And whosoever receaueth me, receaueth him that sent me. For he that is left among you all, the same shal be greates.

And John answered, and sayde: Master, we sawe one castinge oute deuyls in thy name, ad we forbade him, because he foloweth not with vs. And Ies^s sayd vnto him: * For byd ye him not. For he that is not agaynst vs, is with vs.

And it fortuneth when the tyme was come that he shulde be receaued vp, he set hys face to go to Ierusalem, and sent messengers before him. And they went and entred into a cytie of the Samaritans, to make ready for him. And they wold not receaue him, because his face was as though he wold go to Ierusalem. When his disciples, James & John sawe this, they sayde: Lorde, wilt thou that we commaunde fyre to come downe fro heauen and consume them, euⁿ as * Elias dyd? Jesus turned about, and rebuked them, saying: ye wote not what maner spyt ye are of. For the sonne of man is not come to destroye mynes lyues, but to saue the. And they wet to another towne. * And it chaunced that as they were walking in the waye, a certayne man sayd vnto him: * I wyll folowe the whithersoever thou goo. Jesus sayde vnto him: foxes haue holes, ad byrdes of the ayre haue nestes: but the sonne of man hath not where to laye his head.

And he sayde vnto another: folowe me. And the same sayde: Lorde, suffer me first to go and bury my father. Jesus sayde vnto hi: * Let the deed bury their deed: but go, and preach the kyngdome of God. And another sayde: Lorde, * I wyll folowe the: but let me first go byd them fare well, which are at home at my house. Jesus sayde vnto hym: No man that putteth hys handes to the plow, and loketh backe, is apte to the kyngdome of God.

The .x. Chapter.

The sendeth the .lxx. before hym to preache, and geueth them a charge how to behaue them selues, prayeth hys heauynly father, and sheweth the scrpte that re- pced hym, and (by the example of the samaritan) sheweth who ys a mans neyghbour, Martha receaueth the Lorde into her house. Mary Magdalene ys dyspry gent in hearing hys woide.

After these thynges, the Lorde appoynted other .lxx. (and two) also, and sent them two and two before hym into euery cytie & place, why- ther he him selfe wolde come. Therefore sayd he vnto them: * the harvest is great, but the labourers are fewe. Praye ye therfore for lord

of the harvest, to sende forth labourers into his harvest. So your wayes: * behold, I sende you forth as laves among wolues. Beare no wallet, nether scrip, nor shoes, * sit lute no ma by the waye. * Into whatsoeuer house ye enter, fyrst saye: Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you agayne. And in the same house tarye still, eatyng and dryckyng such as they geue: For the labourer is worthy of hys rewarde.

Go not from house to house, & into what soeuer cytie ye entre, & they receaue you, cate such thynges as are set before you, and heale the sicke that are therein, and saye vnto them: the kyngdome of God is come nye vpon you. * But into whatsoeuer cytie ye enter, & they receaue you not, go your wayes out into the stretes of the same, & saye: euen the very dust of youre cytie (which cleaueth on vs) do we wypp of agaynst you: Notwithstanding, be ye sure of this, that the kyngdome of God was come nye vpon you. I saye vnto you: yf it shal be easier in that daye for zodome, then for that cytie.

* Wo vnto the Chorazin: wo vnto the Bethsaida. For yf miracles had bene done in Tyre and Sidon, which haue bene done i you, they had (a greates whyle ago) repented of theyr synnes, lytting in heercloth and ashes. Neuertheles, it shal be easier for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (which art exalted to heauen) shalt be thrust downe to hell. * He yf heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth him that sent me.

And the .lxx. turned agayne w lope, sayd: Lorde, euen yf very deuils are subdued to vs thowow thy name. And he sayd vnto them: * I sawe Satan (as it had bene lightening) falling downe from heauen. * Behold, I geue vnto you power, to treade on serpentes, and scorpions, and ouer all maner power of the enemy, and nothing shull hurte you. Neuertheles, in this reioyse not, yf spretes are subdued vnto you: but reioyse, that * poure names are wyrtten in heauen.

That same houre reioysed Jesus in the holy ghoist, and sayd: I thanke the, O father. * Lorde of heauen and earth, that thou hast byd these thynges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so pleased it the. * All thynges are geuen me of my father. * No man knoweth who the sonne is, but the father: ad who the father is, but the sonne, & he to who yf sonne wyll shewe hym.

And he turned to his disciples, and sayde secretly: * Happy are the eyes, which se yf thynges that ye se. For I tell you, that many prophetes

prophetes and kinges haue desired to se those thynges which ye se, and haue not sene the: and to heare those thynges which ye heare, and haue not hearde them.

And behold a certayne lawyer stode by, & tempted him, saying: * Master, what shall I do, to inheret eternall lyfe? He sayde vnto him: What is witten in the lawe? how redest thou? And he answered ad sayde: * loue the Lorde thy God, with all thy hert, & with all thy soule, & with all thy strength, & with all thy mynde: and thy neyghbour as thy selfe. And he sayde vnto him: Thou hast answered right. This do, and thou shalt lyue. But he wyllynge to iustifie him selfe, sayde vnto Iesus: And who is my neyghbour?

Iesus answered, & sayde, A certayne man descended from Iherusalem to Hierico, & fell among thenes, which robbed him of his rayment & wounded him, ad departed, leuyng him halfe deed. And it chaunced, that ther came downe a certayne Preste yf same waye, & whⁿ he sawe hi, he passed by. And lyke wyse a Leuite, whⁿ he wet nye to yf place, came ad lokid on hi, & passed by. But a certayne Samaritane, as he ioyneped, came vnto hym: ad when he sawe him, he had compassion on him & wet to, and boude vp his woundes, & poured in oyle & wyne, and set him on his awne beast, and brought him to a comen ynn, ad made prouision for him. And on the morow, whⁿ he departed, he toke out .ij. pence, & gaue the to yf host, & sayd vnto hi: Take care of hi & whatsoeuer yf spendest moare, whⁿ I come agayne I will recopence the. Which now of these thre thyngest yf, was neyghbour vnto him yf fell among the thenes? And he sayd: he that shewed mercy on him. Then sayde Ies^s vnto him: Go, and do thou lyke wyse.

It fortuneth that as they went, he entered into a certayne towne. And a certayne womā named Martha receaued him into her house. And this woman had a syster called Mary, which also sate at Iesus fete, & heard his worde. But Martha was cōbzed aboute moche seruyng, & stode & sayde: Lorde, doest yf not care, that my syster hath left me to serue alone? Byd her therfore, yf she helpe me. And Iesus answered, & sayde vnto her: Martha, Martha, thou art carefull, & troubled about many thynges: vcerys one is nedefull. Mary hath cholen the good parte, which shall not be taken a waye from her.

The .xj. Chapter.

The teacheth his disciples to praye, dyspucth out a deuyl, & rebuketh the blasphemous Pharisees. They requyre sy- gures & tokens. He eateth with the Pharisees, & reponerth the pporcle of the Pharisees, scrptes and pporcles.

Ad it fortuneth as he was pray- yng in a certayne place: whⁿ he ceased, one of his disciples sayde vnto hym: Lorde, teache vs to praye, as John also taught hys

disciples. And he sayde vnto them: when ye praye, saye. * O our father which art i hea- uen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, euen in erth also as it is in heauen. Dure dayly breed geue vs this daye. And forgeue vs our synnes: for euen we forgeue euery man that treapseth vs. And Leade vs not into temptation. But deliuer vs from euyl.

And he sayd vnto them: * yf any of you shall haue a frend, & shall go to him at myd- night, and saye vnto him, frende: lende me thre loanes, for a frende of myne is come out of the waye to me, and I haue nothyng to set before him, and he within answerre, and saye: trouble me not, the dore is now shut, and my chylzen are with me in the cham- ber, I cannot ryse and geue the. I saye vnto you, though he wyll not arise and geue him, because he is his frende: yet because of his im- portunite he will rise, ad geue him as many as he nedeth. And I saye vnto you: * aske, and it shal be geuen you. Seeke, and ye shall fynde: knocke, ad it shal be opened vnto you. For every one yf asketh, receaueth: and he that seeketh, fyndeth: & to him yf knocketh, shall it be opened. yf yf sonne shall aske breed of eny of you that is a father, wyll he geue him a stone? Or yf he aske fysh, wyll he for fysh geue him a serpent? Or yf he aske an egge, will he offer him a scorpion? yf ye then be yng euyl, can geue good giftes vnto you: re chylzen, how moch moare shall your fa- ther of heauen geue the holy spret to them, that desyre it of him.

* And he was castinge out a deuyl, and the same was domme. And whⁿ he had cast out the deuyl, the dome spake, & the peo- ple wondred. But some of them sayde: * he casteth out deuyls thowowe Beelzebub the chefe of the deuyls. And other tempted him and requyred of him a signe from heauen. But he knowing their thoughtes, sayd vnto them: Euery kyngdome deuided agaynst it selfe, is desolate: and one house doth fall vpon another. yf Satan also, he denyded agaynst him selfe, how shall his kyngdome endure? Because ye saye, that I cast out de- uyls thowow Beelzebub. If I, by the helpe of Beelzebub cast out deuyls, by whose hel- pe do poure chylzen cast them out. Therfo- re shall they be your iudges. But yf I, with the synger of God cast out deuyls, no doute the kyngdome of God is come vpon you.

* When a stronge man armed watcheth his house: the thynges that he possideth are in peace. But when a stronger then he cometh vpon him, and ouercometh him, he taketh from him all his harnes (wherin he trusted) ad deuiderth his goodes. he that is not with me, is agaynst me. And he that gathereth not with me, scattereth abrode.

Ad v When

* Mar. i. 10. * When the viciene spyte is gone out of a man, he walketh through drie places, se- kyng rest. And when he fyndeth none, he sayeth: I will retorne agayne vnto my house, whence I came out. And when he cometh, he fyndeth it swept and garnished. Then goeth he and taketh to him seven other spites worse then him selfe: and they enter in, & dwell there. And the ende of that man, is worse then the begynnyng.

And it fortuned that as he spake these thynges, a certayne woman of the company lyfte vphir voyce, and sayd vnto him. Happy is the wombe that bare the, and the pap- pes which gaue the sucke. But he sayde: Yee, happy are they that heare the worde of God and keepe it.

When the people were gathered thicke to- gether, he began to saye. This is an euill na- tion. * they seke a sygne, and ther shall no sygne be geue them, but the sygne of Jonas the prophet. For as Jonas was a sygne to the Ninuytes, so shall also the sonne of man be to this nation. * The queene of the south shall ryle at the iudgement, with the men of this nation, and condemne them: for she came from the vttermoost partes of the erth, to heare the wisdom of Salomon. And beholde a greater then Salomon is here. The me of Ninue shall ryle at the iudgement with this nation: and shall condemne them: for they were brought to repentance by p- raching of Jonas. And beholde, a greater then Jonas is here.

* Mat. v. 14. * A man lyghteth a candell, and put- teth it in a prey place, nether vnder a bus- shell: but on a candle stycke, that they which come in, maye see the light. * The lyght of the body is the eye. Therefore, when thyne eye is synge, all thy body also shall be full of lyght. But if thyne eye be euill, thy body also shall be full of darknes. Take hede therefore, that the lyght which is in the, be not darkened. If all thy body therefore be cleare, haun- ge no parte darke: the shall it all be full of light, euen as when a candell doeth lyght the with brightnes.

And as he spake, a certayne Pharise be- sought him, to dyne with him, and Iesus went in, and sate downe to meate. When the Pharise sawe it, he marueled, that he had not fyrst welshed before dyner. And y^e Lorde sayde vnto him: * Now do ye Pharises, ma- ke cleane the out syde of the cup, and the plat- ter: but youre inwarde parte is full of rauen- nyng and wyckednes. Ye foolles, dyd not he (that made that which is without) make that which is within also? Neuerthelesse, * Ezech. vii. 10. * I geue almost of that ye haue, and be- hold, all thynges are cleane vnto you. * But wo vnto you Pharises, for ye tye the mynt ad rewe, and all manner erbes, and passe ouer

iudgement and the lone of God. These ought ye to haue done, and yet not to leaue the other vndone.

* Wo vnto you Pharises: for ye loue the vppermost seates in the synagoges, and gre- tinges in the market. Wo vnto you scribes and Pharises, ye pporites, for ye are as gra- ues which appeare not, and the me that wal- ke ouer them, are not ware of them. Then answered one of the laweers, and sayde vn- to him: Master, thus saying thou puttest vs to rebuke also. And he sayde: * Wo vnto you also ye laweers: for ye lade men with burthenes which they be not able to beare: and ye poure selues touche not the packes with one of youre fyngers. Wo vnto you: * ye buylde the sepulchres of the Prophets, and poure fathers kylled them, truly ye beare witness, that ye allowe the dedes of youre fathers: for they kylled them, and ye buylde their sepul- chres. Therefore sayde the wisdom of God, * I will send them Prophets and Apostles and some of them they shall slaye and perse- cute: that the bloude of all Prophets (which is shed from the begynnyng of the worlde) maye be required of this generacion, from the bloude of * Abel, vnto the bloude of Za- chary, which perished betwene the altar and the temple. Verily I saye vnto you: it shall be required of this nation.

Wo vnto you laweers: for ye haue ta- ken awaye the keye of knowledge, ye entred not in poure selues, ad them that came in, ye forbade. When he thus spake vnto them, the laweers and the Pharises began to wepe bu- sy aboute him, and capciouly to aske him many thynges, layinge wayte for him, and sekynge to catche some thinge of his mouth, wherby they might accuse him.

The. xij. Chapter.

The lene of the Pharises, shalpe conforteth his disciples agaynst persecucion, warneth them to beware of couetousnes, by the synplidude of a cert. yncyche man, he will not haue them to hang vpon earthly thynges, but to watch, and to be ready agaynst his coming.



And ther gathered together an in- numerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: fyrst of all * beware of the leue of the Pharises which is ypocrysy. * For ther is nothyng coue- red, that shall not be vncouered: nether hyd, that shall not be knowen. * For what thynges ye haue spoken in darknes, shall be hear- de in the light. And that which ye haue spo- ken into the eare, euen in secrete places, shall be preached on the toppe of the houses. * I saye vnto you my frendes: be not afrayde of them that kyll the body, and after that haue no moare, that they can do. But I will shewe you, whom ye shall feare. Feare him, which after

which after he hath kylled, hath power to cast ito hell. Yee, I saye vnto you: feare him. Are not syne sparowes bought for two far- thynges? And not one of them is forgotten of God. Also, euen y^e very heeres of poure herd are all nombred. Feare not therefore: ye are moare of value then many sparowes.

I saye vnto you * euery one: whosoener confesseth me before men, him shall y^e sonne of man knowe also before y^e angels of God. And he that denyeth me before men, shall be denied before y^e angels of God. * And who- soener speaketh a worde agaynst y^e sonne of man, it shall be forgiven him. * But vnto him y^e blasphemeth the holy goost, it shall not be forgiven. When they bringe you vnto the synagoges, and vnto the rulers and of- ficers, take ye no thought, how or what thinge ye shall answer, or what ye shall spea- ke. For the holy goost shall teache you in the same houre, what ye ought to saye.

* One of the company sayde vnto him: Master, speake to my brother, that he deui- de the inheritaunce with me. And he sayde vnto him: Man, who made me a iudge or a deuider, ouer you? And he sayde vnto them: take hede, and beware of couetousnes. For no mannes lyfe standeth in the aboundance of the thynges which he possesseth. And he put forth a synplidude vnto them sayinge: The grounde of a certayne riche man brought forth plentiful frutes, and he thought with in him selfe sayinge: what shall I do? becau- se I haue no roune where to bestowe my frutes? And he sayd: This will I do. I will destroye my barnes, and buylde greater, and therein will I gather all my goodes that are growen vnto me: and I will saye to my sou- le: Soule * thou hast moche goodes layd vp in stooze for many yeares, take thyne ease: eate, drinke, be merry. But God sayd vnto him. * Thou folle, this nyght will they fet- che awaye thy soule agayne from the. * The whose shall those thynges be, which thou hast prouided? So is it with him that ga- thereth riches to him selfe, and is not riche to warde God.

And he spake vnto his disciples: Therefo- re I saye vnto you. * Take no thought for youre lyfe, what ye shall eate: nether for the body, what ye shall put on. The life is moa- re then the meate, and the body is moare then ray- ment. Consider the rauens, for they nether so we nor reape, which nether haue stooze house ner barne, and God fedeth them. * How moche are ye better then feathered foules?

* Which of you (with his takinge thought) can adde to his stature one cubit? If ye then be not able to do that thinge which is least: why take ye thought for the remnant? Con- sider the lylies how they growe: they la- boure not: they spyn not: and yet I saye vnto

you, that Salomon in all his royaltie, was not clothed lyke one of these.

If God so clothe the grasse (which is to daye in the felde, and to morow is cast into the fornaice) how moche more will he cloth you, O ye of litle fayth? And aske not ye what ye shall eate, or what ye shall drinke, nether cline ye vp an hys: for all soche thynges do the hethen people of the worlde seke for. Poure father knoweth, that ye haue nea- de of soche thynges. Wherefore, * seke ye af- ter the kyngdome of God, and all these thynges shall be ministred vnto you. * Feare not lytell flocke, for it is poure fathers plea- sure, to geue you the kyngdome. * Sell that ye haue, and geue almes. And prepare you bagges, which were not olde, eue a trea- sure that faileth not in heauen, where no thefe commeth, nether moth corrupteth. For where poure treasure is, there will poure her- te be also.

* Let poure loynes be gird about, & your lightes brenning: (in your handes) and ye poure selues lyke vnto men that wayte for the y^e Lorde, when he will retorne from the wed- dinge: that whan he cometh and knocketh they maye open vnto him immediatly. Happy are those seruautes, whom the Lorde (when he cometh) shall fynde wakynge. Verily I saye vnto you, that he shall gy- de hym selfe and make them to syt downe to meate, and walke by, and minister vnto them. And yf he come in the seconde watch, yee, yf he come in the thirde watch, and fynde them so, happy are those seruautes. This vnderstonde, that yf the good man of the hou- se knewe, what houre the thefe wolde come, he wolde suerly watch, and not suffer his house to be broken vp. * We ye therefore rea- dy also: for the sonne of man will come at an houre when ye thinke not.

Peter sayde vnto him: * Master, tellest thou this similitude vnto vs, or to all men? And the Lorde sayde: who is a faythfull and wise steward, whom his Lorde shall make ruler ouer his household, to geue them their due of meate in due season: * happy is that seruaunt, whom his Lorde when he cometh, shall fynde so doing. Of a tructh I saye vn- to you, that he will make him ruler ouer all that he hath. But and yf the seruaunt slaye in his herte. * My Lorde will deferre his co- minge (and shall beginne to smite seruaun- tes and maydens, and to eate and drinke, and to be droncken) the Lorde of that seruaunt will come in a dape when he thinketh not, ad at an houre when he is not ware, and will hewe him in peces, ad geue him his rewarde with the vnbelaueers.

* The seruaunt that knewe his masters will and prepared not him selfe, nether dyd accordyng to his will, shall be beaten with many

many stryppes. But he that knewe not, and dyd commytte thynges worthy of stryppes, shalbe beaten with fewe stryppes. For vnto whomsoever much is geuen, of him shalbe moche requyred. And to whom men haue committed much: of him wyll they aske y more.

I am come to sende fyer on erth: & what is my desier, but yit were all ready kindled. Not withstandinge I must be baptysed w a baptisme: and how am I payned, tyll it be ended. Suppose ye, that I am come to sende peace on erth: I tell you naye, but rather dyspyson. For from hence forth ther shalbe fyre i one house deuided, thre agaynst two, and two agaynst thre. The father shalbe deuided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The mother i lawe agaynst hyr daughter in lawe, and y daughter in lawe, agaynst hyr mother in lawe.

He sayde also to the people: when ye se a cloude ryse out of the west, straght waye ye saye: ther commeth a shower, and so it is. And when ye se the south wynde blowe, ye saye: it will be hote, ad it commeth to passe. Ye hypocrytes, ye can discerne the outwarde apperance of the skye and of the erthe: but how happeneth it, that yet canot skyll of this tyme? See, and why iudge ye not of youre selues what is ryght.

When thou goest with thyne aduersary to the ruler, as thou arte in the waye, geue diligence that thou mayst be deliuered fro him, lest he byynge the to the iudge, and the iudge deliuer the to the saylar, and the saylar cast the into prison. I tell the, thou shalt not departe thence, tyll thou haue made good the vtmost myte.

The xiiij. Chapter.

Of the Galyleans whom Pylate slewe, and of those that dyed in Stryce. The symilitude of the fygge tree. Whiche healeth the scurue woman. The parable of the mustarde seede and i. iiii. scurue entrie into the kyngdome. Whiche reponeth Herode and Jerusalem.

Her were present at the same season, certayne me that thewed him of the Galyleans, whose bloude Pylate had myngled with theyr awne sacryfye. And Iesus answered, and sayde vnto the: Suppose ye that these. Galyleas were greater synners the all the other Galyleans, because they suffred suche punishment? I tell you naye: but except ye repent: ye shall all lyke wyse peryshe. Or those. xviij. vpon which the toure in Syloe fell, and slewe them, thynke ye, that they were synners aboue all men that dwelt in Jerusalem? I tell you naye: But excepte ye repent, ye all shall lyke wyse peryshe.

He tolde also this similitude: a certayne man had a fygge tree planted in his vineparde & he came and sought frute therof,

and founde none. Then sayde he to the dycter of his vineparde: beholde, this thre yere haue I come and sought frute in this fygge tree, and fynde none: cut it doune: why combyeth it the ground? and he answered & sayd vnto him: Lorde, let it alone this yere also, tyll I dygge rounde aboute it, and donge it, to se whether it will beare frute: ad yf it beare not then, after that shalt y cut it doune. And he taught in one of their synagoges on the Saboth dayes. And beholde, ther was a womā, which had a sprete of infirmite. xviij. yeres: and was bowed together, and coulde in no wyse lyste vpon her heade. Whē Iesus sawe her, he called her to him, and sayde vnto her woman, thou art deliuered from thy disease. And he layde his handes on her, and immediatly, she was made straght, ad glorified God. And the ruler of the synagoge answered with indignacion (because that Iesus had healed on the Saboth daye) and sayde vnto the people. Ther are fyre dayes in which men ought to worke, in them come, that ye maye be healed, and not on the Saboth daye.

But the Lorde answered him and sayde: Thou hypocrite, doth not each one of you on the Saboth daye? lowse his oxe or his asse from the stall, and leade him to the water? And ought not this daughter of Abraham, whom Satā hath bounde (lo. xviij. yeres) be lowsed from this boude on the Saboth daye? And when he thus sayde, all hys aduersaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by him.

Then sayde he: what is the kyngdome of God like? or wherto shall I compare it? It is like a grapue of mustarde seede, which a man toke, and sowed in his garden: and it grewe and waxed a greute tree, and the fowles of the ayre made nestes in the bzaunthes of it.

And agayne he sayde: wher vnto shall I lyken the kyngdome of God? it is like leuen, which a woman toke, and hyd in thre peckes of meale, tyll all was leuened. And he went thow all cities and townes, teachinge, and tozepinginge towardes Jerusalem. Then sayde one vnto him: Lorde, are ther few that be sauēd? And he sayde vnto him: stryue to enter in at y strayte gate: for many (I saye vnto you) will seke to enter in, and shall not be able. When the good man of the house is rypen vp, and hath putt to the doze, and ye begynne to stonde without, and to knocke at the doze sayinge: Lorde, Lorde, open vnto vs, and he answer and saye vnto you. (I knowe you not whence ye are) Then shall ye begyn to saye: we haue eaten & dranke in thy presence, & thou hast taught i oure stretes. And he shall saye: I tell you, I knowe you not

you not whence ye are: departe from me all ye y worke iniquite. There shalbe wepinge & gnashinge of teth, when ye shall se Abraham and Isaac and Jacob, and all the prophetes in y kyngdome of God, and ye poure selues thrust out. And they shall come fro the east and from the west, and from y north and from the south, and shall syt doune in y kyngdome of God. And beholde, there are last, which shalbe fyrst. And ther are fyrst, which shalbe last.

The same daye came there certayne of the Pharisees, and sayde vnto him. get the out of the waye, and departe hence: for herode will kyl the. And he sayde vnto them: Go ye, and tell that foxe, beholde, I cast out deuyls and heale the people to daye and to morowe, and the thyrde daye I make an ende. Neuertheless, I must walke to daye and to morowe, and the daye folowynge: for it cannot be that a Prophet perishe eny other where, saue at Jerusalem.

Jerusalem, Jerusalem, which killest prophetes, and stonest the that are sent vnto the: how ofte wolde I haue gathered thy chyldren together, as a byrde doth gather her yonge vnder her wynges, and ye wolde not: poure habitation is left vnto you desolate. I tell you, ye shall not seme, vntyll the tyme come that ye shall saye: blessed is he that cometh in the name of the Lorde.

The xiiij. Chapter.

Iesus eateth with the Pharisee, healeth the droppe vpon the Saboth, teacheth to be lowly, telleth of the greute supper, and warneth them that wyll folowe hym, to lave theyr accomptes before, what it wyll cost them. The kyle of the earth.

Adit chaunced, that he went into the house of one of the chefe Pharysees to eate bread on a Saboth daye: and they watched hym. And beholde, ther was a certayne man before him which had the droppe. And Iesus answered and spake vnto the lawers and Pharysees, sayinge: is it lawfull to heale on the Saboth daye? And they helde theyr peace. And he toke him and healed him, and let him go: and answered them, sayinge, which of you shall haue an asse or an oxe falle into a pytt and wyll not straght waye pull him out on the Saboth daye? And they coulde not answer him agayne to these thynges.

He put forth also a symilitude to the geestes, when he marked how they pleased to y hyest rowmes, and sayde vnto them: When y art bydden of anye man to a weddinge, syt not doune in the hyest rowme, lest a more honorable man then thou be bydden of him, and he (that had him and the) come, ad saye to the: geue this man rowme, and thou then begynne w shame to take the lowest rowme. But rather when thou art bydden, go ad syt

in the lowest rowme: that whē he that had the, commeth, he maye saye vnto the: be syt by hyper. Then shalt y haue worshipp in the presence of the that syt at meate with the. For whosoeuer exalteth him self, shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted.

Then sayde he also to hym, that had desired him to dyner: When thou makest a dyner or a supper, call not thy frendes, nor thy brethre, nether thy kynsmen ner thy ryche neyghbours: lest they also bydde the agayne, and a recompence be made the. But whē thou makest a feast, call the pooze, the feble, the lame, and the blynde, & thou shalt be happy, for they canot recompence the. But thou shalt be recompensed at the resurreccyon of the iuste men.

When one of them (that sat at meate also) hearde these thynges, he sayd vnto him: happy is he that eateth bread in the kyngdome of God. Then sayde he vnto hi. A certayne man ordered a greute supper, and had many, and sent his seruaunt at supper tyme, to saye to them that were bydden, come: for all thynges are now ready. And they all atōce beganne to make excuse. The fyrst sayde vnto him: I haue bought a farme, and I must nedes go, & se it, I praye the haue me excused. And another sayde: I haue bought fyue yooke of oxen, and I go to plowe them, I praye the, haue me excused. And another sayde: I haue married a wyfe, and therefore I cannot come. And the seruaunt returned and brought his master worde agayne therof.

Then was the good man of the house displeased, and sayde to his seruaunt: Go out quickly into the stretes and quarters of the cytie, and bring in hyther the pooze, and the feble, and the halt and the blynde. And the seruaunt sayd: Lorde, it is done as thou hast commaunded, and yet there is rowme. And y Lorde sayd to the seruaunt: Go out vnto the hye wayes and hedges, and compell them to come i, that my house maye be fylled, for I saye vnto you, y none of those men which were bydden, shall tast of my supper.

Then went a greute company with hym, and he turned, and sayd vnto them: If a man come to me, and hate not hys father and mother, and wyfe and chyldren, ad brethren, and systers, yee, and his awne lyfe also, he cannot be my discipule. And whosoeuer doth not beare his crosse, and come after me, cannot be my discipule.

Which of you disposed to buyde a toure, syteth not doune before, and counteth the cost, whether he haue sufficient to performe it: lest after he hath layde the foundacyon, ad is not able to performe it, all that beholde it, begynne to mocke hym, sayinge: this man beganne to buyde, & was not able to make an ende?

Can ende: Or what kyng goinge to make battle agaynst another kyng, lyteth not downe fyrst, and casteth in his mynde, whether he be able with ten thousande, to mete him, that cometh agaynst him with. xx. thousande: Or els while the other is yet a greete waye of, he sendeth ambassatoures, and desireth peace. So lyke wyse, whosoener he be of you that forsaketh not all that he hath, he cannot be my disciple.

* Mat. x. d. march 17. 9.

* Salt is good, but yf salt haue losse the saltnes, what shal be seasoned ther with: It is nether good for the lande, nor yet for the donge hill, but men cast it out at the doores. He that hath eares to heare, let him heare.

The xv. Chapter.

The language merry of God is openly set forth in the parable of the hundred shepe, and of the sonne that was lost.

* Mat. ix. b. march 22. b. Luke. v. f.

When resorted vnto him * all the publicans and synners, for to heare hi. And the Pharises and Scribes murmured, sayinge. He receaueth synners, and eateth with them. But he put forth this parable vnto them, sayeng. * What man of you hauynge an hundred shepe (yf he lose one of them) doth not leaue nynty and nyne in the wilderness, and go after that which is lost, vntill he fynde it: And when he hath founde it, he layeth it on his shulders with ioye. And as sone as he cometh home, he calleth together his louers and neyghbours, saying vnto them: Reioyce with me for I haue founde my shepe, which was lost. I say vnto you, that like wyse ioye shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iuste persons, which nede no repentance. Ether what woman (hauynge ten grotes, yf she lose one) doth not light a candle, and swepe the housse, and seke diligently tyll she fynde it: And when she hath founde it, she calleth her louers and her neyghbours together, sayinge: Reioyce with me, for I haue founde the grote which I had lost. Like wyse I saye vnto you, shall ther be ioye in the presence of the angels of God, ouer one synner * that repenteth.

* Luke. v. f.

* And he sayd: A certayne man had two sonnes, and the yonger of them sayde vnto the father: father, geue me the porcion of the goodes, y to me belongeth. And he deuided vnto the his substance. And not longe after, whan the yonger sonne had gathered all that he had together, he toke his iorney into a far countrey, and there * he wasted his goodes with riotous liuing. And when he had spent all, ther arose a greete deth in all that land, and he began to lacke, and went, and came to a cite syn of the same countrey: and he sent him to his farne, to kepe swyne. And he wolde sayne haue fylled his belly with the coddys of the swyne dyd eate: & no man gaue vnto him.

* 22. p. r. a.

Then he came to him selfe, and sayd: how many hyred seruauntes at my fathers haue breed ynough: and I perishe with hunger. I wyll aryse, and go to my father, and will saye vnto hi: father, I haue synned agaynst heauen, and before the, & am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he arose, & came to his father. * But whil he was yet a greete waye of, his father sawe him, and had compassion, and ran, and fell on his neck, and kyssed him. And the sonne sayde vnto him: father, I haue synned agaynst heauen, and in thy syght, & am no more worthy to be called thy sonne. But the father sayd to his seruauntes: brynge forth the best garment, and put it on him, and put a ryng on his hande, and shooes on his fete. And brynge hyther that fatt calfe, and kylle it, and let vs eate and be mery: for this my sonne was deed, and is alpye agayne, he was losse, and is founde. And they began to be mery. The elder brother was in the felde: and when he came and dyuene to the housse, he herde mynstrelsy & daunsynge, and called one of his seruauntes, and asked, what thole thynges meate. And he sayd vnto him: thy brother is come, and thy father hath kylled the fatt calfe, because he hath receaued him safe and founde. And he was angry, and wolde not go in. Then came his father out, and entreated him. He answered and sayde to his father: Lo, these many yeres haue I done the seruice, nether brake at any tyme thy commaundement, and yet gauest thou me neuer a kid, to make mery with my frendes: but as sone as this thy sonne was come (which hath deuoured thy goodes with harlotes) thou haste for his pleasure kylled the fatt calfe. And he sayde vnto him: Sonne, thou art euer with me, and all that I haue is thine: it was mete that we shulde make mery and be glad: for this thy brother was deed, and is alpye agayne: and was losse, and is founde.

* Job. xlii. d. l. xlii. p. r. a.

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The xvi. Chapter.

The parable of the wicked steward. Not one tyme of Gods wordes shal perishe. Of the ryche man, and of poore Lazarus.



And he sayde also vnto his disciples. * Ther was a certayne ryche man, which had a steward, and the same was accused vnto hym, that he had wasted his goodes. And he called him, and sayde vnto him: how is it, that I heare thys of the: Geue accomptes of thy stewardshyppe: for thou mayste be no longer steward. The steward sayde within him selfe: what shall I do: for my Master taketh awaye from me the stewardshyppe. I cannot bygge, and to begge I am ashamed. I wote what to do, y when I am put out of the stewardshyp, they maye receaue me into their houses.

So whan

So whā he had called all his masters detters together, he sayde vnto the fyrst: how moch owest thou vnto my master: And he sayd: an hundred tonnes of oyle. And he sayde vnto him: take thy byll, & syt doune quykly and wyte fyfte. Then sayd he to another: how moch owest thou: And he sayde: an hundred quarters of wheate. He sayde vnto him: Take thy byll, and wyte foure scoore. And the Lorde comended the vniust steward, because he had done wyse. For the chyldren of this worlde are in thes nation, wyser then the chyldren of lyght. And I saye vnto you: make you frendes of the vnyghteous mammon, that when ye shall haue nede they may receaue you into euerlastyng habitacyons.

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* He that is saythfull in that which is least, is saythfull also in moch. And he that is vnyghteous in the least: is vnyghteous also in moch. So the, yf ye haue not ben saythfull in the vnyghteous mammon, who wyll beleue you in that which is true: And yf ye haue not bene saythfull in another mannes busyness, who shal geue you y which is your awne: * No seruaunt can serue two masters: for ether he shall hate the one, & despyse the other. Ye cannot serue God & mammon. All these thynges herde the Pharyses also, which were couetous, and they mocked him. And he sayd vnto the: Ye are they which iustifye youre selues before men: but God knoweth youre hertes. For that which is hyghlye esteemed amonge men, is abhominable in the syght of God.

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* The lawe and the Prophetes raygned vntyll John: and sence that tyme, the kyngdome of God is preached, and euery man stryuethe to go in. * Calper is it for heauen and erth to perishe, then one tytle of the lawe to fayll. * Whosoener forsaketh his wyfe, and marrieth another, committeth aduoutre. And he which marrieth her that is deuozed from her husbnde, committeth aduoutre also.

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* Ther was a certayne ryche man, which was clothed in purple and fyne whyte, and fared deliciously euery daye: And there was a certayne begger named Lazarus, which laye at his gate full of sores, despyng to be refreshed with the cromes, which fell from the ryche mannes boorde. (and no man gaue vnto hym.) The dogges came also, and lycked his sores. And it fortuned, that the begger died, and was carped by the angelles into Abrahams bosome. The ryche man also dyed, and was buryed.

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And beyng in hell in tormentes, he lyfte vp his eyes and sawe Abraham a farre of and Lazarus in his bosome, and he cryed and sayde: father Abraham: haue mercy on me,

and sende Lazarus, that he maye dyppe the tpype of his fynger in water, and cole my tonge: for I am tormeted in this flame. But Abraham sayde: Sonne * remember that thou in thy lyfe tyme, receauedst thy pleasure, & contrary wyse, Lazarus receaued payne. But now is he comforted, and thou art punished. Beyond all this, betwene vs and you ther is a greete space set, so y they which wolde go from hence to you, cannot: nether maye come from thence to vs.

* Gal. vi. a.

Then he sayd: I praye the therfore father, sende him to my fathers house. (For I haue fyue brethren) for to warne them, lest they also come into this place of tourment. Abraham sayde vnto him: they haue Moses and the Prophetes, let them heare them. And he sayde: naye father Abraham, but yf one come vnto the from the deed, they wyll repent. He sayde vnto him: If they heare not Moses and the Prophetes, nether wyll they beleue, though one rose from deeth agayne.

The xvij. Chapter.

Christ teacheth his disciples to auoide occasions of euill, one to forgiue another, & to trust in God and no man to presume in his wyse wordes. He sheweth the ten lepers, & speaketh of the latter dayes and of the rube of the worlde.



A sayde vnto the disciples: it can not be: but offences wyll come. Neuerthelesse * wo vnto hym that throweth who they come. It were better for him that a myllstone were hanged aboute his neck, and he cast into the see, then that he shulde offende one of these lytle ones. Take hede to youre selues. * If thy brother trespass agaynst the, rebuke hym: and yf he repent, forgiue hym. And though he spurne agaynst the seven tymes in a daye, and seven tymes in a daye tourne agayne to the, sayinge: it repenteth me, thou shalt forgiue hym.

* Mat. xviii. a. March 12. b.

* Mat. xviii. c. Levitic. x. d. Ecclesi. b.

* Mat. xviii. d. and. c. c. d.

And the Apostles sayde vnto the Lorde: Increase oure fayth. And the Lorde sayde: * yf ye had fayth lyke a grayne of mustarde seide, & shuld saye vnto this Sycauyne tree, plucke thy selfe vp by the rootes, and plant thy selfe in the see: it shulde obey you.

Who is it of you, yf he had a seruaunte plowynge or sedynge catell, that wyll saye vnto hym when he cometh from the felde: So quykly, and syt doune to meat, & sayth not rather vnto him, dyeste, wher I maye supp, & gyde vp thy selfe, and serue me, tyll I haue eaten and dronken: and after ward, cate thou, and drinke thou: Doeth he thanke that seruaunt, because he dyd the thynges that were commaunded vnto him: I trowe not. So lyke wyse ye, when ye haue done all those thynges which are commaunded you, saye: we are vnyprofitable seruauntes. We haue done that, which was oure duty to do.

E

And it chaused as he went to Ierusalem, that he

Of Zachaeus, and the ten seruantes, to whiche the-
lenses were deliuered. Chyldren to Jerusalem,
and depeth ouer it.



And he entred in, & went thorow A-
hierico. And behold, ther was
a man named zachaeus, whych
was a ruler amonge the Publi-
cans, and was ryche also. And
he sought meanes to se Iesus, what he shuld
be: and coude not for the pteace, because he
was lytle of stature. And he ran befoze, and
clyned vp into a wyldc fygge tree, to se hi:
for he was to come that waye. And when Je-
sus cam to the place, he looked vp, and sawe
hym, and sayd vnto hym: zachae, come downe
atonce, for to daye I must abyde at thy hou-
se. And he came downe hastelye, and recea-
ued hym ioyfully. And when they sawe it,
they all grudged, sayinge: he is gone i to ta-
ry with a man that is a synner.

And zachae stode forth, and sayd vnto the
Lorde: beholde Lorde, the halfe of my good-
es I geue to the poore: ad yf I haue done eny
man wronge, I restore him foure fold. Je-
sus sayd vnto him: this daye is health hap-
pened vnto thy house, because that he also
is become the chyld of Abraham: * for
the sonne of man is come to se ke, and to saue
that whych was losse.

As they hearde these thynges, he added
thereto a parable, because he was nye to Je-
rusalem, and because they thought, that the
kyngdome of God shuld shortly appeare.

He sayde therfore: * a certayne noble ma-
went into a farre countre, to receaue hym a
kyngdome, and to come agayne. And he cal-
led hys ten seruantes, and deliuered them
ten pounde, sayinge vnto the: Occuptye, tyll
I come. But hys cytelens hated hym, & sent
a messager after him, sayinge: we will not ha-
ue thys man to raygne ouer vs.

And it came to passe, that when he had re-
ceaued his kyngdome, he returned, & comaun-
ded these seruantes to be called vnto hym
(to whom he had geuen the money) to wete
how moch euery man had done. Then came
y first, sayinge: Lorde, thy pounde hath gay-
ned te poude. And he sayd vnto hym: * Well
thou good seruant: because thou hast bene
faythfull in a very lytell thyng, haue thou
auctoryte ouer ten cyties. And another ca-
me, sayinge: Lorde, thy poude hath made fy-
ue pounde. And to the same he sayde: be thou
also ruler ouer fyue cyties.

And another came, sayinge: Lorde, beholde
here is thy pounde, whych I haue kepte in a
napkin: for I feared the, because thou art a
strayte man: thou takest vp that thou lay-
dest not downe, so reapest that thou dydest
not sow. He sayeth vnto hym: * Of thyne
Ec aune

receaued, and the other forsaaken. * And the
felde, the one shalbe receaued, and the other forsaaken. And
they answered, and sayd to him, where Lorde.
He sayde vnto them: * wher soeuer the
body shalbe, thither wyll also that Egles
be gathered together.

The xviij. Chapter.

We teacheth to be feruent in prayer continually. Of
the wharfe & the publican. The kyngdome of God
belongeth vnto chyldren. Chyldren auereth the rule
and promyseth reward vnto all such as asire losse for
hys sake, and folowe hym. The blynde man is resto-
red to hys syght.



And he put forth a parable vnto
them, signifying that men
ought * all wayes to praye ad
not to be wery, sayinge: Ther
was i a certayne cytie a iudge,
which feared not God, nether regarded ma.
And ther was a certayne wedowe in the sa-
me cytye, and she came vnto hym, sayinge:
auenge me of myne aduersary. And he wol-
de not for a whyle. But after warde he sayd
within him selfe: though I feare not God,
noz care for man, yet because this wydowe
is importune vpon me, I wyll auenge her,
lest she come at the last and rayle on me. And
the Lorde sayde, heare what the vnyghte-
wes Judge sayeth. And shal not God auenge
his electe, which crye daye and nyght vnto
him, yee, though he deferre them? I tell you
that he will auenge them, & that quickly. I
further the, wher the sonne of ma cometh,
shal he fynde sayth on the erth.

And he tolde this parable, vnto cer-
tapne which trusted in them selues that they
were perfecte, and despyed othe. Two men
went vp into the temple to praye: the one a
Wharfe, and the other a publican. The Wha-
rfe stode and prayed thus with hym selfe:
God, I thanke the, that I am not as other
men are, extorsioners, vniuste, aduouters,
oz as this publican. I fast twyse in the weke.
* I geue tythe of all that I possesse. And the
publican stondyng a farre of, wolde not lyfte
vp his eyes to heauen, but smote vpon hys
brest, sayinge: God be mercyfull to me a syn-
ner. I tell you: thy man departed home to
hys house iustified, moze then the other.
* For enery one that exalterth him self, shal-
be brought lowe: And he that humbleth him
selfe, shalbe exalted.

They brought vnto him also yong chil-
dren, that he shulde touche them. When hys
disciples sawe it, they rebuked them. But
Iesus (whan he had called them vnto hym)
sayde: Suffre chyldren to come vnto me, ad
forbyd them not. For of such is the kyng-
dome of God. Merely I saye vnto you: who-
soeuer receaueth not the kyngdome of God
* as a chyld, shal not enter therin. * And a
certayne ruler asked him, sayinge: good ma-
ster, what ought I to do, to obtaine eternall
lyfe? Iesus sayd vnto him: why callest thou
me good?

me good? None is good, saue God onely.
Thou knowest the comaundementes: * Thou
shalt not commit aduoutry: * shalt not kyll:
thou shalt not steale, thou shalt not beare fal-
se wytnes: honoure thy father & thy mother.
And he sayde: all these haue I kept from my
youth vp. Wher Iesus hearde that, he sayd vn-
to hym: Yet lackest thou one thyng. *
Sell all y thou hast, and distrybute vnto the
poore, and thou shalt haue treasure in heaue,
and come, folowe me. When he hearde this,
he was soze: for he was very ryche.

When Iesus sawe y he was soze, he sayde
* wryth what difficulte shall they that haue
mony, enter into the kyngdome of God? It is
easier for a camell to go thorow a nedles
eye, then for a ryche man to enter into the
kyngdome of God. And they that hearde it:
sayd. And who ca then be saued? And he say-
de: * The thynges which are vnpossyble to
men, are possyble wryth God.

Then Peter sayde: * Lo, we haue forsa-
ken all, and folowed the. He sayde vnto them:
Merely I saye vnto you: ther is no man that
hath forsaaken house, ether father oz mother,
ether brythren, oz wyfe, oz chyldren (for the
kyngdome of Goddes sake) whych shal not
receaue moch moze in this worlde, and in the
worlde to come, lyfe euerlastyng.

Iesus toke vnto him the twelue, & sayd
vnto them: * Beholde, we go vp to Jerusa-
lem, and all shalbe fulfilled, that are wryt-
ten by the prophetes, of the sonne of man.
For he shalbe deliuered vnto the gentylis, &
shalbe mocked, and despytfully entreated, &
spyttyd on: & when they haue scourged him,
they wyll put hym to deeth, * and the thyrde
daye he shal aryse agayne. * And they vnder-
stode none of these thynges. And this sayyng
was byd from them, so that they perceaued
not the thynges which were spoken.

And it came to passe, that as he was come
nye vnto hierico, a certayne blynde man sa-
te by the waye syde, beggyng. And when
he hearde the people passe by, he asked what
it meant. And they sayde vnto hym, that
Iesus of Nazareth passed by. And he cryed,
sayinge: Iesu thou sonne of Dauid, haue mer-
cy on me. And they whych went befoze, rebu-
ked hym, that he shulde holde his peace. But
he cryed so moch the moze: * thou sonne of
Dauid, haue mercy on me. And Iesus stode
styll, and comaunded hym to be brought
vnto hym. And when he was come neare,
he asked hym, sayinge: what wilt thou that
I do vnto the? And he sayde: Lorde, that I
maye receaue my syght. And Iesus sayd vn-
to hym: receaue thy syght: thy sayth hath sa-
ued the. And immediatly he receaued his
syght, and folowed hym, prayssyng God.
And all the people, when they sawe it, gaue
praise vnto God.

* Luc. xxiij. a.
mat. xxiij. a.

* mat. xxiij. b.
1. mat. xxiij. b.

* Mat. xxiij. b.
Mar. xxiij. b.
Luce. xxiij. b.
Gene. xxiij. b.

* Gene. xxiij. f.

* mat. xxiij. b.

* Gen. xxiij. f.
* mat. xxiij. b.
John. xxiij. b.
Luce. xxiij. b.

* mat. xxiij. b.
* mat. xxiij. b.

* Act. xxiij. g

* Mat. xxiij. c.

* Mat. xxiij. b.
Mar. xxiij. b.

* Mat. xxiij. b.

* 11. Reg. i. c.
mat. xxiij. b.

awne mouth, wyl I iudge the, thou cypyl
seruaunt. Knewest thou that I am a strayte
man, takyng vnto that I layde not downe, &
reapynge that I dyd not lowe? And wherfo
re gauest not thou my money into the bakke,
and at my comynge I myght haue requi
red myne awne wyth vaunstage?

And he sayd vnto them that stode by, ta
ke from hym that pounce, and geue it hym
that hath ten pounce. And they sayde vnto
hym: Lorde, he hath ten pounce. For I saye
vnto you, that vnto euery one which hath,
shal be geuen. And he that hath not shal be taken awaye, euen
that which he hath. Moreover, those myne
enemys, (whych wolde not I shuld ray
gne ouer them) byynge hyther, and see them
befoze me. And when he had thus spoken,
he proceeded forth, takyng hys iourney, to
go vnto Jerusalem.

And it fortuneth, when he was come nye
to Bethphage & Bethany, besydes p mouste
whych is called Olyuete, he sent two of hys
discyples sayynge: go ye into p towne, which
is ouer agaynst you: Into the whych assone
as ye are come, ye shall fynde an asses colte
tyed, wheron yet neuer man sate. Loose him,
and bringe hym hyther. And if eny man aske
you, why do ye loose him? thus shall ye saye
vnto hym: the Lorde hath nede therof.

They that were sent, went their waye, ad
founde, euen as he had sayd vnto them. And
as they were a loosynge the colte, the owners
therof sayd vnto them, why loose ye the col
te? And they sayde: for the Lorde hath nede
of hym. And they brought him to Iesus, and
cast their raymet on the colte, and lett Iesus
theron. And as he went, they spredde they
clothes in the waye.

And when he was now come nye to hye
goynge downe of the mounte Olyuete, the
whole multitude of the discyples began to
reioyce, & to prayse God with a loude voyce,
for all the myracles that they had sene, say
ynge: * blessed be the kyng that cometh in
the name of the Lorde: peace in heauen, and
glory in the hysst. And some of p Pharises
of the company sayd vnto hym: Master, re
buke the discyples. he sayd vnto them: I tell
you, p yf these holde theyr peace, * then shall
the stones crye.

And when he was come neare, he be
helde the cytie, and wept on it, sayynge: If
thou haddest knowen those thynges whych
belonge vnto thy peace, euen in this thy
dape, p woldst take hede. But now are they
hydde from thyne eyes. For the dapes shall
come vnto the, * that thy enemyes also shall
cast a banke aboute the, and compass p rou
de, and kepe the in on euery syde, and make
the euen wyth the groude, and thy chyldren
whych are i the. And they shall not leaue in

p one stone vpon another, because thou knowest
not the tyme of thy viltacyn.

And he went into the temple, and beganne
to cast out them that solde therin, and them
that bought, sayynge vnto the: It is writte:
* my house is the house of prayer: but ye ha
ue made it a den of theues. And he taught
dayly in the temple. * But the hye prestes
& the scribes and the chefe of the people wnt
aboute to destroye hym: & coulde not fynde
what to do. For all p people stakke by hym,
whan they hearde hym.

The xx. Chapter.

They aske Chyrlst one question, and he answereth them
another. The parable of the vyneparde. Of the tyme to
be geuen vnto Cesar, & how Chyrlst shal pper the mou
thes of the pharises.

And it fortuneth in one of those dapes
(as he taught the people in the temple
and preached the gospell) the hye pre
stes and the scribes came together wyth the
elders, & spake vnto him sayynge: * Tell vs:
by what auctorite doest thou these thynges?
ether who is he, p gaue the this auctorite?
Iesus answered & sayd vnto the: I also will
aske you one thyng, & answer me. The bap
tisme of Iohn: was it fro heauen or of men?
And they thought wyth in them selues say
ynge: yf we saye fro heauen, he will saye: why
then beleued ye hym not? But yf we saye:
of men, all p people wyl stone vs. For they
be perswaded, that Iohn is a prophete. And
they answered, that they coulde not tell
whence it was. And Iesus sayd vnto them:
neither tell I you, by what auctorite I do
these thynges.

Then began he to put forth to the people
this parable: * A certayne man planted a
vyneparde, and let it forth to husband men,
and went hym selfe into a straunge cowntre
for a greate season. And when the tyme was
come, he sent a seruaunt to the husband men,
that they shulde geue hym of the frute of the
vineparde. And they bet hym, and sent hym
awaye emptye. And agayne, he sent yet ano
ther seruaunt. And hym they dyd beat, and
entreated hym shamefully, and sent hym a
waye emptye. Agayne, he sent the thyrde al
so, and hym they wouided, and cast hym out.
Then sayd the Lord of the vineparde: what
shall I do? * I wyl sende my deare sonne:
peraduenture they will stande in awe of hym,
whan they se hym.

But when p husbandmen sawe hym, they
thought within them selues, sayynge: this is
the heyre, * come, let vs kyll hym, that the
enheritaunce maye be oures. And they cast
hi out of p vineparde, & kyllid hi. What shall
the Lord of p vineparde therfore do vnto the?
he shall come, & destroye these husbandmen,
& shall let out hys vineparde to other. Whan
they hearde this, they sayde: God forbyd.

And he behelde them, and sayde: what is
this then

thys then that is wyrtten: * the stone that
the buylders refused, the same is become the
heed of the corner. Whosoever doth stamble
vpon p stone, shal be broken: but on whoso
uer it falleth, it wyl grynde him to powder.
And the hye prestes and the scribes the sa
me houre wnt about to laye handes on hym,
* and they feared the people. For they percea
ued that he had spoken this synmultude aga
ynst them.

And they watched hym, & sent forth spies,
which shuld sayne the selues ryghteous me,
* to take him in hys wordes, and to deluyce
him vnto p power & auctorite of the debyte.
And they asked hym, sayng: Master, we kno
we that thou sayest and teachest ryght, ne
ther consyderest p the outward appeara
nce of eny man, but teachest the waye of God
truly. Is it lawfull for vs to geue trybute
vnto Cesar, or no? he perceaued they pcrafti
nes, and sayde vnto them: * why tempt ye
me? Shewe me a peny. Whose ymage & su
perscripcion hath it? They answered and say
de: Cesar. And he sayde vnto the: geue then
vnto Cesar, the thynges whych belonge vn
to Cesar. & to God the thynges that pertay
ne vnto God. And they coulde not reprove
his sayynge befoze the people: & they marua
led at his answer, and helde their peace.

Then came to hym certayne of the Sa
duces, * which denye that ther is eny resur
rection. And they asked him sayng: * Ma
ster, Moyses wrote vnto vs, yf eny mannes
brother dye hanig a wyfe, & he dye without
chylidren, that then hys brother shulde take
hys wyfe, and rayse vp seede vnto hys bro
ther. Ther were therfore seuen brethren, and
the fyrste toke a wyfe, & dyed without chyl
dren. And the seconde toke her, and he dyed
chyldelesse. And the thyrde toke her: and in
lykewise the residue of the seuen, and left no
chylidren behynde them, and dyed. Last of all
the womā dyed also. Now in the resurrecci
on, whose wyfe of them shall she be? For se
uen had her to wyfe.

Iesus answered and sayd vnto them. The
chylidren of this worlde mary wyues, ad arc
maryed: but they whych shal be counted wor
thy of that worlde and the resurreccion from
the deed, do not mary wyues, neither are ma
ryed, nor yet can dye eny more. For they are
equall vnto the angels, and are the sonnes
of God, in as moch as they are chylidren of p
resurreccio. And that th: deed shall ryse agay
ne: Moyses also therewith besides the bushe,
whan he calleth: the Lord, the God of Abra
ham, and the God of Isaac, and the God of
Jacob. For he is not a God of deed, but of ly
uynge. For all lyue vnto him. Then certay
ne of the Pharises answered, and sayd: Ma
ster, thou hast wel sayd. And after that durst
they not aske him eny question at all.

And he sayde vnto them: * how saye they
that Chyrlst is Dauides sonne? And Dauid hi
selfe sayeth in the boke of p Psalmes: * The
Lorde sayde vnto my Lorde: syt thou on my
ryght hande, tyll I make thyne enemyes thy
fore stole. Dauid therfore calleth hym Lorde:
and how is he then hys sonne?

Then in the audyence of all the people, he
sayde vnto his discyples: * be ware of p Scri
bes, whych wyl go in longe clothynge: & lo
ue gretynges in the markets, and the hyest
seates in the synagoges, and the chefe row
mes at feastes, whych deuoure wyddowes
houses, saynyng loge prayers: the same shall
receaue greater dampnacyn.

The xxj. Chapter.

Chyrlst commendeth the poore wyddows, telleth of
the destruction of Jerusalem, of false teachers, of the
tokens & troubles for to come, of the ende of the worl
de, and of hys awne comynge.

She behelde, * he sayde the ry
che men, whych cast in their offe
rynges into the treasury. he sa
we also a certayne poore wyd
dowe, whych cast in thyrer
two mytes. And he sayde: of a
truth I saye vnto you, * that this poo
re wyddow hath put in moare then they all.
For they all haue of theyr superfluyte ad
ded vnto the offerynge of God: but she, of
her penyur hath cast in all the substance
that she had.

And vnto some that spake of the temple,
how it was garnysched with goodly stones
and Jewels, he sayde: * The dapes wyl co
me, in the which (of these thynges whych pe
se) there shall not be lefte one stone vnto ano
ther, p shall not be thowowe downe. And they
asked hym sayng: Master, when shall the
se thynges be, and what sygne wyl ther be
whan such thynges come to passe?

And he sayde: * take hede, that ye be not
deceaued. For * many shall come in my na
me, and saye that they are Chyrlst: and the t
yme draweth neare. folowe ye not the therfo
re. But when ye heare of warres and sedici
ons, be not a frayd. For these thynges must
first come to passe, but the ende foloweth not
by and by. Then sayde he vnto them. * Na
tion shall ryse agaynst nation, & kyngdome
agaynst kyngdome, and greate earthqua
kes shal be in all places, and hunger, and pe
stilence, & fearfull thynges. And greate sy
gnes shall ther be from heauen.

But befoze all these, * they shall laye hades
on you, and persecute you, deluyernge you
vnto the synagoges & into prisons, & shall
bringe you vnto kynges & rulers for my na
mes sake. And this shall chaunce you for a te
stimoniall. Be at a sure point therfore i your
heretes, not to study befoze, what ye shal an
swere: for * I wyl geue you a mouth & wyf
dome, where agaynst, all your aduersaries
Ce ij * shall

The xxij. Chapter.

¶ Christ is betrayed. They ate the easter lambe. The influence of the sacrament. A hepye who shalbe great. heceponeth them. The playeth that synes upon the mount. They take hym & bypunge hym to the hye pylles house. Peter denyeth hym thrise, and they bypunge hym before the counsell.



He * feast of swete breed due npe, which is called Easter, and the hye prestes, and scriybes sought how they myght kyll him, for they feared the people.

* Then entered Satan into Judas, whose fyr name was Icarioth (which was of the nombre of the twelue) and he went his waye and comuned with the hye prestes and officers, how he myght betraye him to the. And they were glad & promysed to geue hym money. And he consented, and sought oportunte to betraye hym vnto them, when the people were awaye.

* Then came the dape of swete breed, whē of necessity Passouer must be offered. And he sent Peter & John, sayinge: go & prepare vs the Passouer, that we maye eate. They sayde vnto him: Where wilt thou, & we prepare? And he sayd vnto the: Beholde, when ye entre into the cytie, ther shall a man mete you, bearynge a pytcher of water, hi folowe into the same house that he entreteth in, and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is y geft chamber, where I shall eate Passouer w my disciples? And he shall shewe you a greute parloure paved. Ther make ready. And they went and founde as he had sayd vnto them, and they made ready the Passouer.

* And when the houre was come, he late downe, & the xij. Apostles wyth hym. And he sayde vnto them: I haue inwardly desired to eate thys Passouer wyth you, before that I suffre. For I saye vnto you: hence forth I wyll not eate of it any more, vntyll it be fulfilled in the kyngdome of God. And he toke the cup, and gaue thanks, and sayd: Take thys, and deuynge it amonge you. For I saye vnto you: I wyll not dryncke of the frute of the vyne, vntyll the kyngdome of God come.

* And he toke breed, and whan he had geuen thanks, he brake it, and gaue vnto the, sayinge: Thys is my body, whych is geuen for you. Thys do, in the remembraunce of me. Lykwys also, when he had supped, he toke the cup, sayinge: Thys cup is the new testament in my bloude, whych is shedd for you.

¶ Pet beholde, & hādē of hym that betrayeth me, is wyth me on the table. And truly the sonne of man goeth, as it is apoynted: But wo vnto that mā, by whom he is betrayed. And they began to enquer amonge them selues,

whych of them it was, & shulde do it.

* And ther was a stryfe amonge them, whych of them shuld seme to be the greatest. And he sayde vnto them: the kynges of nacjons raygne ouer them: and they that haue auctoryte vpon them, are called gracious lordes. But ye shall not be so. * But he that is greatest amonge you, shalbe as the yonger: and he that is chiefe, shalbe as he that doth mynister. For whether is greater, he that sitteth at meate, or he that serueth? As not he y sitteth at meate? But I am amonge you, as he y mynistreth. Ye are they, whych haue bydden wyth me in my temptacions. And I apoynt vnto you a kyngdome, as my father hath apoynted to me: that ye maye eate and dryncke at my table in my kyngdome, & syt on seates, iudgyng the twelue trybes of Israel.

¶ And the Lord sayde: Symon, Simon, beholde, Satan hath desired to syfte you, as it were wheate: but I haue prayed for the, that thy fayth faile not. And when thou arte conuerted, strength thy brethren. And he sayde vnto hym: * Lord, I am ready to go wyth the into prison, and to deeth. And he sayd: I tell the Peter, the cocke shall not crowe thys dape, tyll thou haue thys denyed that thou knowest me.

¶ And he sayde vnto them: * when I sent you wythout wallet and scrippe and shoes lacked ye any thyng? And they sayde, no. Then he sayde vnto them: but now he that hath a wallet, let hym take it vp, and lyke wyse hys scrippe. And he y hath no swerde, let hym sell hys coate, and bye one. For I saye vnto you, that yet the same whych is wyrtten, must be performed in me: * euen among the wycked was he reputed. For those thynges whych are wyrtten of me, haue an ende. And they sayde: Lord, beholde, here are two swerdes. And he sayde vnto them: it is ynough.

* And he came out, and went (as he was wonte) to mount Oluete. And the disciples folowed hym. And when he came to the place, he sayd vnto them: * praye, lest ye fall into temptacion.

¶ And he gate hym selfe from them, about a stonys cast, and kneled downe, ad prayed, sayinge: Father, yf thou wylt, remoue thys cup from me. Hecrthelisse, * not my wyll, but thys be fulfilled. And ther appeared an angell vnto hym from heauen, confortyng hym. And he was in an agonye, and prayed the longer. And hys swete was lyke droppe of bloud, trycklyng downe to y grounde. And whan he rose vp from prayer and was come to hys disciples, he founde them slepyng for heynesse, and sayde vnto them: why slepe ye? Ryse, and praye, lest ye fall into temptacion.

* Whyll he yet spake: beholde, ther came a company, and he that was called Judas one of the twelue, went before them, and presented nye vnto Iesus, to kysse hym. But Iesus sayde vnto hym: Judas, betrayest thou the sonne of man wyth a kysse? Whē they which were about hym, sawe what wolde folow, they sayde vnto him: Lord, shall we smyte with swerde. * And one of the smote a seruant of the hye preste, & stroke of his ryght eare. Iesus answered & sayde: suffre ye thus farre forth. And whan he touched hys eare he healed hym.

¶ Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders, whych were come to hym. Ye be come out, as vnto a thefe, wyth swerdes and stauces. When I was dayly wyth you in the temple, ye stretched forth no handes agaynst me. But thys is euen poure very houre, and the power of darcknes. Then toke they hym, and ledde hym, and brought hym to the hye prestes house. But Peter folowed a farre of.

¶ And when they had kyndled a fyre in the myddes of the palace, and were set downe together. * Peter also late downe amonge them. But whan one of the wenches behelde hym, as he late by the fyre (and looked vpon hym) she sayde: thys same felow was also wyth hym. * And he denyed hym, sayinge: woman, I knowe hym not. And after a lytell whyle, another sawe hym, ad sayd, thou art also of them. And Peter sayd: man I am not. And about the space of an houre after, another affyrmed, sayinge: verely thys felowe was wyth hym also, for he is of Galile. And Peter sayde: mā I wote not what thou sayest. And immediatly whyll he yet spake, y cocke crew. And the Lord turned backe, and looked vpon Peter. * And Peter remembred the worde of the Lord, how he had sayd vnto hym: before the cocke crowe, thou shalt deuyne me thysse. And Peter went out, and wepte bytrelly.

¶ And the mā that toke Iesus, mocked him, and smote him: and whā they had byndfolded him, they stroke hym on the face, & asked hym, sayinge: arte thou who is it that smote the? And many other thynges despytfullpe sayd they agaynst hym.

¶ And as sone as it was dape, the elders of the people and the hye prestes and scriybes, came together, and ledde hym into the ir counsell, sayinge: art thou very Christ? tell vs. And he sayde vnto them: yf I tell you, ye wyll not belue. And yf I aske you, ye wyll not answer me, nor let me go: * her after shall the sonne of man syt on the ryght hand of the power of God. Then sayde they all: art thou then the sonne of God? he sayd: ye saye that I am. And they sayde: * what

¶ He is nede

* Shall not be able to speake nor resist. Moreouer ye shalbe betrayed of your fathers and mothers & brethren, & kynnsfolke & frendes, and some of you shall they put to deeth. And hated shall ye be of all me for my names sake, & ther shall not one herre of youe head perishe. ¶ Doffesse ye youre soule by pncience.

* And whē ye se Jerusalem beleged wyth an hoste, then be sure that the desolacion of the same is nye. Then let them which are in Jewrye, fye to the mountaynes. And let the whych are in the myddes of it, departe out. And let not them that are in other countreys, enter therein. For these be the dayes of vengeance, that all thynges which are wyrtte, maye be fulfilled. But wo vnto them that be with chylde, & to them that geue sucke in those dayes: for there shalbe greute trouble in the lande, and * warth ouer all this people. And they shall fall thorow the edge of the swerde, and shalbe led a waye captiue into all nacions. And Jerusalem shalbe troden downe of the gentyls, vntyll the tyme of the gentyls be fulfilled.

* And ther shalbe sygnes in the Sonne, and in the Moone, and in the starres: and in the erth & the people shalbe at their wyrttes ende, thorow dyspayre. The see and the water shall roare, and mennes hertes shall fayle them for feare, and for lokyng after those thynges which shall come on the erth. For the powers of heauen shall moue. And then shall they se the sonne of man come in a cloude with power and greute glozy. When these thynges begynne to come to passe: then loke vp, and lyfte vp youre heades, for youre redemption draweth nye.

* And he shewed them a symilitude: beholde the fygge tree, and all the trees, when they shoot forth their budde, ye se and knowe of youre a wne selues, & somer is then nye at hand. So lykwys ye also (when ye se these thynges come to passe) be sure, that the kyngdome of God is nye. Verely I saye vnto you: this generacion shall not passe, tyll all be fulfilled. Heauen and erth shall passe: but my wordes shall not passe.

* Take hede to your selues, lest at any tyme youe hertes be overcome with surfeit, and to the dape come vpon you vnwares. For as a snare shall it come on all them that dwell on the face of the whole erth. * Watch ye threfoze continually, and praye, that ye maye escape all these thynges that shall come, and that ye maye stande before the sonne of man.

¶ In the dape tyme, he taught in the temple: and at nyght, he went out, and abode in the mount that is called Oluete. * And all the people came in the moynyng to hym in the temple, for to heare hym.

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neede we any further wytnes? For we oure selues haue herde of hys awne mouth.

The. xxiij. Chapter. ✠

Jesus is brought before Pilate and Herode. The women make lamentacion for hym. He prayeth for hys enemyes, forgiveth the thefe upon hys right hand, and dyeth on the crosse, and is buryed.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

And y^e whole multitude of the arole, adled hym vnto Pilate. And they began to accuse him, sayinge: we founde thys felowe peruerteringe the people, and forbyddynge to paye tribute to Cesar: sayinge, that he is Chyyst a kynge. And Pilate apposed him, sayinge: art thou the kynge of the Jewes? he answered hym, and sayde: thou sayest it. Then sayde Pilate to the hie Priestes, and to the people: I fynde no faulte in this mā. And they were the moze farrer, sayinge: he moueth the people, teachyng thow out all Jewry, and beganne at Galile, euen to thys place.

When Pilate hearde mencyon of Galile, he asked, whether the man were of Galile. And asone as he knewe that he beloged vnto Herodes iurisdiccyon, he sent him to Herode, whych was also at Jerusalem at that tyme. And whē Herode sawe Iesus, he was exteading glad, for he was desyrous to se hym of a longe season, because he had hearde many thynges of hym, and he trusted to haue sene some myracle done by hym. Then he questyoned with him many wordes. But he answered hym nothyng. The hie Priestes & Scribes, stode forth, accused hym straitly. And Herod wyth hys men of warre, despyfed hym: and whan he had mocked hym, he arayed hym in whyte clothynge, ad sent hym agayne to Pilate. * And the same daye Pilate and Herod were made frendes together. For before, they were a variaunce.

*Act. xliij.

And Pilate called together y^e hie Priestes and the rulers, and the people, and sayde vnto them: ye haue brought thys mā vnto me, as one that peruertereth the people. And beholde, I examyn hym before you, and fynde no faulte in thys man, of those thynges where of ye accuse hym: No noz yet Herode. For I sent you to hym: and lo, nothyng worthy of deeth is done to hym. I wyll therfore chaste hym, and let hym losse. * For of necessitye, he must haue let one losse vnto them at the feast.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

And all the people cryed at once, sayinge: awaye wyth hym, and deliuer to vs Barabaz: (whych for a certayne insurreccyon made in y^e cite and for mozt her, was cast in prison) Pilate spake agayne to them wyllynge to let Iesus losse, But they cryed, sayinge: Crucifye hym, Crucifye hym. he sayde vnto the y^e hynde tyme: What cupll hath he

done? I fynde no cause of deeth in him. I wyll therfore chaste hym, & let him go. * And they cryed wyth loude voyces, requyring that he myght be crucifyed. And the voyces: of the and of the hie Priestes preuailed.

And Pilate gaue sentence, that it shuld be as they requyred * and he let losse vnto the, hym that (for insurreccyon & mozt her) was cast into prison, whom they had desyred, and he deliuered vnto them Iesus, to do wth hym what they wolde. * And as they ledde hym awaye, they caught one Symon of Cyren, comynge out of the felde: and on hym layde they the crosse, that he myght beare it after Iesus.

And there folowed hym a greate company of people, and of women * whych bewayled and lamented hym. But Iesus turned backe vnto them, and sayd: Ye daughters of Jerusalem, wepe not for me: but wepe for your selues, and for your chyldren. For beholde, the dayes wyl come, in the which they shall saye: * happy are the baren and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begynne to saye to the moztaynes: fall on vs: and to the hylles, couer vs. For yf they do thys in a grene tree, what shalbe done in the drye?

And ther were two cupll doers ledde wth hym to be slayne. * And after that they were come to the place (which is called Caluary) ther they crucifyed him, & the cupll doers, one on the ryght hande, and the other on the lefte. Then sayd Iesus: father forgeue them, for they wote not what they do. * And they parted his raymet, and cast lottes. And the people stode, and behelde.

And the rulers mocked him wyth them, sayinge: he saued other men, let him saue him selfe, yf he be very Chyrist, the chosen of God. The soudyers also mocked hym, and came, and offred hym veneger, and sayd: yf thou be the kynge of y^e Jewes, saue thy selfe. * And a superscripcyon was wyrtten ouer hym, wth lettres of Greke, & Latin, ad hebreu: This is the kynge of the Jewes.

And one of the cupll doers whych were hāged, rayled on him, sayinge: If y^e be Chyrist, saue thy selfe and vs. But the other answered * & rebuked him, sayinge: Fearest thou not God, saynge thou art in the same damnacion? We are ryghtcoulsly punyshed, for we receaue accordynge to oure dedes: But thys man hath done nothyng amysse. And he sayde vnto Iesus. Lorde, remember me, when thou comest into thy kyngdome. And Iesus sayde vnto hym: Verely I saye vnto the: to daye shalt thou be wyth me in Paradyse.

* And it was about the syrte houre. And ther was darknes ouer all the earth, vntyll the nynt houre, and the sonne was darkened.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

darkened. * And the vayle of the temple dyd rent, euen thowow the myddes. And whan Iesus had cryed with a loude voyce, he sayd: Father, into thy handes I comende my sprete. And when he thus had sayd, he gaue up the goost. * When the Centurion sawe what had happened, he glorifyed God sayinge: Verely, this was a righteous mā. And all the people y^e came together to that syght, & sawe the thynges whych had happened, smote they^e brestes, and returned. And all hys acqumtance * and the women that folowed hym from Galile, stode a farr of, beholdynge these thynges.

And beholde * ther was a mā (named Joseph) a counsellour, and he was a good man and a iuste: the same had not consented to the counsell & dede of them, whych was of Aramathia, a cytie of the Jewes, whych same also wayted for the kyngdome of God: he went vnto Pilate, and begged the body of Iesus, and toke it downe and wrapped it in a linnen clooth, and layed it in a sepulchre that was hewen in stone, wherein neuer man before was layed. * And that daye was the preparynge of the Sabboth, and the Sabboth dwe on. The women that folowed after, whych had come wyth hym from Galile, behelde the sepulchre, and how his body was layed. And they returned and prepared swete odoures and oymntes: but rested the Sabboth daye, accordynge to the commaundement.

The. xxiij. Chapter. ✠

The women come to the graue, whych appereth vnto the two dyspyles that go towards Emmaus, & openeth thei^r vnderstandynge in the scripures, & geuech them a charge, and ascendeth vp to heuyn.

At vpon the fyrst daye of the Sabbothes, very early in the mornynge, they came vnto the sepulchre, and brought the swete odoures whych they had prepared, and other women wyth them. And they founde the stone rowled awaye from the sepulchre, and they went in: but founde not the body of the Lorde Iesu. And it happened, as they were amased therat, Beholde, two men stode by them in synynge garmentes. * And as they were afrayde, and bowed downe they^e faces to the earth, they sayde vnto them: why seke ye the lyuynge amonge the dede? he is not here: but is rylen. Remember, how he spake vnto you, whē he was yet in Galile, sayinge: that the sonne of man must be deliuered into the handes of synfull men, and be crucifyed, and the thyrde daye ryse agayne.

And they remēbred hys wordes, & returned from the sepulchre, & tolde all these thynges vnto those cleuen, & to all the remnant. * It was Mary Magdalen, & Joanna, and

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

Mary Jacobi, and other that were wyth them, whych tolde these thynges vnto the Apostles. And they^e wordes seemed vnto the sayned thynges, nether beleued they them. Then arose Peter and ran vnto the sepulchre, and looked in, and sawe the linnen clothes layde by them selfe, and departed, wonderynge in hym selfe at that whych had happened. ✠

* And beholde, two of them went that same daye to a towne (called Emmaus) which was from Jerusalem about thre score forlonges, and they talked together of all these thynges that had happened. And it chaunced, that whyle they communed together and reasoned, Iesus hym selfe dwe neare, * and went wyth them. But they^e eyes were holden, y^e they shulde not knowe hym. And he sayde vnto them: What maner of communycacions are these that ye haue one to another, as ye walke, and are sabb? And the one of them (whose named was Cleophas) answered, and sayde to hym: art thou onely a strainger in Jerusalem, and hast not knowen the thynges whych haue chaunced there, in these dayes? he sayde vnto them: what thynges?

And they sayd vnto hym: of Iesus of Nazareth, whych was a Prophet, myghtye in dede and worde before God and all the people: and how the hie Priestes, ad oure rulers deliuered hym to be condemned to deeth: & haue crucifyed hym. But we trusted that it had bene he whych shuld haue redeemed Israel. And as touchynge all these thynges, to daye is eue the thyrde daye, that they were done.

* Yee, and certayne women also of oure company made vs astonnyed, which came early vnto the sepulchre, and founde not hys body: and came, sayinge, that they had sene a visyon of angels, whych sayd that he was alvyue. And certayne of the whych were wyth vs, went to the sepulchre, and founde it eue so as the women had sayde: but hym they sawe not.

And he sayde vnto them: O fooles & slowe of herte, to beleue all that the Prophetes haue spokē. * Dught not Chyrist to haue suffered these thynges, and to enter into hys glory? And he began at Moses, and all the Prophetes, & interpreted vnto them in all scriptures whych were wyrtten of hym. And they dwe nye vnto the towne, whych they wēt vnto. And he made, as though he wold haue gone further. And they * constrained hym sayinge: abyde wyth vs, for it draweth towards nyght, and the daye is farr passed. And he went into tary wyth them.

* And it came to passe, as he sate at meate wyth them, he toke bread, and blessed it, and brake, and gaue to them. And their eyes were

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

*Mat. xxvii.
*Mar. xvi.
*John. xviij.

The Gospell of
Sayncte John.

The fyrst Chapter.

The euerglasyng byth of Chyrd, and how he
became man. The testymony of John. The cal-
lyng of Andrey, Peter, &c.



In the begynnyng was the
worde, and the worde was
wyth God: and God was
the worde. The same was
in the begynnyng wyth God.

All thynges were made by
it, & wythout it, was made
nothyng that was made. * In it was lyfe,
and the lyfe was the lyght of men, and the
lyght shyneth in darcknes, and the darcknes
comprehended it not.

There was sent from God a man, whose
name was John. The same came as a wytnes
to beare wytnes of the lyght, that all men
through hym myght beleue. * He was
not the lyght: but was sent to beare wytnes
of the lyght. That lyght was the true lyght,
whych lyghteth euery man that cometh into
the worlde. He was in the worlde, and the
worlde was made by hym: and the worlde
knewe hym not.

He came amonge hyss awne, and hyss awne
receaued hym not. But as many as receaued
hym * to them gaue he power to be the son-
nes of God: euery them that beleued on hyss
name: whych were borne, not of bloude nor
of the wyll of the fleshe, nor yet of the wyll
of man: but of God.

And the same worde became fleshe, and
dwelt amonge vs: * and we sawe the glory
of it, as the glory of the onely begotten son-
ne of the father, full of grace and trueth.

* John beareth wytnes of hym, and
cryeth sayyng: Chys was he of whos I spa-
ke: which though he came after me, went be-
fore me, for he was before me. * And of hyss
fulnes haue allwe receaued, euery grace
for grace. For the lawe was geuen by Mo-
ses, but grace & trueth came by Iesus Chyrt.

* No man hath sene God at any tyme.
The onely begotten sonne, whych is in the
bosome of the father, he hath declared hym.

* And chys is the recoorde of John: when
the Jewes sent prestes and Leuites fro Jeru-
salem, to aske hym, what art thou? And he
confessed & denyed not, & sayde playnly. I am
not Chyrt. And they asked him: what then?
* art thou helyas? And he sayeth: I am
not. * art thou that prophete? And he an-
swered no. Then sayde they vnto hym: what
art thou, that we maye geue an answer to
them that

them that sent vs. What sayest thou of thy
selfe? he sayde: I am the voyce of a crier in
the wilderness, make strayght the waye of
the Lorde, * as sayde the prophete Esaias.

And they whych were sent, were of the
Pharisees: And they asked him, & sayde vn-
to him: why baptisest thou then, if thou be
not Chyrt, nor helyas, nether that prophete?
John answered the sayyng: I baptise with
water: but there stondeth one amonge you,
whom ye knowe not, he it is which though
he came after me, was before me, whose sho-
latchet I am not worthy to vnloose. These
thynges were done in Bethabara beyonde
Jordan: where John dyd baptise.

* The nexte daye, John seeth Iesus co-
minge vnto hym, and sayeth: beholde the
lambe of God, whych taketh awaye the syn-
ne of the worlde. Chys is he of whos I sayd:
After me cometh a man, whych went before
me, for he was before me, and I knewe him
not: but that he shuld be declared to Israell,
therfore am I come baptysyng with water.

* And John bare recorde, sayyng: I sawe
the sperte descende from heauen, lyke vnto a
dove, & abode vpon him, and I knewe hym
not. But he that sent me to baptise in water,
the same sayde vnto me: vpon whom thou
halt se the sperte descende, and tary styll on
hym, the same is he whych baptiseth wyth
the holy goost. And I sawe, and bare recorde,
that he is the sonne of God.

The nexte daye after, John stode agay-
ne, & two of his disciples, ad he behelde Je-
sus as he walked by, & sayeth: beholde the
lambe of God. And the two disciples hearde hym
speake, and they folowed Iesus. And Iesus
turned about, and sawe them folowe hym, &
sayeth vnto them: what see ye? They sayd
vnto hym: Rabbi (whych is to saye of one
interprete it after) where dwellest thou?
he sayeth vnto them: come & se. They came,
& sawe where he dwelt: & abode with hym
the daye. For it was about the tenth houre.

One of the two whych hearde John speake,
and folowed him, was Andrey Simon Pe-
ters brother. The same founde hyss brother
Simon fyrst, and sayeth vnto him: we haue
founde Messias (whych is by interpretaciō,
annoynted) and brought him to Iesus. And
Iesus behelde hym, ad sayde: thou art * Si-
mon the sonne of Ionas, thou shalt be called
Cephas: which is by interpretaciō a stone.

The daye folowynge, Iesus wolde go in-
to Galile, and foude Philip, and sayeth vn-
to him: folowe me * Philip was of Bethsai-
da the cite of Andrey and Peter. Philip fo-
unde Nathanael, and sayeth vnto him: We
haue founde hym, of whome Moses in the
lawe ad the prophetes dyd wyte, Iesus the
sonne of Ioseph of Nazareth. And Natha-
nael sayd vnto hi: can there any good thyng

ge come out of Nazareth? Philip sayeth vn-
to him: come and se.

Iesus sawe Nathanael comynge to him,
& sayeth of him: Beholde a ryght Israelyte,
in whom is no gyle. Nathanael sayeth vnto
him: where knowest thou me? Iesus answer-
ed, and sayde vnto him. Before that Philip
called the, when thou wast vnder the fygge
tree, I sawe the. Nathanael answered and
sayd vnto him: Rabbi, thou art euery the very
sonne of God, thou art the kynge of Israel. Je-
sus answered, and sayde vnto him: Because
I sayde vnto the, I sawe the vnder the fygge
tree, & beleuest. Thou shalt se greater thyng-
es then these. And he sayeth vnto him: Ne-
rely, verely, I saye vnto you: hereafter shall
ye se heauen open, & the angels of God ascen-
dyng & descendyng ouer the sonne of man.

The ij. Chapter.

Chyrt turneth the water into wyne, and dyscusseth
the byres & sellers out of the temple.



And the thyrde daye, was ther a
marriage in Cana a cytie of Ga-
lile, & the mother of Iesus was
there. And Iesus was called: &
his disciples vnto the marriage.
And when the wyne fayled, the mother of
Iesus sayeth vnto him: they haue no wyne.
Iesus sayeth vnto her: woman * what ha-
ue I to do wyth the, myne houre is not yet
come. His mother sayeth vnto the ministres:
what soeuer he sayeth vnto you, do it. And
ther were standynge there, fyre waterpot-
tes of stone after the maner of the purifye-
ge of the Jewes, contaynyng two or thre fyth-
ers a peece.

Iesus sayeth vnto the: fylle the water pot-
tes with water. And they fylled the vp to the
brim. And he sayeth vnto them: drawe out
now, & beare vnto the gouernour of the feaste.
And they bare it. When the ruler of the feaste
had tasted the water that was turned vnto
wyne, and knewe not whence it was (but the
ministres whych drew the water knewe) he
callech the byrgogome, ad sayeth vnto hym:
Euery man at the begynnyng doth set forth
good wyne, and when men be droncke,
then that whych is worse. But thou hast
kept the good wyne, vntill now.

Thys begynnyng of myracles dyd Iesus
in Cana of Galile, and shewed hyss glory, &
his disciples beleued on him. * After this
he went downe to Capernaum, he & his mo-
ther, and his bretheren, and his disciples, and
there continued not manye dayes.

* And the Jewes after was euery at ha-
de, and Iesus went vp to Jerusalem, & fou-
de spytyng in the temple, those that solde
oxen and shepe and doves, & chaungers of
money. And when he had made (as it were)
a scourge of smal cordes, he droue them all
out.

Ec. v. out

were opened, and they knewe hym: and he
dyspersed out of their syght. And they sayd
betwene them selues: dyd not oure hertes
burne wyth in vs, whyll he talked wyth vs
by the waye, and opened to vs the scriptu-
res? And they rose vp the same houre, and
returned agayne to Jerusalem, and founde
the elenen gathered together, and them that
were wyth them, sayyng: the Lorde is rylen
in dede, & hath apared to Symon. And they
tolde, what thynges were done the waye,
and how they knewe hym, in breakynge of
bread.

* John xxi. c. And they thus spake: Iesus hym selfe
stode in the myddes of them, and sayeth
vnto them: peace be vnto you. * (Ite. 3, seate not.)
But they were abashed and afrayde, & sup-
posyt that they had sene a sperte. And he say-
de vnto them: why are ye troubled, and why
do thes ghtes aysle in poure hertes? Beholde
my handes and my fete, that it is euery I my
selfe. Handle me and se: for a sperte hath not
fleshe and bones, as ye se me haue. And whe-
he hat thus spoken, he shewed them hyss han-
des and hyss fete. And whyll they yet beleued
not for loye, and wondred, he sayd vnto the:
* haue ye here any meate? And they offered
hym a peece of a broyled fysh, and of an ho-
ny combe. And he toke it, and dyd eate befo-
re them.

* Mat. xxi. c. And he sayde vnto them. * These are the
wordes whych I spake vnto you, whyll I
was wyth you: that all must nedes be ful-
fild, whych were wyrtten of me in the la-
we of Moyses and in the Prophetes, and in
the Psalmes. * Then opened he theyr wyrt-
tes, that they myght vnderstand the scriptu-
res, and sayde vnto them: Chys is it wyrt-
ten, and thus it behoued Chyrt to suffre, and
to ryse agayne from deeth the thyrde daye, &
that repentaunce and remysyon of synnes
shulde be preached in hyss name amonge all
nacyons, & and must begynne at Jerusalem.
And ye are wytnesses of these thynges. *

* Actes xvi. c. And beholde, I will sende the promes of my
father vpon you. * But tary ye in the cytie
of Jerusalem, vntill ye be endewed wyth
power from an hye.

* Actes xv. c. And he led them out into Bethany, and
lyfte vp hyss handes, and blessed them. * And
it cam to passe, as he blessed them, he depar-
ted from them, and was carryed vp into hea-
uen. And they worshipped hym, and
returned to Jerusalem wyth grea-
te loye, and were contynually
in the temple prayyng
& laudyng God, *

* Actes i. b. And they thus spake: Amen.

Here endeth the Gospell of
Sayncte Luke.

out of the temple, with the shepe & oxen, and powred out the chaungers money, and ouerthrew the tables, & sayde vnto the that solde dours: haue these thinges hence, & make not my fathers house an house of marchaundise.

And his disciples remembred it & is wrytten: * the zeile of thyne house hath euen eaten me.

Then answered & Jewes and sayde vnto him: what token shewest thou vnto vs, seinge that thou dost these thynges? Iesus answered & sayde vnto them: * destroye this temple, and in thre dayes I wyl reare it vp. Then sayde & Jewes. xlvj. yeres was this temple a byldynge: & wylt thou reare it vp in thre dayes? But he spake of the temple of his body. A fone, therfore as he was rylen from deeth agayne, his disciples remembred that he thus had sayde. And they beleued the scripture, & & wordes which Iesus had sayde.

When he was in Ierusalem at Easter in & feast daye, many beleued on his name, wher they sawe his myracles whych he dyd. But Iesus dyd not comit him selfe vnto them, because he knewe all men, and neded not, that eny man shuld testifie of him. * For he knewe what was in man.

The. iij. Chapter.

The communycation of Christ with Nicodemus
The doctrine and baptisme of John, and what wyl
nedes be receyved of Christ.

NHer was a mā of the Pharisees named Nicodemus, a ruler of the Jews. * The same came to Iesus by nyght, and sayde vnto him: Rabbi, we knowe that thou arte a teacher come from God: for no man coulde do suche myracles as thou doest, except God were w him. Iesus answered & sayd vnto him: Verely, verely, I saye vnto the, except a mā be borne from above, he cannot se the kyngdom of God. Nicodemus sayeth vnto hym: how can a man be borne whē he is olde? can he enter into hys mothers wombe and be borne agayne? Iesus answered * verely, verely, I saye vnto the: except a man be borne of water & of the sprete, he cannot enter into the kyngdom of God. * That whych is borne of the fleshe, is fleshe, and that which is borne of the sprete, is sprete. Maruaile not thou that I sayd to the, ye must be borne from above. The wynde bloweth where it lysteth, & thou hearest the soude therof * but canst not tell whence it cometh & whether it goeth. So is every one that is borne of the sprete.

Nicodemus answered ad sayde vnto hym how can these thynges be? Iesus answered & sayde vnto hym: art thou a master in Israel, & knowest not these thinges? Verely, verely I saye vnto the: we speake & we do knowe, & testify & we haue sene: ad ye receaue not oure wytnes. If I haue tolde you earthly thynges,

and ye beleue not: how shall ye beleue, yf I tell you of heuently thynges.

* And no man ascenderth vp to heauē, but he that came doune fro heauen, euen the sonne of man whych is in heauen:

* And as Moyses lyfte vp the serpent in the wyldernes, euen so must the sonne of man be lyfte vp, that whosoever beleueth in him, perishe not, but haue eternall lyfe.

* For God so loued & worlde, that he gaue is only begottē sonne, that whosoever beleueth in him, shulde not perishe, but haue euerylastyng lyfe. * For God set not his sonne into the worlde, to cōdemne the worlde but that & the worlde through him myght be saued. He that beleueth on him, is not condemned. But he y beleueth not, is cōdemned all ready, because he hath not beleued in the name of the onely begotten sonne of God, And this is the cōdemnation: * that lyght is come into the worlde, and mē loued darknes more the light, because their dedes were euill. For * every one that euill doeth, hateth the lyght: nether cometh to the lyght, lest his dedes shuld be reproued. But he that doth trueth, cometh to the lyght, that hys dedes maye be knownen, how that they are wrought in God.

After these thinges cam Iesus & his disciples into the land of Jewry & ther he taried with the. * and baptysed, And John also baptysed in Enon besydes Salim, because ther was moch water there, & they came & were baptysed. * For John was not yet cast into prison.

* And ther arose a question betwene Johns disciples and the Jewes, aboute purifyinge. And they came vnto John, & sayde vnto him: Rabbi, he y was with the beynde Jordan (to whom thou barest wytnes) be- holde the same baptiseth * & all men come to hym. John answered, & sayde: a man can receaue nothyng, except it be geuen him from heauen. Ye poure selues are witnesse: * how that I sayd: I am not Christ, but am sent before him. He that hath the byrde, is the byrdegrome. But the frende of the byrdegrome, whych standeth and heareth hym, reioyseth greatly because of the byrdegromes voyce. This my ioye therfore is fulfilled. He must increace: but I must decreace.

He that cometh from an hye, is above all: he that is of the erth, is earthly, and speaketh of the erth. He that cometh from heauen, is above all, & what he hath sene and hearde: & he testifieth: and no man receaueh hys testimonye. He that hath receaueh hys testimonye * & hath set to hys seale, that God is true. For he who God hath sent, speaketh & wordes of God: * For God geueth not the sprete by measure vnto him. The father loueth the sonne: & hath geuen all thynges into

into hys hande * he y beleueth on the sonne hath euerylastyng lyfe: he that beleueth not the sonne, shall not se lyfe, but the wrath of God abyrdeth on him.

The. iij. Chapter.

The louynge communycation of Christ with the
woman of Samaria by the welles syde. How he be-
leth the rulers sonne.

Some as & Lord knewe, how the Pharisees had hearde, & Iesus made and baptysed moo disciples then John (though that Iesus hi selfe baptysed not: but his disciples) * he lefte Jewry, and departed agayne into Galile. For it was so that he must nedes goo thowowe Samaria. * The came he to a cytie of Samaria (which is called Sichar) Besydes the possellion * that Jacob gaue to his sonne Joseph, And there was Jacobs well. Iesus then beinge werpe of hys iorney, late thus on the well. And it was about the sytte houre: and there came a woman of Samaria to drawe water. Iesus sayeth vnto her: geue me drinke. For his disciples were gone awayne vnto the towne, to bye meate. Then sayeth the woman of Samaria vnto hi: howe is it, that thou beinge a Jewe, askest drinke of me, which am a Samaritaner? For the Jewes medle not with the Samaritans. Iesus answered and sayde vnto hyr: yf thou knewest the gyfte of God, and who it is that sayeth to the geue me drinke, thou wouldest haue asked of him, & he wolde haue geuen * the water of lyfe. The womā sayeth vnto him: Syr, thou hast nothyng to drawe wyth, & the well is depe: from whence then hast thou that water of lyfe? Art thou greater the oure father Jacob which gaue vs y well, ad he him selfe dracke therof, and his children, and his cattell?

Iesus answered, ad sayde vnto hyr: whosoever drincketh of this water, shall thyrst agayne. But whosoever drincketh of y water that I shall geue him, shall neuer be more a thyrst: but the water that I shall geue him, shall be in him a well of water, spryngynge vp into euerylastyng lyfe. The womā sayeth vnto him: Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. Iesus sayeth vnto her: Go, call thy husbād, and come hyther. The woman answered and sayde vnto him: I haue no husband. Iesus sayde vnto her: Thou hast well sayd, I haue no husband. For thou hast had fyue husbandes, & he whom thou now hast, is not thy husbād. In y saydest thou truely.

The woman sayeth vnto hym: * Syr, I perceaue that thou art a prophet. Dure fathers worshypped in thys mountayne: & ye saye that in Ierusalem is the place, where men ought to worshyppe. Iesus sayeth vnto her: woman beleue me, the houre cometh,

when ye shall (nether in this mountayne, nor yet at Ierusalem) worshyppe the fathers. Ye worshyppe ye wote not what: we knowe what we worshyppe.

* For saluacion cometh of the Jewes. But the houre cometh & now is, when the true worshyppers shall worshyppe the father * in sprete, & in the treuth. For such the father also requyzeth to worshyppe hym. * God is a sprete: and they that worshyppe hym, must worshyppe hym in sprete and in the treuth.

The woman sayeth vnto him: I wote, & Messias shall come, whych is called Christ. When he is come, he wyl tell vs all thynges. Iesus sayeth vnto hyr: * I that speake vnto the am he. And immediatly came hys disciples, & marueled that he talked with y woman. Yet no man sayd: what meanest thou or why talkest thou with her? The woman then lefte her waterpot, and went her waye into the cytie, & sayeth to the men: Come, se a man whych tolde me all thynges that euer I dyd. Is not he Christ? Then they went out of the cytie, and came vnto him.

In the meane whyle his disciples prayed him, sayig: After, cate. He sayde vnto the: I haue meate to cate, that ye knowe not of. Therefore sayde the disciples amonge the selues: hath eny nian brought hi ought to cate? Iesus sayeth vnto them: my meate is to do the will of him that sent me, & to fynishe his worke. Saye not ye: there are yet foure monethes, & then cometh haruest? Seholde I saye vnto you: lyfte vp youre eyes, and loke on the regions: for they are whyte all ready vnto haruest. * And he that reapeth, receaueth rewarde, and gathereth frute vnto lyfe eternall: that both he that soweth, & he that reapeth, myght reioyse together. And herein is the sayinge true, that one soweth & another reapeth. I sent you to reape that wherō ye bestowed no labour. Other men laboured, & ye are entred into their labours.

Many of the Samaritans of that cytie beleued on him, for the sayinge of the womā, which testified that he tolde her all that euer she dyd. So, whē the Samaritans were come vnto him, they besought him, & he wolde tary with them. And he abode there two dayes. And many moo beleued because of his awne wordes, and sayde vnto the woman. Now we beleue, not because of thy sayinge: for * we haue herde him oure selues, and knowe that this is euen Christ, the saluoure of the worlde.

After two dayes he departed there, and went awayne into Galile. * For Iesus hym selfe testified, that a prophete hath none honoure in his awne cōtre. Then, as some as he was come into Galile, the Galileans receaued him: whan they had sene all the thynges that

ges that he dyd at Jerusalem at y^e daye of the
feast. For they went also vnto the feast daye
So Iesus cam agayne into Cana of Galile
* **W**hen he turned the water into wyne.
* And ther was a certayne ruler, whose
sonne was sycke at Capernaum. As sone as
the same herbe that Iesus was come out of
Jewry into Galile, he went vnto him, & be-
sought him, that he wolde come downe, and
heale his sonne. For he was curen at y^e poynt
of death. The sayde Iesus vnto him: excepte
ye se signes & woundes, ye wyll not beleue.
The ruler sayeth vnto him: Syr, come do-
wne, or ever that my sonne dye. Iesus sayeth
vnto hym: So thy waye, thy sonne lyueth.
The man beleued the worde that Iesus had
spoken vnto him. And he wet his waye. And
as he was now going downe, y^e seruantes
mett him, & tolde him, sayinge: thy sonne ly-
ueth. Then enquired he of them the houre,
when he beganne to amende. And they sayd
vnto him: Yester daye at the seuenth houre, y^e
feuer lesse him. So the father knewe, that it
was y^e same houre, in the which Iesus sayde
vnto him: Thy sonne lyueth. * And he bele-
ued, and all his household. * This is agayne
the seconde myracle, that Iesus dyd, whā
he was come out of Jewry into Galile.

The. v. Chapter.

The health the man that was sycke erght yeres.
The Jewes accuse hym, he answereth to
hym selfe, and reproveth them.



At this tyme was there a feast daye
of the Jewes, and Iesus went vp
to Jerusalem. And ther is at Jeru-
salem, by y^e slaughterhouse, a pole
(which is called in y^e hebreu toge, Beth-
saida) hauing fyue porches, in whych laye a
greate multitude of sycke folcke, of blinde,
halt, and wythered, waytinge for the mo-
uinge of the water. For an angell wēt dou-
ne at a certayne season into the pole, and cre-
ed the water. Whosoever then fozt (after
the steringe of the water) stepped in, was
made whoale of whatsoener disease he had.
And a certayne man was there, whych had
bene dysleasid. xxxviij. yeres. When Iesus
sawe him lye, and knewe that he now longe
tyme had bene dysleasid, he sayeth vnto him:
Wylt thou be made whole? The sycke man
answered hym: Syr, I haue no man when
the water is troublid, to put me into y^e pole.
But in the meane tyme, whyle I am aboute
to come, another stepeth downe before me.

* Mat. ix. 13.
* Luke. ix. 14.
* Actes. iij. 1.
and. ix. 1.

Iesus sayeth vnto hym: ryse, take vp
thy bed, & walke. And immediatly the man
was made whole, and toke vp his bed, and
walked. And the same daye was the Sa-
bboth. The Jewes therfore sayde vnto hym
that was made whole: It is the Sabboth
daye, it is not lawfull for the to cary thy bed.
He answered them: he that made me whole,
sayde vnto me: take vp thy bed, and walke.

Then asked they hym: what man is that,
whych sayd vnto y^e, take vp thy bed & wal-
ke? And he that was healed, wist not who it
was. For Iesus had gottē him selfe awaye,
because that ther was pceace of people in
that place.

* Afterwarde, Iesus founde him in the
temple, and sayde vnto him: beholde, thou
art made whole, synne nomore, lest a worse
thinge happen vnto the. The man departed
& tolde the Jewes, that it was Iesus, whych
had made hym whole. * And therfore the
Jewes dyd persecute Iesus, and sought the
meanes to see him, because he had done these
thynges on the Sabboth daye. And Iesus
answered them.

* My father worketh hitherto, and I
worke. Therfore, the Jewes sought the mo-
re to kyl him, not onely because he had bro-
ken the Sabboth: but sayde also that * God
was his father and made hym selfe equall
with God.

Then answered Iesus, & sayde vnto the:
verely, verely, I saye vnto you: the sonne
can do nothig of him selfe, but that he seeth
the father do. For whatsoeuer he doeth, that
doeth the sonne also. For the father loueth y^e
sonne, and sheweth hym all thynges that he
hym selfe doeth. And he will shewe hi grea-
ter workes the, because ye shuld mar-
uaile. For lykwys as the father rapeth
vp the deede, and quykkeneth the, euen so the
sonne quykkeneth whom he wyll. * Nether
iudgeth the father eny man: but hath com-
mytted all iudgement vnto y^e sonne, because
that all men shuld honoure the sonne euen as
they honoure the father. He that honoureth
not the sonne, the same honoureth not the fa-
ther whych hath sent hym. Verely, verely I
saye vnto you. * He that heareth my worde,
& beleueth on him that sent me, hath euera-
sting lyfe, and shall not * come into damna-
cion: but is scaped from deeth vnto lyfe.

Verely, verely, I saye vnto you: y^e houre
shall come, & nowe it is, whē y^e deede shall
heare y^e voyce of the sonne of God. And they
that heare, shall lyue. * For as the father
hath lyfe in hym selfe, so lykwys hath he
geuen to the sonne to haue lyfe in hym selfe:
because he is the sonne of man. * Maruaile not
at this: for the houre that come, in y^e which,
all that are in the graues, shall heare his
voyce, and shall come forth: they that haue
done good, vnto the resurrection of lyfe: and
they that haue done euill, vnto the resurrec-
cion of damnacion.

* I can of myne awne selfe do no-
thing. As I heare, I iudge, and my iudgmēt
is iust, because I seeke not myne awne wyll,
but y^e wyll of the father whych hath sent me.
* If I shulde beare wytnes of my selfe,
my wytnes

my wytnes were not true. Ther is another
y^e beareth wytnes of me: & I am sure, that the
wytnes whych he beareth of me, is true.

* He sent vnto John, & he bare wytnes
vnto y^e truerth. But I receaue not the recorde
of man. Nether the, these thynges I saye
that ye myght be safe. He was a burnynge, &
a thynninge lyght, & ye wolde for a season ha-
ue reioyced in his lyght. * But I haue grea-
ter wytnes, then the wytnes of John: for
the workes whych the father hath geue me
to fynysh, y^e same workes that I do, beare
wytnes of me, y^e the father hath sent me. And
y^e father hym selfe whych hath sent me * hath
borne wytnes of me. Ye haue not hearde his
voyce at eny tyme nor sene his shape, his
word haue ye not abydinge in you. For who
he hath sent, him ye beleue not.

* Search the scriptures, for in them ye
shinke ye haue eternall lyfe: & they are they
whych testify of me. And yet wyll ye not co-
me to me, that ye myght haue lyfe. I receaue
not prayse of men. But I knowe you, that
ye haue not y^e lone of God in you. I am come
in my fathers name and ye receaue me not.
* If another come in his awne name, hym
wyll ye receaue: how ca ye beleue, whych re-
ceae honoure one of another, & seke not the
honoure that cometh of God onely?

Do not thynke that I wyll accuse you to
my father. Ther is one y^e accuseth you: euen
Moses in who y^e trust. For had ye beleued
Moses, ye wolde haue beleued me: for he
wrote of me. But ye ye beleue not his wy-
tinges: how shall ye beleue my wordes?

The. vi. Chapter.

Iesus feedeth foue thousand men depyeth awaye
that they shuld not make him king, and reproveth
the fleschly heartes of his worde. The carill are
offended at hym.



After these thynges * Iesus went
hys waye ouer the see of Galile
whych is the see of Tiberias: & a
greate multitude folowed him, be-
cause they sawe his myracles whych he dyd
on them that were diseased. And Iesus went
vp into a mountayne, & there he sate with
hys disciples. And easter, a feast of y^e Jewes
was nyc. * * When Iesus then lyfte vp
his eyes, and sawe a greate cōpany come vn-
to him, he sayeth vnto Philip: whence shall
we bye bread, that these maye eate? This he
sayd to proue hym: for he hym selfe knewe,
what he wolde do.

Philip answered him: two hundred peny-
worth of bread are not sufficient for them, y^e
euery man maye take a lytell. One of his di-
sciples (Andrew, Simon Peters brother)
sayeth vnto him: There is a lad here, whych
hath fyue barley lones and two fyshes: but
what are they amonge so many? And Iesus
sayde: Make y^e people syt downe. Ther was

much grasse in y^e place. So the men sate do-
wne in nōbre, about fyue thousand. And Je-
sus toke the bread: And whan he had geuen
thankes, he gaue to the disciples, and y^e di-
sciples to the that were set downe: And lyke
wyse of the fyshes as much as they wolde:

When they had eaten ynough, he sayeth
vnto his disciples: gather vp y^e broken meate
whych remaineth: y^e nothyng be lost. And
they gathered it together, and fylled twelue
baskets with the broken meate of the fyue
barly lones: whych broken meate remay-
ned vnto them that had eaten. Then those
men (when they had sene the myracle that
Iesus dyd) sayd: this is of a truerth: y^e same
prophete, y^e shulde come into the worlde. *
Whē Iesus therfore perceaued, y^e they wol-
de come, & take hym vp to make hym kyng,
* he departed agayne into a mountayne hym
selfe alone.

* And when euen was now come, hys di-
sciples wēt downe vnto the see, & gat vp in-
to a shippe, and came ouer the see vnto Ca-
pernaum. And it was now darcke, and Iesus
was not come to them. And y^e see arose with
a greate wynde that blew. So when they
had rowen about a. xxv. or. xxx. furlonges,
they sawe Iesus walkyng in the see, & dra-
wing nyc vnto the shippe, & they were afra-
yed. But he sayeth vnto them: It is I, be not
afrayde. Then wold they haue receaued hym
into the shyp, & immediatly the shyp was at
the lande whither they went.

The daye folowynge whan the people
(whych stode on the other syde of the see) sa-
we, y^e ther was none other shyp there, saue
that one wher ito his disciples were entred,
& that Iesus went not in with his disciples
into y^e shyp: but that his disciples were gone
awaye alone: howbeit, ther cā other shyp-
pes fro Tiberias nyc vnto the place, where
they dyd cate bred, after that the Lord had
geuen thankes) when the people therfore sa-
we that Iesus was not there, nether hys di-
sciples, they also toke shyping, & came to
Capernaum, sekyng for Iesus.

And when they had founde hym on the
other syde of the see, they sayde vnto hym:
Rabbi, whē camest thou hither? Iesus an-
swered them, and sayde: verely, verely I saye
vnto you: ye seke me, not because ye sawe y^e
myracles but because ye dyd cate of the loa-
ues, and were fylled.

* Laboure not for the meate whych pe-
risheth, but for that whych endureth vnto
euerastringe lyfe, whych meate the sonne of
man shall geue vnto you. For y^e hym hath
God the father sealed.

Then sayde they vnto him: what shal we
do, that we myght worke the workes of
God? Iesus answered sayde vnto the: This
is the worke of God, that ye beleue on him,
whome

*Mat. xlii. c
and xlii. b
Mar. viii. b
Luce. xii. d.

*Cro. xvi. b.

*Mat. xlii. c

*Luce. xlii. c.

*John. vi. c.

*Mat. xlii. g
Mar. vi. a.

*John. viii. g.

*Cro. xlii. d
John. vi. d.

*Cro. xlii. d
Deute. xlii. b
Judg. vi. e
and xlii. d
John. i. d.
John. viii. b.

*Luce. xlii. e.

whom he hath sent, They sayde therfore vnto him: what sygne shewest thou then, that we maye see, and beleue the? What doest thou worke? Dure fathers dyd eate Manna in the desert as it is wyrtte: he gaue the breed from heauen to eate. Then Iesus sayde vnto the: verely, verely I saye vnto you: Whosoeuer gaue you not that breed from heauen: * but my father geueth you the true breed from heauen. For the breed of God is he, whych cometh downe from heauen, and geueth lyfe vnto the worlde.

Then sayd they vnto him: Lord, enermore geue vs this breed. And Iesus sayd vnto them: I am the breed of lyfe. He that cometh to me shall not hunger: and he that beleueth on me shall neuer thirst. * But I saye vnto you: that ye also haue sene me, and yet ye beleue not. All that the father geueth me shall come to me: and he that cometh to me, I cast not awaye. For I came downe from heauen: * not to do that I will, but that he will, whych hath sent me. And this is the fathers will whych hath sent me, that of all whych he hath geuen me, I shall loose nothinge: but rayse them vp agayne at the last daye. And this is the will of him that sent me: that euery one whych seeth the sonne * and beleueth on him, haue euerlasting lyfe. And I wyll rayse him vp at the last daye. The Jewes the murmured at him, because he sayd: I am the breed (sayde) whych came downe from heauen. And they sayde: * Is not this Iesus the sonne of Ioseph, whose father & mother we knowe? How is it the he sayeth, I came downe from heauen? Iesus answered & sayd vnto them. Murmur not amonge youre selues. * For no man can come to me, except the father which hath sent me, drawe hym: And I wyll rayse hym vp at the last daye. It is wyrtten in the Prophetes: * and they shalbe all taught of God. Euery man therfore that hath heard, and hath learned of the father, cometh vnto me. * Not that eny man hath sene the father, saue he which is of God: the same hath sene the father.

Verely, verely, I saye vnto you: he that putteth his trust in me, hath euerlasting lyfe. I am that breed of lyfe. Your fathers dyd eate Manna in the wyldernes, & are deed: This is that breed, whych cometh downe from heauen, that a man maye eate therof, & not dye. I am that lyuinge bread, whych came downe from heauen. If eny man eate of this bread, he shall liue for ever. * And the breed that I will geue, is my fleshe, whych I will geue for the lyfe of the worlde.

The Jewes therfore stroue amonge them selues, sayig: how ca this fellowe geue vs the fleshe of his, to eate? Then Iesus sayde vnto them: * Verely, verely, I saye vnto you, except ye eate the fleshe of the sonne of

man, and drinke his bloude: ye haue no lyfe in you. Whoso eateth my fleshe & dryncketh my bloude, hath eternall lyfe, & I wyll rayse him vp at the last daye. * For my fleshe is meate in dede: and my bloude is drinke in dede. He that eateth my fleshe & dryncketh my bloude, dwelleth in me and I in him. As the lyuinge father hath sent me, and I liue for the father: Euen so he that eateth me, shall lyue by the means of me. This is the breed, whych cam downe from heauen: not as youre fathers dyd eate Manna, & are deed: he that eateth of this breed, shall lyue euer.

These thinges sayd he in the synagoge, as he taught in Capernaum. Many therfore of his disciples (whiche they had herde this) sayde: this is an harde sayinge: who can abyde the hearinge of it? Iesus knewe in him selfe, that his disciples murmured at it, & he sayd vnto them: Woth this offende you? What and ye shall see the sonne of man ascende vp thither where he was before? It is the sprete that quykkeneth, the fleshe profiteth nothinge. The wordes that I speake vnto you, are sprete and lyfe. But there are some of you that beleue not. For Iesus knewe from the begynninge, which they were, that beleued not, & who shulde betraye him: And he sayd: therfore sayde I vnto you: that no man can come vnto me, except it were geuen vnto hym of my father.

From thyme many of his disciples went backe, and forsoke him, and walked nomore with hym. Then sayde Iesus to the twelue: wyll ye also goo awaye? Then Simon Peter answered him: Lord, to whom shall we go? Thou haste the wordes of eternall lyfe: * and we beleue and are sure that thou art Christ the sonne of the lyuinge God. Iesus answered the: haue not I chosen you twelue, and one of you is a deuyll? He spake of Judas Iscariot the sonne of Simon. For he it was, that shuld betraye hym, beyng one of the twelue.

The vii. Chapter.

Iesus cometh to Ierusalem at the feast, teacheth the Jewes & reproveth them: There are diuers opinions of hym amonge the people. The Pharisees rebuke the officers, because they haue not brought hym, & cryed wyth Nicodemus for takinge hym parre.



After these thinges, Iesus wēt about in Galile: for he wolde not go aboute in Jewry because that the Jewes sought to kyll hym. The Jewes feast of tabernacles was at hande. Hys brethren therfore sayde vnto him: get the hence, and go into Jewry, that thy disciples also maye see thy workes that thou doest. For ther is no man that doeth eny thyng in secret, and he hym selfe seeketh to be knowne openly. If thou do such thinges, shewe thy selfe to the world. For

For his brethren beleued not in him.

Then Iesus sayde vnto them: My tyme is not yet come: but youre tyme is all waye ready. The worlde cannot hate you. * But me it hateth: because I testify of it, that the workes therof are euill. So ye vp vnto this feast, I will not go vp yet vnto this feast, for my tyme is not yet full come. whā he had sayde these wordes vnto them he abode styll in Galile. But as sone as his brethren were come, they wēt he also vp vnto the feast, not openly: but as it were pruely. Then sought him the Jewes at the feast, & sayde: * where is he? And moche murmuringe was ther of hym amonge the people. For some sayde: * he is good, other sayde naye, but he deceaueth the people. How be it? no man spake openly of him, for feare of the Jewes.

Now when halfe of the feast was done, Iesus went vp into the temple, and taught. And the Jewes marueyled, sayig: how knoweth he the scriptures, seynge he neuer learned? Iesus answered them, & sayde: My doctryne hys not myne: but his that sent me. If eny man wyll be obedient vnto his wyll, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe, seeketh his awne prayse. But he that seeketh hys prayse that sent him, the same is true, & no vnghtewesnes is in him.

Dyd not Moses geue you a lawe, & yet none of you kepeth the lawe? Why go ye about to kyll me? The people answered and sayde: thou haste the deuyll: who goth aboute to kyll the? Iesus answered, and sayde vnto them: * I haue done one worke, and ye all marueyle. Moses therfore gaue vnto you the circumcision: not because it is of Moses, but of the fathers: And yet ye on the Saboth daye, circuncyse a man. If a man on the Saboth daye receaue circuncysion without breakeynge of the lawe of Moses: dysdayne ye at me, because I haue made a man euery whit whoale on the Saboth daye? * Iudge not after the vster apperance, but iudge with a ryghtewes iudgement.

Then sayde some of them of Ierusalem: is not this he, whom they go about to kyll? But lo, he speaketh boldly, and they saye no thing to him. Do the rulers knowe in dede, that this is very Christ? Howbeit * we knowe this man whence he is: but when Christ cometh, no man knoweth whence he is.

Then cryed Iesus in the temple (as he taught) sayig: ye both knowe me, and whence I am ye knowe. And I am not come of my selfe: but he that sent me is true, whom ye knowe not. But I knowe him. * (And yet I saye that I knowe hym not, I shalbe a lyer lyke vnto you, but I knowe hym) for I am of hi, & he hath sent me. * The they sought to take him: but no man layde handes

on him, because his houre was not yet come. * Many of the people beleued on hym. * I sayde: when Christ cometh, will he do moore myracles the these, that this man hath done?

The Pharisees hearde that the people murmured suche thinges concerning him. * And the pharisees and hye prestes sent ministres to take him. The sayde Iesus vnto the: Pet am I a lytell whyle with you, and then go I vnto him that sent me. Ye shall seeke me, and shall not fynde me: * & where I am, thither can ye not come. Then sayde the Jewes among them selues: whither wyll he go, that we shall not fynde him? Wyll he go amonge the gentyls (whych are scattered abroade) and teach the gentyls? What maner of saying is this that he sayd: ye shall seeke me, & shall not fynde me: and where I am, thither can ye not come?

In the last daye, that great daye of the feast Iesus stode, and cryed, sayig: * If eny man thyrst, lett him come vnto me, & dryncke. He that beleueth on me (as sayeth the scripture) out of his belly shall flowe ryuers of water of lyfe. But this spake he of the sprete, whych they that beleue on him, shulde receaue. * For the holy goost was not yet there, because Iesus was not yet glorified.

Many of the people therfore (whiche they hearde this saying) sayd: * of a trouth this is a prophet: but other sayde: * this is Christ. But some sayde: shal Christ come out of Galile? * Sayeth not the scripture, the Christ shall come of the seed of Dauid: and out of the towne of Bethleem where Dauid was? So was ther dissencion amonge the people because of him. And some of the wolde haue taken him but no man layde handes of him. The came the mynistres to the hye prestes and Pharisees. And they sayed vnto them: why haue ye not brought hi? The mynistres answered: nence man spake as this mā doeth. The answered the Pharisees: are ye also dyscaybed? Woth eny of the rulers or of the Pharisees beleue on him? But this comen people whych knowe not the lawe, are cursed. Nicodemus sayeth vnto them (* he that came to Iesus by nyght, & was one of the) Woth our lawe iudge eny mā, before it heare hi, and knowe what he hath done? They answered, and sayd vnto hi: art thou also of Galile? Search & loke, For out of Galile aryleth no prophete. And euery man went vnto his awne house.

The viii. Chapter.

A woman is take in adoultre, Christ desputeth wth her. The freedom of such as followe Christ, whom they accuse to haue the deuill withen hym, and go aboute to stone hym.



Iesus went vnto mount olyuete, and early in the mornynge he came agayne into the temple, and all the people cam vnto hym, & he saie do wne, & taught them. And the scribes & pharisees

*John. viii. d.

*Mat. xlii. b
Mar. xlii. a
Luce. xlii. d.

*John. viii. c
and xlii. d.

*Cro. xlii. b.

*John. xlii. c
and vi. b
Luce. xlii. c
and xlii. b.

*Mat. xlii. a
and xlii. a.

*John. viii. a.

*Mat. xlii. a
Mar. xlii. a
Luce. xlii. c.

elles brought vnto hym a woman taken in
aduouty: & whā they had set hir in the myd-
des, they saye vnto hym: Master, thys wo-
man was taken in aduouty, euen as the de-
de was doing. * Whoses in the lawe com-
maūded vs, that suche shulde be stoned. But
what sayest thou? This they sayde to tempt
him that they myght accuse him. But Iesus
stouped downe, and with his synger wrote
on the grounde. So, whan they contynued
askynge him, he lyfte him selfe vp, and sayde
vnto them: let him that is amonge you wi-
thout synne, cast the fyrst stone at her. And
agayne he stouped downe, & wrote on the
groude. And as sone as they hearde this, they
wēt out one by one, begynning at the eldest.
And Iesus was lefte alone, & the woman
standynge in the myddes. When Iesus had
lyfte vp him selfe, and sawe no man, but the
woman, he layde vnto hir: woman, where
are those thyne accusars? hath no man con-
demnyed? She sayde: No man, Lorde. And
Iesus sayde. Neither do I condemne the.
Go and * synne no more. *

¶ Then spake Iesus agayne vnto them, saying: * I am the light of the worlde. he ꝑ foloweth me, doth not walke i darchnes but shall haue ꝑ light of lyfe. The Pharises therfore sayde vnto him: thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered, & sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whither I go. But ye cannot tell whence I come, and whither I go. Ye iudge after ꝑ fleshe. I iudge no man. And ye I iudge, my iudgement is true. For I am not alone: but I & the father that sent me. * It is alio wyttten in youre lawe, that the testimony of two men is true. I am one that beareth wytnes of my selfe, & the father that sent me, beareth wytnes of me. Then sayde they vnto him: where is thy father? Iesus answered: ye nether knowe me, nor yet my father: If ye had knowe me, ye shulde haue knowe my father also. These wordes spake Iesus in the tresury as he taught in the temple, and no man layde handes on hym * for his houre was not yet come. ¶

¶ Then sayde Iesus agayne vnto them: **X**
I go my waye, & * ye shall seeke me, & shall
dye in youre synnes. Whyther I go, thither
can ye not come. The sayde the Jewes: will
he kyl him selfe, because he sayeth: whyther I
go, thither can ye not come? And he sayde
vnto them: ye are from beneth, I am from a-
boue. Ye are of this world, I am not of this
world, I sayd therefore vnto you, that ye shall
dye in youre synnes. For * yf ye beleue not
that I am he, ye shall dye in youre synnes.

Then sayd they vnto him. who arte thou?
And Iesus sayeth vnto them: Euē the very

same thing that I speake vnto you. I haue many thinges to saye, and to iudge of you: Pee, & he that sent me, is true. * And I speake in the world, those thinges, which I haue hearde of hym. Howebeit they vnderstode not that he spake of his father. Then sayd Iesus vnto them: when ye haue lyft vp an hye the sonne of man, then shall ye knowe, & I am he, and that I do nothinge of my selfe: but * as my father hath taught me, euen so I speake these thinges: and he that sent me, is wth me. The father hath not left me alone, for I do all wayes those thinges that please him. & As he spake these wordes, * many beleued on him.

✠ Then sayde Iesus to those Iewes, which beleued on him: If ye continue in my worde, then are ye my very disciples, and ye shall knowe the trueth: and the trueth shall make you free. They answered him: We be Abrahams seed, and were neuer bōde to eny man: how sayest thou then: ye shall be made *fre?

Jesus answered the: verely, verely I saye vnto you, that whosoener comitteth sinne, is the seruante of sinne. And the seruante abydeth not in the house for euer: But the sonne abydeth euer. If the sone therfore shal make you fre, then are ye fre in dede. I knowe that ye are Abrahams seed: but ye seeke meanes to kill me, because my worde hath no place in you. I speake that which I haue seene with my father: and ye do that, which ye haue seene with youre father. They answered and sayde vnto him: Abraham is oure father. Jesus sayeth vnto them: If ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyl me, a man that hath tolde you the truth whych I haue heard of God: this dyd not Abraham. Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacion. We haue one father, eue God. Jesus sayd vnto the: yf God were youre father, truly ye wolde loue me. For I proceded forth, and came fro God. Nether came I of my selfe, but he sent me: Why do ye not knowe my speaker? Euen because ye can not abyde the hearing of my worde.

Ye are of youre father & deuyll, and the lustes of youre father will ye serue. * He was a murderere from the beginninge and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, he speaketh of his owne. For he is a lyar, and & father of the same thing: And because I tell you the trueth, therfore ye beleue me not.

✠ Which of you rebuketh me of synne?
If I saye the trueth, why do not ye beleue
me? * he that is of God, heareth Goddes
wordes. Ye therfore heare them not, becau-
se ye are not of God. Then answered the
Jewes

the Jewes, ad sayd vnto him: Saye we not well, that thou art a Samaritan, and* hast the deuyll: Ies^{us} answered: I haue not the deuyll: but I honour my father, and ye haue dishonored me. I seke not myne awne prayse: ther is one that seeketh, and iudgeth.

¶ Verely verely, I saye vnto you: yf a man
kepe my saying, he shall neuer se deeth. Then
sayd the Jewes vnto him: Now knowe we
that thou hast the deuyll. Abraham is deed,
and the prophetes, and thou sayest: yf a man
kepe my saying, he shall neuer taste of death.
Art thou greater then our father Abraham,
which is deed: and the prophetes are deed.
Whom makest thou thy selfe

Iesus answered: If I honour my selfe,
myne honour is nothing: It is my father &
honoureth me, which ye saye, is your God, &
yet ye haue not known hym: but I knowe
him. And yf I saye, I knowe him not, I shal
be a lyar lyke vnto you. But I knowe him,
and kepe his sayinge.

Your father Abraham was glad to seemy
daye: * and he sawe it, & reioysed. Then sayd
the Jewes vnto him: thou art not yet .l. yere
olde, and hast thou sene Abraham? Iesus sayd
vnto the: Merely verely, I saye vnto you: yee
Abraham was bozne, * I am. * Then toke
they vp stones, to cast at hym: But Iesus
hyd hym selfe, and * went out of the temple. R

The. ix. Chapter. ✠

Christ maketh the man to be that was borne blinde.

As Iesus passed by, he sawe a man, which was blynde from hys byrth. And his discyples asked him sayinge: Master, who dyd synne, this man, or hys father and mother, that he was bozne blynde. Iesus answered: Neither hath this man sinned, nor yet his father and mother: but that the worlkes of God shulde be shewed in hym. I must worlke the worlkes of hym that sent me, whyle it is daye. The nyght cometh, when no man can worlke. As longe as I am in the worlde. * I am the lyght of the worlde.

¶ **A**ffore as he had thus spoken, he spat on
the ground, and made claye of the spittle, and
rubbed the claye on the eyes of the blynde, &
sayd vnto him: Go, wash the in the pole of
***Siloe**, which (by interpretaciō) is a shioche
to saie as, sent. he went his waye therfore,
and washed, & came agayne, seinge: So the
neyghbours and they þ had sene him before
(how þ he was a begger) said: is not this he
that sat and begged? Some sayd: this is he.
Agayne, other sayd: * (No, but) he is lyk hym

¶ He hym selfe sayde: I am euen he. Ther-
foze sayde they vnto hym: howe are thyne
eyes opened? he answered and sayde: The
man that is called Iesus, made claye, and
anoynted myne eyes, and sayd vnto me: Se

to the pole Shiloe, and washe. And whan I
went & weshe, I receaued my syght. Then
sayd they vnto him: where is he? he sayde: I
cannot tell.

They brought to the pharises, hym that
a lytel befoze was blynde: and it was the
* Sabboth dape, when Iesus made y claye,
and opened hys eyes. Then agayne the pha-
riles also asked hym, howe he had reccaued
his syght. He sayd vnto them: he put claye
vpon myne eyes, and I washed, and do se.
Therefore sayd some of the pharises: thys mā
is not of God, because he kepeth not the Sa-
both dape. Other sayde: * howe can a man y
is a synner, do such myzacles? And ther was
a stryfe amonge them. They spake vnto the
blynde mā agayne: What sayst thou of him,
because he hath opened thyne eyes? he sayd:
* he is a prophete.

But the Jewes byd not beleue of the mā
(how that he had bene blynde, and receaued
hys syght) vntyll they called the father and
mother of him that had receaued hys syght.
And they asked them, saying: Is thys poure
sonne, whō ye saye was bozne blynde? How
doth he now se them? His father and mother
answered them, and sayde: we knowe, that
thys is oure sonne, and that he was bozne
blynde: but by what meanes he now seeth,
we cānot tell. Or who hath opened his eyes,
cannot we tell he is olde ynough, aske him,
let hym answer for hym selfe. Suche woꝝ=
des spake hys father and mother, because they
feared the Jewes. For the Jewes had con=
spyrred all ready, that yf eny man byd con=
fesse that he was Christ, * he shulde be cōdō=
municat out of the synagoge. Therfore sayd
hys father and mother: he is olde ynough,
aske him.

Then agayne called they the man y^e was
blynde, and sayd vnto hym: Seue God the
praysse: we knowe that thys man is a syn-
ner. He answered therfore, and sayde: Why-
ther he be a synner or no, I cannot tell. One
thyng I am sure of: that where as I was
blynde, nowe I se. Then sayde they to hym
agayne: What dyd he to the? How opened he
thyne eyes? He answered them: I tolde you
yer whylle, and ye dyd not heare. Wherefore
wold ye heare it agayne? Wylle ye also be his
disciples? Then rated they hym, & sayd: We
y^e hys disciple. We are Moses disciples. We
are sure, y^e God spake vnto Moses. As for
this felowe, we knowe not fro whence he is.

The man answered, and sayde vnto the
this is a marvelous thing, that ye wote now
from whence he is, and yet he hath opened
myne eyes: For we be sure, þat God hea-
reth not synners. But yf eny man be a wor-
shipper of God, and obedient vnto his wyl,
him heareth he. Hence the world begā wā-
it not hearde, that eny man opened the eyes
Jff of on

of one that was borne blinde: If this man were not of God, he could haue done nothing. They answered, and sayd vnto hym: thou art al together borne in synne, and dost thou teach vs? And they cast him out.

G Jesus heard that they had excommunicate hym: and when he had founde hym, he sayde vnto hym: dost thou beleue on the sonne of God? he answered and sayd: Who is it Lord that I myght beleue on him? And Jesus said vnto him: Thou hast sene him, * and he it is that talketh with the. And he sayd: Lord, I beleue, and he worshipped hym. * And Jesus sayd vnto him: * I am come vnto iudgement into this worlde: that they which se not, myght se: and that they which se, might be made blinde. And some of the pharises which were with him, heard these wordes, and sayd vnto him: are we blinde also? Ies^s sayd vnto them: * If ye were blinde, ye shulde haue no synne. But now ye saye: we se, therfore your synne remaineth.

Chapter. x.

Christ ys the true shepheard, and the doze of the shepe he telleth the treuth, and therfore the Jewes take vp stones to cast at hym and call his preaching blasphemy, and go about to take hym.

Verely, I saye vnto you: he that entred not in by the doze into the shepefolde, but clymeth vp some other waye, the same is a thefe and a murtherer. But he that entred in by the doze, is the shepheard of the shepe: to hym the porter openeth, & the shepe heare his voyce, and he calleth his awne shepe by name, and leadech the out. And when he hath sent forth his awne shepe, he goeth befoze them, and the shepe folow him: for they knowe his voyce. A straunger will they not folowe, but will flye from him: for they knowe not the voyce of straungers. * This prouerbe spake Jesus vnto them. But they vnderstode not what thinges they were, which he spake vnto the.

23 Then sayd Jesus vnto them agayne: Verely, I saye vnto you: * I am the doze of the shepe. All (euē as many as came before me) are theues & murtherers: but the shepe dyd not heare them. I am the doze: by me yf any mā entre in, he shal be safe, and shal go in and out, ad fynde pasture. * These cometh not but for to steale, kylle, and to destroye. I am come, that they might haue life, and that they myght haue it moze abundantly.

24 I am * a good shepheard. * A good shepheard geneth his lyfe for the shepe. An hyred seruaut, and he which is not the shepheard (nether the shepe are his awne) seeth the wolfe comminge, and leaueth the shepe, and flieth, and the wolfe catcheth, and scattereth the shepe. The hyred seruaut flyeth, because he is an hyred seruaut, and careth not for the shepe. I am the good shepheard, * ad knowe

my shepe, and am knowen of myne. * As my father knoweth me, euē so knowe I also my father. And * I geue my lyfe for the shepe: & other shepe I haue, which are not of this fold. * Them also must I bring, and they shall heare my voyce, and they shal be one fold and one shepheard. * Therfore doth my father loue me, because I put my lyfe from me, that I myght take it agayne. No mā taketh it fro me: but I put it awaye of my self. I haue power to put it from me, and I haue power to take it agayne. * This commaundement haue I receaued of my father. There was a dissencion therfore agayne amonge the Jewes for these sayinges, and many of them sayd: * He hath the deuyl, and is madd: why heare ye him? Other sayde: * these are not the wordes of him that hath the deuyl. Can the deuyl open the eyes of the blinde?

25 And it was at Ierusalem the feaste of the dedicacyon, and it was winter: and Jesus walked in the temple, euē in * Solomons porche. Then came the Jewes roude about him, and sayd vnto him: Howe longe dost thou make vs doute? If thou be Christ, tell vs playnely. Jesus answered the: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witness of me. But ye beleue not, because ye are not of my shepe. As I sayd vnto you: * my shepe heare my voyce: and I knowe the, & they folowe me, and I geue vnto them eternall lyfe, and they shal neuer perishe, nether shall any man plucke them oute of my hande. My father which gaue them me, is greater then all, and no man is able to take them oute of my fathers hand. * I and my father are one.

26 Then the Jewes agayne toke vp stones, to stone hym with all. Jesus answered them: many good workes haue I shewed you from my father: for which of them do ye stone me? The Jewes answered him, sayng: For thy good workes sake we stone the, not * but for thy blasphemy, and because that thou beynge a man, makest thy selfe God: Jesus answered them: Is it not wrytten in youre lawe * I sayde, ye are goddes? If he called them goddes, vnto whom the word of God was spoken (and the scripture can not be broken concernynge hym whom the father hath sanctified, and sent into the worlde) do ye saye the I blaspheme? because I sayde, I am the sonne of God? * If I do not the workes of my father, beleue me not. But yf I do, ad yf ye beleue not me, beleue the workes: that ye maye knowe and beleue, that the father is in me, and I in him.

27 Agayne they went about to take hym: & he escaped out of their hande, & wet awaye agayne beyonde Iordan, into a place where John before had baptised, and there he abode. And many resorted vnto him, and sayd: John

28 John dyd no myracle, but * all thynges that John spake of this man were true. And many beleued on him there.

Chapter. xi.

Christ carlieth Lazarus from death. The hye priestes and pharises gather a counsell agaynst hym. He getteth hym out of the waye.

1 Certen man was sick, named Lazarus of Bethania the towne of Mary, and her syster Martha. It was the tyme that Mary * which anoynted Jesus with oyntment, and wyped his fete with her hear, whose brother Lazarus was sick. Therfore, his syster sent vnto him, sayng: Lord, behold, he whom thou louest, is sicke. Whā Jesus herd this, he sayde: this infirmite is not vnto death: but for the prayse of God, that the sonne of God * myght be praysed by the reason of it. Jesus loued Martha and her syster and Lazarus. Whā he had heard therfore, that he was sicke, he abode two dayes still in the same place where he was.

2 Then after that, sayd he to his disciples: Let vs go into Ierowagayne. His disciples sayde vnto hym: Master, the Jewes lately sought to stone the, and wilt thou go thither agayne? Jesus answered: are there not xij. houres of the daye? If a mā walke in the daye, he stonbleth not, because he seeth the light of this worlde. But yf a man walke in the nyght, he stonbleth, because there is no lyght in him. This sayd he, and after that he sayd vnto them: our frede Lazarus * slepeth: but I go to wake him out of slep. Then said his disciples: Lord, yf he slepe, he shal do wel ynough. howbeit, Jesus spake of his death: but they thought, that he had spoken of the naturall slepe. Then sayde Jesus vnto them playnely. Lazarus is deed, ad I am glad for your sakes, that I was not there, because ye maye beleue. Neuertheles, let vs go vnto hi.

3 Then sayd * Thomas (which is called Dydymus) vnto the disciples: lett vs also go, yf we maye dye with hym. Then went Jesus, and foude that he had lye in bys graue foure dayes allready. Bethanie was nye vnto Ierusalem, about fyftene furlonges of, and many of the Jewes came to Martha & Mary to cōfōrte them ouer their brother. Martha as sone as she heard that Jesus was comynge, went and met hym: but Mary sat still in the house.

4 Then sayd Martha vnto Ies^s: Lord, yf thou haddest bene here, my brother had not dyed: neuertheles, nowe I knowe that whatsoener thou askest of God, God wyll geue it the. Jesus sayth vnto her: Thy brother shal lyfe agayne. Martha sayeth vnto hym: I knowe that he shal lyfe agayne in the resurreccyon at the last daye. Jesus sayth vnto her: I am the resurreccyon and the lyfe: he that beleueth on me, ye though he were

deed, yet shall he lyue. And * whosoener lyueth and beleueth on me, shal neuer dye: Beleuest thou this? She sayd vnto him: yee Lord, I beleue that thou art Christ the sonne of God, which shuld come into the worlde. And as sone as he had so sayde, she wente her waye, & called Mary her syster secretly, sayng: The master is come, and calleth for the. As sone as she heard that, she arose quickly, and came vnto him. Jesus was not yet come into the towne: but was in that place where Martha met hym. The Jewes then which were with her in the house and cōfōrte her, (when they sawe Mary that she rose vphastely, and wet out) folowd her, sayng: She goeth vnto the graue, to wepe there.

5 Then when Mary was come wher Jesus was, and saue hym, she cometh nye vnto his fete, and sayth vnto him: Lord, yf thou haddest bene here, my brother had not bene deed. When Jesus therfore saue her wepe (and the Jewes also weeping which came with her) he groined in the sprete, ad was troubled in him selfe, and sayde: Where haue ye layed him? They saye vnto him: Lord, come, and se. And * Jesus wept. Then sayd the Jewes Behold, howe he loued hym. And som of the sayde: coulde not he which * opened the eyes of the blinde, haue made also, that this man shulde not haue dyed? Jesus therfore agayne groined in him selfe, and came to the graue. It was a cane, and a stone layde on it.

6 Jesus sayd: take ye awaye the stone. Martha the syster of him that was deed, sayd vnto hym: Lord, by this tyme he styncketh. For he hath bene deed foure dayes. Jesus sayeth vnto her: Sayd I not vnto the, that yf thou dydest beleue, thou shuldest se the glōrye of God? Then they toke awaye the stone from the place where he that had bene deed, was layde. And Jesus lyft vp his eyes, and sayd: Father, I thanke the, that thou hast hearde me. howbeit, I knewe, that thou hearest me allwayes: but * because of the people which stande by. I sayde it, that they maye beleue, that thou hast sent me.

7 And when he thus had spoken, he cryed with a loud voyce: Lazarus, come forth. * And he that was deed, came forth, bounde hande & fote with graue clothes, & his face was bound with a napkin. Jesus sayd vnto them: loose him, & let him go. Then many of the Jewes which came to Mary (and had sene the thynges which Jesus dyd) * beleued on hym. But some of them went the other waye to the pharises, & tolde the what Jesus had done.

8 Then gathered the hye priestes & the pharises a counsell, & sayd: what do we? For this mā doth many miracles. If we lett hym scape thus, al mā will beleue on him, and the Romayns shal come, and take awaye both our rowme and the people. And one of them

ffst is named

named Caiphas (being the hye p[re]ste & same p[re]re) sayd vnto them: Ye perceaue nothyng at all, nor consyder, that *it is expedient for vs, that one man dye for the people, and not for all the people p[er]yshe. Thys spake he not of him selfe, but beyng hye p[re]ste that same yere, he prophesied that Iesus shulde dye for the people, and not for the people onely, but for the world that he shuld gather together i one, the childe of God, & were scattered abrode. *Then from that day forth they toke counsell together, for to put him to death.

Iesus therfore walked nomore openly among the Jewes: but went his waye thence vnto a countre nye to a wilderness, into a cytye which is called Ephraim, and there cōtynued w[ith] his disciples. *And the Jewes Easter was nye at hand, & many went out of the countre vnto Jerusalem before the Easter, to purify the selues. The sought they for Iesus, & spake among the selues, as they stode in the temple: *What thinke ye, seying he cometh not to the feaste daye? The hye p[re]stes and pharises *had geuen a cōmaundement, yf eny man knewe wher he were, he shuld shewe it, that they myght take him. *

The xij. Chapter.

*Mary anoynteth Iesus fete. Judas murmureth Iesus crucified her, and reporteth into Jerusalem.

When Iesus (syre dayes before Easter) came to Bethany, wher Lazarus had ben deed, whome he rayled from death. Ther they made hym a supper, and Martha serued, but Lazarus was one of them that late at the table w[ith] him. *Then toke Mary a pōid of oynment (called Nardus, perfecte & precious) and anoynted Iesus fete, and wyped his fete with her hair, & the house was fylled with the odoure of the oynment. *Then sayd one of his disciples: (euen Judas Iscarioth Simons sonne, which after ward betrayed him) why was not this oynment solde for thre hundred pence, and geuen to the pooze? This he sayd, not that he cared for the pooze but because he was a thefe, & had the bagge, & bare that which was geue. Then sayd Iesus: Let her alone, against the daye of my buryinge hath she kept this. For the pooze allwayes shall ye haue with you, but me haue ye not allwaye.

Moche people of the Jewes therfore had knowledge that he was ther. And they came not for Iesus sake onely, but y they myght see Lazarus also *whom he rayled fro death. But the hye p[re]stes helde a counsell, y they myght put Lazarus to death also, because y for his sake many of the Jewes went awaye and beleued on Iesus. *

On the next daye moche people that were come to the feaste, when they hearde that Iesus shulde come to Jerusalem, toke braunches of palme trees, and went forth to mete hym, and cryed: Hosanna, *blessed is he that

in the name of the Lorde, cometh kyng of Israell. And Iesus got a yonge asse, and sate thereon, as it is wyrtten: *fearre not daughter of Syon, beholde, thy kyng cometh, sitting on an asses colte. These thinges vnderstode not his disciples at the fyrst: but when Iesus was glorified, then remembred they that soch thinges were wyrtten of him, and y soche thynges they had done vnto hym. The people y was with hym (when he called Lazarus out of his graue, & rayled hym from death) bare recorde. Therfore mete hym the people also, because they hearde that he had done soche a miracle. The pharises therfore sayd among them selues: perceaue ye, howe we p[re]uayle nothing? beholde, * (all the while) * wo[uld]de goeth after him.

Ther were certen sickes amonge the, that came to worshipp at the feaste: the same cam therfore to Philip (which was of Bethsaida a cytie in Galile) and despyed hym, saying: Syr, we wolde sayne Iesus. Philip came and tolde Andrew: And agayne Andrew and Philip told Iesus. And Iesus answered them, sayinge: *the houre is come, y the sonne of man must be glorified.

Merely verely, I saye vnto you: except the wheat corne fall into the ground, & dye, it bydeth alone. If it dye, it byngeth forth moche frute. *He y loueth his lyfe, shall destroye it: and he y hateth his lyfe in thys world, shall kepe it vnto lyfe eternall. If eny man mynister vnto me, lett him folowe me: and *where I am, there shall also my mynister be. Yf any man mynister vnto me, hym will my father honoure. *

Nowe is my soule troubled, & what shall I saye? Father, deliuer me from this houre: but therfore came I vnto thys houre. Father, glorify thy name. Then ca there a voyce from heauē, saying: I haue both glorified it, & will glorify it agayne. The people therfore that stode by and heard it, sayde, that it thoundred. Other sayde: an angell spake to hym. Iesus answered and sayde: this voyce came not because of me *but for your sakes.

Now is the iudgment of this worlde: *now shall the prince of thys worlde be cast out. And I (yf I were lyft vp from the erth) will drawe all men vnto me. Thys he sayde signifyinge, what death he shulde dye. The people answered hym: We haue heard out of the lawe, *that Christ bydeth euer, & how sayst thou: the sonne of man must be lyft vp? who is that sonne of man? Then Iesus sayd vnto the: yet a lytell while is the lyght with you. *Walke while ye haue lyght, lest the darcknes come on you. He that walketh also in the darck, wotech not whyther he goeth while ye haue lyght, beleue on the lyght, y ye maye be the children of the lyght. *

These

These thynges spake Iesus, and departed, and hid him selfe from them. But though he had done so many miracles before the, yet beleued not they on hym, that the sayinge of Esaias the pphet myght be fulfilled, which he spake: *Lord, who shal beleue our sayng? And to whō is the arme of the Lorde declared? Therfore could they not beleue, because that Esaias saith agayne: *he hath blynded their eyes, and hardened their hert, that they shuld not se with their eyes, & lest they shuld vnderstand with their hert, and shuld be conuerted, and I shulde heale them. Soch thynges sayd Esaias, when he sawe his gloze, & spake of him. Neuertheles, amonge the chefe rulers also, many beleued on hym. But (because of y pharises) they wold not be a knowen of it, *lest they shulde be excommunicat. *For they loued y prayse of men, more then the prayse of God.

Iesus cryed, and sayd: he that beleueth on me, beleueth not on me, but on hym that sent me. And he that seeth me, seeth him that sent me. *I am come *a lyght into the worlde: that whosoever beleueth on me, shulde not byde in darcknes. And yf any man heare my wordes, & beleue not, I iudge him not. For *I came not to iudge the worlde: but to saue the worlde. He that refuseth me, & receaueth not my wordes, hath one that iudgeth hym. The worde that I haue spokē, the same shal iudge hym in the last daye. For I haue not spoken of my selfe: but the father which sent me: he gaue me a cōmaundmēt, what I shuld saye, & what I shulde speake. And I knowe that *his cōmaundement is lyfe euerlasting. Whatsoeuer I speake therfore, such as the father bade me, so I speake. *

The xiiij. Chapter.

*Chyrt washeth the disciples fete, & telleth them of Judas the traytour, and cōmaundeth them earnestly to loue one another.

Before the feaste of Easter, whē Iesus knewe that his houre was come, that he shuld depart out of this worlde vnto y father. Whē he loued his which were in the worlde, vnto the ende he loued them. And whē supper was ended, after that the deuyll had *put in the herte of Judas Iscarioth Simons sonne, to be trape hym. Iesus knowyng that *the father had geuen all thinges into his handes, and that he was come from God, and went to God: he rose from supper, and layde asyde his vpper garmentes: and whan he had taken a towell, he gyrded him selfe. After that, he powred water into a bason, and begane to wash the disciples fete, and to wpye them with the towell: wherwith he was gyrded.

Then came he to Symon Peter. And Peter sayde vnto hym: Lord, dost thou washe my fete? Iesus answered, and sayd vnto him: what I do, y wote it not now, but y shal

know hereafter. Peter sayeth vnto him: thou shalt neuer washe my fete. Iesus answered hym: yf I washe the not, thou hast no parte with me. Symon Peter sayeth vnto hym: Lorde, not my fete onely, but also the handes and the head. Iesus sayth to hym: he that is washed, nedeth not, saue to washe his fete, but is cleane euery whyt. And ye are cleane, *but not all. For he knewe who it was that shuld be trape hym. Therfore sayd he: ye are not all cleane: So after he had washed their fete, and receaued his clothes, and was sett downe, he sayde vnto them agayne: wote ye what I haue done to you? Ye call me master and Lorde, and ye saye well, for so am I. If I then poure lorde and master haue washed your fete, ye also ought to washe one anothers fete. For *I haue geue you an ensample that ye shulde do, as I haue done to you. *Merely verely, I saye vnto you: y seruante is not greater then his master, nether y messenger greater then he that sent hym.

If ye vnderstande these thinges *happy are ye, yf ye do them. I speake not of you all, I knowe whō I haue chosen. But that the scripture maye be fulfilled: *he that cateth bread with me, hath lyfte vp his hele agaynst me. Now *tell I you before it come y whē it is come to passe, ye might beleue that I am he. Merely verely, I saye vnto you: *he y receaueth whosoever I sende, receaueth me. And he that receaueth me, receaueth him that sent me.

Whē Iesus had thus sayd, he was troubled in the sprete, and testifed and sayd: verely verely, I saye vnto you: that *one of you shall be trape me. Then the disciples looked one on another, dowtyng of whom he spake. There was one of Iesus disciples, (which leaned on hym) *euen he whom Iesus loued. To hym beckened Symon Peter therfore, that he shulde aske, who it was of whom he spake. He then when he leaned on Iesus brest, sayd vnto him: Lorde, who is it? Iesus answered: he it is to whom I geue a soppe. And he wet the brede & gaue it to Judas Iscarioth Simons sonne. And after the soppe, *Satan entred into him. Then sayd Iesus vnto him: that thou dost, do quickly. That wilt no man at the table, for what intent he spake vnto him. Som of the thought because. *Judas had the bagge, y Iesus had sayd vnto him: bye those thynges that we haue nede of agaynst the feaste: or y he shuld geue some thyng to the pooze. Allone the as he had receaued the soppe, he went immediately out and it was night. Therfore when he was gone oute, Iesus sayd: *Now is the sonne of man glorified. And God is glorified by him. If God be glorified by hi, God shall also glorify hym by hym selfe: and shall straght waye glorify hym.

It iij. *Litle

* I pte chyliden, pet a lytel whyte am I with you. * Ye shall seeke me, & as I sayd vnto the Jewes, whyther I goo, thyrther ca ye not come. Also to you saye I now. * A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euery one ye loue one another. * By this shall all men knowe that ye are my discyples, yf ye haue loue one to another. Symon Peter sayd vnto hym: Lorde, whyrther goest thou? Iesus answered hym: whyther I go, thou canst not folowe me now, but * thou shalt folowe me afterwarde. * Peter sayd vnto hym: Lorde, why cannot I folowe the now? * I wyl ioparde my lyfe for thy sake. Iesus answered hym: wylt thou ioparde thy lyfe for my sake? Ierely verely, I saye vnto the: * the cokke shall not crowe, tyll thou haue denyed me thysse.

The. xliij. Chapter.

The armeth hys discyples with consolacyon agaynst trouble, and promysed to sende the holy ghoost.

And he sayde vnto his discyples: Lett not your herte be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions: If it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receaue you euen vnto my selfe: that wher I am, ther maye ye be also. And whyther I go, ye knowe, and the waye ye knowe.

Thomas sayth vnto hym: Lorde, we knowe not whither thou goest. And how is it possible for vs to knowe the waye? Iesus sayeth vnto hym: I am the waye and the treuth, and the lyfe. * No man cometh vnto the father, but by me. If ye had knowen me, ye had knowen my father also. And now ye knowe him, and haue seene hym.

Philip sayth vnto hym: Lorde, shewe vs the father, & it sufficeth vs. Iesus sayth vnto hym: haue I bene so longe tyme with you, & yett hast thou not knowen me? Philip, he that hath seene me, hath seene my father. And howe sayest thou then: shewe vs the father? Beleue I sayd not, * I am in the father, & the father in me. The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me is he that doth the workes. Beleue me that I am in the father, & the father in me. Or els beleue me for the workes sake.

Ierely verely, I saye vnto you: he that beleeueth on me, the workes that I do, the same shall he do also, & greater workes then these shall he do, because I go vnto my father. * And whatsoeuer ye aske in my name, that will I do, yf the father maye be glorified by the sonne. If ye shall aske any thyng in my name, I will do it. * If ye loue me, kepe my commaundementes, & I will praye yf father,

and he shall geue you another comforter, that he maye bide w you for euer: euery spere of treuth, whom the world cannot receaue, because the worlde seeth hym not, neither knoweth hym. But ye knowe him, for he dwelleth w you, & shall be in you. * I wyl not leaue you comfortles: but will come to you.

Pet a lytell while and the worlde seeth me nomore: but ye see me. For I lyue, & ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

* He that hath my commaundementes, and kepeth them: the same is he that loueth me. And he that loueth me, shall be loued of my father: and I wyl loue hym, and wyl shewe myne awne selfe to him. * Judas sayth vnto hym: (not Judas Iscariot) Lorde, what is done that thou wylt shewe thy selfe vnto vs, and not vnto the worlde? Iesus answered & sayd: vnto the: yf a man loue me, he will kepe my sayings, and my father wyl loue hym, and we wyl come vnto hym, and dwell w hym. He that loueth me not, kepeth not my sayings. And the worde which ye heare, is not myne, but the fathers which sent me.

These thynges haue I spoken vnto you, being yett present with you. But the comforter which is the holy ghoost, whom my father will sende in my name, he shall teach you all thynges, & bypnyng all thynges to your remembrance whatsoeuer I haue sayd vnto you.

Peace I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Lett not your hertes be greued, neither feare. Ye haue hearde howe I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wolde verely reioyse, because I sayd: I go vnto the father, for the father is greater then I. * And now haue I shewed you befoze it come, that when it is come to passe, ye myght beleue. Here after wyl I not talke many wordes vnto you. For the prince of this worlde cometh, and hath naught in me. But yf yf worlde maye knowe that I loue the father. And as the father gaue me commaundment, euen so do I. * I saye, let vs go hence.

The. xlv. Chapter.

The true vyne, the husbandman and the husbandman. A doctrine of loue and a sweete comfort agaynst persecucion.

I am the true vyne, and my father is the husbandman. Every braunche that beareth not frute in me, he will take awaye. And euery braunche that beareth frute, will he purge, that it maye bring forth moze frute. * Nowe are ye cleane thorow the wordes which I haue spoken vnto you. Wyde in me, and I in you. As the braunche cannot beare frute of it selfe, except it hyde in the vyne: nomore can ye, except ye abyde in me. I am yf vyne, ye are the braunches.

And ye shall beare witnesse also, because ye haue bene with me from the begynning.

The. xvi. Chapter.

Consolacyon agaynst trouble. Dispersed are hearde thowen thys.

These thynges haue I sayde vnto you because ye shuld not be offended. * They shall excommunicate you: ye the tyme shall come, that whosoener kylleth you, will thinke that he doth God seruyce. * And such thynges will they do vnto you, because they haue not knowen the father, neither yet me. But these thynges haue I tolde you, that when yf tyme is come, ye maye remember then that I tolde you. * These thynges sayde I not vnto you at the begynninge, because I was present with you.

* But now I go my waye to hym that sent me, & none of you asketh me whyther I go. But because I haue sayd suche thynges vnto you, your hertes are full of sorowe. Nevertheless, I tel you the treuth, it is expedient for you, yf I goo awaye. For yf I goo not awaye, that comforter wyl not come vnto you. But yf I departe, * I wyl sende hym vnto you. And when he is come, he wyl rebuke the worlde of synne, and of righte wenes, & of iudgement. Of synne, because they beleue not on me. Of righte wenes, because I go to my father, and ye shall see me nomore: Of iudgement, because the prince of this worlde is iudged all ready.

I haue yett many thynges to saye vnto you but ye cannot beare them awaye now. Howbeit when he is come (which is the spere of treuth) he will leade you into all treuth. He shall not speake of hym selfe: but whatsoeuer he shall heare, that shall he speake, and he will shewe you thynges to come. He shall glorify me, for he shall receaue of myne, & shall shewe vnto you. * All thynges that the father hath, are myne. Therefore sayde I vnto you, that he shall take of myne and shewe vnto you.

* After a while ye shall not see me, and agayne after a while ye shall see me: for I go to the father. When sayde some of hys discyples betwene them selues: what is thys that he saith vnto vs, after a while, ye shall not see me, and agayne after a while ye shall see me: and that I go to the father? They sayd therefore: what is this that he sayth: after a while we cannot tell what he sayth. Iesus perceaued, that they wolde aske him, and sayde vnto them. Ye enquire of this betwene your selues, because I sayde after a while ye shall not see me, & agayne after a while ye shall see me. Ierely verely, I saye vnto you: ye shall wepe and lamente, but contrary wyse, the worlde shall reioyse. Ye shall sorowe, but yf sorowe shall be turned to ioye.

If iij A woman

braunches. He that abyde in me, and I in him, the same bringeth forth moche frute. For without me can ye do nothing. If a man abyde not in me, he is cast forth as a braunche, & is withered: and men gather them: and cast the into the fyre, and they burne. * If ye abyde in me, and my wordes abyde in you: aske what ye wyl, and it shall be done for you. * Herin is my father glorified: that ye beare moche frute, and become my disciples.

As the father hath loued me, enen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall hyde in my loue, euen as I haue kepte my fathers commaundementes, & hyde in hys loue. These thynges haue I spoken vnto you, yf my lope myght remayne vnto you, and that your lope myght be full.

* Thys is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man, then thys: that a man bestowe hys lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Hence forth call I you not seruautes: for the seruaunt knoweth not what hys lord doeth. But you haue I called frendes: for all thynges that I haue heard of my father, haue I opened to you.

Ye haue not chosen me, but I haue chosen you, and ordeyned you, to goo, and bypnyng forth frute, and yf your frute shuld remayne, that whatsoeuer ye aske of the father in my name, he maye geue it you.

* This commaunde I you, that ye loue together. If the worlde hate you, ye knowe that it hated me befoze it hated you. If ye were of the worlde, the worlde wolde loue his awne: howbeit, because ye are not of yf worlde. But I haue chose you out of yf worlde. Therefore the worlde hateth you. Remember the worde that I sayd vnto you: the seruaunt is not greater then the lord. * If they haue persecuted me, they wyl also persecute you. If they haue kept my saying, they will kepe your also.

* But all these thynges wyl they do vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto them, they shuld haue had no synne: but now haue they nothyng to cloke their synne withall. He that hateth me, hateth my father also: If I had not done amonge them the workes which none other man dyd, they shuld haue had no synne. But now haue they both sene, & hated: not onely me but also my father. But thys happeneth that the sayinge myght be fulfilled, that is written in their lawe: * they hated me without a cause. * But when the comforter is come, whom I will sende vnto you from yf father (enen the spere of treuth, which proceedeth of the father) he shall testifie of me.

A woman when she travaileth, hath sorow, because her houre is come: but as soon as she is delivered of the childe, she remembereth nomore the anguish, for ioye that a man is borne into the worlde. And ye now therefore haue sorow: but I will se you agayne, and your hertes shall reioyse, and your ioye shall noman take fro you. And in f dave shall ye aske me no question. And verily, I saye vnto you: whatsoeuer ye shall aske f father in my name, he wyll geue it you. hyther to haue ye asked nothyng in my name. Aske, and ye shall receaue: that poure ioye maye be full.

These thinges haue I spoke vnto you by prouerbes. The tyme will come, when I shall nomore speake vnto you: by prouerbes: but I shall shewe you playnly from my father. At f dave shall ye aske in my name. And I saye not vnto you that I will speake vnto my father for you. For the father him selfe loueth you, because ye haue loued me, and haue beleued, that I came out fro God. I wet out fro the father, and came into the worlde. Agayne, I leaue the worlde, and go to the father.

His disciples sayd vnto him: lo, now talkest thou playnly, and speakest no prouerbe. Now are we sure, that thou knowest all thinges, and needest not, that any man shulde aske the any question. Therefore beleue we, f thou camest from God. Iesus answered them: Now ye do beleue. Behold, the honore draweth nye, and is all ready come, f ye shall be scattered euery ma to his owne, & shal leaue me alone. And yet am I not alone. For the father is with me.

These wordes haue I spoken vnto you, that in me ye myghte haue peace. For in the worlde shall ye haue tribulacion: but he of good chere, I haue overcome the worlde.

¶ The. xviij. Chapter.

¶ The most hartly and louing prayer of Christ vnto his father, for all such as receaue the treuth.

These wordes spake Iesus, and lift vp his eyes to heauen, and sayde: father, the houre is come: glorify thy sonne that thy sonne also maye glorify the: as thou hast geuen him power ouer all flesh, that he shuld geue eternall lyfe to as many as thou hast geuen him. This is lyfe eternal, f they might knowe the, the onely true God, & Iesus Christ whom thou hast sent.

I haue glorified the on the erth. I haue finished the worke, which thou gauest me to do. And now glorifye thou me (father) with thyne owne self, with the glory, which I had with the, per the worlde was. I haue declared thy name vnto the me, which thou gauest me out of the worlde. Thyne they were, and thou gauest them me, and they haue

kept thy worde. Now they haue knowen, f all thinges whatsoeuer thou hast geuen me, are of the. For I haue geuen vnto them the wordes which thou gauest me, and they haue receaued them, and haue knowen surely, that I came out from the: and they haue beleued, that thou diddest send me.

I praye for the, & I praye not for the worlde: but for them which thou hast geuen me, for they are thyne. And all myne are thyne, & thyne are myne, & I am glorified in the. And now I am not in the worlde, and they are in the worlde, and I come to the. Holy father, kepe thozow thine owne name, them which thou hast geuen me, f they also maye be one, as we are. Whyle I was with the in the worlde, I kepte the in thy name. Those that thou gauest me, haue I kepte, and none of them is lost, but that lost childe, & that the scripture might be fulfilled.

Now come I to the, & these wordes spake I in the worlde, that they might haue my ioye full in them. I haue geuen the thy worde, and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not that thou shouldest take them out of the worlde: but that thou kepe them from euill. They are not of the worlde, as I also am not of the worlde. Sanctify them thozow thy treuth. Thy word is the treuth. As thou dydest send me into the worlde, euen so haue I also sent them into f worlde, & for their sakes sanctifie I my selfe, that they also myght be sanctified thozow the treuth.

Reuertheles, I praye not for the alone, but for them also which shall beleue on me thozow thy preaching: that they al maye be one, as thou father art in me, and I in the, and that they also maye be one i vs: that the worlde maye beleue, that thou hast sent me: And the glory which thou gauest me, I haue geuen them, that they maye be one, as we also are one. I in the, and thou in me, f they maye be made perfecte in one, & f the worlde maye knowe, that thou hast sent me, ad hast loued them as thou hast loued me.

Father, I will that they which thou hast geuen me be with me where I am, f they maye se my glory, which thou hast geue me. For thou louedest me before the making of the worlde. O righteous father, f worlde also hath not knowe the: but I haue knowe the: and these haue knowen, that thou hast sent me. And I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loued me, maye be in them, & I in them.

¶ The. xix. Chapter.

¶ Christ is betrayed. The wordes of his mouth synne the officers to the grounde. Peter smiteth of Malchus eare. Iesus ys brought before Anna, Cayphas, and Pylate.

When



When Iesus had spoke these wordes, he wet forth with his disciples ouer the broke Cedron, wher was a garde, into f which he entred and his disciples. Judas also which betrayed him, knewe the place: for Iesus ofte tymes resorted thither with his disciples. Judas then after he had receaued a bonde of men, (and mynysters of the hye prestes & pharises) came thither with lanternes, and fyerbrandes, and wepens.

And Iesus knowyng all thynges that shulde come on hym, went forth, and sayde vnto them: whom seke ye? They answered hi: Iesus of Nazareth. Iesus sayeth vnto them: I am he. Judas also which betrayed hym, stode with them. As soon then as he had sayde vnto the, I am he, they went backwarde and fell to the grounde. Then asked he the agayne: whom seke ye? They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. If ye seke me therefore, lett these goe their waye. That the saying might be fulfilled which he spake: of them which thou gauest me, haue I not lost one.

Then Simon Peter hauyng a swearde, drew it, and smote the hye prestes seruaunt, and cut of his ryght eare. The seruautes name was Malchus. Therefore sayeth Iesus vnto Peter: put vp thy swearde into the sheath: shall I not dryncke of the cup, which my father hath geuen me? Then the company and the Captayne, and mynysters of the Jewes toke Iesus, and bounde hym, and led him awaye to Anna fyrst: for he was father in lawe vnto Cayphas, which was the hye preste that same yere. Cayphas was he, which gaue counsell to the Jewes that it was expedient, that one man shulde dye for the people.

And Symon Peter folowed Iesus, and so dyd another discypyle: that discypyle was knowe vnto the hye preste, & went in with Iesus into the palace of the hye preste. But Peter stode at the doore without. Then wet out that other discypyle (which was knowen vnto the hye preste) and spake to the damsell that kept the doore, and brought in Peter. Then sayde the damsell that kept the doore, vnto Peter. Art not thou also one of this mannes disciples? he sayde: I am not. The seruautes and the ministers stode there, which had made a fyer of coles: for it was colde, ad they warmed them selues. Peter also stode amonge them, and warmed hym.

The hye preste then asked Iesus of his disciples and of his doctryne. Iesus answered hym: I spake openly in the worlde. I ener taught in the synagoge, and in the temple, whither all the Jewes resort, and in secret haue I sayde nothyng. Why askest thou me? Aske them which hearde me, what I

haue sayd vnto them. Beholde, they can tell what I sayde. When he had thus spoken, one of the ministers which stode by, smote Iesus on the face, sayinge: answerest thou the hye preste so? Iesus answered hym: If I haue euill spoken, beare witnes of the euill: But yf I haue well spoken, why synnest thou me? And Annas sent hym bounde vnto Cayphas the hye preste.

Symon Peter stode, ad warmed him selfe. The sayde they vnto hym: art not thou also one of his disciples? he denyed it, & sayde: I am not. One of the seruautes of the hye prestes (his cosyn whose eare Peter smote of) sayde vnto hym: dyd not I se the in f garde with him? Peter therefore denyed agayne: and immediatly the cocke crewe. Then led they Iesus from Cayphas to the hall of iudgement. It was in the moonyng, & they them selues went not into f iudgement hall lest they shulde be defyled, but that they myght cate Pasceuer. Pylate then wet out vnto the and sayde: what accusacion byng ye agaynst this man? They answered and sayde vnto him: If he were not an euill doer we wolde not haue deliuered him vnto the. Then sayde Pylate vnto the: take ye hym, & iudge him after youre owne lawe. The Jewes therefore sayd vnto hi: It is not lawfull for vs to put any ma to deeth. That the wordes of Iesus myght be fulfilled: which he spake, signyfeng, what deeth he shuld dye.

Then Pylate entred into the iudgement hall agayne, and called Iesus, and sayde vnto hym: art thou the kyng of the Jewes? Iesus answered: sayst thou that of thy selfe, or dyd other tell it the of me? Pylate answered: Am I a Jewe? Thyne owne nacion and hye prestes haue deliuered the vnto me. What hast thou done? Iesus answered: my kyngdome is not of this worlde. If my kyngdome were of this worlde, the wolde my mynysters surely fygth, that I shulde not be deliuered to the Jewes, but now is my kyngdome not fro hence. Pylate therefore sayde vnto hi: Art thou a kyng then? Iesus answered: thou sayst that I am a kyng. For this cause was I borne, & for this cause came I to the worlde, that I shulde beare witnes vnto f treuth. And all that are of the treuth, heare my voyce. Pylate sayde vnto him, what thyng is treuth? And when he had sayde this, he went out agayne vnto the Jewes, ad sayeth vnto the. I fynde in him no cause at all. He haue a custome, that I shulde deliuer you one looser at Easter. Wyll ye that I lose vnto you f kyng of the Jewes? Then cryed they all agayne, sayinge. Not hym, but Barrabas: the same Barrabas was a murderer.

¶ The. xix. Chapter.

¶ Christ is crucified. The complaynt of his mother vnto John, dyed, and is buried.

If v Then

The Pilate toke Ies^{us} therfore, & scourged hym. * And the souldiers wounde a crowne of thornes, and put it on his heed. And they dyd on him a purple garment, & and came vnto hym, and sayde: halloynge of the Jewes: and they smote hym on the face. Pilate wote forthagayne, and sayde vnto them: beholde, I byynge hym forth to you, that ye maye knowe, that I fynde no faulte in hym. Then came Iesus forth, wearynge a crowne of thorne, and a robe of purple. And he sayeth vnto the: beholde the ma.

* When the hie prestes therfore and ministers sawe hym, they cryed sayinge: crucify hym, crucify hym. Pilate sayeth vnto them: Take ye him, and crucify him: for I fynde no cause in him. The Jewes answered him: We haue * a lawe, and by oure lawe he ought to dye: because he made hym selfe the sonne of God. Whē Pilate hearde þ sayinge, he was the more afrayde, and went agayne into þ iudgemēt hall, and sayeth vnto Iesus: whēce arte thou? But Iesus gaue him none answer. Then sayde Pilate vnto him: Speakest thou not vnto me: knowest þ not, that I haue power to crucify the, and haue power to loose the? Iesus answered: Thou couldest haue no power at all agaynst me, * except it were geuen the fro above. Therfore he that deliuered me vnto the, hath the more synne.

* And from thence forth lought Pilate meannes to loose hym: but the Jewes cryed sayinge: yf thou let him go, thou art not Cēlars frende. For * whosoever maketh hym selfe a kynge, is agaynst Cēlar.

Whē Pilate hearde þ sayinge, he brought Iesus forth, and late downe to geue sentence, in a place þ is called þ pauement: but in þ he byue tonge, Sabbathā. It was þ preparyng daye of the easter, aboute þ fyfte houre. And he sayeth vnto þ Jewes: beholde poure kyng? They cryed, a waye whi, a waye whi, crucifye hym. Pilate saith vnto the: shall I crucifye poure kyng? The hie prestes answered: we haue no kyng but Cēlar. * Then deliuered he hym vnto them, to be crucified.

And they toke Iesus, and led hym away. And he bare his crosse, * and went forth into a place, which is called þ ce of deed, mesculles. But i hebrue, Golgotha: where they crucified hym, and two oth^{er} with hym, on either syde one, ad Iesus in the myddes. And Pilate wote a tytle, & put it on the crosse. The wyrtynge was, Iesus of Nazareth kynge of the Jewes. Chyspele reddy many of the Jewes. For þ place where Ies^{us} was crucified, was nye to the cytpe. And it was wyrtten in hebrue, and Greke and Latyn. Then sayde the hie prestes of the Jewes to Pilate: wyrtte not kyng of the Jewes, but that he sayde, I am kynge of the Jewes. Pilate answered: what I haue wyrtten, that

haue I wyrtten. Then the souldiers, * when they had crucified Iesus, they toke his garmētes & made foure partes, to euery souldier a parte, & also his coate. The coate was without seme, wrought vpo thozowe out. They sayd therfore amonge them selues: Let vs not deuyde it, but cast lotes for it, who shall haue it. That the scripture myght be fulfilled, sayinge: * They parted mycymment amonge the, and for my coate dyd they cast lotes. And the souldiers dyd soch thynges in dede.

There stode by the crosse of Iesus his mother, and his mothers syster, Mary the wyfe of Cleophas, & Mary Magdalene. Whē Iesus therfore sawe his mother, & þ disciple stōdige * whō he loued, he sayeth vnto his mother: womā, beholde thy sone. Then sayde he to þ disciple: beholde thy mother. And from þ houre the disciple toke her for his awne.

haue I wyrtten.

After these thinges, Iesus knowinge that all thynges were now performed: þ the scripture myght be fulfilled: he sayeth: I thurst. So ther stode a vessel by, full of veneger. * Therfore they fylled a spōge with veneger and wounde it about with ylope, and put it to his mouth. Allone as Iesus then receaued of the veneger, he sayde. * It is fynished, & bowed his heed, and gaue vp the goost. The Jewes therfore because it was the preparig of the Sabbath, that þ bodyes shuld not remayne vpon the crosse on the sabboth daye (for that sabboth daye was an hie daye) he sought Pilate, þ their legges might be broke and that they might be taken downe. Then came the souldiers, and brake the legges of þ fyrst, and of the other which was crucified with him. But when they came to Iesus: ad sawe þ he was deed already, they brake not his legges: but one of the souldiers w a spear, thrust him into the syde, ad forth with came ther out bloude and water.

And he þ sawe it, bare record, & his record is true. And he knoweth þ he sayth true, that ye might beleue also. For these thinges were done, þ þ scripture shulde be fulfilled. * Ye shall not breake a bone of him. And agayne another scripture sayeth: * they shall loke on him, whō they pearled. * After this, Ioseph of Aramathia (which was a disciple of Iesus: but secretly for feare of the Jewes) he sought Pilate, that he might take downe the body of Iesus. And Pilate gaue him licence.

And ther came therfore, and toke the body of Iesus. And ther cā also Nicodemus (which at þ begynnyng came to Iesus by night) & brought of myrrre and aloes mingled together, aboute an hundred pounde wayght. Then toke they þ body of Iesus, & wounde it in linnen clothes w the odoures, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in þ garden a

newe sepulchre, wherē was neuer mā layd. There layde they Iesus therfore, because of þ preparyng of the Sabbath of the Jewes for the sepulchre was nye at hande. **¶ The xx. Chapter.** **¶** The resurreccion of Chyrd, which appeareth to Mary Magdalene and to all his disciples, to the great consoyre.

the fyrst daye of the Sabbathes cā Mary Magdalene early (when it was yet darcke) vnto þ sepulchre, ad sawe the stone taken awaye fro the graue. Then she rāne, and came to Symon Peter, and to the other discypyle * whō Iesus loued, ad sayeth vnto the. They haue take awaye þ Lorde out of the graue, & we cānot tell where they haue layde him. Peter therfore went forth, & that other discypyle, ad came vnto þ sepulchre. They rāne both together, & the other discypyle dyd out rāne Peter, & came fyrst to the sepulchre. And whā he had stowped downe he sawe the linnen clothes lyenge, yet wēt he not in. * Then came Symon Peter, folowinge him, & went into þ sepulchre, & sawe þ linnen clothes lye, & þ napkin that was aboute his heed, not lyeinge w the linnen clothes, but wrapped together in a place by it selfe. Then went in also þ other discypyle, which came fyrst to þ sepulchre, and he sawe & beleued. For as yet they knew not þ scripture, that he shulde ryse agayne fro deeth. * Then the disciples wēt awaye agayne vnto they awne home.

* Mary stode without at þ sepulchre wepyng. So as she wepte, she bowed her selfe into þ sepulchre, & seeth two angels clothed in whyte, sytting, þ one at the heed & þ other at þ fete, where they had layde the body of Ies^{us}. They saye vnto her, womā, why wepest thou? She sayeth vnto the: for they haue take awaye my Lord, & I wote not where they haue layde hi. Whē she had thus sayd, she turned her selfe backe, & sawe Iesus stōdige, and knewe not þ it was Iesus: Iesus sayeth vnto her: woman, why wepest thou? Whō sekest thou? She supposing that he had bene a gardener, sayeth vnto him. Syr: yf I haue bozne hi hence, tell me wher I haue layde him, ad I wyll fet him. Iesus sayeth vnto her: Mary. She turned for selfe, & sayd vnto hym: Rabboni, which is to saye, master. Iesus sayeth vnto her, & touche me not, for I am not yet ascended to my father. But go to * my bethre, & saye vnto the: * I ascende vnto my father & poure father: & to my God, & poure God. * Mary Magdalene came & tolde þ disciples, þ she had sene the Lorde, ad that he had spoke soch thynges vnto her.

* The same daye at night: which was the fyrst daye of þ Sabbathes, when þ dozes were shut (where þ disciples were assembled together for feare of þ Jewes) came Iesus, and stode in the myddes, & saith vnto them:

peace be vnto you. And whē he had so sayde, he shewed vnto them his handes, & his syde. Then * were þ disciples glad when they sawe þ Lord. Then sayd Iesus to the agayne: peace be vnto you. As my father * sent me, eue so sende I you also. And whē he had sayd those wordes, he brythed on them and sayeth vnto them: Receaue ye þ holy goost. Whosoever synnes ye remitte, they are remitted vnto them. And whosoever synnes ye retayne, they are retayned.

* But * Thomas one of þ twelue, which is called Didymus) was not w the whē Iesus came. The other disciples therfore sayde vnto hi: we haue sene þ Lorde. But he sayde vnto the: except I se in his handes þ prynt of þ napples, & thrust my hande into þ prynt of þ napples, & thrust my hande into his syde, I will not beleue. And after. viij. dayes, agayne his disciples were w in, & Thomas w the. Then came Iesus when þ dozes were shut, & stode in the myddes, and sayde: peace be vnto you.

After þ sayd he to Thomas: bryge thy fyngger hether, & se my handes, & reach hither thy hāde, & thrust it into my syde, & be not sayth lesse, but beleuinge. Thomas answered, and sayde vnto him: my Lorde, & my God: Iesus sayeth vnto hi: Thomas, because þ hast sene me, thou hast beleued, blessed are they that haue not sene, and yet haue beleued.

* And many other synnes truly dyd Ies^{us} in the presence of his disciples, which are not wyrtten in this boke. These are writte, that ye myght beleue, that Iesus is Chyrd þ sone of God, and that (in beleuyng) ye myght haue lye thozow his name.

¶ The xxj. Chapter. **¶** The appeareth to his disciples agayne bryge the ce of Cyberias, and commaundeth Peter earnestly to fede his shepe.

After warde dyd Iesus shewe hym selfe agayne, at the ce of Cyberias. And on this wyse shewed he hym selfe. There were together Symon Peter & Thomas (which is called Didymus) and * Nathanael of Cana in Galile, and the sonnes of zebeddei, and two other of his disciples. Simon Peter sayeth vnto them: I wyll go a fishyng. They saue vnto him: we also wyll go with the. They wēt the þ waye & entered into a shyppe immediatly, & that night caught they nothinge. But when þ moornyng was now come, Iesus stode on þ shore: neuertheless the disciples knewe not þ it was Iesus. Iesus sayeth vnto the: Chyldren, haue ye eny meat? they answered him, no. And he saith vnto the: * cast out the net on þ ryght syde of the ship, & ye shall fynde. They cast out therfore, ad anone they were not hable to dyaue it for the multitude of fyshes.

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The Actes of the
Apostles.

The fyrst Chapter. ✠

The ascension of Christ, Mathias is chosen
in the stead of Judas.

In former treatyse (Dea-
re Theophyl) we have spo-
ken of all that Jesus bega-
ne to do and teache, vntyll
the daye i which he was ta-
ke vp, after that he, thozow
the holy goost, had geue co-
maundmētes vnto the Apostles, whom he
had chosen: to whom also he * shewed hym
selfe alpye after hys passion (and that by ma-
ny tokens) apparenyng vnto them fourtye
dayes, and speakyng of the kyngdome of
God, and gathered them together, * and co-
maunded them, that they shulde not departe
from Ierusalem: but to waite for the promys
of the father * wherof (sayeth he) ye haue
hearde of me. For * John truly bapty-
sed with water, but ye shalbe baptyfed with
the holy goost after these seauē dayes.
Whē they therfore were come together, they
asked of him, sayinge: Lorde, wilt thou at
this tyme, restore agayne the kyngdome to
Israel? And he sayde vnto them: * It is not
for you to knowe the tymes, or the seasons,
which the father hath put i his awne power:
but * ye shal receaue power after that the ho-
ly goost is come vpon you. And * ye shalbe
witnesses vnto me not onely in Ierusalem,
but also in all Jewry and in Samary, and
euen vnto the worldes ende.

And when he had spoken these thynges, *
whyle they beheld, * he was take vp an hye,
* a cloude receaued him vp out of their sight.
And while they looked stedfastly vp towar-
de heaue, as he went, beholde, two men stode
by them in whyte apparell, which also sayd:
ye men of Galile, why stande ye gasyng
vp into heauen? This same Jesus which is
taken vp from you into heaue, * shall so co-
me, euen as ye haue sene hi go into heaue. *
Then returned they vnto Ierusalem from p
mount (that is called Olpue) which is frō
Ierusalem, a Saboth dayes iorney. And whē
they were come in, they went vp into a par-
ler, where abode both * Peter and James,
and John and Andrew, Philip & Thomas,
Barthelemew & Mathew, James p soune
of Alphens, and Simō zelotes, and Judas
the brother of James. These all contynued
with one accorde in prayer and supplicacyon
with the women & Mary p mother of Iesu,
and with hys brethzen.

✠ And in those dayes Peter stode vp in
the myddes of the disciples, and sayde (the
nombze

nombze of names that were together, were
aboute an hundred and twentye.) Ye men &
brethren, thys scripture must haue nedes be
fulfylled, which the holy goost thozowe the
mouth of Dauid spake befoze of Judas,
* which was gyde to them that toke Iesus.
* For he was nombred with vs, and had ob-
tayne felowshyp in thys mynystacyon.
And the same hath now possessed a plat of
grounde with the rewarde of iniquite: and
when he was * hanged, he burst a sonde in
the myddes, and all his bowels gushyd out.
And it is knowen vnto all the inhabitants of
Ierusalem: in so much that the same felde is
called in their mother tōge, Acheldama, that
is to saye, the bloude felde.

For it is wyrtten in p boke of Psalmes:
* hys habitacyon be voyde, and no man be
dwellynge therein: * and his Byschopycke
let another take. Wherfore of these mē which
haue companied with vs (all the tyme that
the Lorde Iesus had all hys conuerlacyn a-
monge vs, begynnynge at the baptye of
John, vnto that same daye that he was take
vp from vs) must one be ordeyned, to be a
witness with vs of hys resurreccyon.

And they apoynted two, Joseph which is
called Barsabas (whose surname was Jus-
tus) and Mathias, And when they prayed
they sayde: thou Lorde, which * knowest the
hertes of all mē, shewe whether of these two
thou hast chosen: that he maye take the rou-
me of thys mynistracyon and Apostleshipp,
from which Judas by transgressyon fell,
that he myght go to hys awne place. And
they gaue forth their lottes, and the lot fel on
Mathias, and he was counted with the ele-
uen Apostles. ✠

The ij. Chapter. ✠

The coming of the holy goost. The sermon of Pe-
ter before the congregacyon at Ierusalem, and the
increase of the saythfull.

When * the fyfthe dayes were co-
me to an ende, they were all with
one accorde together in one pla-
ce. And sodenly ther came a sou-
de from heaue, as it had bene the
commynge of a myghe wynde, and it fyl-
led all the house where they late. And there
appered vnto them clouen tonges, lyke as
they had bene of fyre, and it late vpon eache
one of them: * and they were all fylled with
the holy goost, and beganne to speake with
other tonges, euen as the same sprete gaue
them utteraunce.

Ther were dwellynge at Ierusalem, Jewes,
deuoute men, out of euery nacyon of the that
are vnder heauen. When thys was noyed
aboute, the multitude came together, & were
astōnyed, because that euery man hearde the
speake with his awne langage. They won-
dred all, and marueyled, sayinge among the

selues: beholde, are not all these which spea-
ke, of Galile? And how heare we euery man
his awne tong, wherein we were borne: Par-
thians, and Medes and Elamites, and the in-
habiters of Mesopotamia, and of Turp, and
of Capadocia, of Bonthus and Asia, Phry-
gia, and Pamphilia, of Egypte, and of the
partyes of Lybia which is beyd: Syren, ad-
straungers of Rome, Jewes & * Pro-
selites. Grekes and Arabians: we haue herd
them speake in oure awne tonges the greate
wordes of God. ✠ They were all amazed,
and wondered, sayinge one to another: what
meaneeth this? Other mocked, sayinge: these
men are full of new wyne.

✠ But Peter stepped forth with p cleue,
and lyft vp his voyce, and sayde vnto them:
Ye men of Jewrye, and all ye that dwell at
Ierusalem: be this knowē vnto you, & with
poure eares heare my wordes. For these are
not dronken, as ye suppose, seynge it is but
p thyrde houre of the daye. But this it that
which was spoken by the Prophete Joel:
And it shalbe in the last dayes, sayth God: of
my sprete I wyll pooze out vpon all fleshe.
* And poure sonnes & poure daughters shal
prophesy, and poure pongemen shal se vy-
sions, and poure olde men shal dreame dra-
mes. And on my seruantes, & on my hande
maydens I wyll pooze out of my sprete in
those dayes, and they shal prophesy. And
* I wyll shewe wonders in heauen aboue,
and tokens in the erth beneth, bloud and fyre
and the vapour of smoke. The sunne shalbe
turned into darcknes, & the moone into blou-
de, befoze that great and notable daye of the
Lorde come. And it shal come to passe, that
* whosoener shal call on the name of the
Lorde, shalbe saued. ✠

✠ Ye men of Israel, heare these wordes:
Jesus of Nazareth a man aproued of God
amonge you with myracles, wordes and
sygnes, which God dyd by hym in the myd-
des of you (as ye poure selues knowe) hym
haue ye taken by the hādes of darpyghtewes
persones, after he was deliuered by the de-
terminat counsell & foreknowledge of God,
& haue crucified and slayne him: whom God
hath rayled vp, & looked p sorowes of deeth,
because it was vnpōssible, p he shulde be hol-
de of it. For Dauid speaketh of him. * A fore
hande I sawe God alwayes befoze me: for
he is on my ryght hande, that I shulde not be
moued. Therfore dyd my hert reioyce, & my
tonge was glad. Moreover also my fleshe
shal rest in hope, because thou wilt not leaue
my soule in hell, neither wilt thou suffer thine
holye to se corrupcion. Thou shalt shewe me
the wayes of lyfe, thou shalt make me full of
ioye with thy countenaunce. ✠

Ye men and brethren, let me frely speake
vnto you of the patriarke Dauid: * For he
is both

vnto him (for he was naked) & sprāge into p
see. The other disciples came by thyp for they
were not farre frō lande, but as yt were two
hōdred cubites, & they drew p net w fishes.
None then as they were come to lande, they
sawe hōte coles, & fische layd therō, & breed.
Jesus sayeth vnto the. * bynge of p fische
which ye haue now caught: Symon Peter
went vp, & drew p net to lande full of great
fysches, an hōdred & lxxij. And for all ther we-
re so many, yet was not the net broke. Jesus
sayeth vnto the: come & dyne. And none of p
disciples burst aske hi: what art p? For they
knewe p it was the Lorde. Jesus then came,
and toke breed, & gaue them, and fische lyke-
wyse. This is nowē the thyrde tyme p Je-
sus appeared to hys disciples, after that he
was rised agayne from deeth. ✠

✠ So when they had dyed, Jesus sayeth to
Symō Peter: Symō Ioāna, louest thou me
more then these? he sayd vnto hi: ye Lorde, p
knowest, p I loue p. he sayeth vnto him: fe-
de my lābes. he sayeth to him agayne p secō-
de tyme: Symon Ioāna, louest thou me? he
saith vnto him. Yee Lorde, p knowest that I
loue p. he sayde vnto him: fede my shepe. he
sayde vnto him p thyrde tyme: Symō Ioā-
na, louest thou me? Peter was sorry, because
he sayde vnto hym the thyrde tyme: louest
thou me, and he sayde vnto hym: Lorde, thou
knowest all thinges, thou knowest that I
loue p, Jesus saith vnto him: fede my shepe.

✠ Clerely, verely, I saue vnto the: whē thou
wast yong, p gerdest thy selfe, & walkedst
whither thou woldest: but when thou art ol-
de, * thou shalt stretch forth thy handes, &
another shal gyde the, & leade the whither
thou woldest not. That spake he, sygnify-
nge, by what death he shuld glorifye God.

And when he had spoken thys, he sayeth
vnto hi: ✠ folowe me. Peter turned about,
and sawe the disciple * whom Jesus loued,
folowynge (which also leane on hys brest
at supper, and sayde: Lorde, which is he that
betrayeth the?) When Peter therfore sawe
him, he sayeth to Jesus: Lorde, what shal he
here do? Jesus sayeth vnto hym, If I wyll
haue him to tary tyll I come, what is that to
the? folowe p me. Then went thys sayinge
abroade among the brethren, that p discipple
shulde not dye. Yet Jesus sayde not to hym,
he shal not dye: but p I wyll p he tary tyll
I come, what is that to p? The same discip-
ple is he, which testifieth of these thynges,
and wrote these thynges. And we knowe, p
hys testimony is true. ✠ * There are also
many other thynges which Jesus dyd, the
which yf they shulde be wyrtten euery one,
I suppose the worlde coulde not cōtayne the
bookes that shulde be wyrtten.

Here endeth the Gospel of
Sayncte John.

* Luk. xxiii. f

* John. xvi. g

* John. xiii. d
and. xii. c.* John. xiii. c.
and. xii. c.
and. xii. d.

* John. x. g.

* Mat. xvi. b
and. c.
* Luk. xiii. e
* Mat. x. a
* Mat. x. c.
* Mat. x. d
* Mat. x. e
* Mat. x. f* John. vi. a
and. xii. f.

* Luk. xiii. g

* John. vi. b
and. xii. f.
* John. x. a
* John. x. c.
* John. x. d
* John. x. e

* Mat. x. f

* Luk. xiii. g
* Actes. ii. a
* Actes. ii. b
* John. x. a

* Luk. xiii. c

* Mat. x. a
and. xii. f.
* Mat. x. c.
* Luk. xiii. g
* Actes. ii. a* Mat. x. a
and. xii. f.
* Luk. xiii. g* Mat. x. a
and. xii. f.

* John. x. a

* Mat. x. a
and. xii. f.

* John. x. a

* John. x. a

* John. x. a
and. xii. f.

is both deed and buryed, and hys sepulchre remaineth with vs vnto this daye. Therefore, sence he was a Prophet, and knewe þe God had sworne with an othe to him, that Christ (as concerninge the flesch) shulde come of the frute of his loynes, and on hys seat, he knowyng this befoze, spake of the resurrecyon of Christ, that his soule shulde not be left in hell: neither hys flesch shulde be corruptyon.

* Actes. i. a. This Iesus hath God rayled vp, * wherof we all are witnesses.

Sence now that he by the ryght hande of God exalted is, and hath receaued of the father the promyse of the holy goost, he hath shewed forth thys (apostle) which ye now se and heare. For Dauid is not ascendyd into heuē: but he sayeth: * The Lord sayde to my Lord: syt thou on my ryght hand, vntyll I make thy foes thy fote stole. So therefore, let all the house of Israel knowe for a surety, þe God hath made that same Iesus (whom ye haue crucified) Lorde and Christ.

* Actes. i. a. Math. xiii. b.

* Luke. ix. b.

When they hearde this, they were pricked in their hertes, and sayd vnto Peter, & vnto the other Apostles: Ve me & brethren * what shall we do? Peter sayde vnto them: repent of youre synnes, and be baptysed euery one of you in the name of Iesus Christ for the remission of synnes, and ye shall receaue the gyfte of þe holy goost. For the promyse was made vnto you and to youre chyldren, and to all that are a farre of, euen as many as the Lorde oure God shall call. And with many other wordes bare he witness, and exhorted them, sayinge: Saue youre selues from this vntowarde generacion. Then they gladly receaued his preachinge, were baptised: and the same daye, ther were added vnto them aboute thre thousande soules.

And they continued in the Apostles doctrine and felowshyp, & in breakyng of bread, and in prayers. And feare came ouer euery soule. And many wondrous & signes were shewed by þe Apostles, as at Jerusalem. And great feare came vpon all men. And all that beloued, kept them selues together, & had all thynges comen, and solde their possessions and goodes, and parted them to all men, as euerie man had nede. And they continued dayly with one accord in þe temple, & brake bread fro house to house, & dyd eate their meate together, wth gladnes & singlenes of hert, prayyinge God, and had fauour with all the people. And the Lorde added to þe congregacion dayly, soch as shulde be saued.

¶ The. iiij. Chapter.

¶ The halt is restored to hys fete. Peter preacheth Christ vnto the people.

Peter and John went vp together into the temple at the nygth houre of prayer. And a certayne man that was halt from hys mothers wombe, was brought, whom they

layde dayly at the gate of the temple (which is called beutyfull) to aske almes of them that entred into the temple. When he sawe Peter and John, that they wolde into the temple, he desyred to receaue an almes. And Peter fastened his eyes on him with John, & sayd: loke on vs. And he gaue hede vnto the, trustyng, to receaue some thyng of them. The sayde Peter: Syluer and golde haue I none such as I haue, geue I the. In the name of Iesus Christ of Nazareth, * ryse vp and walke. And he toke hym by the ryght hand, and lyfte hym vp. And immediately hys fete and ancle bones receaued strength. And he sprang, stode, and walked, and entred with them into the temple, walkyng, and leapyng, and prayyinge God.

And all the people sawe hym walke and prayse God. And they knewe hym, þe it was he, which late and begged at the beutyfull gate of the temple. And they wondred and were soze astonied at that which had happened vnto hym. And as the halt which was healed, helde Peter and John, all the people ranne amased vnto the in * the porche that is called Salomons.

When Peter sawe that, he answered vnto the people. * Ye men of Isral, why maruaile ye at this, or why loke ye so on vs, as though by oure awne power or strength we had made thys man go? The God of Abraham, and of Isaac and of Jacob, the God of oure fathers hath glorified hys sonne Iesus, whom ye deliuered, * and denyed in þe presence of Pilate, when he had iudged hym to be loosed. But ye denyed the holy and iust, and desyred a mozt heret to be geuen you, and kylled * the Lorde of lyfe, whom God hath rayled from deeth, of the which we are witnesses. And hys name thorowe the fayth of his name, hath made this mā sound, who ye se and knowe. And the fayth which is by hym, hath geuen to hym thys health in the presence of you all.

And now brethren, I wote þe thorow ignorance ye dyd it, as dyd also youre rulers. But God (which befoze had shewed, by the mouth of all hys Prophetes, howe þe Christ shuld suffer) hath thus wylle fulfilled. Let it * repente you therefore, and tuerite, þe youre synnes maye be done awaye. * when þe tyme of restoracyng commeth, which we shall haue of the presence of the Lorde, and when God shal sende him, which befoze was preached vnto you, that is to witte Iesus Christ, which must receaue heauen vntyll the tyme that all thynges, which God hath spoken by the mouth of all hys holy Prophetes sence þe worlde began, be restored agayne.

Moses trulpe sayde vnto the fathers: * a Prophet shall the Lorde poure God rayle vp vnto you, eue of youre brethren lyke vnto me: him

me: him shall ye heare, in all thynges whatsoever he shall saye vnto you. For the tyme wyl come, that euery soule which wyl not heare that same Prophet, shalbe destroyed from amonge the people. All the Prophetes also from Samuel and thence forth (as many as haue spoken) haue in lyke wyse tolde of these dayes.

Ye are the chyldren of the Prophetes, and of the couenant, which God made vnto oure fathers, sayinge to Abraham: * Euen in thy seede shal all the kynredes of the earth be blessed. If yllt whan God had rayled vp hys sonne Iesus vnto you, he sent hi to blesse you, that euery one of you shulde turne from his wyckednes.

¶ The. iiij. Chapter.

¶ The Apostles are taken and brought before the counsell. They are forspoden to preache, but they tuerite them vnto prayer, and are more obedient vnto God then vnto men.

As they spake vnto the people, the prestes and the rulers of the temple, and the Saduces, came vpon the, takyng it greuously, that they taught the people, and preached in Iesus the resurrecyon from deeth. And they layde handes on them, and put them in holde vntyll þe nexte daye. for it was now euentide. Howbeit many of them which hearde the wordes beloued, and the nombze of the men was aboute fyue thousande.

And it chaunced on the morow, that their rulers and elders and Scribes, (and Annas the chiefe Priest, and Cayphas, and John, and Alexander, & as many as were of þe kynred of þe Priestes) gathered together at Jerusalem. And whā they had set them befoze them they asked * by what power, or in what name haue ye done this?

Then Peter full of þe holy goost sayde vnto the: ye rulers of the people, and elders of Isral, ye we this daye be examined of the good dede that we haue done to the speke mā by what meanes he is made whoale: be it known vnto you all, and to all the people of Isral, that by the name of * Iesus Christ of Nazareth, whom ye crucified, whom God rayled agayne from deeth: euen by him doth this mā stande here present befoze you whoale. * This is the stone which was cast asyde of you buylders, which is become the chiefe of the corner. Nether is there saluacyon in eny other. * For amonge men vnder heauen there is geuen none other name, wherin we must be saued.

When they sawe the boldnes of Peter and John, and understode that they were vnlearned and laye men, they marueled, and they knewe them, that they had bene with Iesu: and beholdyng also the man (which was healed) standyng with the, they coulde not saye agaynst it: but commanded them to go

asyde out of þe counsell, and counceled amonge them selues, sayinge: * what shall we do to these men? For a manifest signe is done by them, and is openly known to all them that dwell in Jerusalem, and we cannot denye it. But that it be noyed no farther amonge the people, let vs threaten and charge the, þe they speake hence forth to no man in thys name.

And they called them, * and commanded them, that in nowise they shulde speake nether teach in þe name of Iesu. But Peter & John answered and sayde vnto them: whether it be ryght in þe sight of God, to hearken vnto you more then to God, iudge ye. For we cannot but speake, that which we haue seene & heard. So threatened they them, and let them go, and founde nothyng howe to punyssh the, because of the people. For all men prayled God because of * þe which was done: for the man was aboute fouerty peare olde, on whom thys myracle of healyng was shewed.

Allone as they were let go, they came to thei felowes, and shewed all that the hye Priestes and elders had sayde. And when they hearde þe, they lyfte vp their voyces to God with one accord, and sayde: Lorde, thou art God, which hast made heauen and erth, the see, & all that in the is, which (in the holy goost) by þe mouth of thy seruāt Dauid: (oure father) hast sayd: * Why dyd the hethe rage, and the people ymagen vayne thynges? The kynredes of the erth stode vp, and the rulers came together, agaynst the Lorde and agaynst hys anoynted.

For of a trouth, agaynst thy holy chyld Iesus (whom þe hast anoynted) both Herode and also Poncius Pilate, with the Scribes and the people of Isral, gathered them selues together: (in thys erth) for to do what: soeuer thy hande and thy counsell determyned befoze to be done. And now Lorde, behold their threatenynge, and graunte vnto thy seruantes, that with all confydence they maye speake thy worde. So that thou stretch forth thyn hande, that healyng and signes and wonders be done by the name of thy holy chyld Iesus. And allone as they had prayed: þe place moued where they were assembled together * and they were all fylled with the holy goost, and they spake the worde of God boldly.

¶ And the multitude of them that beleued, * were of one hert, & of one soule. Nether sayde anye of them, that ought of the thynges which he possessed, was hys awne: but they had all thynges comen. And with greute power gaue the Apostles wytnes of the resurrecyon of the Lord Iesu. And great grace was with them all. Nether was there eny amonge them, that lacked. For as many as were possessers of landes or houses, solde them, and brought þe pryce of þe thynges that were solde,

* John. vi.

* Actes. i.

* Actes. iii.

* John. vi.

* John. vi.

* Actes. i.

* Actes. i.

* Actes. i.

* Actes. i.

* Actes. i.

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* Actes. i.

* Actes. i.

* Actes. i.

were solde, and layde it downe at the Apostles fete: And distribution was made vnto euery man accordyng as he had nede.

* Actes. iij.

And * Iosef, which was also called of the Apostles, Barnabas (that is to saye, a sonne of consolacyon) beyng a Leuite, and of the countre of Cyprus whan he had lande, solde it, and layde the pryce doone at the Apostles fete.

The. v. Chapter.

The dysciple of Ananias and Sapphira is punished. Miracles are done by the Apostles, which are taken, but the angel of God bringeth them out of prison. They are brought before the sentence of Gamaliel. The Apostles are in trouble.

A Certaine man named Ananias, as with Sapphira his wyfe solde a possession, and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte, and layde it downe at the Apostles fete. But Peter sayde: Ananias, how is it, that Sathan hath fylled thyne heart, that thou shouldest lye vnto the holy goost, and kepe awaye parte of the pryce of the lande? Pertayned it not vnto the onely: & after it was solde, was it not in thyne awne power? Why hast thou concealed this thynge in thyne herte? Thou hast not lye vnto me, but vnto God. Whē Ananias herde these wordes, he fell downe, and gaue vp the goost. And great feare came on all them that hearde these thynges. And the yonge men rose vp, and put hym a parte, and caried hym out, and buried hym.

And it fortuned, that (as it were aboute the space of thre houres after) his wyfe came in, ignorant of that which was done. And Peter sayde vnto her: Tell me, Solde ye not y^e lāde for so moch? And she sayd: yee, for so moch. Then Peter sayde vnto her: why haue ye agreed together, to tēpt the sprete of the Lorde? Beholde, the fete of them which haue buried thy husband, are at the doore, and shall carry the out. Then fell she downe strayght waye at his fete, and yelded vp y^e goost. And the yonge men came in, and founde her deed, & caried her out, & buried her by her husbande. And great feare came on all the congregacyon, and on as many as heard it.

* Actes. v.

* Actes. v.

By the handes of the Apostles, were many sygnes and wonderes shewed among the people. And they were all together with one accorde in Salomons porche. And of other durst no mā ioyne him self to the: neuertheles the people magnified them. The nombred of them that beleued in the Lorde both of men and women, grewe more & more: in so moch y^e they brought the spcke into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter when he came by, myght shadowe some of them,

and that they might all be deliuered fro their infirmities.

There came also a multitude out of the cyties rounde aboute, vnto Ierusalem, byngynge speke folkes, and them which were vexed with vnclene spretes. And they were healed euery one.

* Then the chefe Prestre rose vp, and all they that were with him (which is the secte of the Saducees) and were full of indignaciō, and layde handes on the Apostles, and put them in the commē prison. * But the angell of the Lorde by nyght opened the prison doores, and brought them forth, and sayde: go, and stande, and speake in the temple to the people all y^e wordes of this lyfe. When they hearde that, they entred into the temple early in the mornynge: and taught. But the chefe prestre came and they that were with him, and called a counsell together, and all the elders of the chyl dren of Israel, and sent men to the prison, to fet them. When the mynysters came, and founde them not in the prison, they returned and tolde, sayinge: the prison truly founde we shut with all diligēce, and the keepers standynge without before the doores. But whē we had opened, we founde no mā within. When the chefe Prestre and the ruler of the temple, and the hye Prestres hearde these thynges, they doubted of the, wher vnto thys wolde growe.

Then came out and shewed them: beholde, the men that ye put in prison, stande in the temple, and teach the people: Then went the ruler of the temple, with ministres, and brought them without violence. For they feared the people, lest they shulde haue bene stoned. And when they had brought them, they set the before the counsell. And the chefe Prestre asked them, sayinge: * dyd not we straitely commaunde you: that ye shuld not teach in this name? And behold, ye haue fylled Ierusalem with poure doctryne, and intende to byrge * this mans bloud vpo vs.

Peter and the other Apostles answered, & sayde: * We ought more to obey God then me. The God of oure fathers rayled vp Iesus, whom ye slewe, and hanged on tre. hym hath God lyft vp with his ryght hand, to be a ruler and a saviour, for to geue repentaunce to Israel, and forgyuenes of synnes. And we are recordes of these thynges which we saye, and so is also y^e holy goost, whom God hath geuen to them y^e obey hym. Whē they hearde that, they claue asunder, and lought meanes to slee them. Then stode ther vp one in the counsell, a Pharisey, named * Gamaliel, a doctoure of lawe (had in reputacyon among all the people) and commaunded the Apostles to go asyde a lytell space, and sayd vnto the: ye men of Israel, take hede to poure selues, what ye entende to do, as touchynge these inf. For before these dayes rose vp one Judas, boastynge hym selfe, to who resorted a

* Actes. v.

* Actes. v.

* Actes. v.

* Actes. v.

* Actes. v.

nombze of men, about a foure hundred, which was slayn: and they all which beleued hym, were scatred abrode, and brought to nought. After this mā, was ther one Judas of Galile in the dayes of the tribute, and drewe awaye moche people after hym. he also perished and all, enen (as many as harkened to him) were scatred abrode.

And now I saye vnto you: refraine your selues from these men, and lett them alone. For yf this counsel or this worke be of men, it wyll come to naught. But and yf it be of God, ye cannot destroye it, lest haply ye be founde to stryue agaynst God. And to hym agreed the other: and whan they had called the apostles, they bet them, * and commaunded that they shulde not speake in the name of Iesu, and let them go.

And they departed from the counsell, Treioplunge, that they were counted worthy, to suffre rebuke for his name. And dayly in the temple and in euery house they ceased not, to teach and preach Iesus Christ.

The. vi. Chapter.

The ministers (or deacons) are ordeined in the congregation to do seruyce in necessary thynges of the body, that the apostles maye waite only vpo the worde of God. Steuen is accused.

In those dayes (whā the number of the discyples grewe) there arose a grudge amonge the Iewes agaynst the hebreues, because their weddinges were delysed: in the dayly ministracyon. Then the twelue called the multitude of the discyples together and sayde, it is not mete, that we shuld leane the worde of God: and serue tables. Wherfore brethren, loke ye out amonge you seuen men * of honeste report, and full of the holy ghost and wisdom, to whom we maye committe this busynes. But we wyll geue oure selues continually to prayer, and to the ministracyō of the worde. And the sayinge pleased the whole multitude. And they chole Steuen a mā full of faith and of the holy ghost, and Philip, and Procorus, and Nicanor, and Timon, and Demetrius, and Nicolas a couert of Antioche. These they set before the apostles: and when they had prayed, they layde theyr handes on them.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

* Actes. vi.

And the word of God encreased, and the number of the discyples multiplied in Ierusalem greatly, and a greate companye of the prestres were obedient to the sayth.

* And Steuen, full of fayth and power, dyd great wonderes and miracles amonge the people. Then ther arose certen of the Synagoges, which is called the Synagoge of the Libertynes and Sircenytes, and of Alexandria, and of Celicia, and of Asia, disputynge with Steuen. * And they coulde not respyte the wisdom, & the sprete, * which spake. * Then sent they in men, which sayde: we

* Actes. vi.

* Actes. vi.

* Actes. vi.

haue hearde hym speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the elders and the scribes: and came vpo him and caught hym, and brought him to the counsell, and brought forth false witness, which sayde: This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe: for we heard him saye: this Iesus of Nazareth shal destroye this place, and shal chaunge the ordinaunces, which Moses gaue vs. And all that sate in the counsell, looked stedfastly on him, and saue his face as it had bene the face of an angell.

The. vii. Chapter.

Steuen maketh answer to his accusacyon, re: buking the hardnecked Iewes, and is stoned vnto death.

Then sayd the chefe prestre: is it true for? And he sayd: ye men, brethren and fathers, hearken. The God of glory appeared vnto our father Abraham, whan he was in Mesopotamia, before he dwelt in Charran, and sayd vnto hym: * Get the out of thy countre, and from thy kynred, and come into y^e land, which I shall shewe y^e. Then came he out of the lāde of Chaldee, and dwelt in Charran. And from thence, whan his father was deed, he brought him into this lāde in which ye now dwel, and he gaue hym none inheritaunce in it, no nor the bredeth of a fote: * and promysed that he wold geue it to him to possesse & to his seed after hym, whan as yet he had no chylde.

God verely spake on thys wise: that his seede shulde sojourn in a straunge lande, & that they shulde kepe them in bondage, and * entreate them euell. iij. C. yeaers. And the nacyon (to whom they shalbe in bondage) will I iudge, sayd God. And after that thal they come forth and serue me in thys place. * And he gaue him the couenaunt of circumcision. * And he begat Isaac, and circumcised him the right daye. ad * Isaac begat Jacob, and * Jacob begat the twelue patriarches. * And the patriarches hauing indygnacyon solde Ioseph into Egypte. And God was with hym, and deliuered hym out of all his aduersities, and gaue him fauour & wysdome in the syght of Pharaos kynge of Egypte. And he * made hym gouernoure ouer Egypte, and ouer all his houtholde.

* But ther came a dertth ouer all the land of Egypt and Canaan, and great affliccion that our fathers coulde no sustenance. But whan Jacob hearde that there was corne in Egypt he sent our fathers first. * And at the second tyme, Ioseph was knowe of his brethren, & Iosephs kynred was made knowne vnto Pharaos. Then sent Ioseph a message, and caused his father to be brought, and all his kynne. i. x. v. soules. * And Jacob descended into Egypte: and dyed both he and

* Gene. xlii.

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Gg oure

The Actes

4 Gen. xxiii. d. oure fathers, and were caried ouer into Si-
chem, and layde in the sepulchze, # that Abra-
ham bought for money of the sones of Emor,
the sonne of Sichem.

¶ But when the tyme of the promesse drew
naye (which God had sworne to Abraham) *
¶ people grewe & multiplied in Egypt, tyll
another kynge arose which knewe not of Jo-
seph. The same dealt fultly with oure kin-
red, and cruell intreated our fathers, and ma-
de them cast out their yonge chyldren, that
they shulde not remayne alyue. * The same
tyme was Moses borne, and was accepta-
ble vnto God, and nourished vp in hys fa-
thers house thre monethes. Whe he was cast
out, Pharaoes daughter toke him vp, & nou-
rished hym vp for her awne sonne. And
Moses was learned in all maner wysdome
of the Egyptians, and was mighty in dedes
and in wordes.

And when he was full forty yere old, it came into his hert, to vyset hys brethzen the chyl dren of Is rael. And whē he sawe one of them suffre wrong, he defended him, & auen ged hys quarell that had the harme done to him, and smote the Egypcian. For he suppo sed hys brethzen wolde haue vnderstande, how that God by hys hande woulde deliuer them. But they vnderstode not.

And the next daye he shewed him self vnto them as they stroue, and wolde haue sett them at one agayne, sayinge: **Spys**, ye are **brethre**, why hurte ye one another? But he dyd hys neyghboure wronge, thrust hym awaye, sayinge: * who made the a ruler and a iudge ouer vs? wilt thou kyll me, as thou dydest the **Egyptia** yester daye? Then fled **Moses** at that saying, and was a straunger in the land of **Madian**, where he begat two sonnes.

* And whan fourty yeaeres were expired,
there appeared to hym in the wilderness of
mount Sina an angell of the Lord in a fla-
me of fyre in a bulshe. When Moyses sawe
it, he wondred at the sight. And as he drew
neare to beholde, the voyce of the Lord came
vnto hym. * I am the God of thy fathers, &
God of Abraham, the God of Isaac, and the
God of Jacob. Moyses trembled, and durst
not beholde. The Lord sayd vnto him: Put
off thy shoes from thy feet, for the place whe-
re thou standest, is holy grounde. I haue
perfectlye sene the affliction of my people,
which is in Egypte, and I haue heard theyr
groynng, ad am come downe to deliuer the.
And nowe come, and I wyll sende the into
Egypte.

E This Moses who they forsoke (saying:
* *Exalt.* * who made the a ruler and a iudge?) the sa-
me dyd God sende to be a ruler and a deliue-
rer, by the handes of the aungell which ap-
peared to hym in the bushe. And the same

brought them out, shew huge wonders and
signes in Egypt, and in the red see, and in the
wildernes forty yeres. Thys is that Mo-
ses, which sayde vnto the children of Israel:
* A prophete shall the Lord your God raise
vp vnto you of your brethren, like vnto me,
him shall ye heare.

This is he that was in the congregaciō,
in the wilderness with the angel (which spake
to hym in the mount Sina) and with our
fathers. This man receaued the word of life
to geue vnto vs, to whom our fathers wold
not obey, but cast it from them, and in theyr
hertes turned backe agayne into Egypt, sa-
yinge vnto Aaron: +make vs goddes to go
before vs. ffor as for thys Moses þ brought
vs out of the lande of Egypte, we wote not
what is become of hym. And they made a
calfe in those dayes, and offered sacrifice vn-
to the ymage, and reioysed ouer the workes
of theyr awne handes.

Then God turned hym selfe, and * gaue
them vp, that they shulde worshyp the boos-
t of the kyng, as it is writtē in the booke of the
prophetes. * O ye of the house of Israel, ga-
ue ye to me sacrifices and meate offerynge
by the space of fourty yeaeres in the wylder-
nes: And ye toke vnto you the tabernacle of
Moloch, and the starre of poure God
Rempham, figures which ye made to wor-
shyp them. And I will translate you beyōde
Babylon.

Oure fathers had the tabernacle of witness in the wyldeernes, as he had appoynted them speaking vnto Moses: that he shoulde make it, according to the fashion that he had seene. Which tabernacle also oure fathers that came after, * brought in with Iosue into the possession of the Gentyls, whom God draue out before the face of oure fathers, vnto the tyme of Dauid: * which founde fauoure before God, and wold fayne haue founde a tabernacle for the God of Jacob. * But Salomon built him an house.

+ Howbeit he that is byest of al, dwelleth
not in temples made with handes, as sayth the
prophete: * heauen is my seate, and earth is
my fote stoc. What house wyll ye bylde for
me, sayth þe Lorde / or which is þe place of my
rest: hath not my hād made al these thinges?

Ye stiffnecked and of vncircumcised hear-
tes and eares: ¶ Ye haue allwayes resysted
the holy ghoſt: * as your fathers dyd, ſo do
ye. Which of the prophetes haue not your fa-
thers perſecuted: And they haue ſlaine them
which ſhe wed before of the comming of that
Juſt, whom ye haue nowe betrayed, ad mur-
dered. And ye alſo haue receaued þe lawe * by
the miſtſtracyon of aungels, and þe haue not
kept it.

✠ When they heard these thinges, they
bertes claue asunder, and they gnashed on
hym

Of the Apostles.

Fo. I,

him with theꝝ teth. But he beyng ful of the
holy ghoſt, loked by ſtedfaſt lye w hys eyes
into heaue, and ſawe the gloꝝe of God, and
Jeſus ſtandynge on the ryght hande of God,
and ſayd: beholde, I ſe the heauens open, and
the ſonne of man ſtandynge on the right hand
of God. Then they gaue a ſhout with a loud
voyce, and * ſtopped theꝝ eares, and ranne
vpon him all at once, and caſt hym out of the
cytte, and * ſtoned him. And the witnes layd
downe theꝝ clothes at a yong mannes fete,
whoſe name was Saul. And they ſtoned
Steue callynge on and ſayinge: Lorde Jeſu,
* receaue my ſpyete. And he kneeled downe &
cꝝped with a loude voyce: Lorde, & laue not
thys ſynne to theꝝ charge. And whē he had
thus ſpoken, he fell a ſlepe. ¶

The. viij. Chapter.

Saul persecuteth the Church. The apostles are scattered abroad. Philip cometh into Samaria. Simon magus is baptised, he dyesturbeth. Philip baptiseth the chamberlaine.

Saul * consented vnto hys death.
And at þe tyme there was a greate
persecucion agaynst the congrega-
cion which was at Jerusalem, and
they were all * scattered abroad thorowout þe
regions of Jewry and Samaria, except the
apostles. But deuout men dyscelled Steuen,
and made great lamentacyon ouer hym. As
for Saul he * made hauncke of the cōgrega-
cion, and entred into euery house, and drew
out both men and women, and thrust them
into prison. Therfore, they that were scate-
red abroad, went euery where preachyng the
worde of God.

Then came Philip into a cytie of Samaria, & preached Christ vnto them. And the people gaue hede vnto those thynges which Philip spake w one accord, hearyng & sepyng the myracles whych he dyd. For vncleane spretes cryng with loude voyce, came out of many & were posselled of the. And many taken w palsy, & many & halted, were healed. And ther was great ioye in that cyte. ¶

But ther was a cerfen mā called Symō,
which befoze tyme in þe ſame cȝtpe vſed wit-
checraftē, and bewitched the people of Sa-
mary, ſaying that he was a man that coulde
do great thynges. Whom they regarded, fro
the leſt to þe greateſt, ſayinge: this man is the
power of God, which is called greate. And
him they ſett moche by, becauſe that of longe
tyme he had bewitched them with ſozceries.
But aſſone as they gaue credence to Philip-
pes preaching of the kyngdome of God, & of
the name of Jeſu Chriſt, they were baptiſed
both men & women. Then Simōn hym ſelfe
beleued alſo. And whan he was baptiſed, he
cōtinued wth Philip, and wondred, beholding
the miracles & ſignes, which were ſhe wed.

✠ When the apostles which were at Je-

rusale herd saye, that Samary had receaued
the word of God, they sent vnto the Peter &
John. which whan they were come downe,
prayed for the, & they might receaue the holy
ghost. For as yet he was come on noone of
the: but they were baptysed onely in y name
of Christ Iesu. * Then layd they their handes
on them, & they receaued the holy ghost. &

Whe Simo sawe that thorow laying on
of the apostles handes, the holy ghost was ge-
uen, he offered them money, saying: geue me
also this power, that on whomsoever I put
the handes, he maye receaue the holy ghost.
But Peter sayd vnto him: thy money peris-
she with the, because thou hast thought * y
the gift of God maye be obteyned with mo-
ney. Thou hast nether parte, nor felowshipp
in thys busynes. For thy hert is not ryght in
the syght of God. Repente therfore of thys
thy wyckednes, & praye God, y the thought
of thyne herte maye be forgeuen the. For I
perceauie that thou art full of bitter gall, and
wrapped in iniquite.

Then answered Simon & sayde: *praye
ye to the Lorde for me, & none of these thyn-
ges which ye haue spoken, fall on me. And
they when they had testified and preached &
worde of God, returned towarde Ierusa-
lem, and preached the gospel in many cyties of
the Samaritans.

✠ The aungell of the Lorde spake vnto Philip, saying: aryse, & go toward the south vnto the waie that goeth downe from Ierusalem vnto the crite of Gaza, which is in the desert. And he arose, & went on. And behold, a man of Ethiopia (a chāberlene, & of great auctorite with Cādice quene of the Ethiopians, & had the rule of al her treasure) came to Ierusalem for to worshyp. And as he returned home agayne syttinge in hys charret, he red Esay the prophete.

Then the spere layd vnto Philip: go ne-
are, and ioyne thy self to ponder charēt. And
Philip ran to hym, and heard him reade the
prophete Esay, and sayd: Vnderstādest thou
what thou readeest? And he said: how can I,
except I had a gyde? And he desyred Philip,
that he wolde come vp, and sytt with hym.
The tenoure of the scripture which he read,
was this: * he was led as a shepe to be slay-
ne: and lyke a lambe domme before his shea-
rer, so opened he not his mouth. ¶ Because
of hys humblenes, he was not esteemed. But
who shal declare hys generaciō/ for his lyfe
is taken frō the earth. The chamberlayn an-
swered Philip, and sayd: I praye the of whō
speaketh the prophete thys: of hym selfe, or
of some other man?

Philip opened hys mouth, and began at the same scripture, and preached vnto hym Iesus. And as they wēt on theyr waye, they cam vnto a certē water, and the chāberlay-
 Et ii ne sayd:

* Actes. i. g. he said: Se, here is water * what doth let me to be baptysed? Philip sayde vnto him: If thou beleeue with all thyne heart, thou mayest. And he answered, and sayde: I beleeue that Iesus Christ is the sonne of God. And he commaunded the charer to stande still. And they went downe both into the water: both Philip and also the chamberlayn, and he baptysed hym. And as sone as they were come out of the water, the sperte of the Lord caught a waye Philip, and the chamberlayn sawe him nomore. And he went on his waye reioysinge: but Philip was founde at Azotus. And he walked thoro vnto the coastes, preaching in all the cities, till he came to Cesarea. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

The ix. Chapter.

Saul is converted, and conuinceth the Jewes. Peter baptiseth Eubrytha.

AND Saul yet breshyng out threatenynge and slaughter agaynst the disciples of the Lorde, wente vnto the hye preste, and desired of hym letters, to cary to Damasco, to the synagoges: * that yf he founde any of thys waye, (whether they were me or weme) he myght byynge them bounde vnto Ierusalem. And when he ioyned, it fortuned that as he was nye to Damasco, suddenly there shyned round about hym a lyght from heauen, and he fell to the earth and hearde a voyce, sayinge to hi: * Saul Saul, why persecutest thou me? And he sayde: what art thou Lorde? And the Lorde sayd: I am Iesus, whom thou persecutest. It is hard for the to kpeke agaynst the psyches. And he both treiblynge, & astonyed sayde: Lorde, * what wilt thou haue me to do? And the Lorde sayd vnto hym: aryse, and go into the cytie, and it shalbe told the, what thou must do. ** Actes. viii. a. * Actes. viii. a. * Actes. viii. a.*

23 The men which ioyned with hym, stood amased, hearynge a voyce, but seynge no man. And Saul arose from the earth, & when he opened his eyes, he sawe no ma. But they led hym by the hande, and brought hym into Damasco. And he was thre dayes without syght, and nether dyd eate nor dryncke. And ther was a certen discipule at Damasco, named Ananias, and to him sayd the Lorde in a visyon: Ananias: And he sayd: behold, I am here Lorde. And the Lorde sayde vnto hym: aryse, and go into the strete (whych is called strayght) and seke in the house of Judas after one called Saul * of Tharsus. For behold, he prayeth, and hath sene in a visyon a man named Ananias compung into him, and puttynge hys handes on hym, that he myght receaue his syght. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

Then Ananias answered: Lorde, I haue heard by many of this ma: how moche euill he hath done to thy sayntes at Ierusalem: & here he hath auctorite of the hye prestes, to bynde all that call on thy name. The Lorde

vnto him: go thy waye, for he is a chosen vessel vnto me, to beare my name before the Gentyls, and kynge, and the chyliden of Israel. For I will shewe hym, how greate thinges * he must suffre for my names sake. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

And Ananias wet his waye, and entred into the house, and put hys handes on hym, and sayd: brother Saul, the Lorde that apperped vnto the in thy waye as thou camest, hath sent me, & thou myghtest receaue thy syght, and be fylled with the holy ghost. And immediately ther fell fro hys eyes as it had bene scales, and he receaued syght: and arose, and was baptised, and receaued meate and was comforted. Then was Saul a certen dayes with the disciples which were at Damasco. And straight waye he preached Christ in the Synagoges, howe that he was the sonne of God, but all that heard him, were amased, & sayd: is not this he, that spoyled them which called on this name in Ierusalem, and came hyther for that intent, that he myght bying the bounde vnto the hye prestes? But Saul encreased the more in strength, & confounded the Jewes which dwelt at Damasco, affirminge that this was very Christ. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

And after a good whyle, the Jewes toke counsell together, to kill him. But their layinge a wayte was knowen of Saul. And they watched the gates daye and nyght to kyll hi. * Then the disciples toke him by night and put hym thoro the wall, and let hym downe in a basket. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

And when Saul was come to Ierusalem, he assaide to couple him selfe to the disciples: but they were all afraide of hym, & belueid not yf he was a discipule. But Barnabas toke hym, & brought hym to the apostles, & declared to the, howe he had sene the Lorde in the waye, and that he had spoken to him, & how he had done boldly at Damasco in the name of Iesu. And he had hys conuersacyon with them at Ierusalem, speakynge boldly in the name of the Lorde Iesu. And he spake & disputed agaynst the Grekes: but they wente about to slee hym. Which when the brythren knewe, * they brought hym to Cesarea, and sent him forth to Tharsus. Then had the congregacyons rest thoroout all Jewry, and Galile, and Samary, and were edified, and walked in the feare of the Lorde, and multiplied by the comfort of the holy ghost. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

And it chaunced as Peter walked through out all quartres, he cam also to the sayntes, which dwelt at Lydda. And there he founde a certen man name Eneas, which had kepte his bedd eyght peares, and was synke of the palsy. And Peter sayde vnto hym: Eneas: The Lorde Iesu Christ make the whole: arise, and make thy bed. * And he arose immediately. And all that dwelt at Lydda and Saron sawe him, and tourned to the Lorde. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

There was

There was at Joppa a certen woman, a discipule named Tabitha (which by interpretation is called Dorcas) the same was full of good workes and almes dedes, which she dyd. And it chaunced in those dayes that she was synke, & dyed. Who when they had welshed, they layd her in a chamber. But for as moch as Lydda was nye to Joppa, and the disciples had heard yf Peter was there, they sent vnto him, desyringe him, that he wolde not be greued to come vnto them. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

Peter arose, & came with them. And when he was come, they brought him into the chamber. And all the widdowes stood round about him, wepyng, and shewynge the coates and garmentes, which Dorcas made, whyle she was with the. And Peter put the all forth, and knelid downe, and prayde. and turned him to the body, and sayd: Tabitha, * aryse. And she opened her eyes, and when she sawe Peter, she sat vp. And he gaue her the hand. and lyft her vp. And whan he had called the sayntes and widdowes, he shewed her alvne. And it was knowne thoroout al Joppa, & many beleued on the Lorde. And it fortuned, that he tarped many dayes in Joppa, with one Simon a tanner. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

The x. Chapter.

The visyon that Peter had. How he was sent to Cornelius. The heathen also receaue the wyte, and are baptised.

1 Here was a certen man in Cesarea called Cornelius, a captayn of the souldyers of Italy, a deuote ma, & one that feared God with all hys household, which gaue moch almes to the people, and prayde God all waye. The same sa we by a visyon euidently (about the ninth houre of the daye) an angel of God comynge into him, and sayinge vnto him: Cornelius: When he looked on hym, he was afraide, & ad sayd: what is it Lorde? he sayde vnto him: Thy prayers & thy almes are come vp into remembrance before God. And now sende men to Joppa, & call for one Symon, whose surname is Peter. He lodgeth w one Simon a tanner, whose house is by the see syde. He shall tell y, what thou oughtest to do. And when the angell which spake vnto hym, was departed, he called two of hys household seruantes, and a deuoute souldier of them that wayted on him, and tolde them all the matter, and sent them to Joppa. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

23 On the morowe as they went on their ioynyng, and dyd we ny vnto the cytie, Peter wet vp * vpon the toppe of the house to praye, about the syxt houre. And when he waxed an hogred, he wolde haue eat. But whyle they made ready, he fell into a trance, and sawe heauen opened, and a certen vessel come downe vnto hym, as it had bene a great cete: knyt at the foure corners, and was let downe

ne to the earth, wherein were * all maner of fourfoted beastes of the earth, & vermen and wormes & foules of the ayer. And ther came a voyce to hi, rise Peter, kyl & eate. But Peter sayd: not so Lorde, for I haue neuer eaten eny thinge that is comen or vncleane. And y voyce spake vnto him agayne the second tyme: * what God hath clenied, that call not thou comen. This was done threse, and the vessel was receaued vp agayne into heauen. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

Whyle Peter also mused in him self what thys visyon (which he had sene) meant: behold, the men which were sent from Cornelius had made inquirance for Simons house, and stood before the doze: and called out one, and asked whether Simon which was surnamed Peter were lodged there. Whyle Peter thought on the visyon, the sperte sayd vnto him: behold, men seke the: aryse therfore, and get the downe, & go with them, & dowe not for I haue sent them. Peter went downe to the men which were sent vnto hym fro Cornelius and sayd: Behold, I am he who ye seke, what is the cause wherfore ye are come? They sayd: Cornelius y captayne a iust ma, and one that feareth God, & of good reporte amonge all the people of the Jewes, was warned by an holy angell to sende for the in to his house, & to beare wordes of the. Then called he them in, & lodged them. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

And on the morowe, Peter went a waye with them, and * certayn brythren fro Joppa accompanied hym. And the thyrde daye entred they into Cesarea. And Cornelius wayted for them, and had called togeather hys kynsmen, and speciall frendes. And as it chaunced Peter to come in, Cornelius mete hym, and fell downe at hys fete, & worshipped hym. But Peter toke hym vp, sayinge: stande vp, * I my selfe also am a man. And as he talked with him, he came in, and founde many that were come together. And he sayde vnto them: Ye knowe how that * it is a vnlawful thinge for a ma that is a Jewe, to company or come vnto an alient: but God hath shewed me, that I shulde not call any man comen or vncleane: therfore came I vnto you without delaye, assone as I was sent for. I aske therfore, for what intent haue ye sent for me. ** Actes. xxi. a. * Actes. xxi. a. * Actes. xxi. a.*

And Cornelius sayd: This daye now, liij. dayes about this houre, I sat fasting, and at the nythe houre I prayde in my house: and behold, a man stood before me in byght clothynge, and sayde: Cornelius, thy prayer is heard, and thyne almes dedes are had in remembrance in the syght of God. Sende men therfore to go to Joppa, and call for Symon, whose surname is Peter. He is lodged in the house of one Simon a tanner by the see syde: which assone as he is come, shall speake vnto the. Then sent I for the immediately, & thou

eg. liij. hast

halt well downe, that thou art come. Nowe therfore are we all here present before God, to heare all thinges that are commaunded vnto the of God.

Then Peter opened his mouth, and sayde: Of a treuth I perceaue that * there is no respect of persones with God, * but in all people, he that feareth hym, and worketh ryghteuousnes, is accepted with him.

If ye knowe the preachynge that God sent vnto the children of Israel, preachynge peace by Iesu Christ, which is Lord ouer all thynges. * Which preachynge was published thorowout all Jewry (and * began in Galilee, after the baptyme which John preached) how * God anoynted Iesus of Nazareth w the holy ghost, and with power. Which Iesus went about doyng good, and healynge all that were oppressed of the deuyl, for God was with him. And we are witness of all thinges which he dyd in the lande of the Jewes and at Ierusalem: whom they slewe, and hanged on tre. him God rayled vp the thyrde daye, & shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which dyd eate & drynke w him, after he arose * fro deeth. * And he commaunded vs to preach vnto the people, and to testify that it is he, which was ordeined of God to be the iudge of quicke and deed. To hym geue * all the prophetes witness, & thorowe hys name whosoener beleueth in hym, shall receaue remission of synnes. *

Whyle Peter yet spake these wordes, * & the holy ghost fell on all the which heard & preached. And they of the circumcysion which beleued, were astonied, as many as came with Peter, because that on the Gentils also was shed out the gyfte of the holy ghost. For they hearde them speake with tonges, & magnify God. Then answered Peter: * can any man forbid water, & these shuld not be baptysed, which haue receaued the holy ghost as well as we? And he commaunded the to be baptysed in the name of the Lord. * Then prayd they him, to tary a few dayes.

The xj. Chapter.

¶ Peter sheweth the cause wherfore he went to the heathen. Barnabas and Saul preach vnto the heathen. Agabus prophesieth death for to come.

¶ And the Apostles and brethren that were in Jewry, heard & the heathen had also receaued & word of God. And when Peter was come vp to Ierusalem, they that were of the circumcysion contended against hym, sayng: * Thou wilst into men vncircumcised, and dydest eate with them.

But Peter rehearsed the matter from the begynning, and expounded it by order vnto them, sayng: * I was in & eptie of Toppa,

prayng: and in a trance, I sawe a visyon, a certain vessel descende, as it had bene a great sheete, let downe fro heauen by the foure corners, & it came to me. Into the which when I had fastened myne eyes, I considered, & sawe * four footed beastes of the earth, and vermes, and wormes, and foules of the ayer. And I heard a voyce sayng vnto me: aryls Peter, slep, and eate. But I sayde: not so Lord, for nothyng comen of vncleane hath at any tyme entered into my mouth. But & voyce answered me agayne from heauen: count not those thinges comen, which God hath clesed. And this was done thre tymes. And all were taken vp agayne into heauen.

And beholde, immediatly ther were thre men all ready come vnto the house where I was, sent fro Cesarea vnto me. And the fyrste sayd vnto me, that I shuld go with the, without doutynge. Moreover, * these syre brethren accompanied me, and we entered into the mans house. And he shewed vs, howe he had sene an angell in his house, which stode and sayd to him: send men to Toppa, and call for Simo, whose surname is Peter: he shall tell the wordes, wherby both thou and all thyne house shalbe saued. And as I beganne to preach, & holy ghost fell on them, * as he dyd on vs at the begynninge. Then came it to my remembraunce, howe that the Lord sayd: * John baptised w water, but ye shalbe baptised with the holy ghost. For asmuch then as God gaue the lyke gyftes, as he dyd vnto vs, when we beleued on the Lord Iesu Christ: what was I, & I shulde haue withstande God? When they heard this, they belde the peace, and glorified God, sayng: then hath God also to the Gentyls graunted repentance vnto lyfe.

* They also which were scattred abrode thorow the afflictions that arose about Stephen, walked thorowout vnto Phenices and Cyprys, and Antioche, preachynge the worde to no man, but vnto the Jewes onely some of them were men of Cyprys & Sizen: which when they were come to Antioche, spake vnto the Grekes, and preached the Lord Iesu. And the hande of the Lord was with them, & a greates nombze beleued and turned vnto the Lord.

¶ Thynges of these thinges came vnto the eares of the congregacyon, which was in Ierusalem. And they sent forth Barnabas, & he shulde go vnto Antioche. Which when he came, & had sene the grace of God, was glad, & exhorted them all, & with purpose of heart, they wold continually cleaue vnto the Lord: for he was a good man, and full of the holy ghost & of faith: and much people was added vnto & Lord. Then departed Barnabas to Charlus, for to seke Saul. And when he had founde him, he brought him vnto Antioche. And it

And it chaunced that a whole yere they had their conuersacion with the congregacyon there, and taught much people: in so much, & the discipples of Antioche were the fyrst that were called Christen.

* In those dayes came prophetes fro the ctye of Ierusalem vnto Antioche. And there stode vp one of the named Agabus, and syngrified by the sprete, & there shuld be greatederth thowow out all the world, which came to passe in the Emperoure Claudius dayes. Then the discipples euery man accordynge to his abypte, purposed to sende * socour vnto the brethren which dwelt in Jewry. Which thinge they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The xij. Chapter.

¶ Herode persecuteth the chrysten. Herod the kynge, and putte Peter in prison, whom the Lord deliuereth by an angell. The shamefull death of Herode.

¶ The same tyme Herode the kynge stretched forth hys handes to vexen certain of the congregacyon. And he killed * James & brother of John with the sword. And because he sawe that it pleased the Jewes, he proceeded farther, and toke Peter also. Then were & dayes of sweet bread. And when he had caught hym, he put hi in prison also, & deliuered him to iij. quarters of souldiers to be kepte, entendinge after Ester to bringe him forth to the people. And Peter was kepte in prison. But prayer was made without ceasinge of the congregacyon, vnto God for hym. And when Herode wolde haue brought him oute vnto the people, the same nyght slepte Peter betwene two souldiers, bounde with two chaynes, & the keepers before the doze kepte the prison.

And behold, * the angel of the Lord was ther present, and a lyght shyned in the habytacyon. And he smote Peter on the syde, and stercd him vp, sayng: aryls vp quickly. And his cheynes fel of fro his handes. And the angel sayd vnto hym: gylde thy selfe, & bynde on thy sandals. And so he dyd. And he sayth vnto him: cast thy garment about the, & folowe me. And he came out & folowed hi, and wist not that it was truely which was done by the angell, but thought he had sene a visyon. When they were past & fyrst and the secorde watch, they came vnto the yron gate, that leadeth vnto the ctye, * whych opened to them by the awne accorde. And they went oute, and passed thorow one strete, and forth with the angell departed from him.

¶ And when Peter was come to him selfe, he sayd: nowe I knowe of a surety, that the Lord hath sent his angell, and hath deliuered me out of the hande of Herode, and from all the wayting for, of the people of the Jewes. * And as he considered the thyng, he came to & house of Mary & mother of one

John, whose surname was Marke, where many were gathered together * in prayer. * As Peter knocked at the entry doze, a damsell came forth to herke, named Rhoda. And when she knew Peters voyce, she opened not the entry for gladnes, but ran in, & told how Peter stode before the entry. And they sayde vnto her: thou art mad: But she affirmed & it was euen so. Then sayd they: it is hys angel. But Peter cotynued knocking: & when they had opened the doze, & sawe him, they were astonied. * And when he had beckned vnto them with the hande, that they myght holde the peace, he tolde the by what meanes the Lord had brought hi out of the prison. * And he sayde: go shewe these thinges vnto James and to the brethren. And he departed, and went into another place.

¶ As one as it was daye, ther was no littel ado among the souldiers, what was become of Peter. When Herode had sought for him, and founde hym not, he examined the keepers, and commaunded them to be carped awaye. And he descended from Jewry to Cesarea, & ther abode. Herode was displeased w them of Cyre and Sids. But they came all with one accorde, & made intercession vnto Blastus the kynges chamberlayne, and desyred peace, because their countre was noysed by the kynges prouysyon. And vpo a daye appointed, Herode arayed him in royall apparell, and sett hym in hys seate, and made an oracion vnto the. And the people gaue a shout, sayng: it is the voyce of a God & not of a man. And immediatly the angell of the Lord smote hym, because he gaue not God the honour, and he was eaten of wormes & gaue vp the ghost. And the worde of God grewe and multiplied. And Barnabas and Saul returned to Ierusalem, when they had fulfilled their offyce, and toke w the * John whose surname was Marke.

The xij. Chapter.

¶ Saul and Barnabas are called to preach among the heathen. Of Sergius Paulus and Elmas the forcerer. Saul preacheth at Antioche.

¶ There were in the congregacyon that was at Antioche, certayn * prophetes, and teachers: as Barnabas and Symon that was called Nigir, and Lucius of Cerene and Manahen, Herode the Tetrarkes noscielow, and Saul. As they ministered to the Lord and fasted, the holy ghost saide: separate me Barnabas and Saul, for the worke wherunto I haue called them. And when they had fasted and prayed, and layde their handes on them, they let them go. And they after they were sent forth of the holy ghost, departed vnto Seleucia, & fro thence they sayled to Cyprus. And when they were at Salamine, they shewed the word of God in the sinagoges of the Jewes. And they had * John to thei minister.

¶ When

When they had gone thorow the yle vnto Paphos, they founde a certayne sozcerer, (a false prophet, a Jewe) whose name was Barisla, which was with the ruler of the countre one Sergius Paulus a proude man. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God. But Elymas the sozcerer (for so is his name by interpretacion) with stode the, and sought to turne awaye the ruler fro the furb. The Saul (which also is called Paul) beyng full of the holy ghost, set his eyes on hym, and sayde. O full of all subtilty and dyssertfulnesse, thou chyilde of the deuyl, thou enemy of all rightconnes: wilt thou cease to peruerse the straght wayes of the Lorde? And now beholde, the hande of the Lorde is vpon the, and thou shalt be blynde, and not se the sunne for a season. And immediatly, there fell on hym a myste and a darcknes, ad he went about, sekynge the that shuld leade hym by the hande. Then the ruler when he sawe what had happened, beleued, & won- dred at the doctryne of the Lorde.

When Paul departed from Paphos, they that were with him, came to Perga in Pam- philia: and John departed from them, and returned to Jerusalem. But they wandred thorow the countres, and came from Perga to Antioche in Pisidia, and wente into the synagoge on the sabbath daye, and sate downe. And after the lecture of the lawe and the prophetes, the rulers of the synagoge sente vnto them, sayinge: Ye men and brethren, yf ye haue any sermon to exhorde the people, saye on.

Then Paul stode vp, and bekened with the hande for syence, and sayde: Men of Is- rael, and ye that feare God, geue audience: The God of this people chose oure fathers, and exalted the people, when they dwelt as straungers in the land of Egypt, and with a hye arme brought he them oute of it, and about the tyme of fourty peares, suffred he theyr maners in the wyldernes. And he de- stroyed seuen nacjons in the lande of Cana- an, and deuoyded theyr land to them by lot. And afterwarde, he gaue vnto them iud- ges about the space of foure hundred and fyf- ty peares, vnto the tyme of Samuell the prophete. And afterwarde, they despyed a kynge, and God haue vnto them Saul the sonne of Cis, a man of the trybe of Benia- min, by the space of forty peares. And wha he was put downe, he sett vp Dauid to be theyr kynge, of whom he repported sayinge: I haue founde Dauid the sonne of Jesse, a man after myne awne hert, which shall ful- fyll all my wyll.

Of this mannes seed hath God (a coo- dyng as he had promysed) brought forth to Is- rael, a sauoure, one Iesus, when John

had first preached before his comynge the baptyme of repentaunce to Is- rael. And wha John had fulfilled his course, he sayd: who re thynke I am, the same am I not. But behold, ther cometh one after me, whose shoes of his fete I am not worthy to loofe.

Ye men and brethren, chyldren of the generacyon of Abraham, and whosoever among you feareth God, to you is this worde of saluacyon sent. For the inhabytors of Jeru- salem and theyr rulers, because they knew him not, nor yet the voyces of the prophetes which are redde euery sabbath daye, they haue fulfilled them, in condemnynge him: And when they founde no cause of death in hym, yet desyred they to plate to kylle hym. And whan they had fulfilled all that were wyrtten of him, they toke him downe fro the tree, and put hym in a sepulchre. But God raysted him agayne from death, and he was sene many dayes of the which came vp with hym from Galile to Jerusa- lem: which are his wyrtnesses vnto the people.

And we declare vnto you, how the pro- messe (whych was made vnto the fa- thers) God hath fulfilled vnto their chyldren (euen vnto vs) in Iesus: who raysted vp Iesus agayne. As it is wyrtten in the first psalme: Thou art my sonne, this daye haue I begoten the. As concernynge that he raysted him vp from death, now nomore to retorne to corrupcyon he sayd on this wyse: The holy promyses made to Dauid, wyl I geue faythfully to you. Wherfore, he sayeth also in another place. Thou shalt not suffice thynne holy to se cor- rupcyon. For Dauid (after he had in his tyme fulfilled the wyll of God) fell on slepe, and was layde vnto his fathers, and sawe corrupcyon. But he who God raysted agayne sawe no corrupcyon.

We it knowne vnto you therfore (ye men and brethren) that this thowre this man is ff preached vnto you the forgyuenes of synnes, and that by hym, all that beleue, are iusty- fied from all thynges, from which ye coude not be iustified by the lawe of Moyses. Be- ware therfore, lest that fall on you, which is spoken of in the prophetes: Behold, ye des- pylers, and wonder, and perpyss ye: for I do a worke in youre dayes, which ye shall not beleue, though a man declare it you.

Wha the Jewes were gone out of the congre- gacyon, the Gentyls besought that they wolde preache the word to them the next sabbath. When the congregacyon was broken vp, ma- ny of the Jewes and vertuous proselytes fol- lowed Paul and Barnabas, which spake to the: and exhorted them to continue in the gra- ce of God. And the next sabbath daye cam almost the whole cytie together, to heare the worde of God. But wha the Jewes sawe the people

people, they were full of indignacion & spake agaynst those thynges, which were spoke of Paul, spekyng agaynst it, & raylinge on it: Then Paul and Barnabas wored bolde, & sayde: it was mete that the worde of God shulde first haue bene preached to you. But scynge ye put it from you, and thynke youre selues unworthy of euerslastynge lyfe: lo, we turne to the Gentyls: for so hath the Lorde commaunded vs. I haue made the a lyght of the Gentyls, that thou be the saluacyon vnto the ende of the worlde.

Whan the gentyls hearde this, they were glad and glorified the worde of the Lorde, & beleued: eue as many as were ordeyned vnto eternal lyfe. And the worde of the Lorde was published thorow out all the regyon. But the Jewes moued the deuoute and ho- nest women, and the chiefe men of the cytie, & reysed persecucion agaynst Paul and Bar- nabas, and expelled the out of theyr coastes. But they thynke of the duste of theyr fete agaynst them, ad came vnto Iconium. And the discyples were fylled with ioye and with the holy ghost.

The xliij Chapter.

Paul and Barnabas preached at Iconium, some be- lieue, some were vnto corrupcyon. At Lystra they wolde do sacrifice to Barnabas and Paul, which refuse it and exhorte the people to worshippe the true God: Paul is stoned: after th is cometh he to Derba & Lystra, Iconium and to Antioche.

And it fortuned in Iconium, that they went both together into the synagoge of the Jewes, and so spake, that a greute multytude both of the Jewes and also of the Grekes beleued. But vnbeluyng Jewes, sterd vp, and vniquieted the myndes of the gentyls agaynst the brethren. Longe tyme abode they there, and quyt the selues boldly with the helpe of the Lord, which gaue testi- mony vnto the worde of his grace, & gra- tified sygnes and wondres to be done by their handes. But the multitude of the cytie was deuoyded: and parte helde with the Jewes, & parte with the Apostles. When ther was an assaute made both of the Gentyls & also of the Jewes with their ru- lers, to do them violence, and to stone them they were ware of it, ad fled vnto Lystra and Derba, cyties of Lycaonia, ad vnto the regyon that lyeth rounde aboute, and there preached the Gospell. And all the multitude was moued at theyr doctryne, but Paul and Barnabas tarped a while at Lystra. And ther sate a certayne man at Lystra weake in his fete, beyng creple from his mothers wombe, ad neuer had walked. The same hearde Paul preache. Which be- holdynge hym, and perceauynge that he had fayth to be whole, sayd with a loude voyce: stode vpryght on thy fete: And he stert vp,

and walked. And wha the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycaonia: God des are come downe to vs in the lykenes of men. And they called Barnabas Jupiter, ad Paul Mercurius, because he was the prea- cher. Then Jupiters prestre, which dwelt be- fore their cytie, brought oxen and garlandes vnto the porche, and wolde haue done sacry- fice with the people.

Which when the Apostles, Barnabas ad Paul herde of, they rent their clothes, and ra- in amonge the people, cryng and sayinge: swys why do ye this? We are mortall men like vnto you, and preache vnto you, that ye shulde turne from these vanyties vnto the lyuinge God, which made heauen and erth and the see and all thynges that are ther in: the which in tymes past suffred all nacjons to walcke in theyr awne wayes. Neuer thelesse, he left not hym selfe withoute wyt- nes, in that he shewed his benefytes fro hea- uen, in geuyng vs rayne and fructfull sea- sons, fylling oure hertes with fode ad glad- nes. And with these saynges, scale refray- ned they the people, that they had not done sacryfice vnto them.

Ther came certayne Jewes from An- tioche and Iconium: which (whan they had obtayned the peoples consent & had sto- ned Paul) drewe him out of the cytie, suppo- singe he had bene deed. Howbeit as the discyples stode rounde about him, he arose vp, and ca- me into the cytie. And the next daye he de- parted with Barnabas to Derba. And wha they had preached to that cytie, & had taught many, they returned agayne to Lystra, and to Iconium and Antioche, and strenghted the discyples soules agayne, and exhorted the to continue in the fayth affirmynge that we must thowre moche tribulacyon en- re in- to the kyngdome of God. And wha they had ordeyned them elders by elecyon in euery co- gregacyon, and had prayde and fasted, they commended them to the Lorde on who they beleued. And whan they had gone thorow out Pisidia, they came to Pamphilia, & wha they had preached the worde in Perga, they desceded into the cytie Attalia, and thence de- parted by shyppe to Antioche from whence they were comitted vnto the grace of God to the worke which they fulfilled. When they were come, and had gathered the congrega- tion together, they reherled all that God had doue by them ad how he had opened the doze of fayth vnto the Gentyls. And there they abode longe tyme with the discyples.

The xlv Chapter.

Marthaunte aboute streumcyon. The Apostles pacifie the matre at Jerusalem. Paul and Barna- bas preache at Antioche.



Ad certayne men which came downe taught the brethren * excepte ye be circumcysed after the maner of Moyses, ye cannot be saved. So when ther was ryen diffencio & disputynge not a lyttel vnto Paul and Barnabas agaynst them, they determined that Paule and * Barnabas, and certayne other of them, shoulde go vnto Jerusalem vnto the Apostles & elders about this questyon. And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declaring the conuersion of the Gentyls, and they brought greate love vnto all the brethren. And when they were come to Jerusalem, they were receaued of the congregacion & of the Apostles and elders. And they declared all thynges y^e God had done by the. The rose vnto certayne of the secte of the Pharyses, which dyd beleue, saying, that it was nedfull to circumcysle them, and to commaunde them to kepe the lawe of Moyses. And the Apostles & elders came together, to reason of this matter.

* Gal. ii. 1.
* Gal. ii. 14.

* Actes. i. 6.
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ges, and from fornicacyon, and from straglyd, and from bloude. For Moyses of olde tyme hath in euery cytie the p^reaches hym, in the synagoges, when he is redd euery Sabbath daye.

* Gene. ii. 1.
* Gen. ii. 1.
* Gen. ii. 1.

Then pleased it the Apostles and elders with the whole congregacion, to sende cholen men of they^r awne company to Antioche vnto Paul and Barnabas, they sent * Judas (whose surname was Barsabas) and Syllas, which were these men amonge the brethren, and gaue them letters in they^r handes after this maner.

* Col. ii. 1.

The Apostles, and elders and brethren send gretynges vnto the brethren which are of the Gentyls in Antioche, Syria and Cilicia. For as moche as we haue hearde, that certayne which departed fro vs, haue troubled you with wordes, and combyzed poure myndes saying: Ye must be circumcysed, and kepe the lawe, to whom we gaue no such commaundement. It semed therfore to vs a good thyng, when we were come together with one accord, to sende cholen men vnto you, with oure beloued Barnabas and Paul, me that haue leoparded they^r lyues for the name of oure Lorde Iesus Christ. We haue sent therfore Judas and Syllas, which shall also tell you the same thynges by mouth. For it semed good to the holy ghost and to vs, to charge you with no more the these necessary thynges: that is to saye, that ye abstayne fro thynges offered to ymagis, and from bloud, and from straungled and from fornicacyon. From which yf ye kepe poure selues, ye shall do well. So fare ye well.

Whē they therfore were departed, they came to Antioche and gathered the multitude together, & deliuered y^e pistle. Which whē they had red, they reioysed of y^e consolacyon. And Judas & Syllas being prophetes, exhorted the brethren with moche preachynge, & strenghted the. And after they had sayed there a space, they were let go in peace of the brethren vnto the Apostles. Not withstanding it pleased Syllas, to abyde there still. (But Judas departed alone to Jerusalem) Paul and Barnabas continued in Antioche, teachynge & preachynge the worde of the Lorde with other many.

But after a certayne space, Paul sayd vnto Barnabas: Let vs go agayne, and visite oure brethren in euery cytie where we haue shewed y^e word of y^e Lorde, & se how they do. And Barnabas gaue counsell to take with them John, whose surname was Marke. But Paul wold not take hi vnto their company * which departed from them at Pamphylia, & went not with the to the worke. And the contention was so sharpe betwene the: that they departed asunder one fro the other & so Barnabas toke Marke, & sayled vnto Cyprus. And Paul chose Syllas, & departed.

* Actes. ii. 1.
* Actes. ii. 1.
* Actes. ii. 1.

beynge comytted of the brethren vnto the grace of God. And he went thorow Cyria and Cilicia, stablishynge the congregacions: (commaunding to kepe the preceptes of the Apostles and elders)

The xvi. Chapter.

Timothee is circumcysed Paul preacheth at Thyssopos, and ther is he put in prison.

When came he to Derba and to Lystra, And beholde, a certayne dyscypple was there named Timothee a womanes sonne, which was a Jewelle and beloued: but his father was a Greke. Of whom reported well the brethren that were at Lystra and Iconi hym wold Paul that he shoulde go forth with him, & toke and circumcysed hym, because of the Jewes which were in those quarters: for they knewe all, that his father was a Greke. As they went thorow the cyties, they deliuered them the decrees for to kepe, that were * ordeyned of the Apostles and elders, which were at Jerusalem. And so were the congregacions stablished in the sayth, and increased in number dayly.

* Actes. xv. 1.

* Actes. xv. 1.

* Actes. xv. 1.

When they had gone thorow out Phrygia, and the region of Galacia, and * were forbydden of the holy ghost to preach the word in Asia, they came to Mysia, and sought to go into Bithynia. But the sprete soffred the not. But whā they had gone thorow Mysia they came downe to * Troada. And a visyō appered to Paul in the nyght. There stode a man of Macedonia and prayed him, saying: come into Macedonia, & helpe vs. After he had sene the visyō, immediately we prepared to go into Macedonia, bringe certified that the Lorde had called vs, for to preach y^e gospel vnto the. Whan we loled forth then fro Troada, we came wth a strait course to Samothracia, and y^e nexte daye to Neapoli, & from thence to Philippes, which is the chefe cytie in y^e partes of Macedonia, & a fre cytie.

We were in that cytie abydinge certayne dayes. And on y^e Sabbath dayes we met out of the citie besydes a ryuer, where men were wont to praye. And we sate downe, & spake vnto the women which resorted thither. And a certayne woman (named Lydia) a seller of purple, of y^e cytie of Thyatira, which worshipped God, gaue vs audience. Whose hert the Lorde opened, that she attended vnto the thynges, which Paul spake. When she was baptised, & her household, she besought vs, saying: If ye thynke that I beleue on the Lorde, come into my house, and abyde there. And she * constrained vs.

* Gene. ii. 1.
* Gene. ii. 1.
* Gene. ii. 1.

And it fortunad as we went to prayer, a certayn damsell possessed with a sprete that prophesped, met vs, which brought her master: & maistres moche vantage wth prophesyinge. The same folowed Paul and vs, and

cried, sayinge: * these men are the seruantes of the most hye God, which shew vnto vs the waye of saluacyon. And thus dyd he many dayes. But Paul not content, turned aboute, and sayde to the sprete. I commaunde the * in the name of Iesu Christ, that thou come out of her. And he came out the same houre.

* Mark. v. 1.

* Mark. v. 1.

* Actes. xvi. 1.

* Actes. xvi. 1.

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unto the officers, they feared when they heard, that they were Romaynes * they came and besought them: and brought them out, and desired them, to departe out of the cytie. And they went out of the prison, and entred into the house of Lydia, and when they had sent the brethren, they comforted them, and departed.

The. xvij. Chapter.

Paul cometh to Thessalonica, where the Jewes set the cytie on a roare. Paul stayeth, & cometh to Ates where he preacheth the true and unknowne God.

And they made their journey thorough Amphipolis: and Appolonia, they came to Thessalonica, where was a Synagoge of the Jewes. And Paul (as hys manner was) went in vnto them, and thre Sabbathes declared out of the scripture vnto them, openynge & allegynge, that * Christ must nedes haue suffred, and rylc agayne from deeth, and that thys Iesus was Christ, whom (sayde he) I preach to you. And * some of them beleued, ad cam and companied with Paul & Syllas, and of the deuote Grekes a greate multitude, and of the chefe women, not a fewe.

But the Jewes which beleued not, had indignacion and toke vnto them euill men, which were vagabundes, and gathered a company, and set all the cytie on a roare, & made assaute vnto the house of Jason, & sought to bringe them out to people. And when they founde the not, they vllc Jason, & certayne brethren vnto the heades of the cytie, crynge: these that trouble the worlde, are come hyther also, whom Jason hath receaued preuely. * And these all do contrary to the decrees of Cesar, affirmynge another kynge, one Iesus. And they troubled the people, & the officers of the cytie, whē they hearde these thynges. And when they were sufficiently answered of Jason, ad of the other, they let the go.

And the brethren immediatly sent away Paul and Syllas by nyghte vnto Berea. Which when they were come thither, they entred into y Synagoge of the Jewes. These were the noblest of byzth amonge them of Thessalonica, which receaued the word with all diligence of mynde, and searched * the scriptures dayly, whether those thynges were euen so. And many of them beleued: also of worshipfull women which were Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowledge, that y word of God was preached of Paul at Berea: they came, and moued the people there. And then immediatly the brethren sent away Paul, to go as it were to the see: but Syllas and Timotheus abode there still. And they that gyded Paul, brought hi vnto Athens, & receaued a comendement vnto

Syllas & Timotheus, for to come to hym w speede, & came their waye. Whil Paul wayted for them at Athens, his sprete was moued in him, when he sawe the cytie geuen to worshippynge of ymages. Then disputed he in the synagoge with the Jewes, and with the deuoute personnes: and in y market dayly with them that came vnto him by chaunce. Certayne Philosophers of the Epicures and of the Stoyckes, disputed with hym. And some ther were which sayde: what will thys babler saye: Other sayde: he seemeth to be a tydynges bringer of newe deuyls, because he preacheth vnto the Iesus & the resurrection. And they toke him, & brought him into the Marce strete, saying: maye we not knowe what thys newe doctrine wherof thou speakest, is? For thou bringest straunge tydynges to oure eares. We wold knowe therefore, what these thynges meane. For all the Athenians and straungers which were there, gaue them selues to nothing els, but ether to tell, or to heare some newe thyng.

Paul stood in the myddes of Marce strete, & sayde: ye men of Athens, I perceaue that in all thinges ye are to superstitious. For as I passed by, and behelde the manner how ye worshyp your goddes, I founde an auter wher was writte: vnto the unknowen God. Whom ye then ignorantly worshyppe, hym shew I vnto you. * God that made y worlde and all that are in it (seing that he is Lord of heauen and earth) dwelleth not in temples made with handes, nether is worshipped with mennes handes, as though he needed of eny thyng, seinge he hym selfe * geueth lyfe and breath to all men euery where, & hath made of one bloude all nations of men, for to dwell on all the face of the earth, and hath assigned before, how longe tyme, & also the endes of their inhabitacion, y they shuld seke God, yf they myght fele and fynde him, though he be not farre from euery one of vs. For in hym we lyue, moue, and haue oure beinge, as certayne of your awne Poetes sayde: For we are also his generacio. For as moch then as we are the generacion of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer or stone, grauen by craft and ymaginacion of man.

* And the tyme of this ignorance God regarded not. * But now biddeth all men euery where repēt because he hath appoynted a daye, in the which he will iudge the worlde w ryghte welnes, by that man by whō he hath appoynted, & hath offered sayth to all men, after that he had raysed him from deeth.

When they hearde of the resurrection from deeth, some mocked, and other sayd: we wylle heare the agayne of thys matter. So Paul departed from amonge them. Howbeit certayne men claue vnto hym and beleued: amonge

monge the which was Dionysius a sennetour, and a woman named Damaris, and other with them.

The. xvij. Chapter.

Paul preacheth at Corinthe, continuing there a yere and a halfe, goeth agayne into Syria, cometh to Ephesus, Cesarea and Antioche. Of Apollos Aquila and Priscilla.

After thys, Paul departed from Athens, and came to Corinthe, and founde a certayne Jewe named * Aquila, borne in Italye thus, lately come from Italye with his wyfe Priscilla (because that y Emperour Claudius had commaunded all Jewes to departe from Rome) ad he drew vnto them, because he was of the same craft, he abode with them, & wrought: they craft was to make tentes. And he preached in the synagoge euery Sabbath daye. * (setting forth in the meane whyle the name of the Lorde Iesus) and exhorted the Jewes and the gentyls.

When * Silas, and Timotheus were come from Macedonia, Paul was constrained by the sprete, to testyfy to the Jewes y Iesus was very Christ. And when they sayde contrary & blasphemed * he shoke hys raiment and sayde vnto them: your bloude be vpon your awne heedes: from hence forth wyl I go blamelesse vnto the gentyls. And he departed thence, and entred into a certayne manes house, named Justus, a worshipper of God, whose house ioyned hard to the synagoge. Howbeit, one Crispus the chefe ruler of the synagoge * beleued on the Lorde with all his household, and many of the Corinthians when they gaue audice, beleued, and were baptised.

Then spake the Lorde to Paul in y nyght by a visyon: be not afrayde, but speake, ad holde not thy peace: for I am with the, & no man shall inuade the that shall hurte the. For I haue moch people in this cytie. And he continued there a yere and syxe monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Acaia, the Jewes made insurreccyon with one accord agaynst Paul, and brought hym to the iudgement seate, sayinge: this felowe counceleth men to worship God contrary to y lawe. And whā Paul now was about to open his mouth, Gallio sayd vnto y Jewes: yf it were a matter of wronge, or an euyl dede (wye Jewes) reason wolde y I shulde heare you: but yf it be a question of wordes or of names, or of your lawe, loke ye to it your selues, for I will be no iudge of soche matters, and he drave them from the seate. The all the Grekes toke softenes the chefe ruler of the Synagoge, and smote hym before the iudges seate, And Gallio cared for none of those thynges.

Paul after thys, tarped there yet a good whyle, and then toke his leaue of the brethren and sayled thence into Cicia, Priscilla and Aquila accompanyinge hym. And * he shoke his heed in Cechrea, for he had a vowe: And he cam to Ephesus ad lette them there: but he hym selfe entred into the Synagoge, and reasoned with the Jewes. Whē they desired him to tary longer tyme with them, he consented not, but bad them fare well sayinge. I must nedes (at thys feast that cometh) be in Jerusalem: but I wyl returne agayne vnto you * yf God will. And he departed from Ephesus: and whan he was come vnto Cesarea: and ascended vp and saluted the congregacion, he departed vnto Antioche: and when he had tarped there a whyle, he departed: and went ouer all the countre of Galacia and Phrygia by order, strengthynge all the discyples.

And a certayne Jew named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the waye of the Lorde, and spake feruently in the sprete, and taught diligently the thynges of the Lorde, & knewe but the baptyme of John onely. And the same began to speake boldly in the Synagoge. Whō when Priscilla & Aquila had hearde they toke him vnto the, & expounded vnto hym the waye of God more perfectly.

And when he was disposed to go into Acaia, the brethren wrote, exhortynge the discyples to receaue him. Which when he was come he helped them moche which had beleued thowow grace. For he ouercame the Jewes myghtely, and that openly, shewynge by the scriptures, that Iesus was Christ.

The. xix. Chapter.

Of the twelue that were baptised at Ephesus and what miracles were done by Paul. Demetrius moued sedicion in the cytie.

Fortuned y whyll Apello was at Corinthe, Paul passed thorough the vpper coastes, and came to Ephesus, and founde certayne discyples, and sayde vnto them haue ye receaued the holy ghost, sence ye beleued? And they sayde vnto hym: no, we haue not heard whether ther be eny holy ghost or no. And he sayde vnto them. wherwith were ye then baptised? And they sayde, with y Johns baptyme. Then sayde Paul: * John verely baptised with the baptim of repentance, sayinge vnto the people that they shulde beleue on hym, which shuld come after hi: that is on Christ Iesus. When they hearde thys, they were baptised in the name of the Lorde Iesu. And whan Paul layde hys handes vpon them. * the holy ghost came on the, ad they spake with tonges, and prophesied, and all the men were aboute twelue.

And

And he went into the synagoge, and beha-
ned hym selfe boldly for y^e space of thre mo-
nethes, disputinge and geuing them exhor-
tacions of the kyngdome of God. ¶ When
dyuers wered hard berted and beleued not,
but spake euill of the waye (and that befoze
the multitude) he departed fro thence, and se-
perated the disciples. And he disputed dailie
in the scole of one called Tyrranus. And this
cōtynued by the space of two yeres: so that
all they which dwelt in Asia, heard the woze
of the Lorde Iesu, both Jewes and Gre-
kes. And God wrought speciall myracles
by the hādes of Paul: so that from his body,
were brought vnto the sicke, nūpkins & par-
tlettes, & the diseases departed from them,
and the euill sprytes went out of them.

Then certayne of the vagabonde Jewes
crozistes, toke vpon them to call ouer them
(which had euill sprytes) y^e name of y^e Lorde
Iesus, sayinge: We aduise you by y^e Iesu,
whom Paul preacheth. And ther were seuen
sonnes of one Sceua a Jew and chiefe of the
prestes which dyd so. And the euill spryte
answered and sayd: Iesus I knowe, & Paul
I knowe: but who are ye? And the man in
whom the euill spryte was, ranne on them,
and ouercame them, and preuapled agaynst
the so that they fledd out of that house naked
and wounded. And this was knowen to all
the Jewes and Grekes also, which dwelt at
Ephesus, & feare came on the all, & the name
of the Lorde Iesus was magnified.

And many that beleued, cam, and con-
fessed and shewed their workes. Many of
them which vied curious craftes, brought
their booke, and burned them befoze all men,
and they counted the pryce of them, and foun-
de it fyfty thousand syluer pynce. Somigh-
tely grewe the word of God, and preuapled.
After these thynges were ended, Paul pur-
posed in the spryte (whan he had passed ouer
Macedonia ad Achaia) to go to Jerusalem,
saying: After I haue bene there, I must also
se Rome. So sent he into Macedonia two
of them that ministred vnto hym, euen Ti-
motheus & Erastus: but he hym selfe remay-
ned in Asia for a season.

The same tyme ther arose no lytell a do-
aboute that waye. For a certayne man na-
med Demetrius, a syluer smyth (which ma-
de syluer thynge for Diana) was not a ly-
tell beneficiall vnto y^e craftes men. Whom he
called together with the workemen of lyke
occupacion, and sayd: Syrs, ye knowe that
by this craft we haue aduantage. No-
reouer, ye se & heare that not alone at Ephe-
sus, but almost thorow out all Asia, thys
Paul hath perswaded & turned a waye moche
people sayinge, that they be not goddes
which are made with handes. So that not
only this our craft cometh into perill to be

set at nought: but also that the temple of the
greate Goddesse Diana shulde be despyed, &
her magnificence shulde be destroyed. whome
all Asia and the world worshyppe.

Whē they hearde these sayinges, they we-
re full of wrath, & cryed out, sayinge. Grea-
te is Diana of the Ephesians. And al the cy-
tic was on a roze, and they rushed into the
comen hall with one assent, & caught Gaius
and Aristarcus, men of Macedonia, Pauls
companys. When Paul wolde haue entred
in vnto the people, the dysciples suffred hym
not. But certayne of y^e chiefe of Asia (which
were his frendes) sent vnto him, despyng
him, that he wolde not p^race into the comē
hall. Some therfore cryed one thyng and so-
me another, & the congregacion was all out
of quiete, & the moare parte knewe not wher-
fore they were come together.

Some of the company dze forth Alexā-
der, the Jewes thrustynge hym forwarde.
Alexander: bekened with the hande, and
wolde haue geuen y^e people an answer. Whē
they knewe that he was a Jewe, ther arose
a shoute almost for the space of two houres,
of all men, crying: greate is Diana of the
Ephesians.

When the towne clarkke had ceased y^e peo-
ple, he sayde: ye men of Ephesus, what man
is it that knoweth not how that the cytie of
the Ephesians is a worshyppe of the greate
goddesse Diana, & of the ymage which ca-
m from heauen. Seinge then that noman sayth
here agaynst, ye ought to be content, and to
do nothyng rashly: for ye haue brought hy-
ther these men: which are nether robbers of
churches, nor yet despylers of youre goddesse
Wherfore, yf Demetrius and the craftes mē
which are with hym, haue a matter agaynst
eny man, the lawe is open, and ther are ru-
lers, let them accuse one another. But yf ye
goo aboute eny other thyng, it shall be deter-
mined in a lawfull congregacion. For we
are in leopardy to be accused of thys dayes
byronre, for as moche as ther is no cause,
wherby we maye geue a rekenynge of thys
concourse of people. And when he had thus
spoken, he let the congregacion departe.

The xx. Chapter.

Paul goeth into Macedonia and into Grece. At
Troas he capeth vp a bed body. At Ephesus he cal-
lyth the elders of the congregacion together, com-
muniteth the happyng of Gods flocke vnto them, war-
neth them of false teachers, maketh dysprayer with
them, and departeth to hypppe.



After that the rage was ceased, A-
lexander called the dysciples vnto
hym, and toke hys leaue of the,
and departed for to go into Ma-
cedonia. And when he had go-
ne ouer those partys, and had
geuen them alonge exhortacion, he cam into
Grece

Grece & there abode. iij. monethes. And whē
y^e Jewes layde wayt for hi as he was about
to sayle into Syria, he purposed to returne
thorow Macedonia. Ther accompanied hi in-
to Asia, Sopater of Berea, and of Thessa-
lonia, Aristarcus and Secudus, and Gaius
of derba, & Timotheus, & out of Asia Ty-
chicus and Trophimus. These goynge be-
foze, tarped vs at Troas. And we sayled a-
waye fro Philippos after the dayes of swete
bread, and cam vnto them to Troas in fyue
dayes, where we abode seuen dayes.

And vpon one of the Saboth dayes, whā
y^e disciples came together for to breake bread
Paul preached vnto them (ready to departe
on y^e morowe) & cōtinued the preaching vnto
myddnyght. And there were many lyghtes
in the chamber, where we were gathered to-
gether, & ther late in a wyndowe a certayne
younge man (named Euticus) beinge fallē in
to a depe slepe. And as Paul was preachyn-
ge, he was the moze overcome with slepe, ad
fell downe from the thyrde loft, & was take
vp deed. But whan Paul went doune, he
fell on hym & embraced him and sayde: ma-
ke nothyng a do, for his lyfe is in hym. So
when he was come vp agayne, & had broke
the bread & eaten, and talcked a longe whyle
(euen tyll the moynynge) at the last he depart-
ed. And they brought y^e younge man alpye, &
were not a lytell comforted.

And we went afoze to hypppe, & lowsed vnto
Asson there to receaue Paul. For so had he
appoynted, and wolde hym selfe goo a fote.
When we were come together at Asson, we
toke him in, & came to Hyrtleness. And we
sayled thence, and cam the nexte daye ouer
agaynst Chios. And the nexte daye we ari-
ued at Samos, & taried at Trogyllon. The
nexte daye we came to Myleton: for Paul
had determined to sayle ouer by Ephesus,
because he wolde not spende y^e tyme in Asia.
For he hastid: yf it were possible for him to
kepe at Jerusalem y^e daye of Pentecoste. And
fro Myletō he sent messangers to Ephesus,
& called y^e elders of y^e cōgregaciō. Which whē
they were come to him, he layd vnto the: Ye
knowe from the fyrst daye that I cam into
Asia, after what maner I haue bene w^yon
at all seasons, seruyng the Lorde with all
hūblenes of mynde, and with many teares
& temptacions which happened vnto me by
the layinges a wayte of the Jewes, because
I wolde kepe backe nothyng y^e was profi-
table vnto you: but to shewe you and teache
you openly, & thorow out euery house, wit-
nessynge both to y^e Jewes, & also to the Gre-
kes, y^e repentance, that is toward God, &
y^e sayth which is toward our Lorde Iesus.

And now beholde I go bounde in the spryte
vnto Jerusalem, not knowing the thynges y^e
shal come on me there, but y^e holy goost

witneseth in euery cytie, saying. that bādes
and trouble abyde me. But none of these
thynges moue me: nether is my lyfe deare
vnto my selfe, that I might fulfyll my cour-
se with ioye, ad the ministraciō of the word
which I haue receaued of the Lorde Iesu, to
testifye the Gospell of the grace of God.

And now beholde, I am sure, y^e henceforth
ye all (thorow whō I haue gone preachynge
the kyngdō of God) shal se my face no mo-
re. Wherfore, I take you to recorde this daye
that I am pure from the bloude of all men. For
I haue spared no labour, but haue the-
word you all the counsell of God. Take hede
therfore vnto youre selues & to all the flocke
amonge whō the holy ghost hath made you
ouersears, to rule the congregacion of God
which he hath purchased with his bloude.
For I am sure of thys, y^e after my depart-
ynge shal greuous wolues entre in amo-
ge you, not sparyng the flocke. For ouer, of
yourselues shall men arise, speaking
peruerse thynges to drawe disciples after the.
Therfore awake, & remēber, that by the spa-
ce of iij. yeres: I ceased not to warne euery
one of you nyght and daye with teares.

And now brythre, I commend you to God
and to the worde of his grace, which is able
to build farther, & to geue you an inheritaū-
ce amonge all them which are sanctified.
I haue despyed no mans syluer, golde, or ve-
sture. Pre, ye your selues knowe that these
hādes haue ministred vnto my necessytes, &
to them that were with me. I haue shewed
you all thynges, how y^e so laboring ye ought
to receaue the weake, & to remēber the woze
des of y^e Lorde Iesu, how y^e he sayd: it is mo-
re blessed to geue then to receaue.

And when he had thus spoken, he kneled
downe & and prayed with the all. And they
all wepte sore and fell on Pauls necke, and
kysed hym, sorowynge, most of all for the
wordes which he spake, that they shulde se
hys face nomore. And they conuayed hym
vnto the hypppe.

The xxj. Chapter.

Pauls Tymes by hypppe. Of Philp the eun-
glist, & Tyabus the Diopet, which warned Paul
not to go to Jerusalem. He remyned at Troas in dys
purpose, and is taken in the temple.



And whan it chaunced that we had
launched forth, and were depart-
ed from them, we came with a
strayght course vnto Choon and
the daye folowynge vnto the Rhodes, and
from thence vnto Patara. And whan we
had gotten a hypppe that wolde sayle vnto
Hierycres, we went aborde ino it, and set
forth. But whan Ciprus beganne to appea-
re vnto vs, we leftest on the lefte hande, and
sayled vnto Siria, and ca vnto Tyre. For
there the hypppe vnladed the burthen. And
when

when we had founde brethren, we tarped there. viij. dayes. And they tolde Paul thow we the spere * that he shuld not go vp to Jerusalem. And when the dayes were ended we departed and went oure waye, and they all brought vs on oure waye, with wyues and chyldren, tyll we were come out of the cytie. And we kneled downe in the thore * ad prayde. And when we had taken oure leaue one of another, we toke shippe, & they returned home agayne.

When we had full ended the course from Cysre, we went downe to Ptolomaida, & saluted the brethren, & abode with the one daye. The nexte daye, we that were of Pauls company departed, and came vnto Cesarea. And we entred into the house of * Philip the euangelist, which was one of the seue, & abode with hym. The same man had fower daughters virgins, which dyd * prophesy. And as we tarped there a good many of dayes, there came a certaine prophet fro Iurie, named Agabus. When he was come vnto vs, he toke Pauls gerdell, & bounde his fete & handes, & sayd: Thus sayth the holy ghost * so shal the Jewes at Ierusalem bynde yman that oweth this gerdell, and shal deliuer hym into the handes of the Gentylis.

When we hearde this, both we and other which were of the same place, besought him that he wolde not go vp to Jerusalem. The Paul answered, & sayde: what do ye wepyng & verpynge myne herte? I am ready, not to be bounde onely, but also to dye at Ierusalem for the name of the Lorde Jesu. Whē we coulde not turne hys mynde, we ceased, sayinge * the wyll of the Lorde be fulfilled. After those dayes we toke vp oure burthens, & went vp to Jerusalem. * Ther went with vs also certayne of the discyples of Cesarea, and brought with them one Mnason of Cyprus an olde discyppe, with whō we shulde lodge. And when we were come to Jerusalem, the brethren receaued vs gladly. And on the morow, Paul went in with vs vnto James. And all the elders came together. And whē he had saluted the, he tolde by order all thynges, that God had wrought amonge the gentylis by his ministracyon. And when they hearde it, they glorified the Lorde, and sayde vnto him: Thou seest brother, how many thousande Jewes ther are which beleue, and they are all earnest folowers ouer the lawe. And they are informed of the, that thou teachest all the Jewes which are amonge the gentylis, to forsake Moles and sayst, that they ought not to circuncise the chyliden, nether to lye after the customes. What is it therfore? The multitude must nedes come together: For they shal heare that thou arte come. Do therfore this, that we saye to the.

* We haue. iij. men, which haue a vowe

on them. Them take, & purifie thy selfe with the, and do cost on the, that they maye haue their heades: and all shall knowe, that those thynges which they haue hearde concerning the, are nothyng: but that thou thy selfe also walkest and kepest the lawe. But as touching the gentylis which beleue * we haue written and concluded, that they obserue no soche thyng: saue onely that they kepe them selues from thynges offred to ydoles, and from bloude, and from strangled; and from fornicacyon. Then the nexte daye Paul toke the me, and * purgged hym selfe with them and entred into the temple, declaring that he obserued the dayes of the purificacyon, vntill that an offering shuld be offered for euery one of them.

And whan the seuen dayes were nowe almost ended, the Jewes which were of Asia (whē they sawe hym in the temple) moued all the people, and layde handes on him, cryng: me of Israell helpe. This is the mā, y teacheth all me euery where agaynst the people and y lawe, and thys place. He hath also brought Grekes into y temple, ad hath polluted thys holy place. For they had sene with hym one in the cytie. * Trophimus an Ephesiā, whō they supposed that Paul had brought into y temple. And all the cytie was moued, and the people swarmed together. And they toke Paul and drue him out of the temple, and forth with, the doores were shut.

As they went about to kyl him, tidinges came vnto the hye captayne of the soudyers, that all Jerusalem was moued. Which immediately toke soudiers ad vndercaptaynes, and ranne downe vnto them. When they sawe ypper captayne and the soudiers: they leste smytynge of Paul. Then the captayne came neare and toke hym, and commaunded hym to be bounde with two chaynes, and demanded what he was, ad what he had done. And some cryed one thinge, some another amonge the people. And when he coulde not knowe the certayntie for the rage, he commaunded him to be caried into the castle. And whē he came vnto a stappe, it fortuneth that he was bozne of the soudiers for the violence of the people. For the multitude of the people followed after, cryng: awake with hym.

And whan Paul beganne to be caried into the castle, he sayde vnto y hye Captayne: maye I speake vnto the? Which sayde: Cast thou speake Greke? Art not thou that Egyptian, which before these dayes madest an yproure, and leddest out into the wilderness: iij. thousande men that were motherers? But Paul sayde: I am a mā which am a Jewe of * Charlus a cytie in Cysle, a Cytelin of no vyle citie, I beleche y soffre me to speake vnto the people. And when he had geuen him lycence, Paul stode on the steppes, * and beckened

beckened with the hande vnto the people: and whan there was made a greatesplenece he spake vnto them in the hebreue tonge, sayinge.

The xxij. Chapter.

Paul answereth the Actes. He is scourged, and layde in prison agayne.

MEn, brethren, and fathers, heare ye myne answer which I make nowe vnto you. When they hearde, that he spake in the hebreue tonge to them, they kept the more splenece. And he sayeth: I am verely a mā which am a Jewe bozne i * Carlus a cytie i Cysle: neuertheles, yet brought vp in thys cytie, at the fete of * Gamaliell, and informed diligently in the lawe of the fathers, and was feruent mynded to Godwarde, as ye all are thys same daye, and * I persecuted thys waye vnto the death byndynge and deliuerynge into prison both men and wemen, as the chiefe prestre doth beare me wytnesse, and all the estate of the elders: of whom also I receaued lettres vnto the brethren, and went to Damasco to bring them, (which were there bounde) vnto Jerusalem for to be punished.

And it fortuneth (that as I made my journey and was come nye vnto Damasco aboute none) suddenly there shone from heauen a greatesplenece aboute me, and I fell vnto the earthe, and hearde a voyce sayinge vnto me: Saul, Saul, why persecutest thou me? And I answered: what arte thou Lorde? And he sayde vnto me: I am Iesus of Nazareth, whom thou persecutest. And they that were with me, sawe verely a lyghte, and were afrayde: but they hearde not the voyce of hym that spake with me. And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Arise, and go into Damasco, and there it shall be tolde the of all thynges, whych are appoynted for the to do. And whan I sawe nothyng for the brightnes of that lyght, I was leade by the hande of them that were with me, and came in to Damasco.

* And one Ananias a perfecte man, (and as pertaynyng to the lawe hauinge good reporte of all the Jewes, whych there dwelt) came vnto me, and stode, and sayde vnto me: Brother Saul, receaue thy lyght. And the same houre I receaued my lyghte, and sawe hym. And he sayde: the God of our fathers hath ordeyned the before, that thou shuldest knowe

hys wyll, and shuldest heare the voyce of hys mouth: for thou shalt be hys wytnes vnto all men of those thynges, which thou hast sene and heard. And nowe, why tarpest thou? Arise, and be baptised, and washe awaye thy synnes * in calling on the name name of the Lorde: And it fortuneth, that whan I was come agayne to Jerusalem, and prayde in the temple, I was in a trance, and sawe hym, sayinge vnto me: Wake haste, and get the quickly oute of Jerusalem: for they wyll not receaue thy wytnesse, that thou bearest of me.

And I sayde: Lorde, they knowe that I prisoned, and bett in euery Synagoge them that beleued on the. * And whā the bloude of thy wytnes Steuen was shed, I also stode by, and consented vnto hys death, and kept the rayment of them that slewe hym. And he sayd vnto me departe, for * I wyll sende the a farre hence vnto the Gentylis.

They gaue hym audience vnto thys worde, and then lyft vp theyr voyces and sayde: awake with soche a felowe from the earth: for it is not reason that he shuld lyue. And as they cryed, and cast of thir clothes, and thine dust into the ayer, the captayne commaunded hym to be brought into the castle, and bad that he shulde be scourged, and to be examined, that he might knowe, wherfore they cryed so on hym. And whan they bounde hym with thonges, Paul sayde vnto the Centurion, that stode by him: Is it laful for you to scourge a man that is a Romaine and vncōdemned? When the Centurion hearde that, he went and tolde the ypper captayne, sayinge: What intendest thou to do? For thys man is * (a cytie) of Rome.

Then the ypper captayne came, and sayd vnto him: tell me, art thou a Romaine? he sayd: Yee. And the captayne answered, with a great some obtayned I thys freedom. And Paul sayd: I was fre bozne. Then straight waye departed from hym they which shulde haue examyned hym. And the hye captayne also was afrayde, after he knewe that he was a Romaine, and because he had bounde hym.

On the morowe (because he wolde haue knowen the certentye wherfore he was accused of the Jewes) he losed hym from hys bondes, and commaunded the hye prestres and all the counsell to come together and * brought Paul forth, & set hym before the.

Paul cometh before the councell. We: date aryleth amonge the people, the captayne deliuereth hym, God combyth hym.



Paul behelde the councel, and sayde: men, and brythren * I haue lyued in all good con- science before God vntyll this daye. And the hye preste Ananias commaunded them that stode by, to smyte hym

on the month.

Then sayde Paul vnto hym: God shall smyte the thou paynted wall. * Syttest thou and iudgest me after the lawe: and commaundest me to be smytten contrary to the lawe? And they that stode by, sayde: reuylest thou Goddes hye preste? Then sayd Paul: I wist not brythren, that he was the hye preste. For it is wyrtten: * thou shalt not curse the ruler of thy people.

When Paul perceaued that the one parte were Saducees, and the other Pharises, he cryed out in the councell: Men and brythren, * I am a Pharisey, the sonne of a Pharisey. * Of the hope and resurreccyon from death, I am iudged.

And whan he had so sayde, there arose a debate betwene the Phariseyes and the Saducees ad the multitude was deuyded. * For the Saducees saye, that there is no resurreccyon, neither angel, nor spete: But the Phariseyes graunt both.

And there arose a greate crye: and whan the Scrybes which were of the Phariseyes parte arose, they stroue saying: we fynde none euill in thys man. * Though a spete or an angell hath appeared to hym, let vs not stryue agaynst God.

And when there arose greate debate, the captayne (fearynge, lest Paul shulde haue bene plucked a sondie of them) commaunded the souldyers to go downe, and to take hym from amonge them, and to brynge hym into the castell.

The nyght folowynge, God stode by hym, and sayde: be of good chere Paul: for as thou hast testyfyed of me in Jerusalem: so must thou beare wytnesse also at Rome. And whan it was daye, certayne of the Jewes gathered them selues togeather, and made a bowe, sayinge: that they wolde ne- ther eate nor dryncke, tyll they had kylled Paul. They were moo then fourtye men, which had made thys conspiracyon: And they came to the chefe prestes and elders, ad sayde: we haue bounde oure selues with a vowe, that we wyll eate nothyng, vntyll we haue slayne Paul.

Nowe therfore geue ye knowledge to

the vpper captayne and to the councell, that he brynge hym forth vnto vs to morowe, as though we wold knowe some thyng moze perfectly of him. But we (oz euer he come neare) are redy to kyll hym.

Whan Pauls slyters some hearde of theyr layinge awayte, he went, and entred into the castell, and tolde Paul. And Paul called one of the vnder captaynes vnto him and sayde: brynge thys younge man vnto the hye captayne: for he hath a certayne thyng to shewe hym. And he toke hym and brought hym to the hye captayne, and sayd: Paul the presoner called me vnto hym, and prayed me to brynge thys younge man vnto the, whych hath a certayne matter to shewe the.

The hye captayne toke hym by the hand, and went with him out of the waye, and asked hi: what is yt that thou hast to tell me? And he sayde: the Jewes are determyned to delyue the, that thou woldest brynge forth Paul to morow into the councell, as though they wolde enquyre somwhat of hym moze perfectly. But folowe not thou theyr myn- des: for there lye in wayte for hym of them, moo then fourtye men, which haue bounde them selues with a vowe, that they will ne- ther eate nor dryncke, tyll they haue kylled hym. And now are they redy, and loke that thou shuldest promys.

The vpper captayne then let the younge man departe, and charged hym, sayinge: se thou, tell it oute to no man, that thou hast shewed these thynges to me: And he called vnto hym two vnder captaynes sayinge: make ready two hundred souldiers to go to Cesarea, and horssmen thre score, and ten: and speare men two hundred, at the thyrde houre of the nyghte. And de- lyuer them beastes, that they maye lett Paul on, and brynge hym safe vnto Ite- lye the hye debyte. * (for he dyd feare lest haplye the Jewes wolde take hym awaye and kyll hym, and he hym selfe shulde be afterwarde blamed, as though he wolde take money,) and he wrote a letter after thys maner.

Claudius Lysias vnto the most myghty ruler Felix, sendeth gretynges. * Thys man was taken of the Jewes, and shuld haue bene kylled of them. Then came I with souldyers, and reskued hym, and perceaued that he was a Romayn. And when I wold haue knowen the cause, wherfore they accus- sed hym, * I broughte hym forth into theyr councell. There perceaued I that he was ac- cused of questions of their lawe. * But was not gyltye of eny thyng worthy of death oz of bondes. And when it was shewed me, how that Jewes layde wayte ther for him, I sent hym strayght waye to the, and gaue commaundement to hys accusars, that the

the thynges, which they haue agaynst hym, they shulde tell before the: fare well. Then the souldyers (as it was commaunded them) toke Paul, ad brought hym by night to An- tipatras. On the morow they left the horss- men to go with hym, and returned vnto the castell. Whych when they came to Cesarea, (and deliuered the epistle to the debyte) pre- sented Paul also before him. When the debyte had redde the lettre, he asked of what coun- tre he was. And when he vnderstode that he was of Cilicia * I wyll heare the (sayde he) when thyne accusars are come also: and he commaunded hym to be kepte in Herodes iudgement hall.

The xxiii. Chapter.

Paul ys accused before Felix, he answered for hym selfe.



After fyue dayes, Ananias * the hye preste descended with the el- ders, and with a certayne oratour named Tertullus, which enfor- med the debyte agaynst Paul. And when Paul was called forth, Tertullus be- ganne to accuse hym, saying: Seyinge that we lyue in greate quietnes by the meanes of the, and that many good thynges are done vnto thys nation thozowe thy prouidence. that alowe we euer and in all places moost noble Felix with all thakes. Not withstan- dyng, * I be not tedious vnto the, I praye the, that thou woldest heare vs of thy curte- sy a fewe wordes:

For we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Jewes in the whole world, and a mayntey- ner (of sedycyon) of the secte of the Nazarites which hath also enforced to pollute the tem- ple. * Whom we toke, and wolde haue iud- ged accordyng to our lawe: but the hye cap- tayne Lysias came vpon vs, and with great violence toke hym awaye oute of oure han- des, commaundyng hys accusars to come vnto the. Of whom thou mayest (yf thou wilt enquyre) knowe the certenty of all the- se thynges, wherof we accuse hi: The Jewes lyke wyse affermed, sayinge, that these thin- ges were euen so.

Then Paul (after that the debyte hym selfe had beckened vnto hym that he shulde speake) answered: With a moare quiet min- de do I answer for my selfe, for as moche as I vnderstode, that thou hast bene of ma- ny yeares a iudge vnto thys people, because that thou mayest knowe, * ther are yet, but twelue dayes sence I went vp to Jerusalem for to worshyppe, and * they nether founde me in the temple dysputynge with eny man, ether sayynge vnto the people, neher in the Synagoges, nor in the cytie. Nether can they proue the thynges wherof they accuse me.

But thys I confesse vnto the, that after the waye (which they call herespe) so wor- ship I the God of my fathers, beleuyng all thynges which are wyrtten in the lawe & the prophetes, and haue hope towardes God, that * the same resurreccio of the deed) which they them selues loke for also) shalbe, both of iust and vniust. And therfore * study I to ha- ue allwaye a cleare conscience toward God, and toward men.

But after many yeares, I came * and brought almes to my people and offerynges (and bowes) in the which they founde me pu- rised in the temple, nether with multitude, nor yet with vnquyetnesse. * (and they toke me, * and cryed, sayinge, awaye with oure enemye.) Howbeit there were certen Jewes out of Asia, which ought to be here present before the, and accu- se me, yf they had ought agaynst me: oz elles lett these same here saye, yf they haue founde any euill doyng in me, whyle I stande here in the councell: except it be for this one voy- ce, that I cryed standynge among them. * of the resurreccyon from death am I iudged of you thys daye.

Whē Felix heard these thynges, he defer- de the, for he knew very well of that waye, and sayde: when Lysias the captayne is co- me downe. I will knowe the vtmost of your matter. And * he commaunded an vnder- captayne to kepe Paul, and to let hym haue rest, and that he shuld forbyd none of hys ac- quayntaunce to minister vnto him, oz to co- me vnto hym.

And after a certayne dayes, whan Felix came with his wyfe Drusilla (which was a Jewesse) he called forth Paul, and hearde hym of the fayth, which is toward Christ. And as he preached of ryghtewelsnes tem- perance, and iudgement to come, Felix trembled, and answered: So thy waye for thys tyme: whan I haue a conuenient sea- son, I wyll sende for the. He hoped also, that money shulde haue bene geuen hym of Paul, that he myght loose him: wherfore, he called hym the oftener and coniened with hym. But after two yeare, Festus Porcius came into Felix rowme. And Felix * wyl- lynge to shewe the Jewes a pleasure, lette Paul in pesson bounde.

The xxv. Chapter.

The Jewes accuse Paul before Festus, he ap- pealed vnto the Emperour, and is sent vnto Rome.



Whan Festus had receaued the of- fyce, after thre dayes, he ascended from Cesarea vnto Jerusalem. Then enforced hi the hye pre- stes and the chefe of the Jewes, of Paul. And they besought hym, and desy- red fauour agaynst hym, that he wolde sen- de for hym to Jerusalem: and they layde

awayte for hym in the waye, to kyll hym. Festus answered, that Paul shulde be kept. at Cesar. but that he hym selfe wolde shortly departe thither. Let them therfore (sayde he) which among you are able, come downe with vs, and accuse hym, yf there be any faulte in the man.

When he had tarped there amonge them more then ten dayes, he wente downe vnto Cesar. and the nexte daye sat downe in the iudgement seate, and commaunded Paul to be brought. Which when he was come, the Jewes which were come from Jerusalem, stode aboute hym, and layde many and greuous complayntes agaynst Paul, whych they coude not proue, as longe as he answered for hym selfe, that he had nether agaynst the lawe of the Jewes, nether agaynst the temple, nor yet agaynst Cesar offended any thyng at all.

Festus * wyllynge to do the Jewes a pleasure, answered Paul, and sayde: wylt thou go vnto Jerusalem, and there be iudged of these thynges before me? Then sayde Paul: I stande at Cesars iudgement seate, where I ought to be iudged. To the Jewes haue I no harme done, as thou very well knowest. If I haue hurte them, or commytred any thyng worthy of death, I refuse not to dye. If noone of these thynges are, where of they accuse me, no man maye deliuer me to them, I appeale vnto Cesar. Then spake Festus with deliberacyon, and answered: Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

And after a certayne dayes, kinge Agrippa and Bernice came vnto Cesar. to salute Festus. And when they had bene there a good season, Festus rehearsed Pauls cause vnto the kynge, sayinge: * there is a certayne man left in prison of Felix, aboute whom when I came to Jerusalem, the hye prestes and elders of the Jewes enuoyed me, and desired to haue iudgement agaynst hym. To whom I answered: It is not the maner of the Romaynes, for fauoure to deliuer any man, that he shulde peryshe, before that he which is accused, haue the accusars before hym, and haue licence to answer for hym selfe, concernynge the crime layde agaynst hym. Therfore, when they were come hyther, withoute any delaye, on the morowe I late to geue iudgment, and commaunded the man to be brought forth.

Agaynst whom, when the accusars stode vp, * they brought noone accusation of such thynges as I supposed: but had certen questions agaynst hym of theyr awne supersticion, and of one Jesus which was deed, who Paul affirmed to be aljue. And because I doubted of soche maner of questions, I asked hym, whether he wolde go to Jerusalem,

and there be iudged of these matters. But when Paul had appealed to be kepte vnto the knowledge of Cesar, I commaunded hym to be kepte, tyll I myght sende hym to Cesar. Agrippa sayde vnto Festus: I wolde also heare the man my selfe. To morowe, (sayde he) thou shalt heare hym. And on the morowe when Agrippa was come and Bernice, with greute pompe, and were entred in to the counsell house, with the captaynes and chiefe men of the cytie, at Festus commaundement was Paul brought forth. And Festus sayde: kynge Agrippa, & all ye men which are heare present with vs, ye se this man, about whom all the multitude of the Jewes haue intreated me, both at Jerusalem and also here cryinge, that he ought not to lyue any lenger. Yet founde I nothing worthy of death, that he had committed. Neuertheles, seying that he hath appealed to Cesar, I haue determined to sende hym. Of whom I haue no certayne thyng to write vnto my lord. Wherfore, I haue brought hym vnto you, and specially vnto the: O kynge Agrippa, that after examinacyon had, I myght haue sumwhat to wryte. For me thinketh it unreasonable, for to sende a prisoner, and not to shewe the causes which are layde agaynst hym.

The xxvj. Chapter.

Kynge Agrippa heareth Paul, whych telleth hym his callynge from the begynnyng.



Agrippa sayde vnto Paul: * art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered for hym selfe. I thinke my selfe happy kig Agrippa, because I shall answer this daye before the, of all the thynges wherof, I am accused of the Jewes: namely, because thou arte experte in all customes and questions, which are among the Jewes. Wherfore I beseeche the, to heare me patiently.

My lpyng that I haue lead of a chylde (which was at the fyrst among myne awne nation at Jerusalem) knowe all the Jewes, which kne we me from the begynnyng, yf they wolde testyfy. For * after the moost stryptest secte of our religion, I lpyed a pharisey. And now I stande and am iudged for the hope of the promes made of God vnto oure father: vnto which promes our twelue tribes (instantly seruyng God daye & night) hope to come. For which hopes sake, kynge Agrippa, I am accused of the Jewes. Why shulde it be thought a thyng incredible vnto you, yf God shulde rayse agayne the deed? I also verely thought in my selfe, that I ought to do many contrary thynges, cleane agaynst the name of Jesus of Nazareth: * which thyng I also dyd in Jerusalem. And many

many of the sayntes dyd I shut vp in prison, and had receaued auctorite of the hye prestes. And when they were put to deeth. I gaue the sentence. And I punished them ofte in euery synagoge, and compelled them to blasphemie: and was yet more mad vpon them, and persecuted them, euen vnto strange cyties. About which thynges as I wet to Damasco wyth auctorite and licence of the hye prestes, eue at myddaye. (Okyng) I sawe in the waye a lyght from heauen about the byghenes of the sonne shynynge vnder about me, and them whych ioyned wyth me.

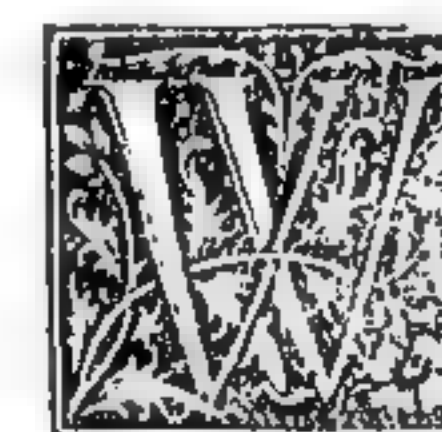
When we were all fallen to the erthe, I heard a voyce speakynge vnto me, & sayinge in the hebraue tonge: * Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynst the prickes. And I sayd: Who art thou Lord? And he sayde: I am Jesus whom thou persecutest, but ryse and stand vp on thy fete. For I haue appeared vnto y for thys purpose, to make y a minister and a witnes both of those thynges whych y haue sene, & of those thynges in the which I will appere vnto the, deliueringe the from the people, and from the gentyls, vnto whom now I sende the, to open their eyes, that they maye be turned from darcknes to light, and from the power of Satan vnto God, that they maye receaue forgiveness of synnes, and inheritaunce amonge them whych are sanctified by fapth that is toward me.

Wherfore (Okyng Agrippa) I was not disobedient vnto the heauenly visyon: but shewed fyrst vnto them of Damasco, and at Jerusalem, and thowow out all the coastes of Jewry, and then to the gentyls, that they shuld repent, and turne to God, and do such workes as become them that repent. For thys cause the Jewes caught me in the temple, and went about to kyll me. Seyng therfore that I haue obtained helpe of God: I contynue vnto thys daye, wytnellinge bothe to small & to great, sayinge none other thynges, then those whych the prophetes ad Moses dyd saye shuld come: that Christ shuld deliuer, and that he shulde be the fyrst that shuld ryse from deth, and shuld shew lyght vnto the people, and to the gentyls. As he thus spake for hym selfe: Festus sayde with a loude voyce: Paul, part besyde thy selfe. Hochlearnynge doth make the madd. And Paul sayde: I am not mad (most deare Festus) but speake forth the wordes of tructh and sobernes. For y kynge knoweth of these thynges, before who also I speake frely: nether thynke I that any of these thynges are hydden from him. For thys thyng was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote well that thou beleuest: Agrippa sayde vnto Paul: Sum-

what thou byngest me in mynde for to be come Chyrtien. And Paul sayde: I wolde to God that not onely thou: but also all that heare me to daye were, not somewhat onely, but all together, soch as I am, except these bondes. And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that late with the, And when they were gone aparte, they talked betwene the selues, sayinge. This man doeth nothing worthy of deeth, or of bondes. Then sayde Agrippa vnto Festus. This man myght haue bene let loose, yf he had not appealed vnto Cesar.

The xxvij. Chapter.

Paul shippeth toward Rome, Julius the Captayne intreateth hym curteously, so as the lawe requireth shypwrake.



When it was concluded, y we shuld sayle into Italy they deliuered both Paul & certayne other prisoners, vnto one named Julius, an vnder captayne of Cesars soudiers. And we entred into a shipp of Adamicum, and loosed from land, apoynted to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the cons-tre of Thessalonica tarynge still with vs. And y nexte daye we came to Sidon. And Julius * courteously entreated Paul, and gaue him lyberte, to go vnto his frendes, & to refreshe hym selfe. And when we had launched from thence, we sayled harde by Cyprus, because the wyndes were contrarye. And when we had sayled ouer y see of Cylicia, & Pamphilia, we cam to Myra whych is in Lycia.

And there the vndercaptayne founde a shyppe of Alexandria ready, that sayled into Italy, and he put vs therein. And when we had sayled slowly many dayes, and seace we re come ouer agaynst Sydon (because the wynde wyth stode vs) we sayled harde by the coaste of Candy, ouer agaynst Salmo, and wyth moche worke sayled beyonde it, & came vnto a place which is called the sayre haufes. yf we wher vnto was the cytie of La-seea when moche tyme was spent, and when sayling was now reuerdous, because also that they had ouerlonge fasted, Paul put the in remembrance, and layd vnto the: Syrs I perceaue, that thys viage wilbe wyth hurt and moche damage, not of the ladyng ad shyp onely, but also of your lyues: Neuerthelesse y vnder captayne beleued y gouerner & y master of y shyp more then thole thynges whych were spok of Paul. And because the haue was not comodious to wynter in, many toke counsell to departe thence, yf by any meanes they myght attayne to Phenicis & there

ph iii to

to wynter, whych is an haue of Candy, and lyeth toward the south west and north west wynde. When the south wynde blew, they suppolynge to obtayne their purpose, loosed vnto Ailon, and sayled past all Candy.

But not long after, ther arose agaynst theyr purpose, a flawe of wynde out of the northeast. And when the shyp was caught & could not resyst þ wynde, we let her go, and draue with þ wyther. But we were carped i to an ple whych is named Clarda, and had moche worke to come by a bore, whych they toke vp, and vled helpe, & made fast þ shyppe, fearunge, lest they shuld fall into the Syrtes. And so they let downe a vessell, ad were carped. The nexte daye) whē we were tolled wyth an exceedinge fēpest) they lyghtened the shyp, and the thyrde daye we cast out wyth oure a wone handes the takynge of the shyppe. Whē at the last, nether the sunne noz starres in many dayes appeared, and no small tempest laye vpo vs, all hope that we shuld escape, was then take awaye. But after longe abstynence, Paul stode forth in the myddes of them, & sayde: Syrs, ye shulde haue barked to me, and not haue loosed from Candy, nether to haue bzought vnto vs thys harme & losse. And now I exhorte you to be of good chere. For ther shalbe no losse of eny mā's lyfe amonge you, saue of the ship onely. For ther stode by me thys nyght þ angel of God, whose I am, and who I serue, saying: feare not Paul * I must be bzought before Cesar, And lo, God hath geuen the all them that sayle with the. Wherefore syrs be of good chere: for I beleue God, that it shalbe euen as it was tolde me, how be it we must be cast into a certayne plonde.

* Act. x. xrb. c.

* Act. xv. iij. a

But when the fourtenth nyght was come) as we were sayling i Adria about mydnyght (the shypmen demed, that ther appeared some countre vnto them: and sounded, & foude it. xx. feddoms. And whē they had gone a lytell further, they sounded agayne, and foude. xv. feddoms. Then fearynge lest they shuld haue fallē on some rocke, they cast. iij. ankers out of the sterne, and wpyhed for the daye. As the shypmen were about to flee out of the shyp (whan they had let downe þ bote i to the see, vnder a couloure, as though they wolde haue cast ankers out of the forshyppe) Paul sayde vnto the vndercaptayne and to the soudyers: excepte these abyde in the shyppe ye cannot be safe. Then the soudyers cut of þ rope of the bote, and let it fall a wape.

And whan the daye beganne to appeare, Paul besought them all to take meate, sayynge: thys is the fourtenth daye, that ye haue sayed and conuyned fastynge, receaynynge nothig at all. Wherefore, I praye you to take meate: for this no dout is for yowre helth: for

*ther shall not an heer fall from the heed of eny of you. And when he had thus spoken, he toke bredd and * gaue thanks to God in presence of them all: and whan he had broke it, he beganne to eate. Then were they all of good cheare, and they also toke meate. We were all together in the shyp, two hundred threscore and syxtene soules. And whē they had eaten ynough, they lyghtened the shyp, and cast out the wheate in to the see.

* Mat. xij. a
Luk. xij. a
* Mar. viij. c.
and. viij. a.
L. xij. iij. a.

When it was daye, they knew not the lande, but they spyed a certayne haueu with a bancke, into the whych they were mynded (if it were possyble) to thrust in þ shyp. And when they had taken vp the ankers, they committed them selues vnto the see, and lowed the rudder bondes and hoysed vp the mayne sayle to the wynde, and drue to lande. And whan they chaunced on a place, whych had the see on both the sydes, they thrust in the shyp. And the foreparte stucke fast and moued not, but the hynder parte brake wyth þ violence of the waues.

The Soudyers counsell was to kyll the prisoners, lest eny of them, when he had swome out, shulde come awaye. But the vndercaptayne wyllinge to saue Paul, kept them from theyr purpose, and commaunded that they whych coulde swimme, shulde cast the selues fyrst into the see, and scape to lande. And the other he commaunded to go, some on bordes, and some on broken peces of the shyp. And so it came to passe, that they escaped all safe to lande.

The. xxviij. Chapter.

The vpper hurteth not Pauls hande, he beasleth Dublin father, and preacheth Chyph at Rome.



And when they were escaped, then they knewe, that: * the ple was called Milet. And the straungers shewed vs no lytell kynnes: for they kyndled a fyre, and receaued vs euery one, because of the present rayne, & because of þ colde. And whē Paul had gathered a bondell of styches, and layde the on the fyre, ther came a vpper out of the heat, & caught hym by the hāde. When the straungers sawe the beast hange on hys hande, they sayde amonge them selues: no doute thys mā is a moztcherer: whō (though he haue escaped the see) yet vengeance suffereth not to lyue. And he shooke of the vpper into the fyre, and * felt no harme. Howbeit they wayted whē he shulde haue swolne, or fallen downe deed sodenly. But after they had loked a greate whyle, and sawe no harme come to hym, they chaunged theyr myn-des, and sayde * that he was a God.

* Act. xviij. a

* Mar. xviij. a
Luk. x. c.

* Act. xiiij. a

In the.

In the same quarters were londes of the chefe man of the ple (whose name was Dublin) whych receaued vs, & lodged vs thre dayes courteously. And it fortunied that the father of Dublin laye sycke of a feuer, and of a bloudy fluxe. To whom paul entred in and prayde, and layde hys handes on hym & healeth him. So, when this was done, other also whych had dysleases in the ple, cam and were healed: whych also dyd vs great honoure. And when we departed, they laded vs w loch thynges as were necessary.

After thre monethes we departed in a ship of Alexandry, whych had wyntred in the ple, whose badge was: Castor & Pollux. And whē we came to Tyracusa, we tarped there thre dayes. And frō thence we set a cōpasse, and came to Reglum. And after one daye þ south wynde blew, and we came the nexte daye to Putiolus: where we founde brythē, and were despyed to tarp wyth them seven dayes, and so came we to Rome. And from thence, when the brythē hearde of vs, they came to mete vs at Apphorum, and at the thre tauerne. When Paul sawe them, he thanked God, and wored bolde. And when we came to Rome, the vndercaptayne helyured the prisoners to the chefe captayne of the host: but Paul was suffred to dwell by hym selfe wyth a soudyer that kept hym.

* Act. xxviij. c.
m. xrb. b.
L. xviij. c.

* Act. xxviij. b
m. xrb. b.
L. xviij. c.

And after thre dayes, Paul called the chefe of the Jewes together. And when they were come, he sayde vnto them: Men and brythē, though, * I haue committed nothing agaynst the people or lawes of þ Elders: y. t was I deliuered prisoner from Ierusalem into the handes of the Romayns. Whych when they had examined me, wolde haue let me go, because ther was no cause of death in me. But when the Jewes spake contrary, I was constrained to appeale vnto cesar: not þ I had ought to accuse my people of. For thys cause when haue I called for you, eue to se you, and to speake wyth you: * because that for the hope of Israel I am bounde w this cheyne.

And they sayde vnto hym: me nether re-

ceaued lettres out of Jewry pertainynge vnto the nether eny of the brythē þ came shewed or spake eny harme of þ. But we wyll heare of the what thou thynkest. For as concerning thys secte, we knowe that * euer y where it is spoken agaynst. And when they had appoynted him a daye, ther came many to hym into hys lodgynge. To whom he expounded and testifed the kyngdom of God & preached vnto them of Iesus: both out of the lawe of Moyses and out of the Prophe-tes, euen from morninge to nyght. And * some beleued the thynges whych were spoke, and some beleued not.

* Luk. ii. c.

* Act. xviij. a

And when they agreed not amonge them selues, they departed, after that Paul had spoken one worde: well spake the holy ghost by Esay the prophet vnto oure fathers, saying: * Go vnto thys people, and saye: wyth yowre eares shall ye heare, and shall not vnderstande: and wyth yowre eyes shall ye se, & not perceyue.

* Is. lvi. c
Mar. i. i. b
Luk. i. i. b
John. vi. i. b

For the hert of thys people is wored grosse, ad wyth theyr eares haue they had no lust to heare, and their eyes haue they closed: lest they shulde se wyth their eyes, & heare wyth their eares, and vnderstande with their hertes, and shuld be conuerted, and I shuld heale them. As it knowen therfore vnto you, that thys saluacyon of God is sent to the ge tylls, and they shall heare it. And whē he had sayde these wordes, the Jewes departed frō him and had greate despycions amōge them selues.

And Paul dwelt two yeres full in hys lodgynge, and receaued all that cam in vnto hym, preachinge the kyngdome of God, and teachynge those thynges whych concernē the Lorde Iesus wyth all confydence, no man forbydyng hym.

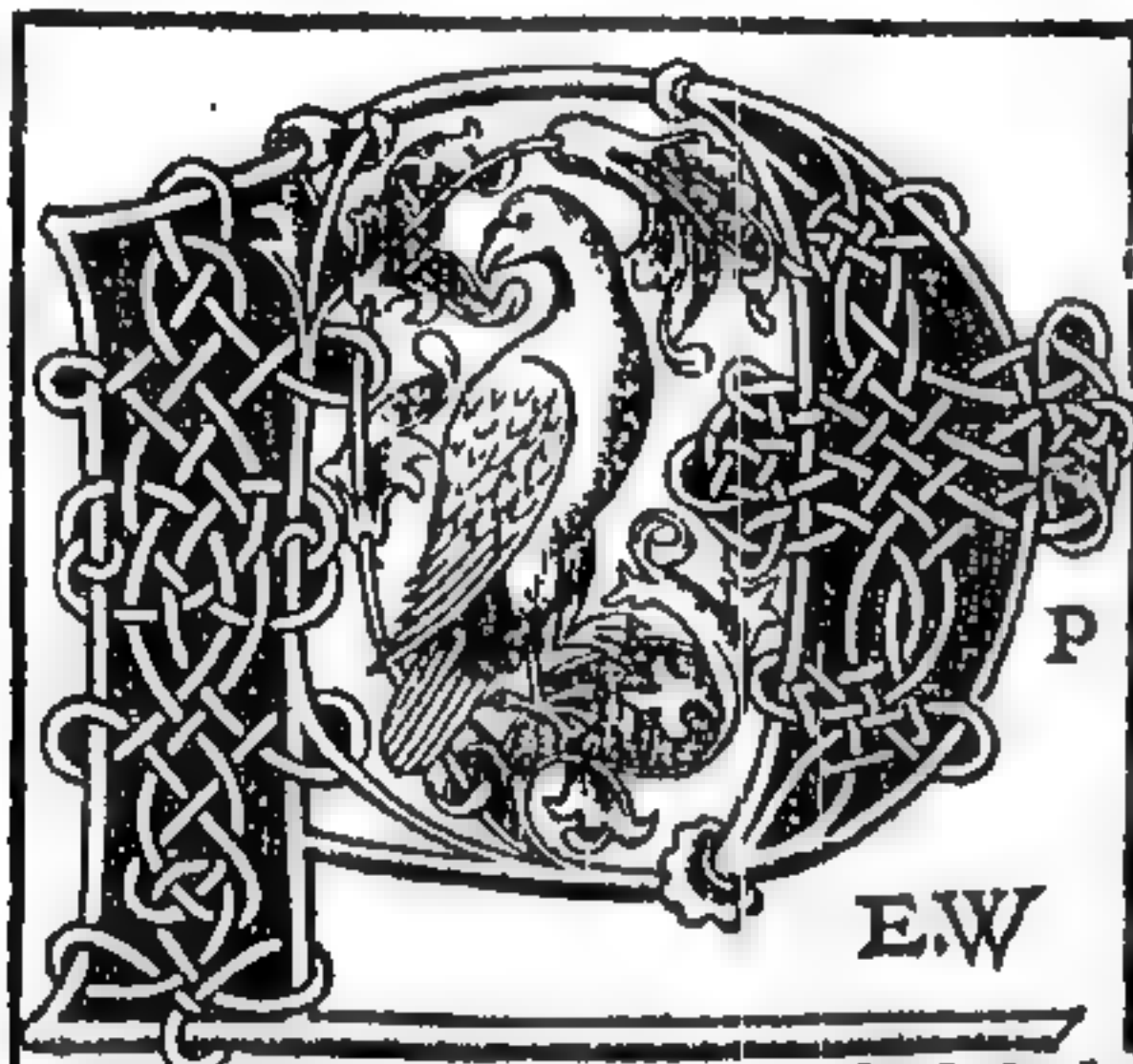
Here endeth the Actes of the Apostles.

hij iij

The Epistle of
the Apostle Saynt Paul to
the Romaynes.

The fyrst Chapter.

Paul declareth howe he cometh to the Romaynes, & howe he cometh to the Gospell, & howe he cometh to the Gentyls.



Paul the ser-

uant of Jesus Chryst called to the office of
an Apostle * put a parte for y^e Gospell of God
* whych he had promysed afore by hys Pro-
phetes in the holy scriptures of hys sonne,
whych was borne * of the seed of
Dauid after the fleshe: and hath bene decla-
red to be the sonne of God wth power, after y^e
spyte that sanctifyeth, sence the tyme that
Jesus Chryst oure Lorde rose agayne from
deeth * by whom we haue receaued grace &
Apostleship, that obedience myght be geuen
vnto the sayth in hys name amonge all hea-
then, of whole nombre you be, the electe of
Jesus Chryst. R.

To all you that be at Rome, beloued of
God and sayntes by electyon. * Grace be wth
you and peace from God oure father, & from
the Lorde Jesus Chryst.

It is my prayse that I thanke my God thorow Je-
sus Chryst for you all, that poure sayth is
spoken of in all the worlde. For God is my
wytnes whom I serue. * Wth my spyte
in the Gospell of hys sonne (that wythout
ceasinge I make mencyon of you prayinge
allwayes * in my prayers, that by some mea-
ne, at the last (one tyme or other) a prospe-
rour to me (by the wyll of God) myght
fortune me, to come vnto you. For I longe
to se you, that I myght bestowe amonge you

some spirytual gyfte, to strength you wth-
all: that is, that I myght haue consolacyd to
gether wth you, thzough the comen sayth
whych both ye and I haue.

I wolde that ye shuld knowe (bryther)
how that I haue often tymes purposed to
come vnto you * but haue bene let hitherto
to haue some frute also amonge you, as among
other of the Gentyls. I am better both to the
Sickes and to the vnghealed, to the learned
and to the vnlarned. So that (as moch as
in me is) I am redy to preach the Gospell to
you that are at Rome also. * For I am not
ashamed of the Gospell of Chryst, because
it is the power of God vnto saluacyon to eue-
ry one that belueth, to the Jewe fyrst, & al-
so to the Gentyle.

For by it is the ryghtewesnes of God ope-
ned * from sayth to sayth. As it is wrytten
* the iust shall lyue by sayth.

For the wrath of God apareth from hea-
uen agaynst all vngodlynes and vnyghte-
wesnes of men, whych withholde the tructh
in vnyghtewesnes: saynge * that it whych
maye be knowne of God, is manifest amonge
them because God hath shewed it vnto
thē. * For hys inuisible thinges (y^e is to saye
hys eternall power and godhed) are sene, for
as moch as they are vnderstande * by the
workes from the creatyng of the worlde: So
that they are wythout excuse because that
when they knewe God, they glorified hym
not as God, neither were thankfull but wa-
red full of vanities in theyr imaginacions,
* and theyr folysh hert was blynded. When
they counted them selues wylse, they became
fooles * and turned the glory of the immor-
tall God, vnto an ymage, made not onely af-
ter the spymilitude of a mortall man but also
of byrdes, & foure footed beastes & of crep-
ping beastes. Wherefore, God gaue thē vp, to vn-
clenes, thozow the lustes of theyr awne hear-
tes to despyle theyr awne bodyes amonge thē
selues: whych chaunged hys tructhe for a lye,
and worshipped and serued the thinges that
be made, more than hym that made them,
which is to be prayled for euer. Amen. Where-
fore, God gaue them vp vnto shamefull lu-
stes: * For euen their women dyd chaunge
the naturall vse in to that whych is agaynst
nature. And lyke wyse also the men, lefte y^e
natural vse of the woman, and byt in their
lustes one wth another, * men wth men
wrought fylthynes, and receaued to thē sel-
ues the rewarde of theyr erreure, as it was
accordynge.

And as they regarded not to knowe God
* curio to God deliuered them vp vnto a
lewde mynde, that they shulde do those thyn-
ges whych were not comly, beyng full of all
vnyghteousnesse, fornicacyon, wychednes,
couetousnes, malycyousnes, full of enuye

moether, debate, disceyte, euill condicyoned,
whysperers, backbyters, haters of God, dyf-
daynfull, proude, boasters, bungers of
euill thynghes, disobeyent to father and mo-
ther, wythout vnderstandynge, couenaunte
breakers, vnloyunge, treucebreakers, vnmer-
cyfull. Which men, though they knewe the
ryghtewesnes of God, (as shewed) how that
they whych comyt soche thynghes, are wth-
thy of deeth, not only * (they that) do the same
* but also * (they whych) haue pleasure in them
that do them.

The ii. Chapter.

The rebuketh the Jewes, whych as touchynge
synne are lyke the Gentyls.

Wherefore art thou inexcusable. O mā,
whosoever thou be that * iudgeth
for i that same wherin thou iudgeth
another * thou condennest thy selfe. For thou
that iudgeth, doest euen the same selfe thyn-
ges. But we are sure, that the iudgement of
God is accordynge to tructh, agaynst them
whych comyt soch thynghes. Thykest thou
thys, O thou man that iudgeth them whych
do soche thynghes, and doest euen the very
same thy selfe, that thou shalt escape the iud-
gement of God? Ether despylest thou the ry-
ches of hys goodnes, and pacience and lon-
ge sufferance, not knowyng * that y^e kynd-
nes of God leadech thee to repentance.

But thou after thy stubburnesse, and her-
te that cannot repent, heapest vnto thy selfe
wrath agaynst y^e daye of vengeance, when
shalbe opened the ryghtewes iudgement of
God, * whych wyll reward euery mā ac-
cordynge to hys dedes: that is to saye, pray-
se, honoure and immortalite, to them whych
contynue in good doyng, and seke immorta-
lite. But vnto them that are rebelles, and
that do not obey the tructh, but folowe vn-
ryghteousnes, shal come indignacyon and
wrath, tribulacyon and anguryshe vpon the
soule of euery mā that doth euill: of y^e Jewe
fyrst, and also of the Gentyle. To euery man
that doth good, shal come prayse, and ho-
nour, and peace, to the Jewe fyrst, and also
to the Gentyll. For * ther is no respecte of
personnes, with God. For whosoever hath
synned wythout lawe, shal also perlyde
wythout lawe. And as many as haue syn-
ned in the lawe, shalbe iudged by the lawe.

For in the syght of God, they are not rygh-
teous whych beare the lawe: but the doers of
the lawe shalbe iustified. For when the Ge-
tyls whych haue not the lawe, do of na-
ture the thynghes containyd in the lawe: then
they haunge not the lawe, are a lawe vnto
them selues, whych shew the dede of the lawe
wrytten in theyr hertes: whyll theyr consci-
ence beareth wytnes vnto them, and also
theyr thoughtes, accusynge one another or
excusynge, at the daye * when the Lorde shal

iudge the secretes of mē by Jesus Chryst, ac-
cordynge to my Gospell.

Beholde, * thou art called a Jewe, and
trustest in the lawe, and makest thy boast of
God, and knowest his wyll, and alowest the
thynghes that be excellent, and art infourmed
by the lawe: and belueth that thou thy selfe
art a gyde of the blynde, a lyght of the which
are in darkenes, an infourmer of them whych
lacke discrecyon, a teacher of the vnlarned,
whych hast y^e ensample of knowledge, & of y^e
truthe by y^e lawe. Thou therfore whych tea-
chest another, teachest not thy selfe * Thou
preachest, a man shulde not steale: yet thou
stealest. Thou that sayst, a man shuld not co-
myt aduoutre, breakest wedlocke. Thou
abhorrest ymages, and yet robbest God of
his honoure. Thou that makest thy boast of
the lawe, thozow breakynge the lawe disho-
nourst God. For the name of God is curll
spoken of amonge the Gentyls, thozow you
* as it is wrytten.

For circumcysion verely auayleth, yf
thou kepe the lawe. But yf thou be a breaker
of the lawe, thy circumcysion is turned to vn-
circumcysion. Therefore, yf the vncircumcised
kepe y^e ryght thynghes containyd in the lawe,
shal not his vncircumcysion be counted for
circumcysion: And shal not vncircumcysion
whych is by nature (yf it kepe the lawe) iud-
ge the, whych beyng vnder the letter and
circumcysion, doest trasgresse the lawe: y^e is
not a Jewe, whych is a Jewe outwarde. Ne-
ther is it circumcysion, whych is outwarde in
the fleshe. But * he is a Jewe whych his hye
wythin, and * the circumcysion of the herte
is the true circumcysion, whych consisteth
in the spyte and not in the letter: whose
prayse is not of men, but of God.

The iii. Chapter.

The rebuketh the Jewes, whych as touchynge
synne, and are iustified only by the grace of God
in Chryst.

What prefermet then hath y^e Jewe? R
or what aduantagech circumci-
sion? Surely verely moch. fyrst
* because y^e vnto them were com-
mytred y^e wordes of God. What then though
some of them dyd not belue? * Shall they
vnbelue make the promes of God without
effecte? God forbid. Let God be true, and
* euery man a lyar, at it is wrytten: * y^e thou
myghtest be iustified in thy saynges, and
ouercome, when thou art iudged.

But yf oure vnyghtewesnes make y^e ry-
ghtewesnes of God more excellent: what
shal we saye? Is God vnyghteous, whych
taketh vengeance? I speake after the maner
of mē: God forbid. For how then shal God
iudge the worlde? For yf the tructh of God
appeare more excellent thozow my lye, vnto
his prayse, why am I hence forth iudged as
lyar? as I saymer

a synner: and not rather (as me speake euill of vs, and as some aspyne that we saye) let vs do euill, that good maye come therof. Whose damnacion is iuste.

What then? Are we better then they? No, in no wyse. For we haue all ready proued, how that both Jewes and Gentyls are all vnder synne, as it is wyrtten. * There is none ryghteous, no not one: there is none that vnderstandeth, there is none that seeketh after God: they are all gone out of the waye, they are all vnproufable, there is none that doeth good, no not one. * They: thore is an open scowle, with they: tonges they haue discaued: the popson of aspes is vnder they: lypes. * Whose mouth is full of cursynge and bytternes. * Their fete are swyfte to shed bloud. * Destruction and wretchednes are in they: wayes, and the waye of peace haue they not knowe. * There is no feare of God before they: eyes.

* We knowe that what thynges soeuer f lawe sayth, it sayth it to the which are vnder f lawe. That all mouthes maye be stoped, & that all the worlde maye be subdued to God, because f by the dedes of the lawe ther shall no fleshe be iustified in hys syght. For by f lawe cometh f knowledge of sinne.

But now is f ryghtewesnes of God declared without the lawe, for asmoche as it is alowed by the testimonye of f lawe and of f prophetes. The ryghtewesnes of God, cometh by the fith of Iesus Christ, vnto all and vpon all them that beleue. * (on hym.)

Ther is no difference: for all haue synned, and are bestitute of the gloire of God: but f are iustified freely by his grace, through the redemption that is in Christ Iesu, whom God hath set forth * to be the obtayner of mercy thozow fath, by the meanes of hys bloude, to declare hys ryghteousnes, in that he forgiveth the synnes f are passed, whych God byd suffre, to shewe at thys tyme hys ryghtewesnes, that he might be counted iust, and the iustifyer of hym whych beleueth on Iesus. f

Where is then thy reioysynge? It is excluded. By what lawe of workes? Naye: but by the lawe of fath.

Therefore we holde, that * a man is iustified by fath without the dedes of the lawe: Is he the God of the Jewes onely? Is he not also the God of the Gentyls? Yes, euen of the Gentyls also. For it is God only which iustifyeth the circumcision that is of fath, and uncircumcision thozow fath. Do we then destroye the lawe thozow fath? God forbid. But we rather maintayne the lawe.

The. liij. Chapter.

The declareth by the example of Abraham, to a fath iustified, and not the lawe, nor the workes: Jerol.



What shall we saye then, that * Abraham oure father (as pertaynyng to the fleshe) byd synde? If Abraham were iustified by dedes, then hath he wherin to reioyce: but not w God. For what sayth the scripture? * Abraham beleued God, and it was counted vnto him for ryghtewesnes. To hym that worketh, is the rewarde not reckned of fauoure, but of dutye. To hym that worketh not, but beleueth on him that iustifyeth the vngodly, is his fath counted for ryghtewesnes. * (According to the purpose of the grace of God) Euen as Dauid describeth the blessednes of that man, vnto whom God imputeth ryghtewesnes without dedes. * Blessed are they, whose vnrigh-ewesnes are forgiven, and whose synnes are couered. Blessed is that man, to whom the Lorde wyll not impute synne.

Came this blessednes then vpo the vncircumcision, or vpon the circumcision also? For we saye, that fath was reckened to Abraham for ryghtewesnes. How was it then reckened: whan he was in the circumcision? or whan he was in the vncircumcision? Not in f tyme of circumcision: but when he was yet vncircumcised. And he receaued the f sygne of circumcision, as a scale of the ryghtewesnes of fath, whych he had yet be-ynge vncircumcised, that he shulde be the father of all them that beleue, though they be not circumcised, that ryghtewesnes myght be imputed to them also: and that he myght be father of circumcision, not vnto the onely whych came of the circumcised, but vnto the also that walke in the steppes of the fath f was in oure father Abraham, before the tyme of circumcision.

For the promes (that he shulde be the heyre of f worlde) happened not to Abraham or to his seed thozow f lawe: but thozow f ryghtewesnes of fath. * For yf they whych are of f lawe, be heyres, then is fath but vayne and the promes of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgression. Therefore by fath is the inheritance geuen, that it myght come of fauoure: that the promes myght be sure to all the seed. Not to them onely whych are of the lawe: but to them also which are of the fath of Abraham, * which is the father of vs all. (As it is wyrtten: * I haue made f a father of many nacyns) euen before God, whom he beleued, whych restozeth the deed vnto lye: and calleth those thynges whych be not, as though they were.

Whych Abraham, contrary to hope, beleued in hope, that he shulde be the * father of many nacyns, accordynge to that whych was spoken: euen so shall thy seed be. * (as the seed of

res of beauen, and the sonde of the see.) And he faynted not in the fath, nor yet considered his awne body whych was now deed, euen when he was almost an hōdred yere olde: nether yet that Sara was past chyldbearinge. He stachered not at the promes of God thozow vnbefese: but became stronge in fath, and gaue God the prayse, beynge full certified, that he whych had promysed the same was able also to make it good. And therfore was it reckened to hym for ryghtewesnes.

* Nevertheless it is not wyrtten for hym onely, that it was reckened to hym (for ryghtewesnes): but also for vs, to whom it shalbe counted (for ryghtewesnes,) so f we beleue on hym, f rayled by Iesus oure Lorde from the deed: whych was deliuered for oure synnes, and was rayled agayne for oure iustificacyon.

The. v. Chapter.

The power of fath, hope and loue and how death rayned from Adam vnto Christ, by whome onely we haue forgiveness of synnes.

Because therfore that we are iustified by fath, we are at * peace with God, thozow oure Lorde Iesus Christ: by whom also it chauned vnto vs to be brought in thozow fath, vnto thys grace, wherein we stande, and * reioyce in hope of f gloire. * (of the chryste) of God. Not that onely: but also we reioyce in tribulacions: knowyng that * tribulacion byyngeth patience, patience byyngeth experience, experience byyngeth hope. And hope maketh not ashamed: because the loue of God is shed abroad in oure hertes, by the holy ghost whych is geuen vnto vs.

For * when we were yet weake, accordynge to the tyme, Christ dyed for vs whych were vngodly: Yet scace wyll eny man dye for a ryghtewes mā. Paranture for a good man durst a man dye. * But * God setteth out his loue toward vs, seynge f whyll we were yet synners. * (accordynge to the tyme) Christ dyed for vs. Much more then now (we that are iustified by hys bloud) shall be saued fro wrath thozow hym.

For yf when we were enemyes, we were reconcyled to God by the deeth of hys sonne: much more, seynge we are reconcyled, we shalbe preserved by hys lyfe. Not onely this, but we also ioye in God by the meanes of oure Lorde Iesus Christ, by whom we haue now obtayned the attonement.

Wherefore, as by one man, synne entered in, to the worlde, and * deeth by the meanes of synne. Euen so deeth also went ouer all men, in so moche as all we haue synned. For euen vnto f lawe was synne in f worlde, but synne is not imputed, whan ther is no lawe: ne-uerthelesse deeth rayned fro Adam to Moyses, euen ouer the also f had not synned wyth lyke transgression as ope Adam: whych

reth the similitude of him that was to come.

But the gyfte is not lyke as f synne. For yf thozow the synne of one, many be deed: moche more plenteous vpon many was the grace of God & gyfte by grace: * whych was of one man Iesus Christ.

And f gyfte is not ouer one synne: as deeth cam thozow one synne of one f synned. For damnacion came of one synne vnto condemnacion: but f gyfte came to iustify fro many synnes. For yf by the synne of one, deeth rayned by the meanes of one: much more they (whych receaue abundance of grace and of the gyfte of ryghtewesnes) shal raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

* Lyke wyse then as by the synne of one there sprang vp euell on all men to condemnacion: euen so by the ryghteousnes of one, spryngeth good vpon all men to the ryghteousnes of lyfe. For as by one mannes disobedience many became synners: so by the obedience of one, shall many be made ryghteous. But * the lawe in f meane tyme entred in, f synne shuld encrease. Neuerthelesse where abundance of synne was, there was more plenteousnes of grace. That as synne had rayned vnto deeth, euen so myght grace raygne thozow ryghtewesnes, vnto eternall lyfe, by the helpe of Iesu Christ. f

The. vi. Chapter.

For so much as we be deliuered thozow Christ from synne, we muste fallow oure selues to true as the seruantes of God, and not after our owne lustes. The vniuersal reward of ryghteousnes and synne.



What shall we saye then? Shall we contynue in synne, that there maye be abundance of grace? God forbid. How shall we that are deed as touchyng synne, lyue eny lenger therein? * Knowe ye not that * all we whych are baptised into Iesu Christe are baptised to dye wyth him: We are buryed then with him by baptyme, for to dye: that lyke wyse as Christ was rayled vp fro deeth by the gloire of f father, euen so * we also shulde walke in a newe lyfe. For yf we be graft in deeth lyke vnto hym: euen so shall we be partakers of the resurrection: knowyng thys, that oure olde man is crucified with hym also, that the body of sinne myght vterly be destroyed, f hence forth we shuld not be seruantes vnto synne. For he that is deed, is iustified from synne.

Wherefore * yf we be deed w Christ, we beleue, f we shall also lyue with hym: knowyng, that Christ beynge rayled from deeth, dyeth nomore. Deeth hath nomore power ouer hym. For as touchyng that he dyed, he dyed concernyng synne once. And as touchyng that he lyueth, he lyueth vnto God. Lyke wyse

Lyke wyse consydre ye also, that ye are deed as touchyng synne, but are alpye vnto God thozow Iesus Christ oure Lorde. Let not synne raygne therfore in youre mortall bodye, that ye shulde ther vnto obey by the lustes of it. Letther geue ye youre members as instrumentes of vnyghtewelnes vnto synne: but geue ouer your selues vnto God as they that of deed, are alpye. And geue ouer youre members as instrumentes of ryghtewelnes vnto God. For synne shall not haue power ouer you. Because ye are not vnder the lawe, but vnder grace.

What then shall we synne, because we are not vnder the lawe: but vnder grace? God forbid. Knowe ye not, how that to whom soeuer ye commit youre selues as seruantes to obey, hys seruantes ye are to who ye obey: whether it be of synne vnto death, or of obediēce vnto ryghtewelnes? God be thanked, that though ye were the seruantes of synne, ye haue yet obeyed with herte vnto the rule of the doctrine, that ye be brought vnto. Ye are then made free frō synne, and are become the seruantes of ryghtewelnes. I speake grossly, because of the infirmities of youre fleshe. As ye haue geuen youre members seruantes to vnelmes and to iniquitye, (from one iniquitye to another) euen so now geue ouer youre members seruantes vnto ryghtewelnes, that ye maye be sanctified. For whē ye were the seruantes of synne, ye were voyde of ryghtewelnes. What fruite had ye then in those thynges, wherof ye are now ashamed. For the ende of those thynges, is death. But now are ye deliuered frō synne, & made the seruantes of God, and haue youre fruite to be sanctified, and yende euertlastyng lyfe. For the rewarde of synne is death, but eternall lyfe is the gyfte of God, thozow Iesus Christ oure Lorde.

The viij. Chapter.

Christ hath deliuered vs from the lawe and death. Is now with what the fleshe and our warde man is, and calleth it the lawe of the members.

Knowe ye not brethren (I speake to them that knowe the lawe) how that the lawe hath power ouer a man, as long as it endureth. For the woman whych is in subiection to a man, is bounde by the lawe to the man, as long as he lyueth. But yf the man be deed, he is loosed frō the lawe of the man. So then yf whyle the man lyueth the couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is free from the lawe of the husband, so that she is no wedlocke breaker, though she couple her selfe with another man.

Euen so ye also (my brethren) are deed concerning the lawe by the body of Christ, that ye shulde be coupled to another (I meane to

him that is rylen agayne frō death) that we shuld bypunge forth fruite vnto God. For whē we were in the fleshe, the lustes of synne whych were stered by the lawe, raygned in oure members, to bypunge forth fruite vnto death. But now are we deliuered from the lawe, and deed vnto it wher vnto we were in bondage, that we shuld serue in a new conuersion of the sperte, and not in the olde conuersion of the letter.

What shall we saye then: is the lawe synne? God forbid: neuertheless I knowe not synne, but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayd, I shal not lust. But synne toke an occasyon by the meanes of the commandment and wrought in me all manner of concupiscence. For verely without the lawe, synne was deed. I once lyued wythout lawe: But when the commandment came, synne reuiued, and I was deed. And the very same commandment, whych was ordeyned vnto lyfe, was founde to be vnto me an occasyon of death. For synne toke occasyon by the meanes of the commandment, and so discaued me, & by the same slewe me. Wherfore the lawe is holy, and the commandment holy, and iust and good.

Was y then which was good, made death vnto me? God forbid. Naye it was synne: the sinne might appeare (by it which was good) to worke death in me: that synne by the commandment myght be out of measure synfull. For we knowe, the lawe is spirituall: but I am carnall. I solde vnder synne, because I allowe not the whych I do. For what I wolde, I do I not: but what I hate, that do I. If I do now that whych I wolde not, I consente vnto the lawe that it is good. So then now, it is not I that do it, but synne that dwelleth in me. For I knowe, that in me (that is to saye in my fleshe) dwelleth no good thinge. For, to wyll is present with me: but I fynde no meanes to performe that whych is good. For the good that I wolde, do I not: but the euill whych I wolde not, that do I. Yf I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I wolde do good, euill is present wyth me. For I delpte in the lawe of God, after the inward man. But I fe another lawe in my members, rebelling agaynst the lawe of my mynde, and subduyng me vnto the lawe of synne, whych is in my members. O wretched man that I am: who shall deliuer me from this body subdued vnto death? I thanke God thozow Iesus Christ oure Lorde. So then, wyth the mynde I serue the lawe of God, but wyth the fleshe the lawe of synne.

The viij. Chapter.

(The lawe)

The lawe of the sperte geueth lyfe. The sperte of God maketh vs Gods chyldren and hepyes with Christ. The aboundant loue of God cannot be separated.

Her is then no damnacion to the whych are in Christ Iesu, whych walke not after the fleshe, but after the sperte. For the lawe of the sperte of lyfe thozow Iesus Christ, hath made me free from the lawe of synne, and death. For what the lawe could not do (in as moch as it was weakie because of the fleshe) that performed God, and sent hys sonne in the similitude of synfull fleshe, and by synne dampned synne in the fleshe: the ryghtewelnes of the lawe, myght be fulfilled in vs, which walke not after the fleshe, but after the sperte.

For they that are carnall, are carnally mynded. But they that are spirituall, are gostly mynded. To be carnally mynded, is death. But to be spirituall mynded, is lyfe and peace. Because that the fleschly mynde is enemye agaynst God: for it is not obedyent to the lawe of God, nether can be. So then they that are in the fleshe, cannot please God.

But ye are not in the fleshe, but in the sperte: yf so be that the sperte of God dwell in you. If enymā haue not the sperte of Christ, the same is none of hys. If Christ be in you, the body is deed because of synne: but the sperte is lyfe for ryghtewelnes sake. Wherfore, yf the sperte of hym that rased vp Iesus from death, dwell in you: euen he that rased vp Christ from death, shall quyen youre mortall bodies, because of hys sperte that dwelleth in you.

Therefore brethren, we are debtors, not to the fleshe, to lyue after the fleshe. For yf ye lyue after the fleshe, ye shal dye. But yf ye (thozow the sperte) domortyfy the dedes of the body, ye shal lyue. For as many as are led by the sperte of God, they are the sonnes of God. For ye haue not receaued the sperte of bondage to feare enymore, but ye haue receaued the sperte of adopyon, wherby we crye: Abba father. The same sperte certyfeth oure sperte that we are the sonnes of God. If we be sonnes, then are we also hepyes, yf hepyes I meane of God, & hepyes ancked with Christ: yf so be that we suffer with hym, that we maye be also glorified together with hym.

For I suppose that the affliccyons of this lyfe, are not worthy of the glory, which shalbe shewed vpon vs. For the feruent desyre of the creature abydeyth, lopyng, whē the sonnes of God shal appere, because the creature is subdued to vaupte, agaynst the wyll therof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of cor-

ruption, into the glorions libertye of the sonnes of God. For we knowe, that euer y creature geoneth with vs also, and traunyleth in payne, euen vnto this tyme.

Not onely it, but we also which haue the first frutes of the sperte, moze in oure selues also, and wayte for the adopyon of the sperte. For we are sayd by hope. But hope that is sene, is no hope. For how can a man hope for that, which he seyth? But and yf we hope for that we le not, then do we w patience abyde for it.

Lyke wyse, the sperte also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sperte maketh intercession for vs, with groynynges which cannot be expressed. And he that searcheth the hertes knoweth, what is the meanynge of the sperte: for he maketh intercession for vs sayntes according to the pleasure of God.

We knowe that all thynges worke for the best vnto them that loue God, which also are called of purpose. For those which he knewe before, he also ordeyned before, that they shulde be lyke fastyned vnto the shap of hys sonne, that he myght be the first begotten sonne amonge many brethren. Moreover, whom he appointed before, them also he called. And whom he hath called, them also he iustified: and whom he iustified, them he also glorified.

What shall we then saye to these thinges? yf God be on oure syde, who can be agaynst vs? which spared not hys awne sonne, but gaue him for vs all: how can it be, that with hym he shulde not geue vs all thynges also? Who shall laye any thyng to the charge of Goddes chosen: it is God that iustifyeth: who is he that can condemne? it is Christ which dyed, yee, rather which is rylen agayne, which is also on the ryght hande of God, and maketh intercession for vs.

Who shall separe vs from the loue of God: shall tribulacion: or angusthe: or persecucion: or other hunger: or other nakednes: or ether pcell: ether swearde: As it is written: for thy sake are we kylled all daye longe, and are counted as shepe apoynted to be slayne. Neuerthelesse, in all these thynges we overcome thozow hym that loued vs. For I am sure, that nether death, nether lyfe, nether Angels, nor rule, nether power, nether thynges present, nether thynges to come, nether hepyth, nether loweth, nether any other creature shalbe able to departe vs from the loue of God, which is in Christ Iesu oure Lorde.

The ix. Chapter.

Paul complaineth vpon the hard hertes of the Jewes that wolde not receaue Christ, and low the brethren are chosen in thys seade.

I saye

I Saye the trueth in Chyft, and lye not, (my conscience also bea-
rig me wytnes by þ holy ghost)
that I haue greet heuyenes, & con-
tynuall sorowe in my hert. For

* Ex. xxiij. g. * I haue wysshed my selfe to be cursed from
Chyft, for my brythre (my kynsmen as per-
tayne to the fleshe) which are the Israe-
lites. To whom pertayneth the adopcyon,
of the chylde, and the glorie, and the coue-
nant. * Roma. ii. i. * the lawe that was geuen, ad
the seruyce of God, and the promyses: who-
se also are the fathers, and they of whom (as
concernynge the fleshe) Chyft came, which
is God in all thynges to be prayled for euer
Amen.

23 I speake not these thynges, as though the
wordes of God had take none effecte. For
* Roma. ii. d. * they are not all Israelites, which are of
Israel: neither are they all chyldezen strayght
waye, that are the seed of Abraham. But in
Isaac shall thy seed be called: that is to saye:
* they which are the chyldezen of the fleshe,
are not the chyldezen of God. But they which
be the chyldezen of promys, are counted the
seed. For this is a worde of promys, about
thys tyme wyll I come, and Sara shall ha-
ue a sonne.

Not onely thys, but also Rebecca was w
chylde by one, eue by oure father Isaac. For
per the chyldezen were bozne, when they had
net her done good neither bad (that the purpo-
se of God by electyon, myght stande) it was
sayde vnto her, not by the reason of wor-
kes, but by the caller: the elder shall serue þ
younger. As it is wyrtten: Jacob haue I lo-
ued, but Esau haue I hated. What shall we
saye then: is there eny vnrighthewesnes with
God? God forbyd. For he sayth to Moyses:

* Gen. xlv. c. * I wyll shewe mercy to whomsoeuer I shewe
mercy: and wyll haue compassyon, on
whomsoeuer I haue compassyon. Solveth
it not then in a mans wyll or runnyng, but
in the mercy of God. For the scripture sayth
vnto Pharaos: euen for thys same purpose
haue I stered the vp, to shewe my power on
the, ad that my name myght be declared tho-
row out all the worlde. So hath he mercy
on whom he wyll, and whom he wyll, he ma-
keth harde herted.

Thou wyllt saye then vnto me: why then
blameth he vs? For who hath bene able
to resist his wyll? But O mā, what art þ,
which disputest with God? Shall the wor-
ke saye to the worke man: why hast þ made
me on this fassyon? hath not þ potter power
ouer þ claye, euen of the same lombe to make
one vessel vnto honoure, and another vnto
dishonoure? Eue so, God wyllng to shewe
hys wyth, and to make his power knowne
suffered wyth longe pacyence the vessels of
wyth, ordeyned to damnacion, and to de-

clare the ryches of hys gloze on the vessels of
mercy, which he had prepared vnto gloze:
who also he called, not of the Jewes onely,
but also of the gentyls. As he sayth also to
Moyses: * I wyll call them my people which
were not my people: and her beloued which
was not beloued, (and her to haue optayned
mercy, that had not optayned mercy) And it
shall come to passe, that in the place where it
was sayde vnto them: ye are not my people:
there shall they be called the chyldezen of the
luyng God.

But Esay cryeth concerning Israel: though
the nombre of the chyldezen of Israel be as þ
sonde of þ see, yet the remnaüt shall be saued
For he synneth the word verely, and ma-
keth it short in ryghtewesnes. For a short
worde wil God make on erth. And as Esay
sayd before: except þ Lorde of Saboth had
left vs seide, we had bene made as Sodoma,
and had bene lykened to Gomorra.

What shall we saye then? We saye, that the
gentyls which folowed not ryghtewesnes,
haue ouertaken ryghtewesnes: euen þ rygh-
tewesnes which cometh of fawth. Contrary
wyse, Israel which folowed þ lawe of right-
wesnes could not attaine to þ lawe of rygh-
tewesnes. Wherefore? eue because they sought
it not by fawth: but as it were by the workes
of the lawe. For they haue stomblid at the
stobylng stone. As it is wyrtten: Behold,
I put in Syon a stomblng stone, & a rocke
that me shall be offende. And whosoever
belueth on hym, shall not be confounded.

The x. Chapter.

The vnrighthewesnes of the Jewes. A monance
of righthewesnes.

Brethre, my hertes desyres prayer. A
to God for Israel, þ they myght
be saued. For I beare them recoz-
de, that they haue a feruent myn-
de to God warde, but not accordyng to kno-
wledge. For they beynge ignorant of God-
des ryghtewesnes, and goynge aboute to sta-
blyshe theyr awne ryghtewesnes, haue not
bene obedient vnto the ryghtewesnes of God.

For * Christ is the fulfyllng of þ lawe,
to iustfy all that beleue.

For * Moyses wyrtteth of the ryghtewes-
nes which cometh of the lawe, how þ
man whych doth the thynges of the lawe,
shall lyue therby. But the ryghtewesnes
which cometh of fawth, speaketh on thys
wyse: Saye not thou i thyn hert, who shall
ascende into heauen (that is euen to fetch
Chyft downe from aboue.) Orther who
shall descende into the depe? (that is euen to
fetch vp Chyft agayne fro deeth) But what
sayth he? * The worde is nye the, euen i thy
mouth and in thyn herte.

Thys same is the worde of fawth, which
we preache:

we preache. For yf thou knowledg with
thy mouth that Iesus is the Lorde, & beleue
in thyn hert, that God raysed hym vp from
deeth, thou shalt be safe. For to beleue in
the hert iustfyeth: and to knowledg with
the mouth, maketh a man safe. For the scrip-
ture sayth: * whosoever belueth on hym,
shall not be confounded.

There is no difference betwene the Jewe
and the Gentill. For one is Lorde of all, which
is ryche vnto all þ call vpo him. For * who-
soeuer doth call on the name of þ Lorde, shall
be safe. How then shall they call on hym, on
whom they haue not beleued: how shall they
beleue on hym, of whom they haue not he-
arde: how shall they heare, without a prea-
cher? And how shall they preache except they
be sent? As it is wyrtten: how beautifull are
the fete of them which byynge tydynge of
peace, and byynge tydynge of good thyng-
ges. But they haue not all obeyed to þ Gos-
pell. For Esay sayth: * Lorde, who hath be-
leued oure saynges? So then sayth cometh
by hearyng, and hearyng cometh by the
worde of God. But I aske: haue they not
herde? No dout, * their sounde went out in
to all landes: and their wordes into the en-
des of the worlde.

But I demaunde, whether Israel dyd kno-
we or not? I saye Moyses sayth: * I will pro-
noke you to enuy, by them that are no peo-
ple: by a folysh nation I wyll anger you.
Esay after that, is bold and sayth: * I am
founde of the, that sought me not: I am ma-
nyfest vnto them, that asked not after me.

But agaynst Israel he sayth: * all daye longe
haue I strecthed forth my handes vnto a peo-
ple þ belueth not, but speaketh agaynst me.

The xi. Chapter.

All the Jewes are not cast awaye, therefore Paul
warneth the Gentyls that be called, not to be hye
mynded as to be lyke the Jewes, for the iudgeme-
tes of God are depe and secrete.

I Saye then: hath God cast awaye
hys people? God forbyd. For euen
I also am an Israelite, of the seed
of Abraham, of the trybe of Ben-
iamin, God hath not cast awaye his people,
which he knewe before. Wote ye not, what
þ scripture sayth of helias, how he maketh
intercession to God agaynst Israel, sayng:
* Lorde, they haue kylled thy prophetes,
and dygged downe thyn alters: and I am
lefte alone, and they seke my lyfe. But what
sayth the answer of God vnto hym? * I ha-
ue reserved vnto my selfe seven thousande
men, which haue not bowed the knee to the
ymage of Ball. Euen so also at thys tyme
is ther a remnaüt lefte accordyng to the
electyon of grace. If it be of grace, then is it
not now of workes. For then grace is no
more grace. But If it be of workes, then is

it now no grace. For then were deservynge
nomore deservynge. What then? Israel hath
not obtayned that which he seeketh: but the
electyon hath obtayned it. The remnaüt are
blynded accordyng as it is wyrtten. * God
hath geuen them the spere of unquyetnes:
eyes that they shuld not se, & eares that they
shuld not heare, euen vnto this daye. * And
David sayth: Let their table be made a snare
to take them with all, and an occasyon to fall,
and a reward vnto them. Let they eyes be
blynded that they se not: and bowe thou do-
wne their backe all waye.

I saye then: haue they therfore stombled,
that they shuld vterly fall awaye together.
God forbyd: but thow we they fall is salua-
cyon happened vnto the Gentyls, for to pro-
voke them withall. Wherefore? the fall of
them be the ryches of the worlde, and þ my-
nistryng of them the ryches of the gentyls:
how moch more their perfectnesse? I speake
to you gentyls, in as moch as * I am þ po-
stle of the gentyls, I wyll magnify myne of-
fice, yf by any meane I maye prouoke them
which are my fleshe, and myght saue some
of them. For yf the castynge awaye of the,
be the reconcylynge of the worlde: what shall
the reconcylynge of them be, but lyfe agayne
from deeth? For yf one pece be holy, þ whole
hepe is holy. And yf the rote be holy, þ bra-
unches shall be holy also.

Though some of the braunches be broke
of, and thou beynge a wyld olyue tree, wast
graft in among them, and made partaker of
the rote and fatnes of the * olyue tree, boast
not thy selfe agaynst the braunches. For yf
thou boast thy selfe, thou bearest not þ rote,
but the rote the. Thou wilt saye then: þ bra-
unches are broken of that I myght be gra-
ft in. Thou sayest well: because of vnbelleue
they were broke of, and thou stondest stedfast
in fawth. Be not hye mynded, but feare: for
seynge that God spared not þ naturall brai-
ches, take hede, lest it come to passe that he
spare not the also.

Beholde therfore the kyndnes and rygo-
rounes of God: on them which fell, rygo-
rounes. but towarde the, kyndnes: yf thou
continue in hys kyndnes. Or els thou shalt
be hewen of, and they agayne * yf they byde
not styll in vnbelleue, shall be graffed i agayne.
For God is of power to graffe the in agay-
ne. For yf thou wast cut out of a naturall
wyld olyue tree, and wast graffed contrary
to nature in a true olyue tree: how moch mo-
re shall the naturall braunches be graffed in
their awne olyue tree agayne.

I wolde not that this secrete shulde be hyd
from you my brythre (lest ye shuld be wyse
in poure awne consaytes) þ partly blyndnes
is happened in Israel, vntyll the fulnes of
the getyls be come in: and so all Israel shall be
saued.

E laued. As it is wyrtten. * There shall come out of Syon he that doth deliuer, and shall turne a waye vngodlynes from Jacob. And this is my couenaunt vnto the, wher I shall take a waye their synnes. As concerninge the gospell they are enemies for your sakes: but as touching the electyon they are loued for the fathers sakes.

For verely, y gyftes and callinge of God are such, that it cannot repent hym of them: for loke, as ye in tyme passed haue not beleued God, yet haue now obtained mercy thorow their vnbellef: euen so now haue they not beleued y mercy which is happened vnto you: that they also maye obtayne mercy.

For God had wrapped all nacyns in vnbellef, that he myght haue mercy on all.

The depnes of the ryches both of y wyfdom and knowledge of God: how vnsearchable are his iudgements, & his wayes past fyndynge out: For * who hath knowen the mynde of the Lorde? Or who hath bene his counsellor? other who hath geuen vnto hym fyrt, and he shalbe recompened agayne? For of hym, and thorow hym, and for hym are all thynges: To hym be glorie for euer. Amen.

The. xij. Chapter.

The swete conuersion, loue, and workes of such as beleue in Chyrt.

Beseche you therfore brethren, by the mercifulnes of God, that ye make y bodies a quicke sacryfice, holy & acceptable vnto God: which is your resonable seruyng of God: & fastyd not your selues lyke vnto this worlde: but be ye chaunged in your thape, by the renuyng of your mynde, that ye maye proue what thyng that good, and acceptable, and perfayete wyl of God is. For I saie (thorow the grace that vnto me geue is) to euery man amonge you, that * noman stonde hye in his owne conceite, more then it be cometh hym to esteeme of hym selfe: but so iudge of hym selfe, that he be gentle and sober, accordynge, as God hath deale to euery man the measure of fayth.

For as we haue many membris in one body, and all members haue not one office: so we beyng many, are one body in Chyrt, & euery man among oure selues, one anothers members. * * Seyngethat we haue diuers gyftes accordynge to the grace that is geuen vnto vs: yf eny man haue the gyft of pphesye, let him haue it that it be agreyng vnto the fayth. * Let hym that hath an office wayte on his office. Let him that teacheth take hede to hys doctryne. Let hym that exhorteth, geue attendaunce to his exhortacio. If eny man geue, let hym do it with synghleness. Let hym that rulcth, do it wth diligence. If eny man shewe mercy, let hym do it with

cherfulness. Let loue be without dissimulation: hate that which is euill, & cleane vnto that which is good. Be kynd one to another with brotherly loue. * In geuyng honoure, go one before another. * Be not slouthfull the lufynes which ye haue in hande. Be feruent in the sperte. * Applie your selues to the tyme. Receyue in hope. Be patient in tribulacion. Continue in prayer. Distribute vnto the necessite of y sayntes: * be readie to harbour. * Blesse them which persecute you: blesse (I saie) and curse not. Be merry with the that are merry. Wepe also with them that wepe. Be of lyke affectio one towards another. Be not hye mynded: but make your selues equall to them of the lower sorte. * Be not wyle in your awne oppnyngs. Recompence to no man euill for euill. Pryde afoze hande thynges honeste (not onely before God, but also in the syght of all men. If it be possyble, (as moch as is in you) lyue peaceably with all men. Dearly beloued, auenge not your selues, but rather geue place vnto wrath. For it is wyrtten: * vengeance is myne. I wyll rewarde, sayth the Lorde.

Therefore, yf thye enemy biter, fede him: yf he thyrt, geue hym dryncke. For in so doyng thou shalt heape coles of fyre on hys heade. Be not overcome of euill, but overcome euill, with goodnes: *

Therefore, yf thye enemy biter, fede him: yf he thyrt, geue hym dryncke. For in so doyng thou shalt heape coles of fyre on hys heade. Be not overcome of euill, but overcome euill, with goodnes: *

The. xij. Chapter.

The obedience of men vnto their rulers. * Loue fulfilleth the lawe. It is now no tyme to folowe the workes of darkenes.

Et enery soule submyt hym selfe vnto the auctorite of the hyer powers. For * there is no power but of God. The powers that be, are ordeyned of God. Whosoever therfore resysteth power, resysteth the ordinaunce of God. But they that resyst, shall receaue to them selfe damnacion. For rulers are not fearfull to them that do good, but to them that do euill. Wylt thou be without feare of the power? Wo well then: and so shalt thou be prayfed of the same. For he is the mynyster of God, for thy welth. But ad yf thou do that which is euill, then feare: for he beareth not the sword for nought: for he is y mynyster of God, to take vengeance on hym that doth euill. Wherefore, ye must nedes obeie, not onely for feare of vengeance: but also because of conscience. And euen for this cause paye ye tribute. For they are Goddes mynysters, seruinge for the same purpose. *

Geue to euery man therfore hys due: * tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertaineth. * Owe nothyng to eny man: but this, that ye loue one another. For he that loueth

that loueth another hath fulfilled the lawe. For these commaundementes. * Thou shalt not committe aduouty: thou shalt not kyl: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not lust, and so forth (yf there be eny other commaundement) it is all comprehended in this sayinge, Namely: * Loue thye neyghbour as thy selfe. Loue hurteth not his neyghbour. Therefore is loue the full: yllinge of the lawe. *

For this also, we knowe the season howe that it is tyme that we shulde now awake out of slepe. For now is oure saluacion nere, then wher we beleued. The nyght is past, y dawe is come nye. Let vs therfore cast awaye the dedes of darknes, and let vs put on the Armour of lyght. Let vs walke honestly as it were in y dawe lyght: * not in eatynge & drynckynge, nether in chamburyng and wantonnes, nether in stryfe & enuyng: but put ye on the Lorde Iesus Chyrt. * And make not prouysio for the fleshe, to fulfill the lustes of it.

The. xiiij. Chapter.

The weake ought not to be despised. * Noman shulde offende anothers conscience. Agayne, for outwarde thynges shulde noman cōdempne another.

Im that is weake in the fayth, receaue, not in disputynge and troublynge hys conscience. One beleueth that he maye eate all thyng. Another whych is weake, eateth earbes. Let not hym that eateth, despise hym that eateth not. And let not he whych eateth not, iudge him that eateth. For God hath receaued him. * What art y y iudgest another mannes seruait whether he sta de or fall y pertayneth vnto hys awne master: ye, he shall be holde vp, that he maye sta de. For God is able to make hym stande.

This man putteth differēce bitwene dawe & dawe. Another mā couiteth all dayes alyke. * Let euery mā mynde satisfie hym selfe. * He that obserueth the dawe, doeth it vnto the Lorde. And he that doth not obserue the dawe, doeth it for the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thanks. And he that eateth not, eateth not, to please the Lorde withall, and geueth God thanks. For none of vs lyueth for hym selfe, and no man dyeth for hym selfe. For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lorde. Whether we lyue therfore, or dye, we are the Lordes. For Chyrt therfore dyed, and rose agayne, and reuyued, that he myght be * Lorde of deed and quicke.

But why doest thou then iudge thy brother? Or why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Chyrt. For it is wyrtten: as truly as I lyue sayth the Lorde: * all knees

shall bowe to me, and all tonges shall gene prayse to God. So shall euery one of vs geue accōptes of hym selfe to God. Let vs not therfore iudge one another eny more.

But iudge this rather, that no mā put a strombyng blocke, or an occasyon to fall in hys brothers waye. For * I knowe, and am full certified by the Lorde Iesus, that * ther is nothyng comen of it selfe: but vnto hym that iudge thit to be comen: to hym is it comen. If thy brother be greued wth thy meate, nowe walkest thou not charitably. Destroie not hym wth thy meate, for wher Chyrt dyed. Cause not your treasure to be euill spokē of. For the kyngdome of God is not meate and drynke: but ryghtwelsnes, ad peace and loye in the holy ghost. For he that in these thynges serueth Chyrt, pleaseh God, and is commended of men.

Let vs therfore folowe those thynges which make for peace, and thynges wherewith one maye edifye another. Destroie not the worke of God for a lytell meates sake. * All thynges are pure: but it is euill for y man, which eateth wth hurte of conscience. It is good nether to eate fleshe, nether to drinke wyne nether eny thyng, wherby thy brother stōbleth, ether falleth, or is made weake. Hatt y fayth: haue it wth thy selfe before God. happy is he, that cōdempneth not hym selfe, in the thyng wherby he aloweth. For he that maketh conscience, is dampned yf he eate: because he eateth not of fayth. For whatsoeuer is not of fayth, that same is synne. *

The. xv. Chapter.

The infirmite and frailties of the weake ought to be borne wth all loue and kinde, after the ensample of Chyrt.



Whyche are stroge * ought to beare the frailties of the, which are weake, and not to stonde in oure awne conlaytes. Let euery man please hys neyghbour vnto hys welth and edifyng. For

Chyrt pleaseh not hym selfe: but as it is wyrtten. * The rebukes of the which rebuked y, fell on me. * * Whatsoeuer thynges are wyrtten afore tyme, they are wyrtte for our learninge, that we thorow patience and comforte of the scriptures, myght haue hope.

The God of pacyence and consolacion, graunt you, to be lyke mynded one towards another, after the ensample of Chyrt Iesu: * that ye all agreynge together maye wth one mouth prayse God the father of oure Lorde Iesus Chyrt. Wherefore, receaue ye one another, as Chyrt receaued vs, to the prayse of God. And this I saie, that Iesus Chyrt was a mynyster of the circumcysion for the trouth of God, to conferme the promyses made vnto y fathers: * that the gettys myght prayse God for hys mercy, as

It is

The fyrst Epistle.

if it is wyrtten. For this cause I will praye the amonge the gentyls, and syng vnto thy name. And agayne he sayth: reioyse ye gentyls wth hys people. And agayne, praye the Lorde all ye gentyls, and laude hym all ye nacions together. And agayne he sayth: ther shalbe the rote of Iesie, and he that shal ryle to raygne ouer the gentyls: in hym shal the gentyls trust. The God of hope fyll you wth all ioye and peace in beleuyng: that ye maye be ryche in hope, thozow the power of the holy ghozt.

I my selfe am full certified of you (my brethren) that ye also are full of goodnes, & fylled with all knowledge, willinge to exhorthe one another. Neuerthelesse (brethren) I haue some what more boldly wyrtten vnto you, partly to put you in remembrance, thozow the grace that is geuen me of God, that I shuld be y minister of Iesu Christ amonge the Gentyls, & shuld minister the Gospell of God, that the offering of the gentyls myght be acceptable, & sanctified by the holy ghozt. I haue therfore wherof I maye reioyse thozow Christ Iesu, in those thynges which pertaine to God. For I dare not speake of any of those thynges, whych Christ hath not wrought by me, to make y Gentyls obediēt, with worde and dede, in myghty sygnes & wonders, by the power of the sperte of God: so that from Ierusalem & the coastes rounde aboute vnto Illypē, I haue fylled all countres with the Gospell of Christ.

So haue I enforced my selfe to preache y Gospell, not where Christ was named, lest I shulde haue bylt on another mannes foundacyon: but as it is wyrtten. To whom he was not spoken of, they shall se: & they that hearde not, shall vnderstande. For this cause I haue bene ofte let. I could not come vnto you: but now, seynge I haue nomore to do in these countrees, and also haue bene desyrons many yeaeres to come vnto you, whensoever I take my iorney into Spayne, I wyll come to you. For I trust to se you in my iorney, and to be brought on my waye thitherwarde by you, after that I haue somwhat enioyed your acquaintance.

Now go I vnto Ierusalem, and minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucyon vpon the poore saynctes, whych are at Ierusalem. It hath pleased them verely, and their detters are they. For yf the Gentyls be made partetakers of theyr spirituall thynges, their dutie is to minister vnto them in bodily thynges. When I haue performed this, and haue brought them this frute sealed, I wyll come backe agayne by you into Spayne. I am sure that whē I come vnto you I shall come with aboundaunce of the blessing of the Gospell of Christ.

I beseeche you brethren for oure Lord Iesus Christes sake, ad for the loue of y sperte, that ye helpe me in my busynes with youre prayers to God for me, that I maye be deliuered from the which beleue not in Jewry: & that this my seruice, which I haue to do at Ierusalem, maye be accepted of the saynctes, that I maye come vnto you with ioye, by the will of God, and maye with you be refreshed. The God of peace be wth you all. Amen.

The xvi. Chapter.

A chapter of salutations. He warneth them to beware of mys doctrine, and commendeth vnto them certayne goodly men, that were louers ad vnto them in the trouth.

I Commende vnto you Phebe, oure syster (which is a minystrer of the congregaciō of Cenchrea) that ye receaue her in Christ, as it becommeth saynctes, and that ye assyst her in what soeuer busynes she needeth of youre ayde. For she hath suckered many, and myne awne selfe also. Grete Prisca and Aquila my helpers in Christ Iesu, whych haue for my lyfe layde downe their awne neckes. Vnto whom not I onely geue thankes, but also all the congregacions of y Gentyls. Lyke wyse, grete the congregaciō that is i their house. Salute my welbeloued Ephrectes, which is y fyrst frute of Achaia i Christ. Grete Mary which bestowed moche labour on vs. Salute Andronicus ad Junia my cosyns, and presoners with me also: which are well taken amonge the Apostles, & were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ, & Stachys my beloued. Salute Appelles approued in Christ. Salute the, which are of Aristobolus household. Salute Herodion my kynsmā. Grete them that be of the household of Narcissus, whych are in the Lorde. Salute Tripheena and Triphosa, whych labour in the Lorde. Salute the beloued Persis, which laboured moche in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Grete A syncretus, Phlegon, Herman, Patrobas, Mercurius, and the brethren which are wth the. Salute Philologus and Julia, Nereus and his syster, and Olympa, & all the saynctes which are with them. Salute one another wth an holy kysse. The congregaciō of Christ salute you.

I beseeche you brethren, marke them which cause diuisiōs & geue occasiōs of euyl, contrary to y doctrine, which ye haue learned: & auoyde the. For they yare luche, serue not y Lorde Iesus Christ, but their awne belies, & with swete and flatterynge wordes, decaue the hertes of the innocentes. For your obediēce is gone abroade vnto all men. I am glad therfore no dout, of you. But yet I wolde

To the Corinthyans.

It o. xvi.

I wolde haue you wyse vnto that which is good, & to be innocente as concerning euyl. The God of peace shall treade Satā vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

Cymotheus my worke felowe, & Lucius, and Jason, & Solipater my kynsmen, salute you, I Certi salute you, which wrote this epistle in the Lorde. Gayus myne hoste & the hoste of all the congregaciō, saluteth you. Erastus the treasorer of the cytie, saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Iesu Christ be with you all. Amen.

To him that is of power to stablish the you, according to my Gospell, & preaching of Iesus Christ in utterynge of y mystery whych was kept secret since y worlde beganne, but now is opened by y scriptures of y prophetes at the comāndement of y euerlastynge God, to stee vpon obediēce to the sayth, published amonge all nacions: To y same God, which alone is wyse, be honour and prayse thozow Iesus Christ for ever. Amen.

This Epistle was sent to the Romayns from Corynthum by Phebe, the that was the minystrer vnto the congregacyon at Cenchrea.

The fyrst Epistle of

Saynct Paul the Apostle to the Corinthyans.

The fyrst Chapter.

He commendeth the Corinthyans, exhorteth the to be of one mynde, and rebuketh the dryftron that w as amonge them. Worshy wysdome is folyshnes before God, yet there is no wysd but in the deuyled crosse of God.

Iul called an Apostle of Iesus Christ, thozow the will of God, and brother Solitaires. Vnto the congregacyon of God whych is at Corynthum. To them that are sanctified by Christ Iesu, called saynctes, with all that call on the name of oure Lorde Iesus Christ in euery place, ether of theirs or of oures.

Grace be vnto you and peace frō God oure father, & from the Lorde Iesus Christ.

I thanke my God allwayes on youre behalfe, for the grace of God, whych is geue you by Iesus Christ, that in all thynges ye are made ryche by hym, in all vterraunce & in all knowlegde, by the which thynges the testimony of Iesus Christ was conformed in you, so ye are behynde in no gyfte, waytinge for the appearyng of oure Lorde Iesus

Christ, which shall also strength you vnto the ende, that ye maye be blamelesse in the daye of the comynge, of oure Lorde Iesus Christ. God is saythfull, by whom ye are called vnto the felicity of hys sonne Iesus Christ oure Lorde. I beseeche you brethren by the name of oure Lorde Iesus Christ, that ye all speake one thinge, and that there be no dissencion amonge you: but that ye maye be a whole body: of one mynde and of one meaynynge. For it is shewed vnto me (my brethren) of you, by them which are of the house of Cloe, that ther is stryfes amonge you. I speake of the same that euery one of you sayeth: I holde of Paul: I holde of Apollos: I holde of Cephas: I holde of Christ. Christ denyed: Was Paul crucified for you: ether were ye baptysed in the name of Paul: I thanke God, that I baptysed none of you, but Crispus and Gaius: lest eny shuld saye, that I had baptysed in myne awne name. I baptysed also the house of Stephana. Furthermore knowe I not, whether I baptysed eny man: or no.

For Christ sent me not to baptysse, but to preache y Gospell, not w wysdome of wordes, lest the crosse of Christ shulde haue bene made of none effecte. For the preaching of y crosse, is to the that perish, folyshnes: but vnto vs which are laued, it is the power of God. For it is wyrtte: I will destroye y wysdome of the wyse, and wyll cast awaye the vnderstandynge of the pruden. Where is the wyse? Where is the scribe? Where is y disputer of this worlde: hath not God made the wysdome of this worlde folyshnes?

For after that the worlde thozowe wysdome me knewe not God, in y wysdome of God, it pleased God thozowe folyshnes of preachinge, to saue them that beleue. For the Jewes require a sygne, and the Grekes seke after wysdome. But we preache Christ crucified, vnto the Jewes an occasiō of fallinge, and vnto the Grekes folyshnes: but vnto them whych are called both of the Jewes & Grekes, we preache Christ the power of God and the wysdome of God. For the folyshnes of God, is wyse then men: and the weakenes of God is stronger then men: Brethren, ye se pour callinge, how that not many wyle men after the fleshe, nor many myghty, not many of hys degre, are called: But God hath chosen the folysh thynges of the worlde, to confounde the wyse. And God hath chosen the weake thynges, of the worlde, to confounde thynges whych are myghty. And vyle thynges of the worlde, & thynges which are despised, hath God chosen, yee and thynges of no reputacyon, for to byynge to nought thynges of reputacyon, that no fleshe shulde reioyce in hys presence. And of hym are ye, in Christ Iesu, whych

It ij of God

The fyrst Epistle.

of God is made vnto vs, wysdome, & right-
welles, and sanctifyinge, and redempcyon.
That accordynge as it is wrytten: he which
reioyseth, shalbe reioyce in the Lorde.

The.ij. Chapter.

It is not eloquence and glorious paynted wordes
that shalbe wysdome, that can edifye, and conuer-
te soules vnto Christ, but the playne wordes of the
crosse, by the which we are made partakers of his
deth.

And I brethren (when I came to
you) came not in gloriousnes of
wordes, or of wysdome, shew-
ynge vnto you the testimony of
God. Neither shewed I my selfe
that I knewe any thyng amonge you, saue
Jesus Christ, euen the same that was cruci-
fied. And I was among you in weaknes,
and in feare, and in muche tremblynge. And
my wordes and my preachynge was not w
entpynge wordes of mānes wysdome: but
in the wyng of the sprete and of power, that
your fayth shuld not stande in the wysdome
of men, but in the power of God.

We speake of wysdome amonge the that
are perfecte: not the wysdome of this worlde,
neither of the rulers of this worlde (which
go to nought) but we speake of wysdome of
God, which is in secretes & lyeth hyd, which
God ordeyned before the worlde, vnto oure
glory: which wysdome none of the rulers
of this worlde knewe. For had they had
knowlege, they wold not haue crucified the
Lorde of glory. But as it is wrytten. * The
eye hath not sene, and the eare hath not he-
ard, neither haue entred into the heart of man,
the thynges which God hath prepared for
them that loue hym.

But God hath opened the vnto vs by his
spret. For the sprete searcheth all thynges,
ye the botome of Goddes secretes. For what
man knoweth the thynges of a mā: saue the sprete
of man which is in him? Ene so the thynges
of God knoweth no mā, but the sprete of God.
And we haue not receaued the sprete of the
worlde: but the sprete which cometh of God,
for to knowe the thynges which are geuen to vs of
God: which thynges also we speake (not w
wordes of mānes wysdome teacheth, but w
wordes wherby the holy ghost doth teache) ma-
kyng spiritual coparisons of spiritual thin-
ges. The naturall man perceaueth not the
thynges that beloge to the sprete of God. For
they are but folpynes vnto hym. Neither can
he perceaueth the, because they are spiritually
examined. But he is spretual, discusseth all
thynges: yet he him selfe is iudged of no mā.
* For who hath knowe the mynde of the Lord,
other who shall informe hym? But we vnder-
stande the mynde of Christ.

The.ij. Chapter.

Paul teacheth the ffectes and authorites thereof, Christ
is the foundacyon of the church, no man ought to reioyce
in men, but in God.



And I coude not speake vnto
you brethren as vnto spretuall:
but as vnto carnall, euen as vnto
to babes in Christ. * I gaue
you mylke to drynke, and not
meate. For ye then were not stronge, neither
are ye as yet. For ye are yet carnall. As longe
verely as ther is amonge you enuyng, & stry-
fe & sectes: are ye not carnall, & walke after the
manner of men? For whyle one sayth: I holde
of Paul, & another: I am of Apollo, are ye
not carnall? What is Paul: what thyng is
Apollo? Onely ministers are they by whom
ye beleued, euen as the Lorde gaue euery mā
grace. I haue planted, Apollo watred: but
God gaue the encrease. So then, neither is he
that planteth any thyng, neither he that wa-
trett, but God that geueth the encrease. he
that planteth and he that watrett, are one.
Euery man yet shal receaue his rewarde,
accordynge to his laboure. For we are God-
des labourers, ye are Goddes buyndens, *
ye are Goddes buyldynge: Accordynge to the
grace of God geue vnto me, as a wyse buyl-
der haue I layde the foundacyon. And ano-
ther bylt thereon. But let euery man take he-
de, how he buyldeth vpon. For another foun-
dacyn can no mā laye, then it that is layde,
* which is Jesus Christ. If any man buylde
on this foundacyon, golde, syluer, precyous
stones, tymbre, haye or stoble: euery mannes
worke shal appere. For the daye shal de-
clare, which shal be shewed in fyre. And the
fyre shal trye euery mannes worke, what
it is. If any mannes worke that he hath
bylt vpon, byde, he shal receaue a rewarde:
If any mannes worke burne, he shal suffre
losse, but he shal be safe hym selfe: neuerthe-
les, yet as it were thorowe fyre.

I* knowe ye not, that ye are the temple
of God, & how that the sprete of God dwel-
leth in you? If any man desple the temple of
God, hym shall God destroye. For the temple
of God, is holy, whych temple ye are. Let no
man deceaue hym selfe. If any mā seme wyse
to hym selfe amonge you, let hym beco-
me a foole in this worlde, so he maye be wy-
se. For the wysdome of this worlde is folpyn-
nes with God. For it is wrytten: he copar-
leth the wyse in theyr craftynes. And agayn-
ne: * God knoweth the thoughtes of the
wyse, that they be vayne. Therefore, let no
man reioyce in men. For all thynges are
poures, whether it be Paul, ether Apollo,
ether Cephas: whether it be the worlde,
ether lyfe, ether deth, whether they be pre-
sent thynges, or thynges to come: all are
poures: and ye are Christes, and Christ is
Goddes.

The.iiij. Chapter.

The preachers are but ministers, and must be
longe only vnto God.

Let

To the Corinthyans.

No. lxxij.

Shall I come vnto you with a rodde, or els
in loue and in the sprete of softnesse?

The. v. Chapter.

After what manner shal I curse the man,
that hath contemned my apostolic authorite
in lawe.



Here goeth a cominen sayinge
that ther is fornicacion amonge
you, and such fornicacyon, as is
not named amonge the gentylis:
* y one shuld haue his fathers
wyfe. And ye swell, and haue
not rather sorowed, that he which hath done
this dede, myght be put from amonge you.
For I verely as absent in body, but present
in sprete, haue determined already (as tho-
ugh I were present) concernynge hym that
hath done this dede, in the name of oure Lord
Jesus Christ, when ye are gathered together,
and my sprete w you, with the power of the
Lorde Jesus Christ: to deliuer hym vnto
Satan, for the destruccyn of the fleshe, that
the sprete maye be saued in the daye of the
Lorde Jesus.

Youre reioysynge is not good: knowe ye
not, that a lytle leuen soweth the whole lope
of dowe? Pourge therefore the olde leuen
out of you: as ye are swete
breed. For Christ is oure pasche: is offer-
red vnto vs. Therefore, let vs kepe holy
dape, not with olde leuen, neither with the le-
uen of malicousnes & wicke dyes: but with
the swete breed of purenes and trouth.

I wrote vnto you in a pistle, that ye shuld
not copany with fornicatours. And I meāt
not at all of the fornicatours of this worlde,
ether of the couctous, or extorsioners, ether
the ydolaters: for then must ye nedes haue
gone out of the worlde. But now I byd write
vnto you, * that ye company not together,
ye any that is called a brother, be a fornicator,
or couctous, or a worchypper of yma-
ges, ether a raylar, ether a dronchard, or an
extorcionar: with hym that is soche, se that
ye cate not. For what haue I to do, to iudge
the which are without. Do ye not iudge the
that are within? Them I are without, God
iudgeth. Put awaye the euell from amonge
you.

The. vi. Chapter.

Herewitheth them for goringe to lawe toge-
ther before the heathen, and reioyseth theyr
dennel.



Are one of you haunynge busy-
nes with another, go to lawe
vnder the wycked, & not rather
vnder the sayntes? * Do ye not
knowe, that the sayntes shal
iudge the worlde? If the worlde
shalbe iudged by you: are ye not good enough
to iudge small trifles? knowe ye not, howe
that we shal iudge the angels? howe muche
more, maye we iudge thynges that pertaine
to the

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to the lyfe: If ye haue iudgements of worl-
dely matters, take then whiche are despyed
in the congregacyō, and make them iudges:
¶ This I saye to youre name. Is ther utterly
no wyse man amonge you: What not one at
all, that can iudge betwene brother and bro-
ther, but one brother goeth to lawe wth ano-
ther: and that vnder the vnbeleuers?

¶ Nowe therfore, there is utterly a faute
amōge you, because ye go to lawe one wyth
another. Why rather suffer ye not wronge?
why rather suffer ye not your selues to haue
harmer, maye, ye poure selues do wronge, and
robbe: & that the brythē. Do ye not knowe,
how p^r the vnygheuous shall not inheret p^r
kyngdome of God? Be not deceaued. For
neither fornicatours, neither worshyppers of
ymages, neither adoulters, neither weaklyn-
ges, neither abusers of the selues wyth mā-
kynde, neither theues, neither couetouse, ne-
ther dronkarde, neither cursed speakers, ne-
ther pylers, shall inheret the kyngdome of
God. And such were some of you, but ye are
washed: but ye are sanctified: but ye are in-
stified by the name of the Lorde Iesus, & by
the sprete of oure God.

I maye do all thynges, but * all thynges
are not profitable. I maye do all thynges:
but I will be brought vnder no mā's power,
¶ Meates are ordeyned for the belly, & p^r bel-
ly for meates: but God shall destroye both
it and the. Let not the body be applyed vnto
fornicacyon, but vnto the Lorde, and the
Lorde vnto the body. God hath rayled vp p^r
Lorde, and shall rayle vs vp by hys power.

¶ * Ether knowe ye not, p^r youre bodies
are p^r mēbers of Christ: shall I nowe take p^r
members of Christ, and make them the mē-
bers of an harlot? God forbid. Do ye not
knowe, that he whych completh hym selfe wth
an harlot, is become one body. * For two
(sayth he) shall be one fleshe. But he that is
ioyned vnto the Lorde is one sprete.

¶ He fornicacion. Euery synne p^r a mā doth,
is without the body. But he that is a forni-
cator, synneth against his awne body. Ether
knowe ye not, how p^r youre bodies are p^r tē-
ple of p^r holy ghost, which dwelleth in you,
whom ye haue of God, and how that ye are
not poure awne: For ye are dearly bought.
Therefore glorifye God in youre bodies, ad
in youre spretes, which are Goddes.

¶ The viij. Chapter.

¶ Concernynge p^r thynges whe-
rof ye wrote vnto me: ¶ It is
good for a man, not to touche a
womā. Neuerthelesse, to a boy-
de whoridome let euery mā haue
hys wyfe: and let euery womā haue her hus-
bande. Let the husbande geue vnto the wyfe

due benenolēce. Lyke wyse also p^r wyfe vnto
the husbande. The wyfe hath not power of
her awne body: but the husbande. And lyke-
wyse p^r husbande hath not power of his awne
body: but p^r wyfe. * Wythdrawe not poure
selues one frō another, except it be with con-
sent for a tyme, for to geue poure selues to sa-
tisfye and praye. And afterwarde come to-
gether agayne, lest Satan tempte you for
poure incontinenēce.

¶ This I saye of fauoure, and not of com-
maundement. For I wolde p^r all men were
as I my selfe am: but euery mā hath his pro-
per gyfte of God, one after this māner, ano-
ther after that. I saye vnto them that be vn-
maried and wyddowes: it is good for the,
yf they abyde euē as I do. But and * yf they
cannot abstayne, let the marry. For it is bet-
ter to marry, then to burne.

¶ Vnto the maried comaunde, not I, but the
Lorde: * Let not the wyfe be separated from
the husband. If she separate her selfe, let her
remayne vnmariēd, or be recōlled vnto her
husbande agayne. And let not the husbande
put awaye his wyfe from hym.

¶ To the remnant speake I, not the Lorde
If eny brother haue a wyfe p^r beleueth not,
yf the be content to dwell with him, let hym
not put her awaye. And the woman whych
hath to her husbande an infidell, & consent to
dwell wyth her, let her not put hym awaye.
For p^r vnbeleuynge husbande is sanctified by
p^r wyfe, & p^r vnbeleuynge wyfe is sanctified
by the husbande. ¶ Els were your chyldren
vnclean: but nowe are they holpe. But
¶ yf p^r vnbeleuynge departe, let him departe.
A brother or a systre is not in subieccion to
soche. But God hath called vs in peace. For
how knowest thou (o womā) whether thou
halt saue thy husbande or no? Oether howe
knowest thou (o man) whether thou halt sa-
ue thy wyfe or no: but euē as God hath di-
stributed to euery man.

¶ As the Lorde hath called euery man, so
let hym walke: and so ordeyn I in all cōgre-
gacions. If eny man be called beyngē circū-
cised, let him not adde vncircūcisyon. If eny
be called vncircūcised, let hym not be circū-
cised. Circūcisyon is nothyngē, and vncir-
cumcisyon is nothyngē: but the keepynge of p^r
commaundementes of God.

¶ Let euery man abyde in the same callin-
ge, wherein he was called. ¶ Art thou called a
seruant? care not for it. Neuerthelesse, yf
thou mayst be free, vse it rather. For he that
is called in the Lorde, beyngē a seruant,
is the Lordes freman. Lyke wyse he that is
called beyngē free, is Christes seruant. Ye
are dearly bought, & be not ye the seruau-
tes of men. Breythen, let euery man wherein
he is called, therein abyde wyth God. ¶
As concernynge virgins, I haue no commaun-
dement

dement of the Lorde: yet geue I counsell, as
one that hath obtayned mercy of p^r Lorde, to
be saythfull. I suppose therfore p^r it is good
for the present necessite. For it is good for a
man so to be. Art thou bounde vnto a wyfe?
seke not to be loosed. Art thou loosed from a
wyfe? seke not a wyfe. But ad yf p^r marie a
wyfe, thou hast not synned. Lyke wyse, yf a
virgyn marie, she hath not synned. Neuerthe-
lesse soche shall haue trouble in their fleshe:
but I fauoure you.

¶ This I saye I brythē, * the tyme is shorte.
It remaineth, p^r they whych haue wyues,
be as though they had none: ad they p^r wepe,
be as though they wept not: and they that re-
ioyce, be as though they reioyced not: & they
that bye, be as though they possessed not: ad
they that vse this worlde, be as though they
vsted it not. For * the fastyn of thys worlde
goeth awaye. ¶ I wolde haue you without
care. he p^r is vnmariēd, careth for the thyng-
es p^r belong to p^r Lorde, howe he maye please
p^r Lorde. But he p^r hath mariēd a wyfe careth
for p^r thynges p^r are of p^r worlde, howe he maye
please his wyfe. There is differēce betwene
a virgyn & a wife. The syngle womā careth
for p^r thynges p^r are of p^r Lorde, p^r she maye be
holp both in bodye & also in sprete. Agayne:
¶ he p^r is mariēd, careth for p^r thynges p^r pertay-
ne to p^r worlde, howe he maye please her hus-
bande. ¶ This I saye I for poure profet,
not to tangle you in a snare: but p^r ye maye fo-
lowe it which is honest & comly, & p^r ye maye
cleaue vnto the Lorde without separacion.

¶ If eny man thynke that it is vncōmly for
his virgyn, yf the passe the tyme of maryage,
and yf lo nede require, let him do what he ly-
steth, he synneth not: let them be coupled in
marriage. Neuerthelesse, he that purpoiseth su-
rely in his herte, dauynge no nede: but hath
power ouer his awne will: & hath so decreed
in his hert, that he will kepe his virgyn, doth
well. So then, he p^r ioyne his virgyn in ma-
riage doth well. But he that ioyne his virgyn
in marriage, doth better. ¶ The wyfe
is boide to p^r marriage, as lōge as her husband
lyueth. If her husband dye, she is at libertie to
marry with whom she will, onely in p^r Lorde.
But she is happier, yf she so abyde, after my
iudgement. And I thinke verely, that I ha-
ue the sprete of God.

¶ The viij. Chapter.

¶ We rebuketh them that vse lyberte to the flaun-
der of other, and sheweth howe men ought to be ha-
ue them towardes soche as be weaker.

¶ Touchynge thynges * offered vn-
to ymages, we are sure p^r we all
haue knowledge. Knowledge
maketh a mā swell: but loue edifi-
fyeth. If eny man thynke that
he knoweth eny thyng, he knoweth nothyng
yet as he ought to knowe. But p^r eny mā lo-
ue God, the same is knowen of him.

As concernynge p^r eatynge of those thynges p^r
are offered vnto ydols, we are sure, p^r * p^r
ymage is nothing in the worlde ad p^r ther is
none other God, but one. And though ther
be that are called Goddes, whether in heauē
other in erth (as ther be Goddes many, and
Lordes many) yet vnto vs is there but one
God, which is the father, of who are all thin-
ges, & we for hym, & one Lord Iesus Christ,
by who are all thynges, and we by hym. But
euery mā hath not knowledge. * Some ha-
uinge cōscience because of p^r ymage, vntill thys
houre, eate as a thige offered vnto ymages:
& so their cōscience bringe weakē is despyed.
But meate maketh vs not acceptable to
God. Nether yf we eate, are we the better.
Nether yf we eate not, are we the worse.

¶ But take hede, lest by any meanes this li-
bertie of yours be an occasiō of falling to the
p^r are weakē. For yf some mā se p^r which hath
knowledge, yf & eate of meate offered vnto
ymages, shall not p^r cōscience of him which is
weakē, be boldened to eate those thynges,
which are offered to ymages. And so thow
thy knowledge shall p^r weakē brother p^rry-
the, for whom Christ dyed. W^h ye synne so
agaynst p^r brythē, & wolde their weakē cō-
science, ye synne agaynst Christ. Wherefore *
yf meate hurt my brother, I will neuer eate
lesse lest I shulde offende my brother.

¶ The ix. Chapter.

¶ Our forbearth the things that them maye do by
the lawe. We rebuketh them to tūme on forth in
the courts that they haue become.



¶ I not an Apostle am I not
fre: * haue I not sene Iesus
Christ oure Lorde: Are ye not
my worke in p^r Lorde: If I be
not an Apostle vnto other, yet
am I vnto you. For the scale of myne Apo-
stle thynne are ye in the Lorde. Wyne answer
to them that aske me, is this. Haue we not
power to eate and to dryncke: Haue we not
power to leade about a woman a systre, as
well as other Apostles, and as the brythēn
of the Lorde, ad Cephas: Ether onely I and
Barnabas haue not power thys to do: Who
goeth a warfare eny tyme at hys awne cost:
who planteth a vineyarde, and eateth not of
the frute therof: Who fedeth a flocke and
eateth not of the mylke of the flocke:

¶ Saye I these thynges after the māner of
me: Sayth not p^r lawe p^r same also: For it is
wrytten in p^r lawe of Moyses. * Thou shalt
not molle the mouth of p^r ore that treadeth
oute the corne. Both God take thought for
ouren: Sayth he it not alltogether for oure
sakes: For oure sake no doute this is wryt-
ten: that he whych careth shulde care in ho-
pe & that he whych thorseth in hope, shulde
be partaker of hys hope. * If we loue vn-
to you spirituall thynges, is it a great thyng-
ge yf we reape poure bodely thynges: If
I iij other

* Gal. ii. d.
Eph. v. a.

* Gal. ii. d.
Eph. v. a.

* 1. Cor. iiii. c.

* 1. Cor. ii. d.
Gal. ii. a.
Eph. v. g.

* 1. Cor. ii. d.
Gal. ii. a.
Eph. v. g.

* 1. Tim. ii. d.

* Mat. ii. d.
Rom. ii. a.

* 1. Cor. iiii. c.

* 1. Cor. iiii. c.

* 1. Cor. iiii. c.

* 1. Tim. ii. d.

* Gal. ii. d.
Eph. v. a.

* Gal. ii. d.
Eph. v. a.

* 1. Cor. iiii. c.

* Rom. vii. a.

* 1. Cor. iiii. c.

* 1. Cor. iiii. c.

* 1. Cor. iiii. c.

* 1. Cor. iiii. c.

* 1. Cor. iiii. c.

* 1. Cor. iiii. c.

* 1. Cor. iiii. c.

other be partakers of this power once you, wherfore are not we rather?

* Act. x. 2. g. **N**euerthelesse we haue not vsed this power: but suffer all thinges, lest we shulde hinder the Gospel of Christ. Do ye not knowe, howe they which minister aboute holy thinges lyue of the sacrifice? They which waite of the temple, are partakers of the temple. Euen so also byd the Lord our dayne: that they which preach the Gospel, shulde lyue of the Gospel. * But I haue vsed none of these thinges.

* Mat. x. 6. **N**euerthelesse I wrote not these thinges, yf it shuld be so done vnto me. For it were better for me to dye, then yeny man shuld take this reioysinge from me. For yf I preach the Gospel, I haue nothinge to reioyce of. For necessity is put vnto me. But woe is it vnto me, yf I preach not the Gospel. If I do it w a good will, I haue a reward. But yf I do it against my will, an office is committed vnto me. What is my reward then? Eicely y when I preach the Gospel, I make the Gospel of Christ free, that I misuse not myne auctorite in the Gospel.

* Act. xiii. 12. **F**or though I be free fro all men, yet haue I made my selfe seruant vnto all men, that I myght wyne the moo. * Vnto the Jewes, I became as a Jewe, to wyne y Jewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, as whan I was not vnder the lawe: to wyne the that were vnder the lawe. To the that were wythout lawe, became I as though I had bene wythout lawe (wher I was not wythout lawe as perpeynng to God, but vnder y lawe of Christ) to wyne them that were wythout lawe. To the weake became I as weake, to wyne y weake. In all thinges, I fashioned my selfe to all me, to saue at y least waye some. And this I do for y gospels sake, that I myght haue my parte therof.

* 1. Cor. x. 3. **P**erceanue ye not, howe that they which runne in a course, rúne all, but one receaueth y rewarde: So rúne, that ye maye obtaigne. Eucry mā y proueth masteries, abstayneth fro all thynges. And they do it to obtaigne a crowne y shall perpshe: but we to obtaigne an euertlasting crowne. I therfore so rúne, not as at an uncertayne thyng. So fyght I, not as one that beatech the ayer: but I tame my body, & bynne it into subieccion, lest by anye meanes it come to passe, that whan I haue preached to other, I my selfe shulde be a cast awaye. I

The x. Chapter.

The search them with the examples of the olde Testament, and exhorteth them to a godly conuersation.

* 1. Cor. x. 1. **B**rethren, I wolde not that ye shulde be ignoraunt, howe that our fathers were all vnder the cloude, and all passed thowowe the see, and were all baptised vnder Moyses in the cloude and in the

see: and byd all eate of one spirituall meate and byd all dryncke of one maner of spirituall dryncke. And they dranke of that spirituall rocke that folowed them, wherof the rocke was Christ. But in many of them had God no deyle: for they were overthowen in the wyldernes.

These were ensamples to vs, that we shuld not lust after euill thynges, as they lust. And y ye shuld not be worshyppers of ymages, as were some of the, accordeinge as it is wyrtte: The people late downe to eate & dryncke, & rose vp to playe. Nether let vs be deyled w fornicacy, as some of the were deyled w fornicacy, & fell in one daye xxij. thousand. Nether let vs tepte Christ, as some of the tepted, & were destroyed of serpentes. Nether murmure ye, as some of the murmured, & were destroyed of y destroyer.

All these thynges happened vnto them for ensamples, but are wyrtte to put vs in remembrance, wher yendes of y worlde are come vpon. Wherfore, let him y thynkech he standeth, take hede, lest he fall. Ther hath none other teptacyon taken you, but soche as solo wch y nature of man. But God is saythfull: wherch shall not suffer you to be tepted aboue youre strength: but shall in y myddes of the teptacyon make a waye, y ye maye be able to beare it. Wherfore my deare beloved, fly from worshyppinge of ymages.

I speake as vnto them wherch haue discrecyon, iudge ye what I saye. Is not y cup of blessing which we blesse, partakynge of y bloude of Christ? Is not y bread wherch we breake, partakynge of y body of Christ? because y we (though we be many) yet are one bread & one bodye, as moche as we all are partakers of one bread. (and of one cuppe) We hold ysaac after y flesh. Are not they which eate of the sacrifice, partakers of the temple?

What saye I then? that the ymage is eny thyng: or that it wherch is offered to ymages, is eny thyng? Nay, but thus I saye: y the thynges wherch the gentyls offer, they offer to deuyls, and not to God.

I wolde not that ye shulde haue fellowshipe wch y deuyls. Ye cannot dryncke of the cup of y Lord, and of the cup of deuyls. Ye cannot be the partakers of the Lordes table, and of the table of deuyls. Echer do we prouoke the Lord? Are we stronger then he? I maye do all thynges, but all thynges edifye not. Let no mā seke that wherch is his awne: but let eucry man seke that wherch belongeth to another.

Whatsoeuer is solde in the flesche market, that eate, and aske no questyon for conscience sake. For the erth is the Lordes, and all that therein is. If eny of them wherch belene not, byd you to a feast, and ye be disposed

ye be disposed to go, whatsoeuer is sett before you, eate, askeinge no questyon for conscience sake. But and yeny man saye vnto you: this is offered vnto ymages, eate not of it for hys sake that sheweth it, and for conscience sake. The erth is the Lordes and all that therein is. Conscience I saye, not thynge, but of the other. For why is my liberte, iudged of another mannes conscience? For yf I take my parte with thankes, why am I euill spoken of, for that thyng wherfore I geue thankes?

Whether therfore ye eate of dryncke, or whatsoeuer ye do, do all to the prayse of God. Se that ye geue none occasyon of euill, nether to the Jewes, nor yet to y gentyls, nether to the congregacyon of God: eue as I please all men in all thynges, not sekynge myne awne profet, but the profet of many, that they myght be saued.

The xj. Chapter.

The rebuketh them for the abuse and misusage that they had aboute the sacrament of the body and bloud of Christ, and byngeth them agayne to the hys instruction.

Be ye the folowers of me, as I am the folower of Christ. I commend you brethren, that ye remember me in all thynges, and kepe the ordinaunces, euen as I deliuered them to you. But I wolde haue you to knowe, that Christ is the heed of eucry man. And the man is the womans heed. And God is Christs heed. Eucry man prayinge or prophesyng hauing eny thyng on his heed, nameth his heed. Eucry woman that prayeth or prophesyeth bare headed, dishonesteth hys heed. For that is euen all one, as yf she were shauen. If the woman be not couered, let her also be shoren. If it be shame for a woman to be shorne or shauen, let her couer her heed.

A man ought not to couer his heed, for as moche as he is the ymage and glory of God. But the woman is the glory of the mā. For the man is not of the woman: but the woman of the man. Nether was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman to haue power on her heed, for the angels sakes: Neuerthelesse, nether is y man without the woman, nether the woman without the man in the Lord. For as the woman is of the man, euen so is the man: by the woman: but all of God.

Judge in youre selues, whether it be comly that a woman praye vnto God bare headed. Moth not nature it selfe teach you, that it is a shame for a mā, yf he haue longe heer: and a prayse to a woman: yf she haue longe heer. For hys heer is geuen her to couer her withall. If any man luste to stryue, we haue no loch custome, nether the congregacyons

of God.

This I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For fyrst of all when ye come together in the congregacion, I heare that there is dyscencyon amonge you: and I partely beleue it. For ther must be sectes amonge you, that they which are perfect amonge you, myght be knowen. Wher ye come to gether therfore into one place, the Lordes supper can not be eaten. For eucry man begynneth afoze to eate his awne supper. And one is hongry, and another is dronke. haue ye not houses to eate and to dryncke in? Despyse ye the congregacion of God, and shame the that haue not? What shall I saye vnto you? What I prayse you? In this prayse I you not.

That which I deliuered vnto you, I receaued of the Lord. For the Lord Jesus the same nyght, in which he was betrayed, toke bread: and whan he had geuen thankes, he brake it and sayde: Take ye, and eate: this is my body, wherch is broken for you.

This do ye in the remembrance of me. After the same maner also he toke the cup, wher supper was done, sayinge: This cuppe is the new testament in my bloude. Chys do as oft as ye dryncke it, in remembrance of me. For as often as ye shall eate this bread, and dryncke this cup: ye shall shewe the Lordes deeth: tyll he come. Wherfore, whosoever, shall eate of this bread, or dryncke of the cup of the Lord vnworthely, shalbe guilty of the body and bloud of the Lord. But let a man examen him selfe, and so let him eate of the bread, and dryncke of the cup. For he that eateth or dryncketh vnworthely, eateth and dryncketh his awne damnacyon, because he maketh no difference of y Lordes body. For this cause many are weake and sycke amonge you, and many slepe. For if we had iudged oure selues, we shuld not haue bene iudged. But when we are iudged of the Lord, we are chastened, that we shulde not be damned with the worlde. Wherfore my brethren when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condempnacyon. Other thynges will I set in order, when I come.

The xij. Chapter.

The directeth of the offices of the holy good, geuen to the coloure and edifyng of one another, as the members of a mans body are one and the.



Ancernynge spirituall thinges (brethren) I wolde not haue you ignoraunt. Ye knowe y ye were gentyls, & went youre wayes vnto domme ymages. It is euen

even as ye were led. Wherefore I declare vnto you, that * no man speaking by the spere of God, despyeth Jesus. Also no man can saye that Jesus is the Lorde, but by the holy ghoist. * There are diuersities of gyftes, yet but one spere. And there are differēces of administracions, and yet but one Lorde. And there are diuers maners of operacions, and yet but one God. * whych worketh all in all. * The gyfte of the spere is geuen to euery man, to edifye withall. For to one is geuen thow the spere the utteraunce of wisdom. To another is geuen the utteraunce of knowledge by the same spere. To another is geuen sayth, by the same spere. To another the gyftes of healinge by the same spere. To another power to do miracles. To another prophesye. To another iudgement to discern spertes. To another diuers tonges. To another the interpretacion of tonges: But these all worketh euen the selfe same spere, diuidyng to euery man a severall gyfte, euen as he wyll. ¶

* For as the body is one, and hath many membris, and all the membris of one body though they be many, yet are but one bodye, euen so is Christ. For by one spere are we all baptysed to make one body, whether we be Jewes or Gentyls, whether we be bonde or fre, and have * all droncke of one spere. For the body is not one member, but many. If the fote saye: I am not the hande, I am not of the body: is he therfore not of the body? And yf the eare saye, I am not the eye, I am not of the body: is he therfore not of the body? If all the body were an eye, where were then the eares? If all were heareng: where were then the smellnges? But now we hath God see the membris euery one severally in the body as it hath pleased him. If they were all one member: where were the bodye? Nowe are there many members, yet but one body. And the eye can not saye vnto the hande: I have no neede of the. Agayne, the heed can not saye to the fete: I have no neede of you. Yet rather agre at deale those membris of the body which seeme to be more feble, are necessary. And vpon those membris of the body which we thinke leest honest, put we more honestye on. And oure vngoodlye partes haue more beautye on. For oure honest membris neede it not. But God hath so disposed the body, & hath geuen the more honoure to that parte whych lacked, lest there shoulde be eny steppe in the body: but that the membris shuld indifferently care one for another. And yf one member suffer, all suffer with him. yf one member be had in honour, all membris be glad also.

¶ Ye are the body of Christ, and membris one of another. And God hath also ordeyned in the congregacion, fyrst * Apostles, secondarely prophetes, thyrddly teachers, then

them that do myracles: after that, the gyftes of healing, helpers, gouerners, diuersitye of tonges.

¶ Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? haue all the gyftes of healing? do all speake with tonges? do all interpret? Couet after the best gyftes. And yet shewe I vnto you a more excellent waye.

The xiiij. Chapter.

I though I spake with the tonges of men and of angels, and haue no loue, I am euen as sounding bras, or as a tynklinge cymball. And though I could prophesy, and vnderstande all secretes, and all knowledge: yet if I haue all sayth, & so that I can moue mountayns oute of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profytech me no thyng.

Loue suffreth longe, and is curteous. Loue enuyeth not. Loue doth not frowardly, swell leth not, dealeth not dishonestly. * seeketh not her awne, is not prouoked to anger, thynketh no euill, reioyseth not in iniquyte: but reioyseth in the trouth, suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesynges faile, other tonges cease, or knowledge vanysh awaye, yet loue falleth neuer awaye.

¶ For oure knowledge is vnperfect, and oure prophesyinge is vnperfect. But when the whych is perfect, is come, then that whych is vnperfect, shall be done awaye. When I was a chyld, I spake as a chyld, I vnderstode as a chyld, I ymagined as a chyld. But as sone as I was a man, I put awaye chyldishnes. Nowe we se in a glasse, eue in a darcke speaking: but then shall we se face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am knowen. Nowe abydeyth sayth, hope, and loue, eue these thre: but these of these is loue. ¶

The xliij. Chapter.

¶ Paul sheweth that the gyfte of prophesye, interpreting or preachyng, excellith the gyfte of tonges and how they both ought to be vsed.

I about for loue, and couet I spirituall gyftes: but most chiefly that ye maye prophesy. For he that speaketh with the tonge, speaketh not vnto men, but vnto God. For no man heareth hym: thou best in the spere he speaketh mysteries. But he that prophesieyth, speaketh vnto men for their edifyinge, for their exhortacion and for their comforte. He that speaketh with the

tonge, profiteth him selfe: * he that prophesieyth, edifyeth the congregacion: I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophesieyth, then he that speaketh with tonges, except he expounde it: that the congregacion maye haue edifyinge. Now brethren, yf I come vnto you speakyng with tonges: what shall I profet you, excepte I speake to you, other by reuelacion or by knowledge, or by prophesyinge, or by doctrine?

¶ Moreover, when thinges without lyfe geue sounde (whether it be a pype or an harpe) except they make a difference in the soundes, how shall it be knowne in what is pyped or harped? For yf the troupe geue vncertaine voyce, who shall put it selfe to the warre? Euen so lyke wyse whi ye speake with tonges, excepte ye speake wordes that haue significacion, howe shall it be vnderstande what is spokē? For ye shall but speake in the ayer.

¶ Many kyndes of voyces are in the world, and none of them are without significacion. If I knowe not what the voyce meaneth, I shall be vnto him that speaketh, an alient: and he that speaketh, shall be an alient vnto me. Eue so ye (for as moche as ye couet spirituall gyftes) like, that ye maye excell, vnto the edifyinge of the congregacion.

¶ Wherefore, let him that speaketh with tongue, praye, that he maye interpret also. For if I praye with tōge, my spere prayeth, but my vnderstanding doth no good. What is it then? I will praye with the spere, and will praye with the vnderstanding. I will syng with the spere, and will syng with the vnderstanding. For els, when thou blest with the spere, how shall he that occupieth the rowme of the vnclearned, saye Amen, at thy geuyng of thanks, seynge he vnderstandeth not what thou sayest? Thou verely geuest thanks well, but the other is not edified. I thanke my God & I speake with tonges more then ye all. Yet had I leue in the congregacion, to speake spue wordes with my vnderstanding to the informacion of other rather then ten thousand wordes with the tonge.

¶ Brethren, be not ye chyldren in wytt. Forobeit, as concernyng malicousnes, be chyldren: but in wytt be perfect. In the lawe it is writen * with sondrie tōges, and with sondrye lppes will I speake vnto this people, and yet for all that, will they not heare me, sayth the Lorde. Wherefore, tonges are for a signe, not to them that beleue: but to them that beleue not. Contrary wyse, prophesyinge serueth not for them that beleue not: but for them which beleue.

¶ If therfore, when all the congregacion is come together, and all speake with tonges, ther come in they that are vnclearned, or they

which beleue not: will they not saye, that ye are out of youre wittes? But and yf all prophesye, and ther come in one that beleueth not, or one vnclearned, he is rebuked of all men, & is indged of euery man, & so are the secretes of his hert opened, and so falleth he downe on his face, and worshippeth God, & sayth, that God is in you of a trouth.

¶ How is it then brethren? As oft as ye come together, euery one of you hath a longe, hath a doctrine, hath a tonge, hath a reuelacion, hath an interpretacion. Let all thinges be done vnto edifyinge: If eny man speake with tonge, let it be by two or at the most by thre, and that by course, and let another interpret it. But yf ther be no interpreter, let him kepe silence in the congregacion, and let him breake to him selfe and to God.

¶ Let the prophetes speake two, or thre, & let the other iudge. If eny reuelacion be made to another that sytteth by, let the fyrst holde his peace. For ye maye al prophesy one by one, that all maye learne, and that all maye haue comforte. And the spertes of the prophetes are in the power of the Prophetes. For God is not canser of steppe: * but of peace, as * (I teach) in all congregacions of the sayntes.

¶ Let poure women kepe silence in the congregacions. For it is not permitted vnto the to speake: but to be vnder obediēce, as sayth the lawe. If they wyll learne eny thyng, let them aske their husbandes at home. For it is a shame for women, to speake in the congregacion. Spronge the worde of God frō you? Either came it vnto you onely? If eny man thynke him selfe to be a prophet, ether spirituall: let him knowe, what thynges I wyrt vnto you. For they are the commaundementes of the Lorde. But and yf eny man be ignorant, let him be ignorant. Wherefore brethren, couet to prophesye, and forbyd not to speake with tonges. let all thynges be done honestly and in order. ¶ (amonge you)

The xv. Chapter.

¶ The reuelacion of the heed.

Brethren, as pertaynyng to the Gospell whych I preached vnto you, whych ye haue also accepted, and in the whych ye contynue, by the which also ye are saued: I do you to wit, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in bayne.

¶ For fyrst of all I deliuered vnto you, which I receaued: how that * Christ dyed for our synnes, agreynge to the scriptures: * And that he was buried, and that he arose agayne the thirde daye accordyng to the scriptures: & that he was sene * of Cephas, then of the twelue. After that was he sene of moche hundred brethren at once: of whych many

The fyrst Epistle.

many remayne vnto this daye, & many are fallen a slepe. After that appeared he to James, then to all the Apostles.

And last of all he was sene of me, as of one that was boine oute of due tyme. For I am the least of the apostles, which am not worthy to be called an Apostle, because I persecuted the congregacyon of God. But by the grace of God, I am what I am. And his grace which is in me, was not in vayne: For I labored moare aboundantly then they all, yet not I, but the grace of God which is with me therfore whether it were I or they, so we preach, & so haue we beleued.

If Christ be preached how that he rose from the dead: how saye some amonge you, that there is no resurreccyon of the dead: If there be no resurreccyon agayne of the dead then is Christ not risen agayne. If Christ be not risen agayne, then is oure preachyng in vayne, and your fayth is also in vayne. Ye and we are founde false wytnesses of God. For we haue testyfied of God, how that he rased vp Christ: whom he rased not vp, yf it be so that the dead rylse not agayne. For yf the dead rylse not agayne, then is Christ not risen agayne. If it be so that Christ rose not agayne, then is your fayth in vayne, and ye are yet in your synnes. Therfore they whych are fallen a slepe in Christ, are perished. If in this lyfe onely we beleue on Christ, then are we of all men most miserable.

But now is Christ risen from the dead, & become the fyrst frutes of them that slepe. For by a man came deeth, and by a man came the resurreccyon of the dead. For as by Adam all dye: euen so by Christ, shall all be made alyue, but euerp man in his awne order. The fyrst is Christ, then they that are Christes at his comynge. Then cometh the ende, when he hath deliuered vp the kyngdome to God the father, when he hath put downe all rule and all auctorite & power. For he must raygne tyll he haue put all his enemyes vnder his fete. The last enemye that shall be destroyed, is deeth: For he hath put all thynges vnder his fete. But wher he sayth all thynges are put vnder him, it is manifest that he is excepted, which byd put all thynges vnder him, then shall sonne also him selfe be subiect vnto him, & put all thynges vnder him, that God maye be all in all.

Is what do they, whych are baptised ouer the dead yf the dead rylse not at all: Why are they then baptised ouer them? Yee and why stode we all waye then in inoperacyon? By oure reioysyng which I haue in Christ Iesu oure Lord, I dye dayly. That I haue fought with bestes at Ephesus after the maner of men, what auantaget it me, yf the dead rylse not agayne: Let vs eate and dryncke,

for to morowe we shall dye. Be not ye deceaued: euell wordes corrupte good maners. Awake truly out of slepe, and synne not. For some haue not knowledge of God: I speake this to your shame.

But some man will saye: howe arylse the dead: what bodye shall they come? Thou fool, & yf which thou sowest, is not quickened, except it dye. And what sowest thou? Thou sowest not that body that shall be: but bare corne as of wheet, or of some other) but God geueth it a body at his pleasure, to euerp seed his awne body.

All fleshe is not one maner of fleshe: but ther is one maner of fleshe of men, another maner of fleshe of bestes, another of fowles, & another of byrdes. Ther are also celestiaall bodyes, & ther are bodyes terrestriall. But the glory of the celestiaall is one, & the glory of the terrestriall is another. Ther is one maner glory of the sonne, and another glory of the moone, & another glory of the steres. For one starre differeth from another in glory. So is the resurreccyon of the dead. It is sowne in corrupcion, it rylseth agayne in incorrupcion. It is sowne in dishonour, it rylseth agayne in honour. It is sowne in weaknes, it rylseth agayne in power. It is sowne a naturall body, it rylseth agayne a spirituall body. Ther is a naturall body, & ther is a spirituall body: as it is also wrytten: the fyrste man Adam was made a lyuinge soule, and the last Adam was made a quickening sprete. Howbeit, yf is not fyrst which is spirituall: but that which is naturall, and then yf which is spirituall. The fyrst man is of the erth, erthy: the seconde man is the Lord fro heauen. As is the erthy, soche are they that are erthy. And as is the heuenly, soche are they that are heuenly. And as we haue boine ymage of the erthy, so shall we beare the ymage of the heuenly.

This saye I brethren: yf fleshe & bloud cannot inheret the kyngdome of God. Nether doth corrupcion inheret incorrupcion. Beholde, I shewe you a mystery. We shall not all slepe: but we shall all be chaunged, and that in a moment, in the twinklyng of an eye by the last trompe. For the trompe shall blowe, and the dead shall rylse incorruptible, & we shall be chaunged. For this corruptible must put on incorrupcion: and this mortall must put on immortallite.

When this corruptible hath put on incorruptid, and this mortall hath put on immortallite: then shall be brought to passe the sayng that is wrytten: Deeth is swallowed vp in victory: Deeth where is thy spynge? Hell where is thy victory? The spynge of deeth is synne: and the strength of synne is the lawe. But thanks be vnto God which hath geuen vs a victory, thowwe oure Lord Iesus Christ

To the Corinthyans.

Ro. lxxj.

Christ. Therfore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lord, for as moch as ye knowe, how yf poure labour, is not in vayne in the Lord.

The xviij Chapter.

Deputethem in remembrance of the gatheringe for the poore Christen at Jerusalem, & concludeth this Epistle with the salutation of the apostles louyng brethren.

Concernyng the gatheringe for the salutes, as I haue ordeyned in the congregacions of Galacia, euen so do ye. Upon some Saboth daye let euery one of you put a syde at home, and laye vp what socurr is mete, that there be no gatheringes when I come. When I am come, whomsoener ye shall allowe by your letters, them wyll I sende, to bringe your liberalyte vnto Jerusalem. And yf it be mete that I go also, they shall go with me. I wyll come vnto you when I go ouer to Macedonia. For I wyll go thowwe out Macedonia. With you parauenture I wyll abyde a whyle: or els tary all wynter, that ye maye bringe me on my waye, whither socurr I go.

I wyll not se you now in my passage: but I trust to abyde a whyle with you, yf God shall suffre me. I wyll tary at Ephesus, vntill the fyftieth daye. For a greete doze and a frutefull is opened vnto me, & ther are many aduersaries. If Timothy come, se that he be with out feare with you. For he worketh the worke of the Lord, as I do: let no man therfore despyse him, but conuaye hym forth in pence, that he maye come vnto me. For I loke for him with the brethren.

Aspake of brother Apollo (a certeyne you, that) I greatly despyred him, to come vnto you with the brethren, but his mynde was not at all to come at this tyme. Howbeit, he wyll come, when he shall haue conuenient tyme. Watche ye, stonde fast in the faith, quyte you lyke men, be stronge. Let all your busynes be done with loue.

Brethren, ye knowe the house of Stephanus (of fortunatus & Achaicus) how that they are the fyrst frutes of Achaia, and that they haue apoynted them selues to minister vnto the salutes: I beseeche you that ye be obedynt vnto soche, and to all that helpe and laboure. I am glad of the comynge of Stephanus & Fortunatus and Achaicus: for that whych was lackinge vnto me on your parte they haue supplied. For they haue comforted my sprete & yours. Loke therfore yf ye knowe them that are soche.

The congregacions of Asia salute you Aquila and Priscilla salute you moch in the Lord, and so doeth the congregacyon that is in their house. (with whom also I am labored.) All the brethren grete you. Grette ye one ano-

ther with an holy kysse. The saluacyon of me Paul with myne awne hade. Ifeny man loue not the Lord Iesus Christ, the same be Anathema maranatha. The grace of our Lord Iesus Christ be with you: & yf loue be with you all in Christ Iesu. Amen.

The fyrst epistle to the Corinthyans, was sent from philippos, by Stephanus and Fortunatus, and Achaicus, and Timothy.

The seconde epistle

of Saynet Paul the Apostle to the Corinthyans.

The fyrste Chapter.

The consolacion of God in trouble. The loue of Paul towards the Corinthyans, & his exhortacion that he came not vnto them.

Paul an apostle of Iesu Christ by the wyll of God, and brother Timothy.

Vnto the congregacyon of God, which is at Corinthum, with all the saynetes whych are in all Achaia Grace be wyth you & pence from God oure father, and from the Lord Iesus Christ.

Blessed be God (the father of oure Lord Iesus Christ) which is the father of mercy, & the God of all comforte, whych comforteth vs in all oure tribulacyon, in so moche that we are hable to comforte them whych are in any maner of trouble, with the same comforte, wherewith we oure selues are comforted of God. For as the afflictions of Christ are plenteous in vs, euen so is oure consolacyon plenteous by Christ.

Whether we be troubled for your consolacyon and health, (whether we be comforted, it is for your comforte & saluacyon) which saluacyon is wrought by her power in that ye suffer the same afflictions, which we also suffer: or whether we be comforted for your consolacyon and saluacyon: our hope also is stedfast for you: in as moche as we know, how that as ye are partakers of the afflictions, so shall ye be partakers also of the consolacyon.

Brethren, I wolde not haue you ignorant of oure trouble, which happened vnto vs: I haue been greued out of measure passing strength, so greatly that we despayred euen of lyfe. Also we receaued an answer of deeth in oure selues, that we shuld not put oure trust in oure selues: but in God, whych rased the dead to lyfe, and whych deliuered vs from so great a deeth: and doth deliuer

The seconde Epistle.

delpner. On whom we trust, that yet here-
after he wyll delpner, by the helpe of poure
prayer for vs, that by the meanes of many
persones, thanks maye be geuen of many
on oure behalfe, for y gyfte geue vnto vs.

¶ For oure reioysing is this, euen the testi-
mony of oure conscience, that in synclenes
of here) and godly purenes, & not in fleshy
wyldom, but by the grace of God, we haue
had oure conuersacion in the world, and most
of all to you wardes. We wyte none other
thynges vnto you, then that ye reade & also
knowe. Yee, and I trust ye shall fynde vs vn-
to the ende, euen as ye haue founde vs partly:
for we are poure reioysing, euen as ye are
oures in the daye of the Lord Iesus.

¶ And in this confidence was I mynded
first to haue come vnto you, that I myght
haue had one pleasure more with you, and to
passe by yow into Macedonia, & to haue come
agayne out of Macedonia vnto you, and to
be led forth of you towarde Ierusalem. When
I thus wyte was mynded: dyd I vse lycht-
nes? Or thynke I carnally thole thynges
which I thynke that with me shuld be yee,
ye, and naye naye. God is saythfull: For
oure preaching to you, was not yee & naye.
For Goddes soune Iesus Christ which was
preached amonge you by vs (euen by me and
Siluanus and Timotheus) was not yee &
naye: but by hym it was yee: For all the pro-
mises of God, by him are yee: and are in him
Amen, vnto the lawde of God thorow vs.
¶ For it is God, which stablysheth vs with
you in Christ and stondeth by vs, and hath
anointed vs, whych hath also sealed vs,
and hath geuen the earnest of the sperte in
oure hertes.

¶ I call God for a recorde vnto my soule
that for to fauer you with all I came not eny
more vnto Corinthum. ¶ Not that we be
Lordez ouer your fayth: but are helpers of
poure ioye. For by fayth ye stande.

The iiij. Chapter.

¶ We the which the cause of hys absence & rehoze
teth them to forgiue the man that was fallen, &
to receaue hym agayne with ioye.

¶ At I determined this in my sel-
fe, that I wold not come agayne
to you in heynnes. For yf I make
you sope, who is it y shuld make
me glad, but the same which is made sope by
me? And I wote thys same vnto you, lest
yf I came vnto you, I shuld take heynnes
of them, of whom I ought to
reioyce. Thys confidence haue I toward
you all, that my ioye is the ioye of you all.
For out of greit affliction and anguysh
of hert. I wrote vnto you with many tea-
res: not that ye shuld be made sope, but that
ye myght perceaue the loue, whych I haue,
most specially vnto you.

¶ If eny man hath caused sorow, the same
hath not made me sope, but partly: lest I
shulde greue you all. ¶ It is sufficient vnto
the same man, that he was rebuked of ma-
ny. So that now contrary wyse, ye ought
rather to forgiue him, and comforte him: lest
that same persone shuld be swallowed up in
oure moch heynnes. Wherefore, I exhorte
you, that lone maye haue strength ouer him.
For this cause verely dyd I wyte, that I
myght knowe the pofe of you, whether ye
shulde be obedient in all thynges. To whom
ye forgiue eny thyng, I forgiue also. For
yf I forgaue eny thyng, to whom I for-
gaue it, for poure sakes forgaue I it, in the
lyght of Christ, lest Satan shuld puenent
vs. For his thoughtes are not unknowen
vnto vs.

¶ When I was come to Troada for Chri-
stes Gospelles sake (and a doze was opened
vnto me of the Lord) I had no rest in my
sperte, because I founde not Titus my bro-
ther: but toke my leaue of them, and went
awaye into Macedonia. Thanks be vnto
God, which alwayes geneth vs the victorie
in Christ, and openeth the sauer of his kno-
wledge by vs in euery place. It is we are vn-
to God the swete sauoure of Christ, amonge
them that are saued, and amonge them which
peryshe. ¶ To the one parte are we the sa-
uour of deeth vnto deeth. And vnto y other
part are we y sauour of lyfe vnto lyfe. And
who is mete vnto these thynges? For we are
not as the most part are, which choppe and
chaunge with the worde of God: but eue out
of purenes, and by the power of God, in the
lyght of God, so speake we in Christ.

The iiij. Chapter.

¶ We myghte the preachinge of the Gospel as
boue the preachinge of the lawe.



¶ We begyn to prayse oure sel-
ues agayne, I dede we as so
me other, of Epistles of re-
commendacion vnto you
or letters of recommenda-
cion from you: Ye are oure
epistle written in our her-
tes, which is vnderstande and red of all men,
for as moch as ye declare that ye are the epi-
stle of Christ, mynistred by vs and written,
not with ynke: but with the sperte of the ly-
uynge God: not in tables of ston, but in
fleshy tables of the hert.

¶ Suche trust haue we thorow Christ
to God ward, not that we are sufficient of
oure selues to thynke eny thyng, as of our
selues: but yf we be able vnto any thyng: yf
same cometh of God, which hath made vs
able to mynistre the newe testament, not
of the letter, but of the sperte. For the
letter kylleth, but the sperte geueth lyfe.

¶ If the

To the Corinthyans,

No. lxxij.

¶ If the ministracion of deeth thorow the
letters figured in stones, was glorious, so y
the chyldre of Israel coulde not beholde the
face of Moyses, for the glory of his counte-
nance (whych glory is done awaye) why shall
not the ministracion of the sperte be moch
more glorious? For yf the ministringe of
condemnacyn be glorious: moch more doth
the ministracion of ryghtewelles excede
in glory. ¶ For no dout that whych was
there glorified, is not once glorified in re-
specte of this excedynge glory. For yf that
which is destroyed was glorious, moch mo-
re that which remaineth, is glorious.

¶ Heryng then that we haue soch trust, we
vse great boldnes, & do not as Moyses, which
put a vayle ouer his face, that the chyldren
of Israel shuld not se for what purpose that
serued which is put awaye. ¶ But their
myndes were blinded. For vntyll this daye
remaineth the same coueringe vntaken a-
waye in the lecture of the olde testament,
whych vayle shalbe put awaye in Christ.
But euen vnto this daye when Moyses is
redde: the vayle hangeth before their her-
tes. Neuerthelesse: when they toune to the
Lord, the vayle shalbe taken awaye. ¶ The
Lorde no dout is a sperte. And where y sperte
of the Lord is, there is libertie. But we all
beholde in a myrroure the glorye of y Lorde
with his face open, and are chaunged vnto y
same similitude, from glory to glory, euen
as of the sperte of the Lorde.

The iiij. Chapter.

¶ A true preacher is hyllyd, he corrupteth not the
wordes of God, but seeketh the honoure of Christ,
ye thought he wote the par. II of hys lyfe.

¶ Wherefore, sayng that we haue soch
an offyce, euen as God hath had
mercy on vs, we go not out of kyn-
de: but haue cast from vs the clo-
thes of vnhonestye, and walke not
in craftynes, nether handle we the worde of
God disceatfully, but open the trueth, & re-
porte oure selues to euery mannes conscience
in y lyght of God. ¶ If oure Gospel be yet
hyd, it is hyd amonge them that are lost, in
whom the God of this world hath blyn-
ded the myndes of the which beleue not, lest
the lyght of the gospel of the glory of Christ
whych is y ymage of God) shulde shyne vn-
to them.

¶ For we preache not our selues, but
Christ Iesus to be the Lorde, and oure selues
poure seruautes, for Iesus sake. For it is
God, that commaunded the lyght to shyne
out of darknes, which hath shyned in oure
hertes, for to geue the lyght of the knowled-
ge of the glory of God, in the face of Iesus
Christ.

¶ But we haue this treasure in crthen
vessels, that the excellency of y power myght
be Gods, and not oures. We are troubled on

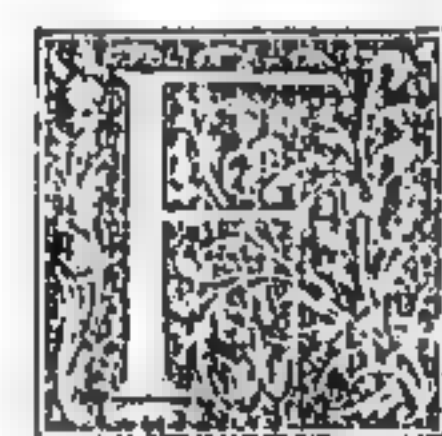
euery syde, yet are we not without synst.
We are in pouerte: but not utterly without
somwhat. We suffere persecution: but are not
foraken therin. We are cast downe: neuer-
thelesse we peryshe not. We all wayes
beare aboute in the bodye, the dynging of the
Lorde Iesus, that the lyfe of Iesu myght al-
so appere in oure bodye.

¶ For we which lyue, are alwayes deli-
uered vnto deeth for Iesus sake, that the lyfe
also of Iesu myght appere in oure mortall
fleshe. So then, deeth worketh in vs, but
lyfe in you. ¶ But saynge that we haue
the same sperte of fayth: accordynge as it is
wrytten: I beleue, and therefore haue I
spoken. We also beleue, and therefore speake
for we knowe, that he which rayled by the
Lorde Iesus, shall rayle by vs also by the
meanes of Iesus, & shall sette vs with you.
For all thynges do I for poure sakes: that
the plenteous grace by thanks geuen of
many, maye rebounde to the prayse of God.

¶ Wherefore, we are not weryed, But though
oure vtwarde man peryshe, yet the inwarde
man is renewed daye by daye. For oure
tribulacion whych is momentary and lyght,
prepareth an excedyng & an eternall waight
of gloze vnto vs, while we loke not on the
thynges which are sene, but on the thynges
whych are not sene. For the thynges whych
are sene, are temporall: but thynges whych
are not sene, are eternall.

The v. Chapter.

¶ The rewardes for sufferynge trouble.



¶ We knowe that yf oure
erthy macion of this dwel-
lyng were destroyed, we ha-
ue a byldinge of God, an ha-
bitacyon not made with ha-
des, but eternall in heauen.
For therefore syghe we, de-
spring to be clothed with oure macion which
is from heauen: so yet, yf that we be founde
clothed, & not naked. For we that are in this
tabernacle, syghe & are greued because we
wold not be vnclothed, but wold be clo-
thed vpon, that mortallite myght be swalo-
wed vp of lyfe. Ie y hath ordeyned vs for
this thyng, is God: which verysame hath
geuen vnto vs the earnest of the sperte.

¶ Therefore, we are alwaye of good cheare,
and knowe, that as longe as we are at home
in the body, we are absent fro God. For we
walke in fayth, not after out ward appeara-
unce. Neuerthelesse, we are of good comfort,
and had leuer to be absent from the body,
and to be present with God. Wherefore, whe-
ther we be at home or from home, we ende-
noure oure selues, to please him. For we
must all appere before the iudgement seate
of Christ, that euery man maye receaue the
workes of hys body accordynge to that he
hath

hath done, whether it be good or bad.

¶ Serpunge then that we knowe, how p
Lorde is to be feared, we fare saye wyth
men. For we are known well ynough vnto
God. I trust also p we are known in poure
consciences.

For we praye not oure selues agayne vn
to you, but geue you an occasyon to reioyce
of vs, that ye maye haue some what against
them, whych reioyce in the face, and not in
the herte. For yf we be to feruent, to God are
we to feruent. ¶ If we kepe measure, for
poure cause kepe we measure. For the loue
of Christ constraineth vs, because we thus
iudge, that yf one dyed for all, then were all
deed, and * he dyed for all: that they whych
lyue, shuld not hence forth lyue vnto them
selues, but vnto him whych dyed for them, &
rose agayne. ¶

¶ Therfore, hence forth knowe we no man
after the fleshe. In so moch though we haue
known Christ after the fleshe, now yet hce
forth knowe we hi so no more. Therfore yf
eny man be in Christ, he is a newe creature
Olde thynges are passed awaye, beholde, all
thynges are become * new. Neuerthelesse, all
thynges are of God, whych hath receyved
vs vnto him selfe by Jesus Christ, and hath
geuen to vs the offyce to preache the attone-
ment. For * God was in Christ, and made
agreement betwene the worlde and him selfe,
& imputed not the synnes vnto them, and
hath comytted to vs the preachynge of the
attonement. Now then are we messengers
in the rowme of Christ euen as though God
dyd beseeche you thoro vs. So praye we
you in Christes stede, that ye be reconcyled
vnto God: for * he made him to be synne
for vs, which knewe no synne, that we by
his meanes shulde be p ryghtewelsnes, which
before God is alowed.

¶ The. vi. Chapter.

¶ An exhortacion to receaue the word of God
with thankfulness and amendment of lyfe.
The ligence of Paul in the Gospell, & how he
warnech the to receaue the copany of the brethe.

¶ Also as helpers exhorc you p
ye receaue not the grace of God
in vayne. For he sayth: * I haue
heard the in a tyme accepted: and
in the daye of saluacyon, haue I
sucker the. Beholde, now is that accepted
tyme: beholde, now is that daye of saluacyon.
Let vs geue no occasyon of euill, that in
oure offyce be foude no faute: but in all thynges
let vs behaue oure selues * as the miny-
sters of God.

¶ In moch patience, in afflictions, in neces-
sities, in angusties, in stryppes, in preson-
mentes, in stryppes, in laboures, in watchyn-
ges, in fastynges, in purenes, in knowledge,
in longe suffering, in kynednes, in the holy
ghost, in loue vntayned, in the worde of tru-

eth, in the power of God, by the armoure of
ryghtewelsnes of the ryght hande & on p lyfte
be honour and dishonour: be euill reporte
& good reporte: as deceauers, and yet true,
as vntowen, and yet known: as dynges,
and beholde, we lyue: as chastened, and not
kylled: as sorowful, & yet alwaye merre: as
pooze, and yet make many ryche: as hauinge
nothyng, & yet posselving all thynges. ¶

¶ O ye Corynthyans, oure mouth is open
vnto you. Our hert is made large: ye are in
no strayte in vs, but are in a strayte in poure
awne bowelles: I promyse vnto you lyke
reward, as vnto chylde. Set your selues
at large, and * beare not ye the yoke w
p vnbeleuers. For what fellyship hath rygh-
tewelsnes with vnyghtewelsnes? ¶ What
company hath lyght w darknes? ¶ What
concorde hath Christ with Belial? ¶ Euer
what parte hath he that beleueth, with an
infidell? ¶ How agreeth the temple of God
with Images for * ye are the temple of the
lyuinge God, as sayde God: * I wyll dwell
amonge them, & walcke amonge them, and
wylbe their God: & they shalbe my people.
¶ Therfore * come out from amonge them,
and separate poure selues from them (sayth
p Lorde) and touche none vncleane thyng:
so wyll I receaue you, and wylbe a father
vnto you, and ye shalbe my sonnes & daugh-
ters, sayth the Lorde almyghty.

¶ The. vii. Chapter.

¶ The exhortacion to receaue the promyses of
God with thankfulness. The Corynthyans are commen-
ded for thei obedience & loue towardes Paul.



¶ Serpunge that we haue soche
promyses (dearly beloued)
lett vs cleane oure selues fro
all filthynes of p fleshe and
spete, and growe vp to full
holynes wyth the feare of
God. Understad vs we ha-

ue hurte no man: we haue corrupte no man:
we haue defrauded no mā. I speake not this
to condemne you: for I haue shewed you be-
fore, that ye are in oure hertes to dye & lyue
with you: I am very bolde ouer you, I re-
ioyce greatly in you. I am fylled with com-
forte, and am excedyng to youse in all oure
tribulacyon. For when we were come into
Macedonia * oure fleshe had no rest, but we
were troubled on euery syde. Outwarde
was fyghtyng, inward was feare. Neuer-
thelesse * God that conforteth the abiecte,
conforted vs by the commynge of Titus.

And not by his commynge onely: but al-
so by the consolacyon which we receaued of
you: when he tolde vs poure desyre, poure
feruent mynde for me: so that I reioiced the
more. For though I made you sorow with a
letter, I repent not: though I dyd repent.
For I perceaue, that the same epistle made
you

you sorow, though it were but for a season.
But I nowe reioyce, not that ye were sorow,
but that ye so sorowed that ye repented. For
ye sorowed godly: so p in nothyng ye were
hurte by vs. For godly sorowe causeth re-
pentance vnto saluacyon, not to be repen-
ted of, contrary wyle, * woefully sorowe cau-
seth deeth.

¶ For beholde, what diligence this godly so-
rowe that ye toke, hath wrought in you: yee
it caused you to cleare your selues. It caused
indignacyon, it caused feare, it caused desyre.
It caused punishment. For in all thynges ye
haue shewed your selues, that ye were cleare
in that matter. ¶ Therfore, though I wrote
vnto you, I dyd it not for his cause that had
done the hurt, nether for his cause that was
hurte: but p poure good mynde for vs might
appeare amonge you in the syght of God.

¶ Therfore, we are comforted, because ye
are comforted: yee, and excedyngly the more
ioyed we, for the ioye that Titus had: becau-
se his spete was refreshed of you all. I am
therfore not nowe ashamed, though I bo-
asted my selfe to hym of you. For as all thynges
which we spake vnto you are true, euen
so, oure boastynge that I made vnto Titus
is founde true. And his inward affection is
founde abundant towardes you, whā he re-
memberech the obedience of you all, howe w
feare & trembling ye receaued hym. I reioyce
p I maye be bolde ouer you in all thynges.

¶ The. viii. Chapter.

¶ He putteth them in remembrance to helpe the
pooze sapientes at Jerusalem, accordeynge as the
Macedonians dyd.

¶ Certifye you brethren, of the grace
of God which was geuen in p con-
gregacyons of Macedonia, howe
that the abundance of thei re-
ioysynge is, that they are tryed with moche
tribulacyon. And though they were excea-
dyng pooze, yet haue they geuen excedyng
rychely, and that in singlenesse. For to thei
powers, I beare them recorde, yee, & beyōde
thei power, they were wyllynge of thei
awne accorde, and prayed vs with great in-
stance, p we wolde receaue their benefyte,
and suffre the to be partetakers with other
* in mynstryng to the sapientes. And thys
they dyd, not as we looked for: but gaue their
awne selues fyrst to the Lord, and after vn-
to vs by the wyll of God: so that we coude
not but desyre Titus, to accomplyshe the
same beniuolence amonge you also, euen as
he had begonne.

¶ Nowe therfore, as ye are riche in all par-
ties, in sayth, in worde, in knowledge, in all
feruency, and in loue, which ye haue to vs:
euen so, let that ye be plenteous in thys be-

niuolence also. ¶ This saye I, not commaun-
dyng: but because offeruentnes, I do alowe
the vntaynednesse of poure loue towardes
other men. For ye knowe the liberalyte of
oure Lord Jesus Christ, that though he was
* ryche, yet for poure sakes he became pooze
that ye, thoro we hys pouerthe, myght be
made ryche.

¶ And I geue counsell hereto. For thys is
expedient for you, which beganne, not to do
onely, but also to wyll a peare ago. Nowe
therfore, performe the thyng which ye be-
ganne to do: that as there was in you a re-
dynes to will, euen so, ye maye performe the
debe of that which ye haue. For * yf there
be fyrst a wyllynge mynde, it is accepted ac-
cordeynge to that a man hath, and not accor-
dyng to that he hath not.

¶ It is not my mynde that other be sett at
ease, and ye brought into combraunce: but
that ther be egaines nowe at this tyme: and
that your aboundance maye sucker their lac-
ke: and that thei aboundance maye supply
poure lacke: that there maye be equalitye, &
grypnge to that which is wyppen: * he that
had moche, had not the more aboundance: &
he that had a litle, had neuer the lesse. ¶ Chan-
ges be vnto God, which put the same good
mynde for you in the herte of Titus, which
accepted the requeste: yee, rather he was so
well wyllinge, that of his awne accorde, he
came vnto you.

¶ We haue sente with hym the brother,
whose laude is in the gospell thoroout all
the congregacyons: and not that onelye,
but is also chosen of the congregacions to be
a felowe with vs in oure ioynep, concerning
this beniuolence that is ministred by vs vn-
to the praye of the same Lorde, and to stire
vp poure prompte mynde.

¶ For thys we excheue, that eny mā shuld
rebuke vs in this plenteous distrebycyon, *
that is ministred by vs (to p glory of the Lorde) * &
and make promysyn for honest thynges: not
onely in the syght of p Lorde: but also in the
syght of men.

¶ We haue sent w them a brother of oures,
whom we haue ofte tymes proued dysygent
in many thynges: but nowe moch more dili-
gent. ¶ He greute confidence which I haue in
you, hath caused me thys to do: partelye for
Titus sake which is my felowe and helpe
as concernyng you: partelye because of other
which are our brethren, and the messengers
of the congregacyons, & the glory of Christ.
¶ Therfore, shewe ye vnto them the proffe of
poure loue, and of oure * boastynge of you
in the syght of the congregacyons.

¶ The. ix. Chapter.

¶ In thys chapter doth be the same that he dyd in
the chapter goynge before, that is, he moueth them
to helpe the pooze brethren at Jerusalem.

* Actes. xii. d.
1. Cor. xiii. a.
2. Cor. viii. a.
11. Cor. xii. e.

If the ministry to the saints, it is but superfluous for me to write unto you: for I knowe the redynes of your mynde, wherof I boast my selfe unto them of Macedonia, that I chail was prepared a yere ago: and your example hath prouoked many. Neuerthelesse, yet haue I sent these brethren, lest our boasting which I make of you shoulde be in vayne, in this behalfe, that ye (as I haue sayde) maye prepare your selues: lest peradventure yf they of Macedonia come with me, and finde you vnprepared, we (I wyll not saye ye) shoulde be ashamed in this matter of boasting.

* 1. Cor. xii. d.
2. Cor. viii. a.

* 1. Cor. xii. d.
2. Cor. viii. a.

* 1. Cor. xii. d.
2. Cor. viii. a.

Therefore, I thought it necessarye to exhort the brethren, to come before hande vnto you, and to prepare your good blessinge promysed afore, that it myght be ready, so yf it be a blessinge, and not a defraudinge. **T**his yet I saye: he which soweth lytell, shall reape lytell: & he yf soweth (in geuyng) largelye and frelye, shall reape plentifullye: And let euery man do, accordyng as he hath purposed in his herte, not groundyngly, or of necessitye. **F**or God loueth a chearfull geuer.

God is able to make you riche in all grace that ye in all thynges haue sufficient vnto the vtmost, maye be riche vnto all manner of good workes, as it is wyrtten: **H**e hath sparfed abroade, and hath geuen to the poore, his ryghtewesnesse remaineth for euer. **H**e that minystrerth seed vnto yf sower, minystrerth breed also for sode: and multiplye your seede, and increase the frutes of your ryghtewesnesse, **I** that on all partes, ye maye be made ryche into all synghenes, which causeth thowowe vs, that thankes are geuen vnto God.

For the offyce of this minystration, not onely supplyeth the nede of the sayntes: but also is aboundant therein, that for this laudable minystringe, thankes might be geuen to God of many, which prayse God for the obedience of your consentynge to the Gospel of Christ, and for your synghenes in distributyng to them, and to all men, and in theyr prayers for you, which lōge after you, for the aboundant grace of God in you. **T**hanke be vnto God, for his vnspcakable gyfte.

Chapter. x.

He toucheth the false apostles, and defendeth his auctorite and callinge.

I Paul my selfe beseeche you by yf mekenesse & softnesse of Christ, which whā I am present amonge you, am of no reputacyon: but am holde towarde you beyng absent. **I** beseeche you, yf I nede not to be holde whā I am presente, with that same boldnesse, wherewith I am supposed to haue bene holde, agaynst some,

which repute vs as though we walked carnally. **F**or though we walke in yf fleshe, yet we do not warre fleschly. **F**or yf we weapons of our warfare are not carnall thynges, but thynges myghty in God, to cast downe stronge holdes, wherewith we ouerthrowe counsels and euery hye thyng that exalteth it selfe agaynst the knowledge of God, and byynge into captiuite all ymaginaciō to the obedience of Christ, & are ready to take vengeance on all disobedience, when your obedience is fulfilled. **L**oke ye on thynges after the better apperaunce.

If any man trust in hym selfe, that he is Christes, lett hym consider this agayne of hym selfe, that as he is Christes, euen so, are we Christes. **F**or though I boaste my selfe somwhat more of our auctorite (which the Lorde hath geuen vs) to edifye, and not to destroye you) it shall not be to my shame: lest I shoulde seme as though I wente aboute to make you afrayed with letters. **F**or yf epistles sayth he) are sore, and stronge: but his bodelye presence is weake, and his speache rude. **L**ett hym that is soche thynke on this wyle: that as we are in wordes by letters, when we are absent, soche are we in dedes, when we are present.

For we canot fynde in our hertes to make our selues of the number of them, or to compare our selues to them, which prayse the selues. **N**euerthelesse, whyle they measure them selues wth them selues, and compare the selues with them selues, they vnderstande nought. **B**ut we will not reioyce aboue measure: but accordyng to the measure of the rule, which God hath distributed vnto vs, a measure to reache euen vnto you. **F**or we stretch not out our selues beyonde measure, as though we reached nōt vnto you. **F**or euen to you also haue we come wth the gospel of Christ, and we boaste not our selues out of measure of other mennes labours: **P**ee, and we hope it wyll come to passe, yf when your faith is increased amonge you, we shalbe magnified accordyng to our measure, more largelye, and that I shall preache the Gospel in those regions which are beyōde you: & not to boaste of those thynges, which by another mans measure are prepared allready. **B**ut lett him that reioyleth, reioyce in the Lorde. **F**or he yf prapseth hym selfe, is not allowed but he whom the Lorde prapseth.

Chapter. xi.

Paul (vnder sufferance) commendeth hym selfe, and defendeth his auctorite agaynst the false prophetes.

Would to God, ye could haue suffered wth me a lytell in my folysynes: yee, ye do also forbeare me. **F**or I am gealous ouer you wth godly gelousye: **F**or I haue coupled you to one man, that ye shoulde make your selues a chaste virgin vnto Christ,

* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

to Christ. **B**ut I feare lest it come to passe yf as the serpent begyled Eue thowowe his subteltye, euen so your wittes shoulde be corrupted fro the synghenes that ye had toward Christ. **F**or yf he yf cometh preache another Jesus then hym whō we preached: or yf ye receaue another sprete then yf which ye haue receaue, ether another Gospel then that ye haue receaue, ye might right well haue bene confēt. **F**or I suppose that I was not behynde the chefe apostles. **B**ut though I be rude in speakinge, yet I am not so in knowledge. **H**owbeit amonge you, we haue bene well knowē to yf vtmost what we are in all thynges. **W**yd I therein synne, because I submytted my selfe, that ye might be exalted: & because I preached to you yf Gospel of God free: I robbed other congregacyōs, & toke wages of them, to do you seruyce. **A**nd when I was present wth you, & had nede: I was chargeable to no man: for yf which was lackynge vnto me, the brethren which came fro Macedonia, supplied, and in all thynges I kept my selfe so that I shuld not be chargeable to any man, and so wyll I kepe my selfe.

If the truth of Christ be in me, this reioysynge shall not be taken from me in the regions of Achaia. **W**herfore? **B**ecause I loue you not: **G**od knoweth. **N**euertheles, what I do, that wyll I do, to cut awaye occasyon from the which desyre occasyon: yf they might be founde lyke vnto vs, in that wherin they reioyce. **F**or soch fals apostles are disceatfull workers, and falsly on them selues lyke vnto the apostles of Christ. **A**nd no maruayle: for Satan hym selfe is chaunged into the falsyō of an angell of light. **T**herfore it is no great thyng though his mynisters falsly on them selues, as though they were the ministers of ryghtewesnes: whose ende shalbe accordyng to theyr dedes.

I saye agayne, lett eny man thynke that I am folyshe: or els eue nowe take ye me as a foole, that I also maye boaste my selfe a lytell. **T**hat I speake, I speake not after the Lorde, but as it were folyschly, in this matter of boasting. **S**eynge that many reioyce after the fleshe, I wyll reioyce also. **I**f ye suffre soles gladly, seynge ye your selues are wyle. **F**or ye suffre yf a mā byynge you in to bondage, yf a man deuoure, yf a mā take yf a mā exalte hym selfe, yf a man synye you on the face. **I** speake as concerning rebuke, as though we had bene weake, & (in this behalfe.)

Howbeit, wherinsoeuer eny man dare be bolde (I speake folyschly) I dare be bolde also. **T**hey are Chyues, euen so am I. **T**hey are Israelites, eue so am I. **T**hey are yf seede of Abraham, euen so am I. **T**hey are yf mynisters of Christ (I speake as a foole) I am more. **I**n labours more aboundate: **I**n stryppes aboue measure: **I**n prison more plentifullye:

In death ofte. **O**f the Jewes spue tymes receaued I euery tyme. **X**i. stryppes saue one. **T**hyse was I beaten wth rodde. **I** was once stoned. **I** suffered thysle shypwracke. **N**yght and daye haue I bene in the deepe see. **I**n iorneyng often: **I** parcels of waters: **I**n parcels of robbers: **I**n leopardes of myne a wone nacyon: **I**n leopardes among yf brethren: **I**n parcels in yf cite: **I**n parcels in wilderness: **I**n parcels in the see: **I**n parcels amonge false brethren: **I**n labour & trauayle: **I**n watchynges often: **I**n colde and nakednes: **H**elpde the thynges which outwardly happen vnto me. **I** am combed daylye, and do care for all congregacyōs. **W**ho is weake, and I am not weake: **W**ho is offended, & I burne not: **I**f I must nedes boaste, I wyll boaste of the thynges that concerne myne infirmities.

Chapter. xii.

Paul is taken vp into the thyrde heauen, and heareth wordes not to be spoken.

The God & father of our Lorde Jesus Christ, which is blessed for euer more knoweth that I lye not.

In the cytie of Damascos, the gouernour of yf people vnder king Aretas, layde watch in the cytie of the Damascens, and wold haue caught me: and at a windowe was I let downe in a basket thowowe the wall, and so escaped I his handes. **D**outles, it is not expedient for me to boaste, I wyll come to vlyōs and reuelacions of the Lorde, I knowe a mā in Christ aboue fourtene yeres ago (whether he were in the body, I cannot tell, or whether he were out of the body, I cannot tell, **G**od knoweth) howe that he was take vp into the thyrde heauen. **A**nd I knowe the same man (whether in the body or out of the body, I cannot tell, **G**od knoweth) howe yf he was taken vp into Paradyse, and hearde secret wordes, which no man can vtter. **O**f this man wyll I boaste, but of my selfe wyll I not boaste, except it be of myne infirmities. **F**or though I wolde boaste, I shall not be a foole: for I wolde saye the truerth. **N**euerthelesse, I spare you: lest any man shoulde thinke of me, aboue that which he seeth me to be, or that he heareth of me.

And lest I shoulde be exalted out of measure thowowe yf excellēcy of the reuelacions: there was gyuen vnto me vnquyetnes thowowe the fleshe, euen the messenger of Satan to buffet me, because I shoulde not be exalted out of measure. **F**or this thyng besought I the Lorde thysle, that it might departe from me. **A**nd he sayde vnto me: my grace is sufficient for the. **F**or my strength is made perfect thowowe weaknes. **E**very gladly therfore wyll I reioyce of my weaknes, yf strength of Christ maye dwell in me. **T**herfore, haue I delectaciō in infirmities, in rebukes, in necessities.

* 1. Cor. xii. d.

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* 1. Cor. xii. d.

* 1. Cor. xii. d.

* 1. Cor. xii. d.

in necessities, in persecutions, in anguishes
for Christes sake. For when I am weak,
then am I strong.

I am become a fool in boasting my selfe.
Ye haue compelled me: for I ought to haue
bene commended of you. * For in not bynge
was I ferioz vnto y chefe apostles, though
I be nothing, yet y tokes of an apostle were
wrought amonge you with all pacēce, and
signes and wōders, and myghty dedes. For
what is it, wherein ye were inferyōz vnto
other congregacions, except it be herin, that
I was not chargeable vnto you. For geue
me thys wōnge. Beholde, nowe the thyrd
tyme I am ready to come vnto you: and yet
wyl I not be chargeable vnto you. For * I
seke not poures, but you. For the chyldren
ought not to laye vp for the fathers and mo-
thers, but the fathers and mothers for the
chyldren.

I wyl very gladly bestowe, and wyl be
bestowed for poure soules, though the more
I loue you, the lesse I am loued agayn. But
be it, that I was not chargeable vnto you:
neuertheles, when I was crafty, I toke you
with gyle. Wd I wyl you by any of them,
whom I sent vnto you? I desyred Titus, &
with hym I sent a brother. Wd Titus be-
fraude you of any thyng? walked we not in
one sprete? Walked we not in lyke steppes?

Agayne, thynke you y we excuse our selues
vnto you: we spake in Christ in the spght of
of God: but we do all thinges (dearly belo-
ued) for poure edifyinge. For I feare, lest it
come to passe, y yf I come, I shall not fynde
you soch as I wolde: & y I shall be foude vn-
to you soch as ye wolde not. I feare, lest ther
be amonge you * debates, enuynges, wrath,
steples, bakbyttinges, whysperinges, swell-
ynges, & sedicions: and that when I come
agayne, God bynge me lowe amonge you, &
I be constreyned to bewayle many of them
which haue synned allready, & haue not re-
pentēd of the * vncleannes: and fornicaciō and
wantannes which they haue committed.

The xliij. Chapter.

The prompteth to come vnto them and exhorte
them so to orde them selues that ye maye fynde
them perfecte, and of one mynde.



We come I the thyrd tyme vnto
you: * in the mouth of two or thre
witnesses shal euery worde be sta-
blyshed. I tolde you before, & tell
you before: and as I sayd when I
was present with you the seconde tyme, so
wylte I nowe bynge absent, to the which
in tyme past haue synned, & to all other: that
yf I come agayne, I wyl not spare, seynge
that ye seke experie of Christ * which spea-
beth in me, which amonge you is not weak
but is myghty in you. For though he was
crucified in weaknes, yet liueth he thowwe

the power of God. And we (no doute) are
weake in hym: but we shall lyue with hym:
by the myght of God amonge you.

* Examen your selues, whether ye are in
the fayth or not. Wone poure awne selues.
Knowe ye not your awne selues, howe that
Jesus Christ is in you? excepte ye be casta-
wayes, I trust ye shall knowe that we are
not castawayes. I desyre before God that
ye do none euill, not that we shulde seme cō-
mendable: but that ye shuld do that which is
honeste: & let vs be counted as castawayes.
We can do nothinge agaynst the trueth: but
for y trueth. We are glad whē we ar weak, &
and ye stronge. This also we wylte for, eue
poure perfectnesse. Therefore wylte I these
thinges bynge absent, lest whan I am pre-
sent, I shulde vse sharpenesse, accordynge to
to the power * which the Lorde hath geuen
me to edifye, and not to destroe. I shall ye
brethren, fare ye well, be perfecte, be of good
conforte, be of one mynde, lyue in peace, and
the God of loue and peace shalbe with you.
* Gete one another in an holy kyse. All the
saynctes salute you. The grace of oure Lord
Jesus Christ, and the loue of God, and the
felyshyppe of the holy ghoist be with you all.
Amen.

The ende of the seconde epistle to
the Corinthyans.

Sent from Philippos a cytie in Mace-
donia, by Titus and Lucas.

The epistle of
saynct Paul the Apostle to
the Galathians.

The fyrst Chapter.

Paul retueth them, because they were fallen
awaye from the Gospell, & seth bys awne con-
uersyon, magnifyeth bys office and apostleshippe,
and declareth hym selfe to be equal with the hie
Apostles.



Paul an apostle, not of men,
nether by man: but by Je-
sus Christ, and by God the
father, which rayled him vp
from deeth: and all the bre-
thren which are with me.

Unto the congregacions
of Galacia. * Grace be with you, and peace
from God the father, & frō oure Lorde Je-
sus Christ, which gaue hym selfe for our syn-
nes to deliuer vs from thys present euill
worlde, accordynge to the wyl of God oure
father, to whom be prayle for euer and euer.
Amen.

I maruaile, that ye are so soone turned
(from Christ which called you by grace) vn-
to another

to another Gospell which is nothinge elles,
but that there be some which trouble you, &
intende to peruerthe the Gospell of Christ.
Neuerthelesse, though we oure selues, or an
angell from heauen, preache any other Gos-
pell vnto you, then y which we haue prea-
ched vnto you, let him be acursed. As we said
before, so saye I nowe agayne, yf eny man
preache eny other Gospell vnto you, then y
ye haue receaued, lett hym be acursed. Do I
nowe perswade men, or God? Other do I se-
ke to please men? * For yf I had hythereto
studied to please me, I were not the seruāt
of Christ.

I certifie you brethren, that the Gos-
pell which was preached of me, was not af-
ter the maner of men. For I nether receaued
it, ner learned it of man, but by the reuelā-
cyon of Jesus Christ. For ye haue hearde of
my conuersacion in tyme past, in the Jewes
waye, howe that beyonde measure, * I per-
secuted the congregacyon of God, and spoy-
led it, and preynded in the Jewes waye a-
boue many of my cōpanions in myne awne
nacyon: bynge a very feruent mayntener
of the tradicions of the elders.

But when it pleased God, which sepe-
ated me from my mothers wombe, and * cal-
led me herunto by hys grace, for to declare
hys sonne by me, that I shulde preache hym
amonge the heathen: immediatly I came-
ned not of the matter with * flesh & blode,
nether returned to Jerusalem, to the which
were apostles before me: but went my way-
es into Arabia, and came agayne vnto Ma-
malco. Then after thre yere, I returned to
Jerusalem to se Peter, and abode with hym
fiftene dayes. Other of the apostles sawe I
none, save James the Lordes brother. The
thinges therfore which I wylte vnto you:
beholde, before God I lye not.

After that I came into y coastes of Si-
ria and Cilicia, and was vnkownen as tou-
chinge my person vnto the congregacions of
Jewry, which were i Christ. But thys they
hearde onely, that he which persecuted vs in
tyme past, nowe preacheth the fayth, which
before he destroyed. And they glorified God
in me. Amen.

The ij. Chapter.

The which standeth Peter in the face, and pro-
ueth that the lawe and circumcisiō are not
necessarie to saluacyon.

When fouretene yeres thereafter,
I went vp agayne to Jerusalem
* with Barnabas, and toke Ti-
tus with me. I wēt vp also by re-
uelacyon, and communed with them of the
Gospell which I preache amonge the Gen-
tyls (but specially) with them which were
counted chysse, lest I shulde runne or had

runne in vayne. Also Titus which was w
me, though he were a greke, yet was not cō-
pelled to be circumcised: and that because of
incommers beyng false brethren, which ca-
me in preyely to spye out oure libertye which
we haue in Christ Jesu, y they myght bynge
ys in to bōdage. To whō we gaue no row-
me, no not for the tyme (by waye of subiec-
cyon) because that the trueth of the Gospell
myght contynue with you.

Of them which seemed to be somewhat, B
what they were in tyme passed it makethe
no matter to me. * God loke th on the out-
warde apperaunce of no man. Neuertheles
they which seemed greake, added nothinge
to me. But contrary wyse, when they sawe
y the gospell ouer y vncircūciō was cōmit-
ted vnto me, as y gospell ouer y circumcisiō
was committed vnto Peter. For he that
was myghty in Peter in the Apostleshippe
ouer the circumcisiō, the same was myghty
in me amonge the Gentyls. When they re-
ceaued the grace that was geuen vnto me,
then James, Cephas & John, which seemed
to be pylers, gaue to me and Barnabas the
ryght handes of that felowshyppe, that we
shulde be Apostles amonge the heythen, and
they in the circumcisiō: onely that we shuld
remember the pooze. * Wherin also I was
diligent to do the same.

But when Peter was come to Antioche
I withstode him opely, because he was wō-
thy to be blamed. For per that certayne came
from James, he dyde eate with the Gentyls.
But whē they were come, he withdrew and
separated hym selfe from them, fearynge the
which were of the circumcisiō. And the other
Jewes dissembled as well as he: in somethe
that Barnabas also was brought vnto there
symulaciō. But when I sawe that they wēt
not the right waye after the trueth of y Gos-
pell, I sayde vnto Peter before them all: yf
thou bynge a Jewe, lyuest after the maner
of the Gentyls, and not as do y Jewes: why
causest thou the Gentyls to lyue as do the
Jewes? For we which are * Jewes by na-
ture, and not synners of the Gentyls, knowe
that a man is not iustified by the dedes of
the lawe, but by the fayth of Jesus Christ:
And we haue beleued on Jesus Christ, that
we might be iustified by the faith of Christ,
and not by the dedes of the lawe: because by
the dedes of the lawe no fleshe shalbe iu-
stified.

If whyle we seke to be made ryghte wes
by Christ, we oure selues are founde synners,
is then Christ y minister of synne? God for-
byd. For yf I buyde agayne the thynges
which I destroyed, then make I my selfe a
trespasser. For * I (thowwe y lawe) haue
bene deed to the lawe, y I myght lyue vnto
Christ. I am crucified w Christ. Neuertheles
lik iii I lyue:

I lue: yet nowe not I, but Christ luech in me. The lye which I nowe lue in f flesh, I lue by f fayth of f sonne of God * which loured me, and gaue hym selfe for me. I despyse not the grace of God. For * pf ryghte- wises come of the lawe, then Christ is deed in vayne.

The .iiij. Chapter.

He rebuketh the vnderstandinge of the Galatians shewing the vnderstandinge of the lawe, and declareth neuertheless that it was not geuen for naughte.

O ye folyshe Galatians: who hath bewitched you, that ye shulde not beleue the trueth? To whom Jesus Christ was described before f eyes and amonge you crucified. This only wold I learne of you whether ye receaued the spirite by f dedes of the lawe or by f preaching of the fayth? Are ye soche foolis, that after ye haue begonne in the sprete, ye nowe ende in the fleshe? So many thynges ye haue suffered in vayne, yf it be also in vayne. Moreouer, he that minystrerth to you the sprete, ad worketh myracles amonge you, doeth heit thowowe the dedes of the lawe, or by preaching of the fayth? * Euen as Abraham beleued God, & it was ascribed to hym for ryghte wisesse. Ye knowe therfore, f they which are of fayth, f same are f chyldre of Abraham.

For the scripture seinge afore hande, that God wold iustifie f hethen thowowe fayth, the web before hande glad tydynges vnto Abraham sayinge: * In the shall all nacyos be blessed. So then, they which be of fayth, are blessed with faythfull Abraham. For as many as are of the dedes of the lawe, are subiecte to the curse. For it is wrytten: * cursed be euery one that contynuerth not in all thinges which are wrytten in the booke of the lawe to fulfill them. That no man is iustified by the lawe in the syght of God, it is euident. * For the iuste shall lue by fayth. The lawe is not of fayth: but the man that fulfilleth the thinges (contayned in the lawe) shall lue in them. Christ hath deliuered vs from the curse of the lawe, in as moche as he was made accursed for vs: for it is wrytten: * cursed is euery one, that hangeth on tree, that the blessinge of Abraham myght come on the Gentyls thowowe Jesus Christ, that we myght receaue the promes of the sprete thowowe fayth.

Brethren, I speake after f maner of mē. Though it be but a mans testamēt. Yet yf it be allowed, no mā despyseth it: or addeth eny thyng thereto. * To Abraham and hys seede were the promes made. He sayth not in the seedes, as many: but in thy seede, as of one, which is Christ. Thys I saye, that the lawe which beganne afterwarde, beyonge f soure hundred and thyrtye yeres, doeth

not disanull the testamēt, that was confirmed afore of God vnto Christ ward, to make the promes of one effecte. * For yf the inheritance come of the lawe, it cometh not nowe of promesse. But God gaue it vnto Abraham by promes.

Wherfore then serueth the lawe? * It was added because of transgression (till the seed came, to whom the promes was made) and it was ordeyned * by angels in the hand of a mediator. A mediator is not a mediator of one, but God is one. * Is the lawe then agaynst the promes of God? God forbidd. For yf there had bene a lawe geuen which coulde haue geuen lyfe: then no doute ryghte wisesse shulde come by the lawe. But the scripture concluded all thinges vnder synne, that the promes by f fayth of Jesus Christ shulde be geuen vnto them that beleue. * But before that fayth came, we were kepte vnder the lawe, and were shut vp vnto the fayth which shulde afterwarde be declared.

Wherfore, the lawe was oure scolemaster vnto Christ, that we shulde be iustified by fayth. But after that fayth is come, we are no longer vnder the scolemaster. For ye are all chyldren of God, because ye beleue in Christ Jesu. For * all ye that are baptised haue put on Christ. There is no Jewe, neither Gentyll: there is neither bonde, ner fre: there is neither man, ner woman. For ye are all * one in Christ Jesu. If ye be Christes, then are ye Abrahams seede, and hepyes accordinge to the promes.

The .iiij. Chapter.

Paul sheweth that thowowe Christ we be deliuered from the lawe, and rebuketh the vnderstandinge of the Galatians.



Ad I saye, that f heyre (as longe as he is a chyld) differth not from a seruaunt, though he be Lord of all, but is vnder tutors and gouerners, vntill the tyme that the father hath appoynted.

Euen so we also, when we were chyldren, were in bondage vnder the ordynances of the worlde. But when the tyme was full come, God * sent hys sonne, made of a womā, and made bonde vnto the lawe, to redeme them which were bonde vnto the lawe: that we (thowowe election) might receaue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, * God hath sent the sprete of hys sonne into oure hertes, crying: Abba father. Wherfore nowe, thou art not a seruaunt: but a sonne. If thou be a sonne, thou arte also an heyre of God, thowowe Christ. * For

Notwithstandynge, when ye knewe not God, ye dyd seruite vnto them * which by nature

He labourerth to dialue them adware fro circumcysion, sheweth them the batayll betwixte the sprete and the fleshe, and the frutes of them both.



Sande fast therfore in the libertie wherwith Christ hath made vs fre, and wrape not poure selues agayne in the yoke of bondage.

Behold, I Paul saye vnto you, that * yf ye be circumcised, Christ shall profyte you nothyng at all. I testifie agayne to euery man which is circumcised, that he is bonde to kepe the whole lawe. Christ is become but in vayne vnto you. As many of you as are iustified by the lawe are fallen fro grace. We loke for, and hope in the sprete to be iustified thowowe fayth. * For in Jesu Christ, nether is circumcysion any thyng worth, nether yet vncircumcysion but fayth * which worketh by loue. Ye dyd rñe well: who was a lct vnto you, that ye shulde not beleue the trueth? * (content vnto no man.) Euen the counsell which came not of hym that calleth you. * A lytell leuen doth leue f whole lombe of dome.

I haue trust towarde you in f Lorde, that ye shal be none other wyse minded. But he that troubleth you, shall beare his indgement whatsoeuer he be. Brethren, yf I yet preach circumcysion, why do I then yet suffer persecucion? Then is the slander of the crosse ceased. I wolde to God, they were separated from you, which trouble you: Brethren, ye were called into libertie: only * let not poure libertie be an occasion vnto the fleshe: but by loue * (of the sprete) serue one another. For all the lawe is fulfilled in one worde, which is this: * thou shalt loue thyn neyghboure as thy selfe. If ye byte and deuoure one another: take hede, lest ye be lyk wyse consumed one of another. * For

I saye, walke in the sprete, and fulfill not the lust of the fleshe. For the fleshe lusteth contrary to the sprete, and * the sprete contrary to the fleshe. These are contrarie one to the other, so that ye cannot do whatsoeuer ye wolde. But and yf ye be led of the sprete, then are ye not vnder the lawe. The dedes of the fleshe are manyeste, which are these: aduoutery, fornicaciō, vncleannes, wātānes, woꝝhypping of ymages, witchcraft, hatred, variaunce, zeale, wꝛathe, strepe, sedycions, sectes, enuyinge, murder, dronkenness, glottonye, and soche lyke: of the which I tell you before as I haue told you in tyme past, that * they which comyt such thinges shall not be inheritours of the kyngdome of God. Contrariely, the frute of the sprete is, loue, ioye, peace, longe sufferinge, gētylnes, goodnes, faythfulness, mekenes, temperaunce. * Agaynst suche there is no lawe. They trulye that are Christes, haue crucified the fleshe with the affections and lustes.

If we lue in the sprete, let vs walke lyk iij in the

nature are no Goddes. But nowe after that ye haue knowen God (per rather are knowen of God) how is it that ye fourne agayn vnto the weake and * beggarly ordynances, wherunto agayne ye desyre afreshe to be in bondage? Ye observe dayes, and monethes, and tymes, and yeres. I am in feare of you, lest I haue bestowed on you laboure in vayne.

Brethren, I beseech you, be ye as I am: for I am as ye are. Ye haue not hurt me at all. Ye knowe how thorowe infirmite of f flesh, I preached f Gospell vnto you at the fyrst. And my seyntacys which was in f flesh, ye despyled not, nether abhored: but receaued me as an angell of God: eue as Christ Iel. What is then poure felicitye? for I beare you record, yf it had bene possible ye wolde haue plucked out your awne eyes, and haue geue thē to me. Am I therfore become pour ene mye, because I tell you the trueth?

They are gelous ouer you amysse. Yee, they intende to exlude you, that ye shuld be feruent to them ward. It is good all wayes to be feruent in a good thinge, and not onely whan I am present with you.

I lytell chyldren, of whom I traunple in byrth agayne, vntill Christ be fasthyoned in you, I wolde I ware with you now, and coulde chaunge my voyce: for I stande in a doubte of you. Tell me: ye that desyre to be vnder the lawe, do ye not heare of the lawe? * For it is wrytten, that Abraham had two sonnes: the one by a bonde mayde, * y other by a fre womā. Yee, and he which was bozne of the bonde woman, was bozne after the fleshe: but he which was of the fre mā, was bozne by promesse. Which thynges are spoken by an allegorpe. For these are two testaments: the one from the mounte Syna, which gendeth vnto bondage, which is Agar. For mounte Syna is Agar in Arabia, and bordeth vpon the cytie, which is now called Ierusalem, and is in bondage with her chyldren.

But * Ierusalem, which is aboue, is fre: which is the mother of vsal. For it is wrytten. * Reioyce thou barren, that bearest no chyldren: breake forth and crye, thou f traunplest not. For the desolat hath many moo chyldren, then she which hath an husbāde. Brethren, we are after Isaac, the chyldren of promes. But as then he that was bozne after the fleshe, persecuted hym that was bozne after the sprete, euen so is it nowe. Reuerthelesse, what sayth the scripture: * put awaye the bonde womā and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. So then brethren, we are not chyldren of the bonde woman: but of the fre. * For

The .v. Chapter.

The epistle

in the sprete. Let vs not be desirous of vayne glozyc, prouokinge one another, enuyng one another.

The. vi. Chapter.

¶ He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcision.

Brethren, if a man also be taken in
cny faule, ye which are spirituall,
helpe to amende hym in the softnes
of meaknes: cōsyderinge thy selfe,
lest thou also be tempted. * Beare ye one an
others burthen, and so fulfyll the lawe of
Christ. For yf any mā come to him selfe that
he is somewhat, when in dede he is nothinge,
the same deceauneth his awne mynd. Let euery
mā proue his awne worke, and then shall
he haue reioysinge ouerlyp in hys awne selfe,
¶ not in another. For * euery man shall beare
his awne burthen.

*** Let hym that is taught in the worde, minister vnto him that teacheth him in all good thinges. Be not deceaued, God is not mocked. For whatsoeuer a man soweth, that shall he also reape. For he that soweth in his flesh, shall of the flesh reape corrupcyon. But he that soweth in the sperte, shall of the sperte reape lyfe euerlastyng. * Let vs not be wery of well doinge. For when the tyme is come, we shall reape without werynesse. Whyle we haue therefore tyme, lett vs do good vnto all men, and specially vnto them which are of the household of fayth. ¶**

These howe large a letter I haue wrytten
 vnto you with myne owne hande. As many
 as desire with vtwarde apperance to plea-
 se carnally, the same constrayne you to be cir-
 cumcised, onely lest they shalde suffre perse-
 cutyon for the crosse of Christ. For they them-
 selues which are circumcised, kepe not y^e lawe,
 but despyre to haue you circumcised, y^e they
 might reioyce in y^{our} fleshe.

D God forbeyd that I shulde reioyce, but in
the crosse of oure Lorde Iesu Christ, whereby
the worlde is crucified vnto me, & I vnto y
worlde. For * in Christ Iesu neither circūci-
sion anaplethēn thyng at all: nor vncircū-
cision: but a newe creature. And as many as
walke accordynge to this rule, peace be on
thē and mercy, & vpon Israell, that pertaineth
to God. From hence forth, let no mā
put me to busynes. * For I beare in
my body the markes of the Lorde
Iesu. Brethren, the grace of
oure Lorde Iesu Christ
be with youre sprete:
Amen.

**The epistle unto the Galathians
was sent from Rome.**

The epistle of

**Synect Paul the Apostle to
the Ephesians.**

The first Chapter:

The euerlastyng ordynaunce and electyon of
God in sauyng all men thowhe Christ Ihesus
hys sonne, we are ordeined unto good works,
the dominyon of Christ.

Like an Apostle of Iesus
Christ, by the will of God.
To the saynctes which
are at Ephesus, and to them
which be lene on Ies^s Christ
* Grace be with you, & pea- * v

from the Lorde Iesus Christ. + Blessed be
God the father of oure Lorde Iesus Christ,
which hath blessed vs with all maner of spi-
rituall blessing in heuently thinges by Christ
accozdinge as he had chosen vs in hym, befo-
re the foundations of the worlde were layde,
that we shulde be holy, and without blame
before hym, thoz owe loue. Which ordeyned
vs before thoz owe Iesus Christ to be hepyes
vnto hym selfe, accozdinge to the good plea-
sure of hys wpll, to the prayse of the glory of
hys grace, wherwith he hath made vs acce-
pted thoz owe the beloued.

* By whome we haue redemption thro-
 rowe his bloude, euen the forgiveness of syn-
 nes, accordinge to the riches of grace: wher-
 of he hath minystrred vnto vs aboundantly
 in all wisdome and prudence. And hath ope-
 ned vnto vs the mystery of hys will, accor-
 dyng to hys good pleasure, which he had
 purposed in hym selfe, to haue it declared
 whā the tyme was full come, that he myght
 set vp all thynges perfectly by Christ (both
 the thynges which are in heuē, and the thyng-
 es which are in earth) euen by hym by whō
 we are made heyes, and were thereto prede-
 stinate accordinge to the purpose of hym by
 whose power all thynges are wrought ac-
 cordinge to the purpose of hys owne will: &
 we (which befoze beleued in Christ) shuld be
 vnto the prayse of hys glory.

In whom also we beleue, for asmoche as
we haue hearde the worde of trueth, euen the
Gospell of youre saluacyon: wherin, whan
ye had beleued * ye were sealed with the ho-
ly sprete of promes which is y^eeruest of oure
inheritaunce, for the reconerynge of the pur-
chased posselcion, vnto the prayle of hyg
glory.

Wherfore I also, after that I hearde of y
fayth, which ye haue in y Lorde Iesu, & loue D
vnto

To the Ephesians.

Fo. lxxvij.

beynge aliayntes from the comen welth of
Israel, and straungers from the testament
of the promys hauyng no hope, and beyng
with out God in this worlde. But nowe by
¶ meanes of Chyft Iesu, ye which somtyme
were farre of, are made nye by the bloude of
Chyft:

For he is oure peace, which hath made of both one, and hath broken downe the wall that was a stoppe betwene vs, and hath also put awaye thozowe his fleshe, & the cause of hatred, euen the lawe of commaundmentes contayned in the lawe wyrtten, for to make of twayne one newe man in hym selfe, so makinge peace, and to receyple both vnto God in one body thozowe the crosse, & slewe hatred therby: and came, and preached peace to pou which were a farre of, and to the that were nye. For thozowe hym we both haue an inraunce, in one sprete vnto the father.

✠ Now therefore, ye are not strangers,
and forēyners: but citsēyns with the sayntes,
& of the housholde of God: and are buylt by
the * foundacyon of the Apostles and Pro-
phetes, * Iehus Chryst him selfe beynge the
head corner stone, in whom what buyldynge
soeuer is coupled together, it groweth wro
an holy temple in the Lorde, in whom ye also
are buylt together, to be an habitaciō of God
thorowe the * (hoir) ghoist. ✠

The.iii. Chapter.

¶ It sheweth the cause of hys pisonment, de-
livering them not to sapience because of hys trou-
ble, and prayeth God to make them stedfast in
hys sprete

Of this cause, I Paul am a prisoner of Iesus Christ for you herthe: If ye haue hearde of the ministracyō of the grace of God * which is geuen me to you warde. For by reuelacion shewed he the mystery vnto me, as I wrote afore in fewe wordes wher by when ye reade, ye maye vnderstand my knowledge in y^e mystery of Christ, which mystery in tymes pasted was not opened vnto the sonnes of men, as it is now declared vnto hys holy Apostles and Prophetes by the spirit: that the Gentyls shoulde be inheritours also, and of the same body, and partakers of hys promes in Christ, by the meannes of the Gospell, wherof I am made a minister, accordinge to the gyfte of the grace of God which is geuen vnto me after the workinge of hys power.

Unto me the * least of all sayntes is this
grace geuen, that I shulde preache amonge
the Gentyls y vnsearchable riches of Christ
and to make all men se, what the felyshyppe
of the mystery is, * which from the begyn-
nyng of the worlde hath bene hyd in God
which made all thiges thorow Iesus Christ:
to the intent, that nowe vnto the rulers and
powers in heauēly thynges, myght be knowē
It is by the

* Roma. f. b.
philip. f. b.
solio. f. a.
u. E. b. f. a

unto all þ̄ (aynctes) * cease not to geue thā-
 kes for you, makinge mencyon of you in my
 prayers: that the God of oure Lorde Iesus
 Christ, the father of glory, maye geue vnto
 you the sprete of wysdome and reuelacyō, by
 the knowledge of him selfe, and lyghten the
 eyes of youre myndes, that ye maye knowe
 what the * hope is, where vnto he hath cal-
 led you, and howe rich the glorie is of his in-
 heritaunce vpon the saynctes, and what is þ̄
 exceedinge greatnes of his power to vs war-
 de, which belene accordynge to the workyn-
 ge of þ̄ his mighty power, which he wrought
 in Christ, when he rased him from the dead,
 * and set him on his ryght hande in heauēly
 thynges, aboue * all rule, & power, & myght
 and dominion, and aboue euery name that is
 named, not in this worlde onely, but also in
 the worlde to come: and * hath put all thyn-
 ges vnder his fete, and hath made him aboue
 all thynges: the heed of the congregacyon,
 which is his body and the fulnes of him, that
 fylleth all in all.

The.ij. Chapter.

¶ Paul sheweth them what manner of people they were before their conversion, and what they are now in Christ.

And you hath be quickened whe-
reas ye were deed in trespasses
and synnes, in the which * in tyme
passed ye walked, accordyng
to the course of this worlde, eue
after the goueruer that ruleth in the ayer, the
sperte that nowe worketh in the chyldren of
vnbeliefe * amonge whom we all had oure
conuersacyon also in tyme past, in the lustes
of oure flesche, and fulfilled the wyll of the
flesche and of the mynde: and * were by
nature the chyldren of wrath, euen as well
as other.

But God which is riche in mercy (for his
greate loue wher with he loued vs, euen whe
we were deed by synnes) quickened vs to
gether in Christ (* by grace are ye saved) and
rayled vs vp together with hym and made
vs sytte together with him amoung the
heauen in Christ Iesu. That in tymes to
come, he myght shewe the exceedinge ryches
of his grace, in kyndnes to vs warde tho
rowe Christ Iesu. For by grace are ye made
safe thorow fayth, and that not of youre sel
ues. It is the gyfte of God, and cometh not
of workes, lest any mā shulde boast him selfe
For we are his workmanship, created in
Christ Iesu vnto * good workes, whiche
God ordeyned, that we shulde walke in the

¶ Wherefore, remember that ye be yuge in tyme passed gentyls in the fleshe, were called vncircumcysion from that whych is called * circumcysion in the fleshe, which circumcysion is made by handes: remember (I saye) that at that tyme ye were without Chryst,

* 13b11.1(y), a.
1010.11.b.

* Titus. l. D.

* Enc. 11b, D.

*Collo.tif.a-

* Hon. b. a.

Public. i. d.

* Total. C.F. 2.

#Roma.Fb.c

* Roma, f. b.
philip. f. b.
collo. f. a.
u. Thea. f. a

by the congregaciō, the manyfolde wysdome of God, accordynge to the eternall purpose, which he wrought in Christ Iesu oure Lord, by whom we haue boldnesse and entraunce with the confidence which is by the fayth of hym. ¶ Wherefore I desyre, y^e saynt not because of my tribulaciōs * that I suffre for youre sakes: which is youre prayle.

¶ For this cause I bowe my knees vnto y^e father of oure Lord Iesus Christ, which is father ouer all that is called father in heauen and in erth, that he wolde graunt you accordynge to the riches of his glorie, that ye maye be strenghted with might by his sprete in the inner man, that Christ maye dwell in youre hertes by fayth, that ye beyng rote and grounded in loue, myght be able to comprehend with all sayntes, what is y^e breadth and length, depth and heygth: & to knowe the excellent loue of the knowledge of Christ that ye myght be fulfilled with all fulnes, which cometh of God.

Vnto hym that is able to do exceedingly aboundantly aboute all that we aske or thynke accordynge to the power that worketh in vs, be prayle in the congregaciō by Christ Iesus, thowowe out all ages worlde without ende. Amen. ¶

The. iiii. Chapter. ¶

¶ He exhorte them vnto mekenes, to laye asyde the olde conuersacion of greivousnes, and to walke in a newe lyfe.

¶ Therefore (which am a prisoner of the Lordes) exhorte you, * that ye walke worthy of the vocacyon wherewith ye are called, with all lowlynes and mekenesse, with humblenes of mynde, forbeyryng one another thowowe loue, and be diligent to kepe the vnitie of the sprete thowowe the bonde of peace, beyng one body, and one sprete, euē as ye are called in one hope of your callinge. One Lord, one fayth, one baptisme one God and father of all, which is aboue all and thowowe all, and in you all. ¶

¶ ¶ Vnto euery one of vs is geuen grace, accordynge to the measure of the gyfte of Christ. Wherefore he sayth: * whan he went vp an hye, he ledde captiuitie captiue, and gaue gyftes vnto men. That he ascended: what meaneth it? but that he also descended: ffirst into the lowest partes of the erth: * he that descended, is euē the same also that ascended vp, aboue all heauens, to fulfill all thynges.

¶ And the very same made * some Apostles, some Prophetes, some Euangelistes, some Sheperdes and Teachers: to the edifyinge of the sayntes, to the worke and ministracyon, euē to the edifyinge of the body of Christ, tyll we all come to the vnitie of fayth, and knowledge of the sonne of God, vnto a perfecte man, vnto the measure of

the full perfecte age of Christ. ¶ That we hence forth shulde be nomore chylde, * wacrynge & caryed aboute with euerywynde of doctrine, by the wplynes of men, thowowe craftyness, wherby they laye a wayte for vs to deceaue vs. But let vs folowe the trueth in loue, and in all thynges growe in hym, * which is the heed, euē Christ, in whom y^e all the body be coupled and knet together thowowe out euery ioynt wherewith: one misistreteth to another (accordynge to the operation as euery parte hath his measure) he increaseth the body, vnto the edifyinge of it selfe thowowe loue.

¶ This I saye therefore, and testifyethowowe the Lord, that ye hence forth walke not, * as other Gentyls walke, in vanite of theyr minde, whyle they are blinded in their vnderstandynge, beyng farre from a godly lyfe, by the meane of the ignorancy that is in them, and because of the byndnes of their hertes: which beyng past repentance, haue geuen them selues ouer vnto wantannes, to worke all manner of vncleannes, euē with gredines. But ye haue not so learned Christ. If so be that ye haue hearde of him, and haue bene taught in him, as the trueth is in Iesu: (as concernynge the conuersacion in tyme past) to laye from you that olde man, which is corrupte, accordynge to the deceauable lustes. ¶ ¶ To be renewed also in the sprete of youre mynde, and * to put on that newe man, which after God is shapen in ryghtewesnes and true holyness.

Wherefore, * put awaye lyngge, & speake euery mā truth vnto his neyghboure, for as moche as we are members one of another. ¶ ¶ We angyre, and synne not: let not the sunne go doune vpon youre wrath, nether geue place vnto the backbyter. * Let hym y^e stole, scale nomore: but let him rather labour wth his handes y^e thyng which is good, that he maye y^e come vnto him that nedeth. ¶ Let no falsch communication procede out of youre mouth: but y^e which is good to edifye wall, as oft as nedeth: y^e it maye minister grace vnto the hearers. And greue not y^e the holy sprete of God * by whom ye are sealed vnto the daye of redempcion. Let all bitterness & fearnesse & wrath & raynyng & cursyd speakinge, be put awaye fro you, with all malicioulness. Be ye courteouse one to another, mercifull, forgyng one another, euē as God for Christes sake hath forgyuen you.

The. v. Chapter. ¶

¶ He exhorte them vnto loue, warneth them to beware of all vncleannes. He teacheth howe women shulde obeye theyr husbendes, and howe lounge men ought to increate theyr wyues.

¶ Be ye * therefore followers of God as chylde, and walke in loue euē as Christ loued vs, and gaue him selfe for vs an offeringe and a sacrifice

a sacrifice of a swete sauour to God * As for fornicacyon and all vncleannes, or coueteousnes let it not be once named amonge you, as it be cometh sayntes: or fylthines or folyshe talkynge, or iesting, which are not colly: but rather geuyng of thanks. For thys ye knowe that * no whormöger, ether vncleane person, or coueteous person, (which is a worshyppe of ymages) hath eny inheritaunce in the kyngdome of Christ and of God.

¶ Let no man deceaue you with vayne wordes. For because of soche thynges cometh the wrath of God, vpon the chylde of disobedience. Be not ye therfore companyons of them. Ye were somtyme darcknes, but nowe are ye lyght in the Lord.

¶ Walke as chylde of lyght (for y^e frute of the sprete consisteth in all goodnes, and ryghtewesnes and trueth.) ¶ Searchynge what is acceptable vnto the Lord. And haue no fellowshipe with the vnfrutefull workes of darcknes: but rather rebuke them. For it is shame euē to name those thynges which are done of them in secrete: but all thynges, when they are brought forth by the lyght, are manifeste. For whatsoeuer is manifeste, that same is lyght. Wherefore he sayth: awake thou that slepest, and stonde vp fro deeth, and Christ shall geue the lyght.

¶ Take hede therefore howe ye walke circumspectly: not as vnwysse, but as wysse men: wynnynge occasyon, because the dayes are euyll. Wherefore, be ye not vnwysse, but vnderstande what the wyll of the Lord is, and be not broncke with wyne wherin is excess: but be fylled with the sprete, speakinge vnto youre selues * in psalmes and hymnes, and spiritual songes, synginge and making melody to the Lord in youre hertes, grynge thanks allwayes for all thynges, vnto God the father in the name of oure Lord Iesus Christ, submyttinge youre selues one to another in the feare of God. ¶

¶ Ye women, submit youre selues vnto youre awne husbendes, as vnto the Lord. For the husbende is the wyues heed, euē as Christ is * the heed of the congregacyon, and the same is he that ministrerth saluacion vnto the body. Therefore, as the congregacyon is in subiectyon to Christ, lykewyse let the wyues also be in subiectyon to theyr husbendes in all thynges. Ye husbendes, loue youre wyues, euē as Christ alse loued the congregacyon, and gaue hym selfe for it, to sanctifye it, and cleanse it in the fountayne of water thowowe the worde, to make it vnto him selfe a glorious congregacyon, without spot or wrynckle, or eny soche thyng: but y^e it shulde be holy, and without blame. So ought men to loue theyr wyues, as their awne bodies. He that loueth his wyfe, loueth hym selfe. For no man euer yet hated his awne fleshe:

but nor y^e heth and chertlyth it, euē as the Lord doth the congregacyon. For we are members of his body, of his fleshe, and of his bones. ¶ For thys cause shall a man leaue father and mother, & shall be ioyned vnto his wyfe, and of two shalbe made one fleshe. Thys is a greate secrete, but I speake of Christ and of the congregacyon. Reuerthelless, do ye so, that euery one loue his wyfe euē as hym selfe, and let the wyfe reuerence her husbende.

The. vi. Chapter.

¶ Howe chylde shulde be haue them selues towarde theyr parntes. Seruauntes towarde theyr masters, An exhortaciō to the spiritual battayle.



¶ Chylde, obey youre fathers and mothers in the Lord: for that is ryght & honoure thy father and mother, (the same is the first commaundement in the promes) that thou mayst prospere, and lyue longe on the erth. Ye fathers moue not youre chylde to wrath: but * byng the by thowowe the doctrine and informacyon of the Lord. Ye seruauntes, obeye them that are youre bodely masters, with feare & tremblynge, euē with the syngeles of youre herte, as vnto Christ: not doynge seruice vnto the eye, as they y^e go about to please men: but as the seruantes of Christ, doynge the wyll of God from the herte with good wyll, seruyng the Lord, and not men. Knowynge thys, that whatsoeuer good thynge eny man doeth, the same shall he receaue agayne of God, whether he be bonde or fre. And ye masters, do euē the same thynges vnto them, puttinge awaye threatenynge: knowynge, that youre master also is in heauen, * nether is ther eny respecte of person with hym.

¶ Finally my brethren, be stronge thowowe the Lord and thowowe the power of his myght. Put on all the armour of God, that ye maye stande agaynst the assautes of y^e deuyl. For we wrestle not agaynst bloude and fleshe: but agaynst rule, agaynst power, agaynst worldly rulers, euē gouerners of the darcknes of thys worlde, agaynst spiritual craftyness in heauenly thynges.

Wherefore take vnto you y^e whole armour of God, that ye maye be able to respyte in the euyll daye, and stande perfecte in all thynges. Stande therefore, * and youre loynes gyrd with the trueth, haung on the best plate of ryghtewesnes, & haung shoes on youre fete, that ye maye be prepared for the Gospell of peace. Aboue all, take to you the hylde of fayth, wherewith ye maye quenche all y^e fyrie dartes of the wycked. And take the helmet of saluacion, and the swerde of the sprete, which is the worde of God. ¶ And praye all wayes with all maner of prayer and supplicacyon

plication in the spere: and watch ther vnto with all instance and supplicacyon for all
1 Colo. iii. a. sayntes and for me, + that vnteruaunce maye be geuen vntome þ I maye open my mouth frely, to vter þ secretes of my Gospel (wher of I am messenger in bondes) that therein I maye speake frely, as I ought to speake.

D But that ye maye also knowe what condicyon I am in, and what I do, Tychicus the deare brother and faythfull mynister in the Lorde, shall shewe you of all thynges, whom I haue sent vnto you for þ same purpose, that ye myght knowe what case we stande in, and that he myght comforte youre hertes. Peace be vnto the brethren and loue with sayth, from God the father and from the Lorde Iesus Christ. Grace be with all them which loue oure Lorde Iesus Christ sincerely. Amen.

¶ Sent from Rome vnto the Ephe-
 spans by Tychicus.

The epistle of saynt

Paul the Apostle vnto
 the Philippians.

¶ The first Chapter.

¶ He exhorteth them to increase in loue, in know-
 ledge, and experience of Godly thynges.

Aul and Tymothe the ser-
 uantes of Iesu Christ. To
 all the sayntes in Christ
 Iesu, which are at Philip-
 pos with the Bishops and
 Deacons.

Grace be vnto you and
 peace from God oure father, and from the
 Lorde Iesus Christ.

* Roma. i. b.
* Col. i. a. ¶ I thanke my God with all remem-
 brance of you * all wayes in all my prayers
 for you, and praye with gladnes: because ye
 are come into þ fellowshyppe of the Gospel
 from the first daye vnto nowe * and am
 suerly certeyned of thys, that he, which hath
 begonne a good worke in you, shall perfour-
 me it vntyll the daye of Iesus Christ, as it
 becommeth me, so iudge I of you all, because
 I haue you in my herte: for asmoche as ye
 all are companions of grace with me, euen
 in my bondes, and in the defendynge and sta-
 blishynge of the Gospel.

* Ephe. i. b. ¶ For God is my recorde, howe greatly I
 longe after you all, from the very herte rote
 in Iesus Christ. * And thys I praye, that
 youre loue maye increase yet more and more
 in knowledge, and in all vnderstandynge,
 that ye maye accepte the thynges that are
 most excellent, that ye maye be pure, and so-

che, as offende no mā vntyll þ daye of Christ:
 beyng fylled with the frute of ryghtewes-
 nes, which cometh by Iesus Christ vnto the
 glory and prayse of God. ¶

I wolde ye shulde vnderstonde (brethren)
 that the thynges which happened vnto me,
 chaunced vnto the grete furtheraunce of the
 Gospel: So that my bandes in Christ, are
 manifeste thowowe out all the iudgemēt hall
 and in all other places: In somoche that ma-
 ny of the brethren in the Lorde beyng enco-
 raged thowowe my bandes, dare more boldly
 speake the worde without feare. Some prea-
 che Christ of enue and strepe, and some of
 good wyll, The one parte preache Christ of
 strepe and not sincerely, supposynge to adde
 more aduersitye to my bandes. Agayne the
 other parte preache of loue, because they kno-
 we, that I am set to defende the Gospel.

What then? So that Christ be preached
 anye maner of waye, whether it be by occa-
 syon, or of true meaninge, I am glad therof,
 ye and wyll be glad. If I knowe, that this
 shall chaunce to my saluacyon, * thowowe
 youre prayer and ministringe of the spere
 of Iesu Christ accordynge to my expectaciō,
 and hope, that in nothinge I shalbe ashamed:
 but that wyth all boldnesse, (as all wayes
 euen so nowe also) Christ shall be magnified
 in my body, whether it be thowowe lyfe, or
 thowowe deeth. For Christ is to me lyfe, and
 deeth is to me auantage.

If it chaunce me to lyue in the flesche, that
 thinge is to me frutefull for the worke, and
 what I shall chose I wote not. For I am cō-
 strayned of these two thynges. * I desyre to be
 loosed, & to be w Christ which is moche & far
 better. Neuerthelesse, to abyde in þ flesche is
 more needfull for you, And thys am I sure of,
 that I shall abyde, and cōstinue with you all,
 for youre furtheraunce and ioye of youre
 sayth, that youre reioysynge maye be þ more
 abundant thowowe Iesus Christ in me, by
 my commynge to you agayne.

D Onely let youre conuersacyon be, * as it
 becommeth the Gospel of Christ: that whe-
 ther I come & se you, or els be absent, I maye
 yet heare of youre condicyon, that ye conty-
 nue in one spere, and in one soule, labouryn-
 ge as we do, to mayntayne the sayth of the
 Gospel, and in nothinge fearpnge youre ad-
 uersaries, which is to them a cause of perdi-
 cyon, but to you of saluacyon, & that of God:
 for vnto you it is geuen for Christ, that not
 onely ye shulde beleue on hym: but also that
 ye shulde suffre for hys sake, haupnge euen
 soche a fyght, as ye sawe in me, and nowe
 heare of me.

¶ The ii. Chapter.

¶ He exhorteth them to bypne and brotherly loue,
 and to beware of strepe and bayne glory. And for a
 sure ensample, he layeth Christ before them.

¶ Ifther

A If ther be therfore eny comforte
 cyon in Christ, yfther be eny cō-
 forte of loue, yfther by eny feli-
 cyppe of the spere, yfther be
 eny compassion and mercy: full
 fyll ye my ioye, that ye be lyke mynded, ha-
 uinge one loue, beyng of one accord, and of
 one mynde, that nothyng be done thowowe
 strepe or of bayne glory, but in mekenes of
 mynde, let euery man esteime another better
 then hym selfe. * Loke not ye euery man on
 hys awne thynges, but euery mā on the thin-
 ges that are other mens. ¶ Let the same
 mynde be in you, that was also in Christ Je-
 su: which whan he was in the shape of God,
 thought it no robbery to be equall with God
 Neuerthelesse he made hym selfe of no repu-
 tacion, takynge on hym the shape of a ser-
 uante, and * became lyke vnto men, and
 was founde in his apparell as a man. He hū-
 bled hym selfe, and became obedient vnto the
 deeth, euen the deeth of the crosse. Wherefore,
 God also hath exalted him on hye, and geuen
 hym a name which is aboue all names: that
 in * the name of Iesus * euery knee shulde
 bowe, both of thynges in heauen and thyn-
 ges in erth and thynges vnder the erth, and
 that all tonges shulde confesse, that Iesus
 Christ is the * Lorde, vnto þ prayse of God
 the father: ¶

Wherefore (my dearly beloued) as ye haue
 alwayes obeyed, not when I was present
 onely, but nowe moche more in myne absen-
 ce, euen so worke out youre awne saluacion
 with feare and tremblynge. * For it is God,
 which worketh in you, both the wyll and al-
 so the dede, euen of good wyll.

* Do all thynges with out murmurynge, &
 dysputynge, that * ye maye be soche a no
 man came complayne on: and vnfayned sou-
 nes of God without rebuke, in the myddes of
 a croked and pruerse nacyon: amonge whō
 se that ye thynne as lyghtes in the worlde, hol-
 dyng faste the worde of lyfe, that I maye

C reioyce in the daye of Christ, howe that I
 haue not runne in vayne, nether haue labou-
 red in vayne.

¶ And though I be offered vp vpon the
 offeringe & sacrifice of youre sayth: I reioyce
 and reioyce with you all. For the same cause
 also do ye reioyce, and reioyce with me.

I trust in the Lorde Iesus, for to * sende
 Timothy shortly vnto you, * that I also
 maye be of good comforte, when I knowe
 what case ye stande in. For I haue no man
 that is so lyke mynded to me, which with so
 pure affeccyon wyll care for youre matters.
 For all other seke theyr awne, and not the
 thynges which are Iesus Christes. ye knowe
 the poffe of hym, howe that as a sonne with
 the father, so hath he with me bestowed hys
 seruice in the Gospel. hym therfore I hope

to sende, asone as I knowe howe it wyll go
 with me. I trust in the Lorde, that I also my
 selfe shall come shortly.

D But I supposed it necessary to sende bro-
 ther Epaphroditus vnto you, my companiō
 in labour and felowe souldier, youre Apo-
 stell, which also ministrerth vnto me at nede.
 For he longed after you all, and was full of
 heuynes, because that ye had hearde saye,
 that he had bene sycke. And no doute he was
 sicke, in somoch that he was nye vnto deeth.
 But God had mercy on him: and not on him
 onely, but on me also, lest I shulde haue so-
 rowe vpon sorowe. I sent hym therfore the
 more diligently: that when ye se hym, ye maye
 reioyce agayne, and that I maye be the lesse
 sorowfull. Receaue him therfore in the Lorde
 with all gladnes, and * make moche of
 soche: because that for the worke of Christ
 he wēt so farre, that he was nye vnto deeth,
 and regarded not hys lyfe: to fullfyll that,
 which was lackynge on youre parte towar-
 de me.

¶ The iiij. Chapter.

¶ He warneth them to beware of false teachers,
 whom he calleth dogges and enemies of Christ,
 and reproveth maner aboue ryghteousnes.

Moreouer, (brethren) reioyce ye in
 the Lorde. ¶ It greueth me not to
 wyte one thyng often to you.
 For to you it is a sure thyng. Be
 ware of dogges, beware of cuyll workers.
 Beware of dissension. * For we are circum-
 cision, which scrue God * in the spere, and
 reioyce in Christ Iesu, and haue no confy-
 dence in the flesche: though I myght also re-
 ioyce in the flesche. If eny other mā thynketh
 that he hath wherof he might trust in the fle-
 she: I haue more: beyng circuncysed the
 eyght daye, of the kynred of Israel, of the
 trybe of Benjamin * an Ebzue borne of the
 Ebzues: as concernynge the lawe, a Pha-
 risaye: as concernynge feruentnes, I per-
 cutt the congregacyon, as touchynge the ry-
 ghtewines which is in the lawe, I was vn-
 rebukable.

* But the thynges that were vantage
 vnto me, those I counted losse for Christes
 sake. ye I thynke all thynges but losse for the
 excellencye of the knowledge of Christ Iesu
 my Lorde. For whom I haue counted all
 thynges losse, and do iudge the but vyle, that
 I maye wyne Christ, and be founde in him
 not hauynge myne awne ryghtewines of
 the lawe: but that which is thowowe the sayth
 of Christ: euen the ryghtewines which co-
 meth of God thowowe sayth: that I maye
 knowe hym and the vertue of hys resurre-
 cyon, and the fellowshyppe of hys passyons,
 whyle I am conformable vnto hys (deeth)
 yf by eny meanes I myght attayne vnto the
 resurreccyon of the dede.

¶ Not that

The Epistle

E Not that I haue attayned vnto it all ready, or that I am all ready perfecte: but I followe, yf that I maye com- prehende that, wherein I am comprehended of Chryst Iesu. Wherein I counte not my selfe that I haue gotten it as yet, but this one thyng I saye: I for get those thynges which are behinde, & ende- nore my selfe vnto those thynges which are before, and (acorde to the marke apoynted) I prece to the rewarde of the hye cal- lunge of God thowhe Chryst Iesu. Let vs therefore as many as be perfect, be thus wyle mynded, and yf ye be other wyle mynded, God shall open the same also vnto you. Ne- uerthelesse vnto that which we haue attay- ned vnto, lett vs procede by one rule, that we maye be of one accorde.

Brethren, be folowers together of me, and loke on them which walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often and nowe tell you wepyng) that they are y ene- mies of y crosse of Chryst, whose ende is dan- nation, whose God is theyr belly and glo- ry to theyr shame, which are worldely myn- ded. But oure conuerfacyon is in heauen, fro whence we loke for the sauoure, euen y Loz- de Iesus Chryst, which shall chaunge oure vyle bodie, that he maye make it lyke vnto his glorious body, acorde to the wor- kyng, whereby he is able also to subdue all thynges vnto him selfe.

The.iii. Chapter.

De salutem certamine of them, exhorteth them to be of honeste conuerfacyon, and thanketh them be- cause of the prouision, that they made for him being in prison.

Before my brethren (dearly beloued and longed for) my loye and crowne, so continue in the Lozde ye beloued. I praye Euodias, and beseeche Syntiches, y they be of one accorde in the Lozde. See and I beseeche the faythfull pockefelowe, helpe y women which laboured with me in the Gos- pell, and with Clement also, and with other my labourer felowes, whose names are in y boke of lyfe. * Reioyce in y Lozde alwaye and agayne I saye reioyce. Let your softe- nes be knowne vnto all men: The Lozde is euen at hande. Be carefull for nothyng: but in all prayer and supplicacyon let your peti- cyons be manifeste vnto God with geuyng of thakes. And the peace of God (which pas- seth all vnderstandyng) kepe your hertes and myndes thowhe Chryst Iesu.

Furthermore, brethren, whatsoever thin- ges are true, whatsoever thynges are hone- ste, whatsoever thynges are iust, whatsoever thynges are pure, whatsoever thynges are conuenient, whatsoever thynges are of honeste

reporte: yf ther be eny vertue, yf ther be eny praple, or (of temperance) those same haue ye in your mynde, which ye haue bothe learned & receaued, hearde also and sene in me those thynges do, and the God of peace shall be with you. I reioyce in the Lozde greatly, y nowe at the last your care is reuyned agayne for me. in that wherein ye were also carefull, but ye lacked oportunitie. I speake not because of necessite. For I haue learned in whatsoever estate I am, y ther with to be content. I knowe howe to be lowe and I knowe howe to excede. Euery where and in all thynges I am instructed, both to be full and to be hongrye, both to haue plenty and to suffere nede. I can do all thynges thowhe Chryst which streng- theneth me. Not withstandinge ye haue well done, y ye bare parte w me in my tribulaci- on.

Ye of Philippos knowe also that in the begynnyng of the Gospell, when I depar- ted from Macedonia, no congregacyon bare parte with me, as concernyng geuyng & receauyng, but ye onely. For when I was in Thessalonica, ye sent once and after ward agayne vnto my necessite: not y I desire gyf- tes: but I desyre a boundant frute on your parte. Neuertheles I receaued all, and haue plenty. I was euen fylled after that I recea- ued of Epaphroditus y thynges, which were sent from you, an odoure of a swete smell: a sacrifice accepted and pleasaunt to God. By God shall supplie all your nede thro- row his glorious riches by Iesu Chryst. Vnto God & oure father be prayse for euermore: Amen. Salute all the sayntes in Chryst Ie- su. The brethren which are with me, greete you. All the sayntes salute you, most of all they which are of the emperours household. The grace of oure Lozde Iesu Chryst be with you all. Amen.

The.ii. Epistle was wrytten from Rome by Epaphroditus.

The epistle of saynt

Paul the Apostle to the Colossians.

The fyrst Chapter.

The greuth thanks vnto God for theyr fayth, loye and hope: prayeth for theyr increas, and sheweth howe we are the kyngdome of God, explained by Chryst, which is the hee of the con- gregacyon.

Paul an Apostle of Iesu Chryst I by the wyl of God, and brother Timothyus. To the sayntes which are at Colossa, and brethren that beleue in Chryst. * Grace be vnto you

To the Colossians.

To. lxxx.

you and peace from God oure father, & from the Lozde Iesu Chryst.

* We geue thanks to God the father of oure Lozde Iesu Chryst * alwayes for you in oure prayres. For we haue hearde of your fayth in Chryst Iesu, and of the loye which ye beare to all sayntes, for y hopes sake which is layd vp in store for you in heauen, of which hope, ye herde before by the true worde of the Gospell, which is come vnto you: euen as it, is frutefull (and groweth) as it is also amoge you, from the daye in the which ye hearde of it, and had experie in the grace of God thro- row the trouth, as ye learned of * Epaphra- oure deare felowe seruaunt, which is for you a faythfull minister of Chryst, which also declared vnto vs your loye which ye haue in the sprete.

* For this cause we also, sence y daye we herde of it, haue not ceasyd to praye for you, and to desyre, that ye myght be fulfyl- led with the knowledge of his wyl, in all wysdome and spretuall vnderstandyng, y ye myght walke worthy of the Lozde that in all thynges ye maye please: beynge frute- full in all good workes, and encreasyng in the knowledge of God, strengthened with all myght, thowhe his glorious power, vnto all patience and longe sufferynge with ioy- fulnes. I geuyng thanks vnto the father, which hath made vs mete to be partakers of the inheritaunce of sayntes in lyght,

which hath deliuered vs from the power of darknes, and hath translated vs into the kyngdome of his dere sone * by whom we haue redemption thowhe his bloude euen y forgiveness of synnes: which is y image of y inuisyble God, fyrst begotten of all creatu- res. * For by him were all thynges created, that are in heuen, and that are in erth: visy- ble and inuisyble, whether they be maiste or lordeshyppes, ether rule or power. All thynges were creatyd by hym and for hym, & he is before all thynges, and by him all thynges haue theyr beyng.

And * he is the hee of the body, euen of the congregacyon: he is the begynnyng and * fyrst begotten of the deede, that in all thynges he myght haue the preeminence. For it pleased the father, that in him shulde all ful- nes dwell, and by him to * reconyle all thin- ge vnto him selfe, and to set at peace by hym thowhe y bloude of his crosse, both thynges in heauen and thynges in erth.

And you * which were somtyme satre of and enemyes, because your myndes were set in euyl workes hath he nowe yet recon- cyled in y body of his fleshe thowhe deeth, to make you holy, and vnblameable, & with- out fault in his awne syght, yf ye contynue grounded and stablyshed in the fayth, and be not moued awaye from the hope of the

Gospell, wherof ye haue herde, howe that it is preached amoge all creatures which are vnder heauen, wherof I Paul am made a mynyster.

Nowe ioye I * in my sufferinges & for you and fulfyll that which is behynde of the pas- syons of Chryst in my fleshe, for his bodies sake, which is the congregacyon: wherof I am made a mynyster, acorde to the or- dinaunce of God, which ordinaunce was ge- uen me vnto you warde to fulfyll the worde of God, that * mistery which hath bene hyd sence the worlde beganne, and sence the be- gynnynge of generacions: * but now is opened to his sayntes, to whom God wolde make knowne what the glorious ryches of this mystery is amonge the Gentyls, which ryches is Chryst in you, the hope of glori- ous, whom we preache, warnyng all men, and teachyng all men in all wysdome, to make all men perfecte in Chryst Iesu. Wherin I at- so laboure and stryue, euen as farforth as his strength worketh in me myghtely.

The.ii. Chapter.

What greute care Paul toke for all congrega- cyons. He exhorteth them to be steadfast in Chryst, to beware of false teachers and worldly wisdom, and deserveth the false wyssdomes.

If I wolde that ye knewe howe greute care that I haue for you and for them that are at Laodicia, and for as many as haue not sene my parson in the flesch, that they her- tes myght be comforted whan they are knet together in loye, and in all ryches of full vnderstandyng, for to knowe the mystery of God the father, and of Chryst, in whom are hyd all the treasures of wysdome and know- ledge. * Chys I saye, lest eny man shulde be- gyle you w entysyng wordes. For though I be absent in the fleshe, yet am I with you in the sprete, toyinge and beholdyng your ouer, and pourer sted fast fayth in Chryst. As ye haue therfore receaued Chryst Iesu y Loz- de euen so walke ye in hym, so that ye be ro- cyd and buylte in hym, and stablyshed thro- row fayth, as ye haue learned: and therein be plenteous with geuyng thanks.

* Beware, lest eny man spoyle you thowhe philosophy: and disceatfull vanitie, after the tradicyn of men, and after the or- dinaunces of the worlde, & not after Chryst. For in hym dwelleth all y fulnes of the God hee of all rule and power, by whom also ye are * circumcised with circumcysyn which is done with out handes, for a smoc- as ye haue put of the synfull body of y fleshe: thowhe the circumcysyn that is in Chryst, that * ye are buried with hym thowhe bap- tisme, in whom ye are also rysen agayne thow- we sayth, that is wrought by the operacyon of God which praysed him from deeth.

* And ye

The epistle

* Roma. b. a.
* Ephe. ii. a.
* Collo. i. c.

* Gene. ix. c.
* Luke. xi. c.
* John. ix. c.

* Heb. viii. a.
* And. f. a.

* 1. Cor. x. a.

* Ephe. i. d.
* Heb. i. a.
* 1. Cor. x. a.

* Ephe. i. d.

* 1. Cor. x. a.

* And ye whiche were deed thowowe synne and thowowe the vncircumcysed of youre fleshe, hath he quickened with him, and hath forgiven vs all oure trespases. And hath put out of vs al that was agaynst vs, contayned in the lawe written: and that hath he taken out of the waye, and hath fastened it to his crosse, and hath spoiled rule and power, and hath made a shewe of them openly, and hath triumphed ouer them in his awne person.

Let no man therfore trouble poure conscience aboute meate and drynke or for a peece of an holy daye, or of the newe moone, or of Sabbath dayes, which are shadowes of thinges to come: but the body is in Christ. Let no man make you shote at a wodge marche, by the humblenes and holynes of angels, in the thynges which he neuer sawe, beyng causelesse puffed vp with his fleschly mynde, & holdeth not the heed, wherof all the body by ioyntes and couples receaueth nourishment & is knet together, and encreaseth with the increasynge that cometh of God.

Wherfore, yf ye be deed with Christ from the ordinaunces of this worlde, why as though ye yet lyued in the worlde, are ye led with traditions? Touch not, tast not, handell not: which all perishe thowowe very abuse: after the commaundmentes and doctrynes of men: which thynges out wardly haue the similitude of wysdome by supersticion and humblenes of mynde, and by hurtynge of the body, and in this they do the fleshe no good wyppye vnto the neede therof.

The iii. Chapter.

He putteth them in remembrance of the spiritual resurrection, to take awaye all manner of corrupte language, to be fructuall in all godlynesse & vertue, & sheweth all begynners duty.

If ye be then rysen agayne with Christ, seke those thynges which are aboue, where Christ sitteth on the ryght hande of God. Set poure affection on heauenly thynges, and not on erthly thynges. For ye are deed, and poure lyfe is hid with Christ in God. When soeuer Christ (which is oure lyfe) shall shewe hym selfe, then shall ye also appeare with hym in glory.

Mortifye therfore poure erthly members: fornicacion, vncleannes, vniatural lust, euill concupiscence, and couetousnes, which is worshyppe of ydoles: for which thynges sake the wrath of God beth to come on the disobedyent chyldren amonge whom ye walked somtyme, when ye lyued in them.

But nowe put ye also awaye from you all such thinges: wrath, fearfulness, maliciousnes, cursed speakynge, fylthy communicacyon out of your mouth. Be not one to another, seing

that ye haue put of the olde man with his workes, and haue put on the newe man which is renued into the knowledge & ymagynacion of him that made hym, where is nether Gentyle nor Jewe, circumcysion nor vncircumcysion, Barbarous or Sythian, bonde or fre: but Christ is all in all thynges.

Therefore as electe of God, holy & beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenes, longe suffrynge, forbearynge one another, & forgyng one another: yf any man haue a quarrell agaynst another: as Christ forgave you, eue so do ye. Above all these thynges put on loue which is the bonde of perfectnes. And the peace of God rule in poure hertes: to the which peace ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwell in you plenteously with all wysdome. Teache and exhorthe poure awne selues, in psalmes, and hymnes, and spirituall songes synngynge with grace in poure hertes to the Lord. And whatsoeuer ye do (in worde or dede) do all in the name of the Lord Iesu, geuyng thanks to God the father by hym.

Ye wyues, submitte poure selues vnto poure awne husbundes, as it is comly in the Lord: Ye husbundes, loue poure wyues as be not better vnto them, as the chylde, obey poure fathers and mothers in all thynges, for that is well pleasynge vnto the Lord. Ye fathers, prouoke not poure chyldren, as to anger: lest they be of a desperate mynde. Ye seruantes be obedient vnto them that are poure bodily masters in all thynges: not with eye service as men please, but in singleness of herte, fearynge God. And whatsoeuer ye do, do it hertely, as though ye dyd it to the Lord, and not vnto men: knowynge, yf of the Lord ye shall receaue the rewarde of inheritaunce, for ye serue the Lord Christ. But he yf doth synne, shall receaue for his synne. Neither is ther any respect of persones (with God.)

The iii. Chapter.

He exhorteth them to be seruent in prayer, to walke wysely vnto them that are not yet come to the true knowledge of Christ, and salueth them.

Afters, do vnto poure seruantes that which is iust and equall knowynge, that ye also haue a master in heauen.

Continue in prayer, & watch in the same with thanks geuyng, prayenge also for vs: that God maye open vnto vs the doore of vnteruaunce, that we maye speake the mystery of Christ (wherfore I am also in bondes) that I maye utter it, as it becometh me to speake. Walke wysely toward the that are without, and lose no oportunitie. Let poure speache be alwayes well seasoned & powdered with salt, that ye maye knowe, howe ye ought to answer euery man. Of all my

* Roma. b. a.
* Ephe. ii. a.
* Collo. i. c.

* Gal. ii. a.
* 1. Cor. x. a.

* 1. Cor. x. a.

* 1. Cor. x. a.

* 1. Cor. x. a.

* 1. Cor. x. a.

* 1. Cor. x. a.

* 1. Cor. x. a.

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To the Thessalonians.

No. lxxxi.

Of all my busyness that ye be certified by Tychicus, the beloued brother and faythful mynister and selowe seruaunt in the Lord, who I haue sent vnto you for the same purpose, that he myght knowe what ye do, & that he myght comfort poure hertes, wyth one Onesimus a faythfull and beloued brother, which is one of you. They shall shewe you of all thynges, which are doynge here.

Aristarchus my person selowe saluteth you, and Marcus Barnabas systers some: touchynge whom, ye receaued commaundementes. If he come vnto you, receaue hym: and Iesus which is called Justus, whych are of the circumcysion. These only are my workeseloues vnto the kyngdome of God, which haue bene vnto my consolacyon. Epaphras the seruaunt of Christ, (which is one of you) saluteth you, and all wayes labourerth frequently for you in prayers, that ye maye stand perfect and full, in all the wyll of God. For I beare hym recorde, that he hath a seruent mynde for you and them that are of Laodicia and them that are of Hierapolis. Deare Lucas the phisycon greeteth you, and Demas. Salute the brethren whych are of Laodicia, and salute Nymphas, and the congregacyon, whych is in his house. And whiche the Epistle is read of you, make that it be read also in the congregacyon of the Laodicians: and that ye lykewys read the Epistle of Laodicia. And saye to Archippus: take hede to the offyce that thou hast receaued in the Lord, that thou fulfill it. The salutation by the hande of me Paul Remembre my bondes, the grace of oure Lord Iesu Christ be wyth you. Amen.

Sent from Rome by Tychicus and Onesimus.

The fyrst Epistle of Saynet Paul the Apostle to the Thessalonians.

The fyrst Chapter.

He thanketh God for them, that they are so stedfast in faith and good workes, and receaue the Gospel wyth such earnestnes.

Paul and Syluanus & Timotheus vnto the congregacyon of the Thessalonians, in God the father, and in the Lord Iesus Christ.

Grace be vnto you, and peace from God our father, and from the Lord Iesus Christ.

We geue god thanks alwayes for you all: makynge mencyn of you in our prayers without ceasynge, & call you to remembrance

because of the worke of poure faith, and labour in loue, and because ye haue contynued in hope of oure Lord Iesus Christ, in the sight of God our father. We knowe brethren (beloued of God) how that ye are electe. For oure Gospel came not vnto you by worde onely, but also by power, and by the holy goost, and by moch certayntye, as ye knowe, after what maner we be haue oure selues amonge you, for your sake. And ye became folowers of vs and of the Lord, receauynge the worde with moch affliction, with ioye of the holy goost: so that ye were an ensample to all that beleue in Macedonia and Achaia. For from you sounded out the worde of the Lord, not in Macedonia and in Achaia onely: but poure faith also which ye haue vnto God, spread her selfe abroad in all quarters, so that it needeth not vs to speake any thyng at all. For they the selues shewe of you, what maner of entring in we had vnto you and how ye tourned to God from ymagines, for to serue the liuynge and true God, and for to loke for his sonne from heauen, whom he rased from death: Ieuen Iesus, whych deliuereth vs from the wrath to come.

The ii. Chapter.

He putteth them in mynde of the godly conuersacyon that he led amonge them when he preached the Gospel vnto them: thanketh God that they receaue his worde so fructuall, and excuseth his absence.

O ye poure selues, knowe of oure entraunce in vnto you, how that it was not in vayne: but euen after that we had suffered befoze, and were shamefully entreated at Phillippos (as ye knowe) then were we bolde in oure God, to speake vnto you the Gospel of God, in moch strynge. For oure exhortacyon was not to hyngne you to erreour, nor yet to vncleannes, nether was it wyth gyle: but as we were allowed of God, that the Gospel shoulde be commytted vnto vs: euen so we speake, not as they that please me, but God, whych tryeth oure hertes.

Nether led we oure conuersacyon at any tyme with flatterynge wordes, as ye knowe: nether by occasyon of couetousnes. God is recorde: nether sought we prayse of men nether of you, nor yet of any other, when we myght haue bene iuctorite, as Apostles of Christ, but we were tender amonge you, euen as a nurse cherissheth her chyldren, so were we affectioned toward you: our good wyll was to haue deale vnto you, not the Gospel of God onely: but also oure awne soules, because ye were deare vnto vs.

Ye remember

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The fyrst Epistle

¶ Remember brethren oure labour, and trouble. ¶ For we laboured daye & nyght because we wolde not be chargeable vnto any of you, and preached vnto you the Gospell of God. ¶ We are witnesses, and so is God how holily & iustly & vnblymeably we behaued oure selues amonge you that belened, as ye knowe, how that we bare soch affliction vnto euery one of you, as a father doth vnto chyldren, exhortyng, consoftryng, and beseechyng you, that ye wolde walke worthy of God, whych hath called you vnto his kyngdome and glorie.

¶ For this cause thake we God also without ceasynge, because þ when ye receaued of vs þ worde, wherwith ye learned to knowe God, ye receaued it not as the worde of man: but euen as it was in dede, the worde of God, whych worketh also in you that belene.

¶ For ye brethren became followers of the congregacions of God whych in Jewry are in Christ Iesu: for ye haue suffered lyke thynges of youre kynsmen, as we oure selues haue suffered of þ Jewes. Whych as they kylled the Lorde Iesus, and theyz awne prophetes, euen so haue they persecuted vs: and God they please not, and are contrary to al men, & hynder vs, that we shuld not speake vnto the Gentylis, that they myght be saued, to fulfill their spynes alwaye. ¶ For þ wrath of God is come on them, euen to the vermost.

¶ For as moch brethren as we are kept fro you for a season, as concernynge the bodyly presence (but not in the herte) we enforced þ more to se you personally with great desyre. And therfore we wold haue come vnto you, I Paul once and agayne: but Satana withstode vs: for what is oure hope of hope or crowne of reioysing? ¶ are not ye it in the presence of our Lorde Iesus Christ at his comynge: yea, ye are oure glorie and ioye.

The.iii. Chapter.

¶ He sheweth how greatly he was reioysed, whē Epimothē tolde him of theiſe faith & loue.

¶ Therefore, ſence we coude no lēger forbear, we thought it good to remayne at Athens alone, and ſent Timothe oure brother & mynister of God, and the helper forth of oure labour in the Gospell of Christ, to ſtabliſhe you: and to conſorte you concernynge our faith * that no man ſhulde be moued i theſe afflictions, for þ ye pour ſelues knowe, that we are euen apoynted there vnto.

¶ For when we were wyth you, we tolde you beſore, that we ſhulde ſuffre tribulacion, euen as it came to paſſe, and as ye knowe. ¶ For this cauſe when I coude no lenger forbear, I ſent that I myght haue knowledge of poure faith, leſt by ſome meanes þ

tempter had tempted you, and leſt oure labour had bene beſtowed in vayne.

¶ But now lately, when Timothe came fro you vnto vs, & declared to vs your faith & pour loue, & how þ ye haue good remembrance of vs allwayes, deſpyrnyng to ſe vs as we alſo deſyre to ſe you. ¶ Therfore brethren we receaued coſolacyō by you, in all our aduerſite & neceſſite, through pour faith. ¶ For now are we alſue, yf þe ſtāde ſtedfaſt in the Lorde. ¶ For what thakcs can we receiue to God agayne for you, ouer al þ ioye, & we ioye for pour ſaltes beſore our God: prayyng nyght and daye exceedingly, þ we might ſe you preſently, and myght fulfill the thynges whych are lackynge vnto poure faith.

¶ God him ſelfe oure father, and oure Lorde Ieſus Chriſt ſhall gyde oure iorney vnto you: the Lorde alſo ſhall increaſe you & make you flowe ouer in loue one toward another, and toward all men, euen as we do toward you, that he maye make poure hertes ſtable & vnblymeable, in holynes beſore God oure father, at the comynge of oure Lorde Ieſus Chriſt with all ſayctes.

The.iiii. Chapter.

¶ He exhorteth them to ſtedfaſtneſſe, to kepe them ſelues from ſpūne & vncleynly conuerſacion to ſoure another: rebuketh ydeſſneſſe, & ſpeaketh of the reſurreccion.

¶ Furthermore, we beſeeche you brethren, and exhorſte you by þ Lorde Ieſus, þ ye increaſe more & more euen as ye haue receaued of vs, how ye ought to walke and to pleaſe God. ¶ For ye knowe, what commaundementes we gaue you by oure Lorde Ieſus Chriſt. ¶ For this is the wyll of God * euen poure holynes, & þe ſhuld abyſtayne from fornicacyō, & that eue-ry one of you ſhuld knowe how to kepe his beſell in holynes and honoure, and not in the luſt of concupiſcence * as do the hethen whych knowe not God, & nomā oppreſſe and defraude his brother in bargaynyng: becauſe þ the Lorde is the auenger of all ſuch thynges, as we tolde you beſore, and teſtiſyed.

¶ For God hath not called vs vnto vncleynes but vnto holynes. ¶ He therfore þ deſpyſeth, deſpyſeth not man, but God, whych hath ſent þ his holy ſpyrete amonge you. ¶ But as touchynge brotherly * loue, ye nede not, þ I wyte vnto you. ¶ For ye are taught of God, to loue one another. ¶ See and that thyng verely ye do vnto all þ brethren whych are i all Macedonia. ¶ We beſeeche you brethren, that ye increaſe more & more, and that ye ſtudye to be quyet, & to medle with poure awne buſynes, and * to worke wyth poure awne handes, as we commaunded you: that ye maye behaue poure ſelues honeſtly toward them that are wythout, and that nothyng be lackynge vnto you.

¶ I wolde

To the Theſſalonians, To. lxxiiij.

¶ I wolde not brethren that ye ſhulde be ignorant concernynge them whych are fallen aſlepe, that ye ſorrowe not as other do, whych haue * no hope. ¶ For yf we beleue, þ Ieſus dyed, & roſe agayne: euen ſo them alſo whych ſlepe by Ieſus, wyll God byrnyng agayne w hym. ¶ For theſe ſaye we vnto you in þ worde of the Lorde, that we whych ſhall * lyue, & ſhall remayne in the comynge of the Lorde, ſhall not come yer they whych ſlepe. ¶ For the Lorde hym ſelfe ſhall deſcende from heaue with a ſhowte & the voyce of the * Archangel and trope of God. ¶ And the deed in Chriſt: ſhall aryſe fyrſt: then we whych ſhall lyue (euen we whych ſhall remayne) ſhall be caught vp wyth them alſo in the cloudes, to meete the Lorde in the ayer. ¶ And ſo ſhall we euer be wyth the Lorde. ¶ Wherefore, comſorte your ſelues one another w theſe wordes.

The.v. Chapter.

¶ He enſourmeth them of the daye of dome, and comynge of the Lorde, exhorſeth the to wach, and to regarde ſuche as preach Gods wyrdes amonge them.

¶ Finally of the tymes & ſeaſons (brethren) it is no nede that I wyte vnto you: for ye your ſelues knowe perfectly, þ * the daye of the Lorde ſhall come, euen as a thefe in the nyght. ¶ For whē they ſhall ſaye, peace and all thynges are ſafe, then ſhall * ſoden deſtruction come vpo them (as ſorrowe cometh vpon a woman in trauaſynge with chyld) & they ſhall not ſcape. ¶ But * ye brethren are not in darkynes, þ that daye ſhulde come on you as a thefe.

¶ We are all the chyldren of lycht, and the chyldre of the daye. We are not of the nyght neyther of darkynes.

¶ Therefore let vs not ſlepe as do other: but let vs wach, & be ſober. ¶ For they that ſlepe, ſlepe in þ nyght: & they that be drōcken, are drōcken in the nyght. ¶ But let vs whych are of the daye, be ſober * armed wyth the beſt plate of faith and loue, and with hope of ſaluacyō for an helmet. ¶ For God hath not apoynted vs to prouoke wrath vnto oure ſelues, but to obtayne ſaluacyō by the meanes of oure Lorde Ieſus Chriſt * whych dyed for vs: that whether we wake or ſlepe, we ſhulde lyue together wyth him.

¶ Wherefore, comſorte your ſelues together, & edifye euery one another, euen as ye do.

¶ We beſeeche you brethren, that ye knowe them * whych labour amonge you, and haue the ouerſyght of you in the Lorde, & geue you exhortacyō, that ye haue them in hie reputacyō thowowe loue, for theyz workes ſake, and be at peace wyth them.

¶ We deſyre you (brethren) warne them þ are vnruly, comſorte the feble mynyded, lyft vp the weake, be patient toward all men.

¶ Se that none recompence euyl for euyl vnto any man: but euer folowe that whych is good, both amonge your ſelues, and to all men. ¶ Reioyce euer * in the Lorde. ¶ In all thynges geue thank: for this is the wyll of God thowowe Chriſt Ieſu to warde you.

¶ Outche not the ſpyete. ¶ Deſpyſe not prophesynges. ¶ Examen all thynges, kepe that whych is good. ¶ Abſtayne from all euell appareance. ¶ The very God of peace ſanctifye you thowowe out. ¶ And I praye God þ poure whole ſpyete, and ſoule and body, maye be preſerued: ſo that in nothyng ye maye be blamed in the comynge of oure Lorde Ieſus Chriſt.

¶ Faithfull is he whych called you, whych wyll alſo do it. ¶ Brethren, praye for vs. ¶ Greete all the brethren wyth an holy kyſſe. ¶ I char-ge you in the Lorde, that this Epistle be red vnto all the holy brethren. ¶ The grace of the Lorde Ieſus Chriſt be wyth you. Amen.

The fyrst Epistle vnto the Theſſalonians was wyrtten from Athens.

The ſecode Epistle

of Saynet Paul the Apoſtle to the Theſſalonians.

The fyrſte Chapter.

¶ He thanketh God for theiſe faith and loue, and prayeth for the increaſe of the ſame.

¶ Paul and Syluanus and Timothy.

¶ Into the congregacyō of the Theſſalonians in God oure father, and in the Lorde Ieſus Chriſt.

¶ Grace be vnto you and peace from God oure father, and from the Lorde Ieſus Chriſt.

¶ We are bounde to thanke God allwayes for you brethren (as it is met) becauſe that poure faith groweth exceedingly, and euery one of you ſwymmeth in loue toward another betwene poure ſelues, ſo that we oure ſelues boalt of you in the congregacions of God, ouer pour patience & faith in all your perſecutions & tribulacions, that ye ſuffre, whych is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kyngdome of God, for whych ye alſo ſuffre. ¶ It is verely a ryghtewes thyng wyth God that he recompence tribulacyō to the that trouble you: and to you whych are troubled, reſt wyth vs, when the Lorde Ieſus

The fyrst Epistle.

shall shewe hym selfe from heauen with the Angels of his power, with flaminge fyre, whych shall redde vengeance vnto them y knowe not God, * and that obeye not the Gospell of oure Lorde Iesu Christ * whych shalbe punished with euerlastyng damnacion, from the presence of the Lorde, and from the glory of his power, * wher he shall come to be glorified in his sayntes, and to be come maruylous in all them that beleue: because oure testimonie that we had to you, was beleued euen the same daye. * Wherfore, also we praye allwayes for you, that our God will make you worthy of this calling, & fulfill all delectacyō of goodnes & the worcke of fapth, w power: that the name of oure Lorde Iesu Christ maye be glorified by you, and ye by hym, accordyng to the grace of oure God, and of the Lorde Iesu Christ.

The ij. Chapter.

¶ He sheweth them, & the daye of the Lorde shall not come, till the departyng from the fapth come first: and therefore he exhorteth them not to be discoraged, but to stande stedfast in the thynges that he hath taught them.



¶ Beseeche you (brethren) by the comynge of oure Lorde Iesu Christ, and in that we shall assemble vnto hym, & ye be not suddenly moued fro youre mynde, ner be troubled, nether by sprete, nether by wordes, nor yet by letter whych shulde seme to come from vs, as though the daye of Christ were at hande. Let no man deceaue you by any meanes, for the Lorde shall not come excepte ther come * a departyng first, and that that synfull man be opened, the sonne of perdition, whych is an aduersarye: and is exalted aboue all that is called God, or that is worshipped: so that he doth sit * in the temple of God, boastynge him selfe to be God.

¶ Remember ye not, that when I was yet with you, I tolde you these thynges: And now ye know what withholdeth: eue that he myght be vttered at his tyme. * For the mystery of iniquitie doeth all ready worcke: till he which nowe only letteth, be taken out of the waye. And then shall that wycked be vttered, * whom the Lorde shall consume with the sprete of his mouth, and shall destroye with the apperaunce of his comynge. * Euen hym whose comynge is after the workynge of Satan, with all lyng power * synges and wonders, and with all deceauableness of unryghtwysnes, amonge them that peryshe: because they receaued not the loue of y trouth, that they myght be saued. * And therefore, God shall sende them stronge delusyon, that they shulde beleue lyres: that all they myght be dāned, whych beleued not the trouth: but had pleasure in unryghtwysnes.

But we are bounde to geue thākes alwey to God for you (brethren) beloued of y Lorde: for because that God hath from the begynnyng chosen you to saluacyō, thozowe sanctifyinge of the sprete, and thozowe belentyng of y trouth, wher vnto he called you by oure Gospell, to obtayne the glorye of oure Lorde Iesu Christ.

¶ Therefore brethren stande fast, & kepe the ordinaunces which ye haue learned: whether it were by oure preachinge, or by Epistle. Once Lorde Iesu Christ hym selfe, and God and oure father (whych hath loued vs, and hath geuen vs euerlastyng consolacyō, and good hope thozowe grace) cōfōrte your hertes and stablyshe you in all good sayēge and doyng.

The iij. Chapter.

¶ He beseecheth them to praye for him, that y Gospel maye prosper, and geuech them warninge to rejoyce the pōle: and yf they will not labour with theyr handes, that they shall not eate.

¶ Furthermore brethren praye ye for vs, & that the worde of God maye haue passage, and be glorified, as it is also with you: and that we maye be deliuered from vncreasonable and frowarde men. For all mē haue not fapth: but the Lorde is fapthfull, whych shall stablyshe you, and preserve you from euill. We haue confydence thozowe the Lorde to you warde, & ye both do, & we will do the thynges which we commaunde you. And the Lorde gyde your hertes to the loue of God and to the pacyente waytynge for Christ.

¶ We require you brethren by y name of oure Lorde Iesu Christ * & ye withdrawe your selues from euery brother, & behaue hym selfe inordinatly, & not after y institucō which he receaued of vs. For ye your selues know, howe ye ought to folowe vs. For we behaue not oure selues inordinatly amonge you. Nether toke we breed of eny man for naught: but wrought w laboure & sweate nyght & daye, because we wolde not be chargeable to eny of you: not but that we had auctozite: but to make oure selues an ensample vnto you to folowe vs. For when we were with you, this we warned you of, & yf eny wolde not worke, the same shulde not eate.

For we haue heard saye that ther are some whych walke amonge you inordinatly, workynge not at all, but beyng busybodies. Them that are such, we commaunde and exhorde, by oure Lorde Iesu Christ, that they worke with quietnes, and eate theyr awne breed: * Brethren be not ye wecry in well doyng. ¶ If eny man obey not oure sayyng, sende vs worde of him by a letter: and haue no companye with him, that he maye be ashamed. And count him not as an enemy: but warne him as a brother.

The very

To Timothee,

No. lxxxiij.

The very Lorde of peace geue you peace allwayes, by all meanes. The Lorde be with you all. The salutacyō of me Paul, with myne awne hande. This is the token in all Epistles. So I wyte. * The grace of oure Lorde Iesu Christ be with you all. Amen.

Sent from Athens.

The Epistle of Saynct Paul vnto Timothee.

The fyrst Chapter.

¶ He exhorteth Timothee to waite vpon his office: namely, to se that nothyng be taught but Gods word. He sheweth also wherfore y lawe is good, and telleth that Christ Iesus came in to y worlde, to saue synners.



¶ Paul an Apostle of Iesus Christ, * by the comynge of God our sayoure, & Lorde Iesus Christ, which is * our hope.

¶ Vnto Timothee his naturall sonne in the fapth.

* Grace mercy and peace from God oure father, & fro y Lorde Iesus Christ oure Lorde.

¶ As I besought the to abyde styll at Ephe-sus (wher I departed into * Macedonia) eue so do, that y comaunde some, that they folowe no straunge doctrine, nether gene hede * to fables & endles genealogyes whych brede doubtes more then Godlye edifyinge, which is by fapth. for the ende of the commaundement is, * loue out of a * pure herte, and of a good conscience, and of fapth vnfayned: fro the whych thynges, because some haue erred, they are turned vnto vayne iagelinge, because they wolde be doctours of the lawe, and yet vnderstande not what they speake, nether wherof they aspyre.

¶ We knowe, that * the lawe is good, yf a man vse it lawfully: knowynge thys, * howe that the lawe is not geue vnto a rygh trows man, but vnto the unryghteous and disobedynt, to the vngodly and to synners, to vnholy and vncleane: to murderers of fathers and murderers of mothers, to man-sleas, to * whoremongers: to them that desyle them selues whych mankynde: to mastelers: to lyars, to perjured, and yf ther be eny other thyng that is cōtrary to the holysome doctryne, accordyng to the Gospell of the glory of the blessed God, whych Gospell is comynge vnto me.

¶ And I thanke Christ Iesus oure Lorde, whych hath made me stronge: for he counted me true, and put me in offyce where as before I was a blasphemre, * and a persecuter, &

a Tyrant. But yet I obtayned mercy, because I dyd it ignorantly thozowe vnclefe. Netherthelesse, y grace of oure Lorde was exceedinge aboundaunt with fapth and loue, whych is by Christ Iesu.

¶ This is a true sayyng, and by all meanes worthy to be receaued of vs. ¶ Christ Iesus came into y worlde, to saue synners, of whom I am chiefe. Not withstandyng for this cause ophyned I mercy, that Iesus Christ shulde shewe on me all longe pacyēce, to declare an ensample vnto the whych shulde beleue on him vnto eternall lyfe. So then vnto God, kyng euerlastyng, immortall * inuisyble, wyle onely, be honoure and prayse for euer and euer. Amen.

¶ This commaundement comynge vnto the sonne Timotheus, * accordyng to the prophesy, whych i tyme past were prophesied of the, that thou in them shuldest fyght a good fyght, hauynge fapth and good conscience: whych some haue put awaye from them, and as concernyng fapth haue made hyppocrycke. Of whose nombre is * Hymeneus & Alexander whom * I haue deliuered vnto Satā, that they maye lerne not to blasfeme.

The ij. Chapter.

¶ He exhorteth to praye for all men. He will not haue women to be euery costly appareled, nor to teach in the congregacyō, but to be in sience, & to obeye theyr husbādes.



¶ Exhorde therefore, that aboue all thynges, prayers, supplicacyōs, intercessions, and geuyng of thākes be had for all men: * for kyn-ges, and for all that are in auctozite, that we maye lyue a quyet and a peaceable lyfe, with all Godlynes and honestye. For that is good and accepted in y sight of God oure sayoure, whych we will haue all mē to be saued, and to come vnto the knowledge of y trouth. For ther is * one God, and one * mediator betwene God and man, euen the man Christ Iesus, whych gaue him selfe a ran-some for all men, that it shulde be testifed at his tyme, * wher vnto I am ordānyed a preacher and an Apostle. I tell the trouth in Christ and ye not: beyng the teacher of the gentyls with fapth and veritye.

¶ I will therefore that the men * praye euery where, lyftynge vp pure handes without wrath, or doubtinge. Lykewise also the women, that they araye them selues in comlye apparell with shawstines and discrete behauiours, not to be dyed heare, ether golde or pearles, or costly aray: but as becomely women, that professe godlynesse thozowe good workes. ¶ Let the woman learne in sience with all subiecyō. But I suffer not a woman to teach, nether to vsurpe auctozite ouer the man: but to be in sience. For

Adam

The fyrst Epistle.

Adam was fyrst fourmed, & then Eve. Adam also was not deceaved, but the womā was deceaved, and was subdued to the transgrefsyon. Notwithstandyng thowowe bearynge of chylidren she shalbe saued, yf they contynue in fayth and loue, and holynes, wyth discrecyon.

The.iiij. Chapter.

What maner of mā a byshoppe or paster ought to be. The properties also requyred in a deacon or synod.

This is a true sayinge: If a mā despyre the offyce of a Byshoppe, he despyreth an honest worke. A Byshoppe therfore must be blameles, & husbāde of one wyfe, dygent, sober, discrete, a keeper of hospitalite: apte to teach, not geue to ouer moch wyne, no feghter, not greedy of fylthy lucre. But gentle, abhorryng fyghtyng, abhorryng couetousnes, one yf ruleth well his awne house, one yf hath chylidren in subieccyon with all reuerence. For yf a man canot rule his awne house, howe shall he care for the congregacyon of God? He maye not be a yonge scolar, lest he swell and fall into the iudgement of the euill speaker. He must also haue a good reporte of them whych are without, lest he fall into rebuke, and snare of the euill speaker.

A yke wyle must the mynisters be: honest, not double tonged, not geue vnto moch wyne, nether greedy of fylthy lucre: but holdyng the mystery of the fayth with a pure conscience. And let them fyrr be proued, and then let the mynister so, that no man be able to reprove them.

Enen so must they wyues be honest, not euill speakers: but sober and faythfull in all thynges. Let the Deacons be the husbādes of one wyfe, and such as rule they chylidren well, and their awne householdes. For they that mynister well, get them selues a good degre and greatesperryte in yf fayth, whych is in Christ Iesu.

These thynges write I vnto the trustinge to come shortly vnto the: but and yf I tarie longe, that then thou mayst yet haue knowledge, howe thou oughtest to behaue thy selfe in the house of God, whych is the congregacyon of the lyuynge God, the pyllar & ground of trouth. And without doute great is that mystery of godlynes: God was shewed in the fleshe, was iustified in the spete, was sene amonge the Angels, was preached vnto the gentyls, was beleued on in the worlde, and receaued vp in glory.

The.iiij. Chapter.

The prophete of the latter dayes, and exhorteth Timothee to be diligent in readyng of the holy scripture.

He spete speaketh euidently, that in the later tymes some shall departe from the fayth, and shall geue heed vnto spetes of erreure, and deuelyshe do-

ctrines of them which speake false thowowe ypocryse, & haue their consciences marchid w an hote yrd, for byddyng to mary, & comaundyng to abstayne fro meates: which God hath created to be receaued: with geuyng thackes, of them whych beleue, & knowe the trouth. For all the creatures of God are good, & nothyng to be refused, yf it be receaued with thakelgeuyng. For it is sanctified by the worde of God & prayer. If thou put yf byethre in remembrance of these thynges thou shalt be a good mynister of Iesu Christ: whych hath bene nourished vp in yf wordes of yf fayth & of good doctrine, whych thou hast continually followed. But cast away vngostly and olde wyues fables.

Exercyse thy selfe rather vnto godlynes. For bodely exercyse profyteth lytell: but godlynes is profytable vnto all thynges, as a thinge which hath promys of yf lyfe that is nowe, & of the lyfe to come. This is a sure sayinge, & by all meanes worthy to be allowed. For therfore we bothe labour & suffer rebuke, because we haue a stedfast hope in the lyuynge God, which is the saueoure of all men, specially of those that beleue. Soch thynges commande & teache. Let no man despyse thy yowth: but be vnto the that beleue, an ensample, in worde, in conuersacyon, in loue, in spete, in fayth, in purenes.

Yll I come, geue attēdāce to readyng, & to exhortacyon, to doctrine. Despyse not the gyfte that is in the, whych was geuen yf thowowe prophete, with yf layinge on of handes by yf auctorite of presthode. These thynges exercyse, and geue thy selfe vnto them, that it maye be sene, howe thou profetest in all thynges. Take heed vnto thy selfe, and vnto learyng, and continue therein. For yf thou shalt so do, thou shalt saue thy selfe, & them that heare the.

The.v. Chapter.

He teacheth hym howe he shall behaue hym selfe in rebukinge of all degre. An odyre contraryng wyddowes.

Re buke not an elder, rygorously: but exhorde him as a father: the ygermen, as byethzen: the elder women, as mothers: the yonger as sisters, w all purenes. Honour wyddowes, which are true wyddowes. If eny wyddow haue chylidren or neyews, let the leane fyrr to rule their awne houses godly: & to recompense their elders. For yf is good & acceptable before God. She yf is a true wyddowe & fredelesse, putteth her trust in God, & contyneth in supplicacyons and prayres nyght & daye. But she yf lyueth in pleasure, is deede, euen yet alpye. And these thynges commande that they maye be without rebuke. But yf eny prouide not for her awne (& specially for them of her household) the same hath denyed the fayth, and is worse then an infydel.

Let no

To Timothee. To. lxxxiij.

Let no wyddowe be chosen vnder thre score yere olde, & soch a one as was yf wyfe of one man, and well reported of men in good workes: yf she haue brought vp chylidre, yf she haue lodged strangers, yf she haue welshed the sayntes fete, yf she haue mynistered vnto them whych were in aduersyte, yf she haue bene continually geue vnto all maner of good workes. The yonger wyddowes refuse. For whē they haue begone to were wā to agaynst Christ, they wyl mary, haunyng damnyon, because they haue cast awaye their fyrst fayth. And also they learne to goe from house to house ydle: yee not ydle onely, but also tatlers and besybodies, speakyng thynges which are not comly.

I wyl therfore that the yonger women mary, to beare chylidre, to gyde the house, and geue none occasyon to the aduersary to speake euill. For many of them are all ready turned backe, and are gone after Satan. And yf eny man or woman that beleueth haue wyddowes, let the mynister vnto them, & let not the congregacyon be charged: that there maye be sufficient for them that are wyddowes in dede.

The elders that rule well, are worthy of double honour, most specially they whych labour in the worde & teachyng. For the scripture sayth: thou shalt not moo: l the mouth of yf ore that treadeth out the corne. And the labourer is worthy of his reward. Agaynst an elder, receaue none accusacyon: but vnder two or thre witnesses. The that synne, rebuke openly, that other also maye feare.

Testifye before God and the Lord Iesus Christ & the electe angels, that thou obserue these thynges without hastynesse of iudgement, & do nothyng partially. Laye handes sodely on no mā, nether be partaker of other mens synnes: kepe thy selfe pure. Dyncke no longer water, but use a lytell wyne for thy stomakes sake and thyne often dyscaies.

Some menues synnes are open before hād, and go before vnto iudgement: & some menues synnes folowe after. Lykewyse also good workes are manifest before hād, and they that are other wyse, cannot be hyd.

The.vi. Chapter.

The dutye of seruantes towardes their masters. Agaynst such as are not satisfid with the worde of God. Agaynst couetousnes. A good lesson for ryche men.

Et as many seruantes as are vnder the yoke, counte they masters worthy of all honour, that yf name of God & hys doctrine be not euill spoken of. Se that they whych haue beleuynge masters, despyse the not because they are byethzen: but rather do scrupce, for as moch as they are beleuynge and beloued, & partakers of the benefyte.

These thynges teach & exhorde. If eny man folowe other doctrine, and encline not vnto the wholsome wordes of oure Lord Iesu Christ, and to the doctrine which is accordyng to godlynes, he is pushe vp, and knoweth nothyng: but wasteth hys braynes about questys and strepe, of wordes, wherof spryng euyle, strepe, raylynges, euill surmysynges, bayne disputacyon of me that haue corrupte myndes, & that are robbed of the trouth: which thynke, that lucre is godlynes. From them that are soch separate thy selfe. Godlynes is greates ryches. If a man be content with that he hath. For we brought nothyng into the worlde, nether maye we cary any thyng out.

But when we haue fede and rayment we must therewith be content. They that wyl be ryche, fall into temptacyon and snare, & into many folyes & noysome lustes, which drowne men into perdyon & destryccyon. For couetousnes of money is the rote of all euill: whych whyll some list after, they erred from the fayth, & tanglyd the selues with many sorowes. But thou man of God, fye soch thynges. Followe ryghte weches, godlynes, fayth, loue, paciēce, meeknes. Fyght the good fyght of fayth. Laye hande on eternall lyfe, wher vnto thou art also called, and hast professed a good professyon before many witnesses.

I geue yf charge in yf sight of God, which quickneth all thynges, & before Iesu Christ (which vnder Pontius pylate wytnessed a good wytnessyng) yf thou kepe yf comaundement, & be without spotte and vncorruptible, vntill the appearynge of oure Lord Iesus Christ, which appearynge (in hys tyme) he shall shewe, that is blessed & myghty onely, kyng of kynges, & Lord of Lordes, whych onely hath immortalite, and dwelleth in the lyght that no man can attayne, whom no man hath sene, nether can se, vnto whom be honour and rule euerlastyng. Amen.

Charge the which are ryche in this world, that they be not hye mynded, ner trust in vncertaine ryches, but in the lyuynge God (which geueth vs abundantly all thynges to enioye the) that they do good: that they be riche in good workes: that they be redy to geue & gladly to distribute, laying vp in store for the selues a good fundacyon agaynst yf tyme to come, yf they maye obtayne eternall lyfe.

O Timothee, saue that which is geuen the to kepe, and adoyde vngostly vanyties of voyces and opposycions of science falsly so called: whych science whyle some professed, they erred as concernyng the fayth. Grace be with the. Amen.

Writen from Laodicea, which is the cheffest cytie of Phrygia. Patriciana.

Lxxij The seconde

The seconde Epistle

The secōde Epistle of Saynet Paul the Apostle vnto Timothe.

The fyrste Chapter.

Paul exhorteth Timothe to stedfastnesse and
pacyence in persecucion, and to continue in the
doctryne that he had taught hym. A commendat-
cyon of Onesiphorus.

Aul an Apostle of Iesus Christ,
by the wyll of God, accordynge
to the promys of Ihesu which is
in Christ Iesu.

To Timothee hys beloued
sonne.

Grace mercy and peace from God the
father, & from Iesu Christ our Lorde.

I thanke God, *whom I serue from my-
ne elders with pure conscience, that without
anye ceasynge I make mencyon of the in my
prayers nyght and daye, desyringe to se the,
mynde full of thy teares: so that I am fylled
with ioye, when I call to remembraunce the
vnsayned fayth that is in the, which dwelt
fyrst in thy graundmother Lois, and in thy
mother Eunice: & I am assured that it dwel-
leth in the also.

Wherfore I warne the that thou stee by
the gyfte of God which is in y * by the put-
tyng on of my handes. * For God hath not
geue to vs the sperte of feare: but of power,
and of loue, and of sobrienes. * Be not thou
therfore ashamed of the testimony of oure
Lorde, nether be ashamed of me * whych am
his presoner: but suffer thou aduersite with
the Gospell, accordynge to y power of God,
whych * laued vs, and called vs with an ho-
ly callynge, not accordynge to oure dedes,
but accordynge to his awne purpose & gra-
ce, whych was geuen vs thorow Christ Ie-
su before the worlde beganne) but is nowe
declared openly by y apparenyng of oure sa-
nyour Iesu Christ * whych hath put awaye
deeth, and hath brought lyfe and immorta-
lite vnto lyght thorow the Gospell, * wher-
vnto I am apoynted, a preacher & Apostle,
and a teacher of the Gentyls: for the whych
cause I also suffer these thynges. Neuerthe-
lesse, I am not ashamed. For I knowe, and
am sure, that he (in whom I haue put my
trust) is able to kepe that whych I haue co-
mitted to hys keepynge, agaynst that daye.

So that thou haue the ensample of the
holysome wordes, whych thou hast hearde of
me with fayth and loue that is in Christ Ie-
su. That good thyng, whych was commit-
ted to thy keepynge, holde fast thorow y ho-
ly goost, which dwelleth in vs. This y knowe,
howe that all they which are in Asia, be

turned from me: of whych sorte are Phige-
lus and Hermogenes. The Lorde geue mer-
cy vnto the householde of Onesiphorus for
he ofte refreshed me, * and was not ashamed
of my chayne: but when he was at Rome,
he sought me out very diligently, & founde me.
The Lorde graunt vnto hym that he maye
fynde mercy with the Lorde at that daye.
And in howe many thynges he ministered vn-
to me at Ephesus, thou knowest very well.

The ij. Chapter.

Aske as in the first Chapter, so here he exhorte
thim to be constant in trouble, to suffer man-
ly, and to abyde fast in the wholsome doctryne
of oure Lorde Iesus Christ.

Thou therfore my sonne, be stronge
in the grace (that is thorow Christ
Iesu) and in the thynges that thou
hast hearde of me by many wytnes-
ses. The same commytte thou * to faythfull
men, which shalbe apte to teach other also.
Thou therfore suffer afflictions as a good
soldier of Iesu Christ. No man that war-
reth, entaglyth hym selfe wyth worldly bu-
synes, and that because he maye please hym,
whych hath chosen hym to be a soldier. And
though a man stryue for a mastery, yet is he
not crowned, except he stryue lawfully. The
husbandman that laboureth, must fyrst re-
ceiue of the frutes. Consider what I saie.
The Lorde geue the vnderstandynge in all
thynges.

Remember that Iesus Christ * of the seide
of Dauid, rose agayne from deeth accordyng
to my Gospell, wherin I suffer trouble as
an euill doer, euen vnto bondes. But y wor-
de of God was not bounde. Therfore * I suf-
fer all thynges, for the electes sakes, that
they myght also obtayne y saluacion, which
is in Christ Iesu, with eternall glozy.

It is a true sayynge * for yf we be deeth w
hym, we shall also lyue wyth hym. * If we
be patient, we shall also sharpe wyth hym.

* If we denye hym, he also shall denye vs.
If we belue not, yet abyde he faythfull.
He cannot denye hym selfe. Of these thynges
put them in remembraunce, and testifie be-
fore the Lorde, that they folowe no conten-
tious wordes: which are to no profet, but to
the peruerstynge of the hearers.

Study to therewe thy selfe laudable vnto
God, a workman y nedeth not to be ashamed
distributynge the worde of trouth iustly. *
As for vngodly vanities of voyces, passe
thou ouer them. For they will encrease vn-
to greater vngodlynes, & they wordes shall
fret euen as doeth the disease of a cancre: of
whose nobye is. * Hymeneus and Philetus,
whych (as concernynge the trouth) haue er-
red, sayynge, that the resurrection is past all
redy, and do destroye the fayth of some.

But y sure grounde of God standeth still,
and hath this scale: * y Lorde knoweth them
that are

To Timothe

To, lxxv.

that are hys. And let euery man that calleth
on the name of Christ, departe from iniqui-
te. Not wythstandynge * in a greate house
are not onely vessels of golde and of syluer:
but also of wood and of erthe: some for ho-
noure, and some vnto dishonoure. If a man
therfore poure hym selfe from such men, he
shalbe a vessel sanctified vnto honoure,
mete for the vles of the Lorde, and prepared
vnto all good workes.

Lustres of yowthauoyde, but folowe ryght-
wesnes, fayth, loue and peace, with the that
call on the Lorde with a pure herte. * Ifo-
lyshe and vnlearned questios put from the,
knowinge, y they do but geuynge strepe. The
seruaunt of the Lorde must not stryue: but be
gentle vnto all men * apte to teach, and one
that can suffre the euill with meaknes, and
can * informe them that reseyt * (the trouth) yf
that God at any tyme wyll geue them repe-
taunce, for to knowe y trouth: and that they
maye come to them selues agayne out of the
snare of the deuyll, which are holden captiue
of hym at hys wyll.

The iij. Chapter.

The prophete of the pious times, setteth
out hypocrites, persecucion for the Gospel.

Thy knowe, that * in the last
dayes shall come pious tymes.
For men shalbe louers of theyr
awne selues, couetous, boasters,
proude, cursed speakers, dysobe-
dient to fathers and mothers, vntowardly,
vngodly, vnkynde, trucebreakers, falsac-
culars, riatours, fearce, despisers of them
which are good, traytours, heady, hyemyn-
ded, greddy vpon voluptuousnes moze then
the louers of God, hauynge a symilitude of
godlynesse, but haue denyed the power the-
rof: and loch abhorre. For of this sorte are
they, * which entre into houses, and bringe
into bondage women laden w synne, which
women are led with diuers lustes, euer lear-
nyng, and neuer able to come vnto the kno-
wledge of the trouth.

* As Iannes & Iambres withstode Mo-
ses, eue so do these also reseyt the trouth: men
they are of corrupt myndes, and lewde as
concernynge the fayth: but they shall preuaile
no lenger. For their madness shalbe vttered
vnto all men euen as theys was. But thou
hast sene the experice of my doctryne, falsy
of lyfynge, purpose, fayth, longe sufferynge,
loue, pacyence, persecutions, and afflictions
whych happened vnto me at Antioche, at
Iconum, and at Lystra: which persecutions
I suffered patiently. And from them all, the
Lorde deliuered me. Pee, and * all they that
wyll lyue godly in Christ Iesu shall suffer

persecucion. But the euill men & discauers
shall weke worse and worse, whil they de-
ceane and are deceaued them selues.

But continue thou in the thynges which
thou hast learned, which also were commyt-
ted vnto the, knowinge of whom thou hast
learned them, and for as moch also as * of a
chylde thou hast knowen the holy scriptures
which are able to make the lerne vnto sal-
uacyon thorow the fayth which is in Christ
Iesu. * All scripture geuen by inspiracy-
on of God, is profitable to teache, to im-
proue, to amende and to instruct in ryghte-
wesnes, that y man of God maye be perfecte
& prepared vnto all good workes.

The iiij. Chapter.

He exhorteth Timothe to be seruant in y worde
* to suffer aduersite, maketh mencyon of his awne
death, & byddeth Timothe come vnto hym.

Testifie therfore before God, &
before y Lord Iesu Christ, which I
shal iudge the quicke and deede at
hys appearing in hys kyngdom,
preache thou y worde, be scrute, in season &
oute of season. Improue, rebuke, exhorde w
all longe sufferynge and doctryne. For y ty-
me will come, whil they shal not suffer whol-
some doctryne: but after their awne lustes
shall they (whose cares yche) gett them an
heape of teachers, and shall withdraue their
eares from the trouth, and shalbe turned vn-
to fables. But wathe thou in all thynges,
suffer afflictions, do the worke thorowlye
of an Euangelist, fulfyll thyne offyce vnto
the vtmost. * (Be sober)

For I am now ready to be offered, and *
the tyme of my departynge, is at hande. I
haue fought a good fyght, I haue fulfyllid
my course, I haue kept the fayth. From hence
forth ther is layde vp for me * a crowne of
ryghtewesnes, which the Lorde (that is a
ryghteous iudge) shall geue me at that daye:
not to me onely, but vnto all them also that
loue his comynge. Do thy diligēce that thou
mayest come shortly vnto me.

For Demas hath forsaken me, and lo-
ueth this present worlde, and is departed
vnto Thessalonica. Crescens is gone to Ga-
lacia, Tityus vnto Dalmacia. Onely Lucas
is with me. Take * Marke, and bringe him
with the, for he is profitable vnto me for the
minystracyon. And Tychicus haue I sent
to Ephesus. The cloke that I leste at Troa-
da with Carpus, (when thou comest) bringe
with the, and the bookes, but specially the
partement. Alexander the copper Smyth
dyd me moch euill: the Lorde rewarde hym
accordynge to hys dedes, of whom be thou
ware also. For he hath greatly wythstande
oure wordes.

The Epistle.

At my first answeringe, no man as-
sted me, but all forsoke me. I praye God,
that it maye not be layde to their charges.
Not wythstandyng the Lorde, assted
me, and strenghted me, that by me the pre-
chyng shulde be fulfilled to the utmost, and
that all p̄sentys shulde heare. And I was
delyuered out of the mouth of the lyon. And
the Lorde shall delyuer me from all euyl
doynge, and shall kepe me vnto hys heu-
lyngdom. To whom be prayse for euer and
euer. Amen. **I**

Salute Prisca and Aquila & the hou-
sholde of Onesiphorus, Erastus abode at
Counthum. * Trophimus haue I lefte at
Miletum speke. Do thy diligēce, that thou
mayest come before winter. Pubolus gre-
teth the, and so doth Pudens, and Lynus,
Claudia, and all the byrth. The Lorde Je-
sus Christ be with thy spete. Grace be with
you. Amen.

The seconde Epistle vnto Ty-
mothee, was wyten from
Rome, when Paul was
presented the seconde
tyme vnto the
Emperoure
Nero.

The Epistle of Saynt Paul vnto Tytus.

The first Chapter.

Paul exhorteth Titus to obeye p̄sentys of hys
shippes in euery wyse. & to chuse what maner of
men they ought to be: p̄sentys are chosen to chuse offyce. &
to chuse Titus to rebuke such as wythstande the
Gospell.

In the seruānt of God, and
apostle of Jesu Christ accor-
dyng to the sayth of goddes
electe, and accordyng to the
knowledge of the tructy,
which is after godlynes in
p̄hope of eternall lyfe, which
God * (that cannot lye) promysed before the
worlde beganne: but hath opened his worde
at the tyme appoynted thowoe preachinge,
which is commytted vnto me, accordyng
to the commaundment of God oure saue-
oure. To * Tytus hys naturall sonne after
the comen sayth.
Grace mercy & peace from God f̄father
& from the Lorde Jesu Christ oure saueoure.
For this cause left I the in Creta, p̄ thou
shuldest reforme the thynges that are vn-
perfect, & shuldest ordeyne elders in euery
citty, as I had appoynted the. If eny be bla-
melesse, the husband of one wyfe, haue
faythfull chyldre, which are not stande of
repute, nether are disobedient. * For a byp̄ho-
pe must be blamelesse, as p̄stewarde of God:

not stubborne, not angry * not geuen to
much wpyne, no fyghter, not geuen to fylthy
lucre: but a keeper of hospitalite, one that lo-
ueth goodnes. * (p̄udent) sobre, ryghteous,
godly, temperat, and such as cleueth vnto p̄
true worde of doctryne, that he maye be able
also to exhorte by wholsome learninge, & to
improue them that save agaynst it.

For there are many vnruly and talkers
of vanite, and disteurers of myndes, special-
ly they that are of the circumcision, whose
mouthes must be stopped * which peruert
whole houses, teachinge thynges which they
ought not, because of fylthy lucre. One of the
selues (euen a prophete of their awne) sayde:
The Cretys are all wayes lyars, euyl bea-
stes, slowe belyes. Thys wytnes is true:
wherfore rebuke thou the sharply, that they
maye be founde in p̄sayth, not takynge hede
to Jewes fables and commaundementes of
men that turne awaye the tructy. * Vnto p̄
pure, are all thynges pure: but vnto the that
are defyled and vnbelyng, is nothyng
pure: but euen the mynde and conscience of
them is defyled. They confesse p̄ they knowe
God: but with the dedes they denye hym se-
ing they are a hominable and disobedient, &
vnaype vnto euery good worke.

The iiij. Chapter.

He telleth hym howe he shall teache all degres
to behaue them selues.

In speake thou the thynges which
become wholsome learning. That
the elder men be sober sage, discre-
te, sounde in the sayth, in loue, in
pacyence: the elder * women lyke wyse, that
they be in soche rayment as becommeth ho-
lynes, not beyng false accusers, not geuen
to much wpyne, but that they teache honest
thynges, to make the younge women sobre
mynded, to loue theyr husbandes, to loue
their chyldren, to be discrete, chaste, huswifly
good, obedient vnto their husbandes, that
the worde of God be not euyl spoken of.
Pouge men lyke wyse exhorte, that they be
sobre mynded.

In all thynges shewe thy selfe an ensam-
ple of good workes in p̄ doctryne, with ho-
nestie, grauitye, & with the wholsome worde
which cannot be rebuked: that he which with-
standeth, maye be ashamed, hauinge no euyl
thyng to saye of you. * Exhort seruantes,
to be obedient vnto their awne masters, & to
please the in all thynges, not answering agay-
ne, nether to be pickers, but p̄ they shewe all
good faythfulness, p̄ they maye do worship-
pe to the doctrine of God oure saueoure in all
thynges. * For the grace of God, p̄ byn-
geth saluacyon vnto all men, hath appeared
and teacheth vs p̄ we shulde denye vngod-
lynnes and * worldy lustes, & that we shulde
lyue soberly, and ryghteously, and godly in
thys

To Titus & Philemon.

No. lxxxvi.

The Epistle of Saynt Paul vnto Philemon.

The rescripteth to beere of the fath and loue of
Philemon, whom he bespeth to forgiue hym ser-
uante Onesimus, and to praye to receaue hym
agayne.



Paul p̄soner of Jesu Christ
and brother Timothee,
vnto Philemon the be-
loued, and oure helper, and
to the beloued Appia, and
to Archippus oure felowe
soldier and to the congrega-
cyon that is of thy house.

Grace be vnto you and peace, from God
oure father, & from the Lorde Jesu Christ.
I thanke my God, makynge mencyon
allwayes of the in my prayers, whē I heare
of thy loue & sayth, which thou hast towarde
the Lorde Jesu, and towarde all sayntes, so
that the fellowship of thy sayth is fructifull
in p̄ knowledge of euery good * (work) which
is in you towarde Jesu Christ. For we ha-
ue great loye and consolacyon in thy loue: be-
cause that by the (brother) p̄ sayntes hertes
are comforted.

Wherfore, though I myght be bold in
Christ to commaunde the, that which was
thy deuyte to do: yet for loues sake I rather
beseeche the, though I be as I am, euen olde
Paul, & now a p̄soner of Jesu Christ. I be-
seeche the for my sonne * Onesimus whom I
haue begotten in my boddes, (which in tyme
passed was to p̄ vnprofitable but nowe p̄of-
fitable both to the & to me) whō I haue sent
home agayne. Thou therfore receyue hym,
that is to saye myne awne bowels, whom I
wolde sayne haue retayned with me, p̄ in thy
steade he myght haue ministred vnto me in
the boddes of the Gospell. Neuerthelesse, wi-
thout thy mynde wolde I do nothyng, that
the good whych thou doest, shulde not be as
it were of necessity, but wyllingly.

For happily he therfore departed for a sea-
son, that thou shuldest receaue hym for euer,
not nowe as a seruānt: but aboue a seruānt,
euen a brother beloued, specially to me: but
howe moche more vnto the, both in p̄ fleshe,
and also in the Lorde. If thou couldest me ther-
fore a felowe, receaue hym as my selfe. If he
haue done the anye hurt, or oweth p̄ ought,
that laye to my charge, (I haue haue writtē
it with myne awne hande) I wyll recōpence
it. So that I do not saye to the, howe that
thou owest vnto me euen thys awne selfe
also. Ene to brother, let me enioye the in the
Lorde: Comforte my bowels in the Lorde.
Trustynge in thyne obedience, I wrote vnto
the, knowynge, that thou wylt also do more
thyn

thys present worlde, loyng for p̄ blessed
hope & appareinge of the gloze of the grete
God, & of oure sauioure Jesu Christ, whych
* gaue him selfe for vs, to redeime vs from
all vneyghtewesnes, and to pouge vs a
peculier people vnto hym selfe * feruently
geuen vnto good workes. These thynges
speake, and exhorte, & rebuke, with all
feruentnes of commaundynge. * Se that no
man despyse the.

The iiij. Chapter.

Obediēce to such as be in auctorite. Be war-
neth Titus to beware of folythe and vnprofita-
ble questyons.



Werne them * that they sub-
mytte them selues to rule &
power: that they obey the
officers: that they be ready
vnto euery good worke: p̄
they speake euyl of no mā:
that they be no fyghters,
but gentle, shewynge all mekenes vnto all
men. For we oure selues also were sountyme
foolyshe dysobedient, deceaued, seruyng
diuerse lustes and voluptuousnes, lyuynge
in maliciounes and enye, full of hate, ha-
tyng one another.

But after that the kyndnes and loue
of oure sauioure God to man warde appea-
red, * not by p̄ dedes of rightewesnes which
we wrought, but accordyng to hys merce
he saued vs * by the fountayne of the newe
byrth, and renuyng of the holy goost, which
he shedd on vs aboutly, thowoe Jesu
Christ oure sauioure, that we iustified * by
hys grace, shulde be made hepyes accordyng
to p̄ hope of eternall lyfe. * Thys is a true
sayng.

Of these thynges I wyll that thou cer-
tifye, that they which beleue in God, myght
be diligent to go forwarde in good workes.
For these thynges are good and profitable
vnto men, * folythe questyons, and ge-
nealogies, and byaulynge, thowoe stryui-
nges aboute p̄ lawe, auoyde: for they are vn-
profitable and superfluous. A man that is
an auctor of sectes, * after the tyll & the se-
conde admonycion auoyde: knowynge, that
he (that is soche) is peruerted & synneth euen
damned by hym selfe.

When I shall sende Artemas vnto p̄,
or Archippus, be diligent, to come to me vnto
Nychopolis: For I haue determined there to
winter. Bingezenas the lawear & Apollos
on their iorney diligently, that nothyng be
lackynge vnto the. And let oures also learne
to excell in good workes, as farforth as nebe
requyeth, that they be not vnfructifull. All
p̄ are with me, salute the. Gese the p̄ loue vs
in the sayth. Grace be with you all. Amen.

Wrytten from Nychopolis a
citty of Macedonia.

The Epistle

then I saye. Moreover, prepare me lodginge for I trust that thow wilt helpe of youre prayers, I shall be geuen vnto you. Ther salute the, Epaphras my felowe prisoner in Christ Iesu, Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of oure Lorde Iesu Christ be with youe spete: Amen.

Sent from Rome by Onesimus a seruant.

The Epistle of Saynt Paul the Apostle vnto the Hebrewes.

The fyrst Chapter.

Howe God dealt ioungly with them of olde tyme in leuynge thm by prophetes, but moche more mercy hath he shewed vs in þe sent by his awne sonne. Of the moost excellent glory of Iesus Christ, which in all thynges is lyke to his father.

In time past diuersly and many wayes, spake vnto the fathers by prophetes: but in these last dayes he hath spoken vnto vs by his awne sonne, who he hath made heyre of all thynges: by who also he made the worlde. Which (sonne) beinge þe brightness of his glory, and þe very ymage of his substance, ruyng all thynges with þe worde of his power, hath by his awne person purged oure synnes, and sitteth on the ryght hande of the maiestye on hie: beyng so moche more excellent then the angels, as he hath by inherytance obteyned a moze excellent name then they.

For vnto which of the angels sayde he at any tyme: * Thou art my sonne, this daye haue I begotten the: And agayne: I will be his father, and he shall be my sonne. And agayne, when he bringeth in the fyrst begotten sonne into the worlde, he sayth. And let all the angels of God worshippe hym. And vnto the angels he sayth. þe maketh his angels spetes, and his mynstres a flamme of fyre. But vnto the sonne he sayth: * Thy seate (O God) shall be for ever and ever. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghte wylnes, and hated iniquyte. Wherefore, God, eue thy God hath anoynted the with þe oyle of gladnes aboue thy felowes.

And thou Lorde in þe begynnyng hast layde the foundacyon of the erth. And the heauens are the workes of thy handes. They shall perishe, but thou endurest, But they all shall weare olde also as doth a garment: & as a vesture shalt thou chaunge them, & they shall be chaunged. But thou art euen the same and thy yeres shall not faile. ¶ Vnto

whych of the angels sayde he at any tyme: * Syt on my ryght hande, tyll I make thyne enemyes thy fote stole: Are they not all mynstres of synes, that are sent to mynister, for they sake whych shall be heyres of saluacyon?

The ij. Chapter.

He exhorteth vs to be obedynt vnto the lawe which Christ hath geuen vs and not to be offended at the infirmitie and iolue degree of Christ, because it was necessary þe for oure sake he shulde take such an humble state vnto hym, that he myght be lyke vnto vs by synes.

Wherefore, we ought to geue the more earnest hede to the thynges that are spoken vnto vs, lest at any tyme we perishe. For yf þe worde whych was spoken by angels was stedfast: And euery transgressyon and disobedience receaued a iust recompence of rewarde, howe shall we escape, yf we despyse so great saluacyon, which at the fyrst began to be preached of the Lorde hym selfe, and was confirmed vnto vs warde, by them þe heard it: * God bearyng wytnes thereto, both with synes & wonders also & with diuers myracles, & gyftes of the holy gooste, accordyng to his awne wyll.

For vnto the angels hath he not subdued the worlde to come, wherof we speake, but one in a certayne place wytnessed, sayinge, * What is man, that thou art myndfull of hym. Or the sonne of man, that thou visitest hym: Thou madest hym a lytle lower then the angels: thou hast crowned hym with honour & glory, and hast set hym aboue the workes of thy handes. Thou hast put all thynges in subiection vnder his fete. In þe he put all thynges vnder him, he left nothyng that is not put vnder him. Neuerthelesse, we se not yet all thynges subdued vnto him: but him that was made lesse then the angels, we se that it was Iesus, which is crowned with glory and honour for þe sofferyng of death: that he by the grace of God, shulde tast of death for all men.

For it became hym, for whom are all thynges and by whom are all thynges (after that he had brought many sonnes vnto glory) that he shulde make the Lorde of their saluacyon perfecte thow we afflictyons. For both he that sanctifyeth and they which are sanctified, are all of one. For whych causes sake he is not ashamed to call them brethren, sayinge: I will declare thy name vnto my brethren, in the myddes of the congregacyon, and I will prayse the. And agayne: I will put my trust in hym. And agayne: beholde, here am I and the chyldren whom God hath geuen me.

For as moche then as the chyldren are partakers of fleshe and blood, he also him selfe lyke-

To the Hebrewes.

Ho. lxxxvij.

If I knewe I shuld take parte with them that (thow we deeth) he myght expell hym that had lordshyppe ouer deeth, that is to saye the deuyll, and that he myght deliuer them, which thow we feare of deeth were all there lyfe tyme subdued vnto bondage. For he in no place taketh on hym the angels: but the seed of Abraham taketh he on hym. Wherefore, in all thynges it became hym to be made lyke vnto his brethren, that he myght be merciful, and a faythfull hye preste in thynges concernyng God, for to poure the peoples synnes. For in that it fortuneth hym selfe to be tempted, he is able to succer the also that are tempted.

The iij. Chapter.

He requyeth vs to be obedynt vnto the worde of Christ, which is moze worth then þe ceremonias of Moses. The punishment of such as will not be harden their hartes.

Wherefore holy brethren, partakers of the celestiaall callunge cōsider the ambassadour and hye preste of oure professyon Christ Iesus, howe that he is faythfull vnto hym that put hym in the office, enē as was Moses in all his house. For loke howe moche honour he (that hath buylded a house) hath more then the house it selfe, so moche honour is he counted worthy of more then Moses. For euery house is buylded of some mā. But he that ordeyned all thynges, is God. And Moses verely was faythfull in all his house, as a mynister, to beare wytnes of those thynges which were to be spoken afterwarde. But Christ as a sonne, hath rule ouer the house, whose house are we, yf we holde fast the cōfydence and the reioysyng of that hope, vnto the ende.

Wherefore (as the holy goost sayth:) to daye yf ye will heare his voyce, harden not your hartes, as in the prouokynge, in the daye of temptacyon in the wyldernes, where youre fathers tēpted me, proued me, and sawe my workes. ¶ I yere. Wherefore I was greued with þe generacyon, and sayde: They do all waye erre in their hartes: they verely haue not knowen my wayes, so þe I sware in my wrath: they shall not enter into my rest. Take hede brethren, lest at any tyme ther be in anye of you a frowarde herte subiect vnto vnbelefe, that he shulde departe fro the lyuyng God: but exhorde ye one another dayly, while it is called to daye: lest any of you were harde harted thow we the deceptfulnesse of synne.

We are made partetakers of Christ, yf we kepe sure (vnto the ende) the begynnyng of the substāce, so longe as it is sayde: to daye yf ye will heare his voyce, harden not your hartes, as in the prouokynge, for some when they hearde byd prouoke: howebeit not all þe came out of Egypt by Moses.

But with whom was he displeased. ¶ I yere. Was he not displeased with them that had synned, whose carcases were ouerthrowen in the desert: To whom sware he that they shulde not enter into his rest, but vnto them that were not obedynt: And we se, that they could not enter in, because of vnbelefe.

The iij. Chapter.

The Sabbath or rest of the children: punishment of vnbelievers: the nature of þe worde of God.

Lest ye feare therfore, lest any of you, forsakynge þe promises of cōtryng into his rest, shulde seme at any tyme to haue bene disapoynted. For vnto vs is it declared, as well as vnto them. But it profited not the, that they heard the worde: because they whych heard it, coupled it not with fayth. For we which haue beleued, do enter into his rest, as he sayde. Enē as I haue twome in my wrath: they shall not enter into my rest. And that spake he verely longe after that the workes were made, and the foundacyon of the worlde layde. For he spake in a certayne place of the seuenth daye, on this wyse. ¶ And God dyd rest the seuenth daye from all his workes. And in this place agayne: They shall not enter into my rest.

Seynge therfore it foloweth, that some must enter therinto, and they (to whom it was fyrst preached) entered not therein for vnbelifes sake, he apoynteth a certayne daye after so longe a tyme sayinge in Dauid (as it is rehearsed) this daye yf ye will heare his voyce, harden not your hartes. For yf Iohue had geue them rest, then wolde he not afterwarde haue spoken of another daye. There remaineth therfore yet a rest to the people of God. For he that is entered into his rest hath ceased also from his awne workes, as God dyd from his.

Let vs study therfore to entre into that rest, lest any man fall after the same ensample of vnbelefe. For the worde of God is quicke, and myghty in operation, and sharper then any two edged swerde: & entreteth throughe, euen vnto the diuidynge a sonder of the soule and the spete, and of the ioyntes and the mary: and is a discernor of þe thoughtes and of the intentes of the herte: nether is ther any creature that is not manifest in the syght of him: But all thynges are naked and open vnto the eyes of him, of whom we speake.

Seynge then, that we haue a great hye prest which is entered into heauen (euen Iesus the sonne of God) let vs holde the professyon. ¶ (of oure hope) For we haue not an hye prest, which cannot haue cōpassyon on oure infirmities: but was in all poyntes tempted, lyke as we are: but yet without synne. Let vs therfore go boldly vnto the seate

The Epistle

of grace, that we maye obtayne mercy, and fynde grace to helpe in tyme of nede.

The. v. Chapter.

Christ is oure hye p[re]ste, and seate of grace, and more excellent then p[re]s[te]s of the olde lawe.

Euery hye p[re]ste that is taken from amonge men, is ordeyned for men, in thynges pertaynyng to God: to offer gyftes and sacrificys for synne, which can haue compassion on the ignorant, and on the that erre out of the waye, for as moch as he him selfe also is compassed with infirmities. And for the same infirmities sake he is bounde to offer for synnes, as well for him selfe, as for the people. And no man taketh honour vnto him selfe, but he that is called of God, as was Aaron.

Euen so Christ also glorified not him selfe, to be made the hye p[re]ste: but he that sayde vnto him, * thou art my sonne, this daye haue I begotten the, glorified him. As he sayeth also in another place: * thou art a p[re]ste for euer after the order of Melchisedech: which in p[re]dyes of his fleshe, whan he had offered by prayers and supplications, with stronge crying and teares (vnto him that was able to saue him from deeth) and was heard because of his reuerence, though he were p[re]sonne (of God) yet learned he obedience, by those thynges which he suffered: & he beyng perfect, was the cause of eternall saluacion vnto all the that obeyed him: and is called of God a hye p[re]st, after the order of Melchisedech.

Wherof we wolde speake many thynges but they are harde to be vttered: seynge ye are dull of hearinge. For whē as concerninge the tyme, ye ought to be teachers, yet haue ye nede agayne, that we teache you the fyrst principles of the worde of God: and are become such as haue nede of * mylke: and not of stronge meate: for euery man that is fed with mylke, is inexperience in the worde of ryghteousnes. For he is but a babe. But stronge meate belongeth to them that are perfect euen those, which (by reason of vse) haue their wittes exercised to discerne both good and euill.

The. vi. Chapter.

He goeth forth with the thynges that he began in the latter ende of p[re]s[te] chapter, and exhorteth them not to faile, but to be stedfast & patient: for so moch as God is sure in his promysse.

Herfore leaueynge p[re]doyne that pertayneth to the begynnynge of Christen men, let vs go forth vnto perfection, not layenge agayne the foundacyon of repentaunce fro deede workes and of fayth towarde God, of baptysmynge, of doctryne, and of layynge on of handes, and of resurreccyon from deeth, and of eternall iudgement. And so wyll we

do. * If God permitteth. For it can not be that they which were once lychted, and haue tasted of the heauenly gyfte, & were become partakers of the holy goost, and haue tasted of the good worde of God, and of the power of the worlde to come: * yf they fall awaye (and as concerninge them selues crucifye the sonne of God a frekhe, and make a moche of him) that they shulde be renued agayne by repentance.

For the erth which byructheth in p[re] rayne that cometh oft vpon it, and bringeth forth her besmete for them that dwelle it, receaueth blessinge of God. But that ground which beareth thornes and byrars, is reprobued, and is nye vnto cursynge: whose ende is to be burned. Neuerthelesse (deare frendes) we trust to se better of you, and thynges which accompany saluacion, though we thus speake. For God is not vnyghteous: * yf he shulde forget your worke and laboure that procedeth of loue, which lone ye shewe in his name, which haue ministred vnto the sayntes, and yet minister. Yee, and we desyre, p[re] euery one of you shewe the same diligence, to the full stablshinge of hope, euen vnto p[re] ende, that ye saynt not, but be folowers of them, which thowwe sayth and patience receaue the inheritaunce of the promysse.

For when God made promysse to Abraham because he had none greater to sweare by: he swaue by him selfe, sayynge: Surely I will blesse the, and multiplie the in dede. And so after that he had taried patiently, he enioyed the promysse. For men verely sweare by hym that is greater then them selues, and * an othe to confyrme the thyng, is to them an ende of all streyfe. So God wyllinge verp abundantly to shewe vnto the heyres of promysse, the stableness of his counsaill, added an oth: that by two immutable thynges (in which it was vnpowable that God shulde lye) we myght haue a stronge consolacyon, which hitherto haue fled, for to holde fast the hope that is set before vs, which hope we holde as an ancre of the soule both sure and stedfast, which hope also entreteth in, into those thynges which are with in the vable, where the fore runner is for vs entred, euen Iesus, that is made an * hye p[re]ste for euer, after the order of Melchisedech.

The. vii. Chapter.

He compareth the p[re]sthode of Christ vnto Melchisedech, but to be farre more excellent.

His Melchisedech kynge of * Salem (which beinge p[re]ste of p[re] most hye God, met Abraham, as here turned agayne from the slaughter of the kynge and blessed him: to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretacion kynge of ryghte- welnes: after that, kynge of Salem (that is

To the Hebrewes,

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to saue, kynge of peace) wythout father without mother, without kynne, & hath neither begynnynge of dayes, neither yet ende of lyfe: but is likened vnto the sonne of God and contynueth a p[re]ste for euer. Consyder what a man this was, vnto whom also the patriarche Abraham gaue tythes of the spoyles. And verely * those chyldren of Leuy, which receaue the office of the p[re]stes, haue a commaundement to take (accordinge to p[re] lawe) tythes of the people, that is to saue, of their brethren, yee though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them, receaued tythes of Abraham, and blessed him that had the promysse. And no man denyeth, but that he which is lesse, receaueth blessinge of him which is greater. And here me that ope, receaue tythes. But there he receaueth tythes, of who it is wytnessed, that he lyueth. And to saue the trouth, Leuy hym selfe also which vseth to receaue tythes payed tythes in Abraham. For he was yet in the loynes of his father whan Melchisedech met Abraham.

If now therfore perfeccion came by the p[re]sthood of p[re] Leuytes (for vnder that p[re]sthood the people receaue the lawe) what neded it furthermore, that another p[re]st shuld ryle to be called after the order of Melchisedech, and not after the order of Aaron? For yf the p[re]sthood be translated, then of necessity must the lawe be translated also.

For he of whom these thynges are spokē pertayne vnto another trybe, of whom neuer man serued at the altare. For it is euident that oure Lorde spronge * of the trybe of Iuda, of which trybe spake Moses no thyng concerninge p[re]sthood. And it is yet a more euident thyng, yf after the similitude of Melchisedech there arys another p[re]ste, which is not made after the lawe of p[re] carnall commaundement: but after p[re] power of p[re] endlesse lyfe. (For after this maner doth he testifie * thou art a p[re]st for euer, after the order of Melchisedech) * Then p[re] commaundment that went afore, is disannulled, because of weaknes and vnproffytableness. For the lawe brought nothyng to perfeccion: but was an introduccyon to a better hope, by p[re] which we drawe nye vnto God. And therfore is it a better hope, because p[re] thing was not done without an othe. For those p[re]stes were made without an othe, but this p[re]ste with an othe, by hym that sayde vnto hym. * The Lorde swaue, and wyll not repent: Thou art a p[re]st for euer after the order of Melchisedech. And for that cause was Ies[us] a stablysher of a better testament.

And amonge them many were made p[re]stes, because they were not suffred to endure by the reason of deeth. But this man (because

se he endureth euer (hath an euerclastyng p[re]st-hode) Wherefore, he is able also euer to saue them to the vttemost, that come vnto God by hym, seynge he euer lyueth * to make intercession for vs.

For such an hye p[re]st it became vs to haue, which is holy, harmlesse, undefiled, separate fro synners, made hyer then heauen. Which nedeth not dayly (as p[re]der hye p[re]stes) * to offer by sacrifice. Iyest for his awne synnes and then for p[re] peoples synnes. For that dyd he once, when he offered by hym selfe. * For p[re] lawe maketh men p[re]stes, which haue infirmities: but the worde of p[re] oth that came sentence the lawe, maketh p[re] sonne p[re]ste, which is perfecte for euermore.

The. viii. Chapter.

The office of Christ is more worthy then the p[re]stes office of the olde lawe, whiche was vnperfecte, and therefore abrogate.

If the thynges which we haue spoken, thys is the p[re]st: that * we haue such an hye p[re]st as sytteth on the ryght hande of the seate of maiestye in heauen, and is a mynister of holy thynges, and of the true tabernacle, which God pyght, and not man. For euery hye p[re]st is ordeyned to offer gyftes and sacrificys: wherefore it is of necessity, that this man haue some what also to offer. For he were not a p[re]st, yf he were on the erth where are p[re]stes, that accordynge to the lawe offer gyftes which serue vnto the ensample, and shadowe of heauenly thynges: euen as the answer of God was geuen vnto Moses, when he was about to synysse the tabernacle. * Take hede (sayde he) that thou make all thynges accordynge to the patrone which is shewed to the in the mount.

But now hath he obtayned a p[re]sthode so moch the more excellent, as he is the mediator of a better testament, which was confirmed in better promysse. For yf that fyrst testamēt had bene such, p[re] no faule coulde haue bene founde in it, then shulde no place haue bene sought for the seconde. For in rebu- kynge them, he sayth vnto them. * Beholde the dayes come (sayth the Lorde) and I wyll synysse vpon the house of Irael, and vpon the house of Iuda, a new testament, not like p[re] testamēt that I made with theyr fathers in p[re] daye, when I toke them by the handes, to leade the out of the land of Egypte. For they contynued not in my testament, and I regarded them not sayth the Lorde.

For this is the testamēt, that I wyll make w[ith] the house of Irael: After those dayes (sayth p[re] Lorde) I wyll put my lawes in their myndes, and in their hertes I wyll wyte the, and I wyll be their God, and they shalbe my people. And they shall not teach euery man his

The Epistle

hys neyghboure, and euery mā hys bz other,
saying: knowe the Lord: for they shall knowe
me, from the least to the mooste of them:
For I wil be mercyfull ouer their vnrigh-
tewnes, and their synnes & their iniquities
will I thinke vpon no more. In that he sayth
a new testamēt, he hath woyn out the olde,
For that which is woyn out & wexed olde,
is redy to vanyshe awaye.

¶ The. ix. Chapter.

The profit & worthinesse of the olde testament and
how farre the new excellith,

23 **T**he olde testament then had bre-
ly ordynaunces, and seruinges of
God, and wordly holynes. * For
there was a foze tabernacle ma-
de, wherein was the lyght, and the table, and
the shew bred, whych hys called holy. But
woithin the seconde vayne was there a taber-
nacle, whych is called holpest of all, whych
had the golde scenser, and the arcke of the te-
stament ouerlayde round about with golde,
wherin was the golden pot with * Manna,
and * Aarons rodde, that spronge and * the
tables of the testamēt. Quere the arcke were
the Cherubins of gloiy, shadowyng s̄ seate
of grace. Of which thynges we cannot now
speake particularly.

When these things were thus ordeyned, the prestes went all wayes into the fyrst tabernacle, whych executed þe seruice of þe holy thynges. But into the seconde went the hye prest alone * once euery yere: not wyth out bloud * which he offered for him selfe, and for the ignoraunces of the people. Wherwith þe holy goost thys signified, that the waye of holy thynges was not yet opened, whyll as yet þe fyrst tabernacle was stadyng. Which was a symilitude for the tyme then presente, in which were offered gyftes and sacrifices, that coulde not make the minister perfecte, as pertayning to the cōscience, wyth onely meates & drinckes, & diuers washynges and iustifynges of the fleshe, whych were ordeyned vntyll the tyme of refozmacyon.

✠ But ✠ Christ beinge and hys Priest of
good thynges to come, came by a greater &
a more perfecte tabernacle, not made wth
hādes: that is to saye, not of thys buylding,
nether by the bloude of goates & calves: but
✠ by hys awne bloude he entred in once in-
to the holy place, and founde eternall re-
dempeyon. ✠

ffor yf the * bloud of oxen and of goates &
 & althes of a yong kowe, whē it was sprinck-
 led, purifieth the vnclene, as touchyng the
 purifyinge of the fleshe: how moch moare
 shall the bloud of Christ (which thorow the
 eternall sprete, offered him self without spot
 to God) pouрге poure conscience from deed
 workes, for to serue the lyvinge God?

And for this cause is he the * mediator of

the new testamēt, that thozow deeth which chauned, for the redemption of those transgressiōs that were vnder the fyrst testamēt they whych are called, myght receaue þ promise of eternall inheritaunce. ¶ For where as is a testament, ther must also (of necessity) be þ deeth of hym that maketh the testament. For the testament taketh auctoritie whē mē are deed: for it is yet of no value, as lōge as he þ maketh þ testamēt is alue, for which cause also nether þ first testamēt was ordeyned without bloude. For whē Moses had declared all the commaundement to all the people according to the lawe, he toke the bloud of calves and of goates, with water & purple wolle, and plope, and spryckled both the booke, & all the people, saying: * this is þ bloud of the testamēt, whych God hath appointed vnto you. Moreover, he spryckled the tabernacle wyth bloud also, and all the ministringe vessels. And almost all thinges are by the lawe purged with bloud, & without shedding of bloud is no remission.

It is neede the, that the similitudes of hea-
uently thynges: be purifyed wth soch thyng-
es: but that the heauenly thynges them sel-
ues be purifyed wth better sacrifices then are
those. * For Christ is not entred into pholp
places that are made wth handes (whych
are ymmitudes of true thynges) but is en-
tred into very heauen, for * to appeare now
in the syght of God for vs: not to offer hym
selfe oft * as the hye priest entrecheth into a pho-
ly place euery yere with straunge blood, for
the must he haue often offered sence p worlde
began. But now in the ende of the worlde,
hath he appeared once, to put sinne to flight
by the offeringe vp of him selfe. And as it is
apoynted vnto all men that they shall once
dye, and then cometh the iudgemēt * euen so
Christ was once offered, to take awaye p sin-
nes of many, & vnto them that loke for hym
shall he appcare agayne without synne vnto
saluacion.

The.r. Chapter.

The olde lawe had no power to cleanse awaie synne, but Christe dyd it with offeringe of his body once for all. An exhortacio to receaue this good newe of God thanckfully with patience and stedfast faith.

For the lawe (haupnge the * Cha-
dow of good thynges to come, and
not þ very falshion of þ thynges the
selues) can neuer with those sacrifi-
ces which they offer; peare by peare conti-
nually make the comers therunto partapt.
For wold not then those sacrifices haue cea-
sed to haue bene offred, because that the offe-
rers once purged shuld haue had no more co-
science of synnes? Neuer thelesse, in those sa-
crifces, is there mencyon made of synnes
eury peare. * For the bloude of oxen and of
goates can not take awaye synnes.

Therefore

To the Hebrews.

Feo. lxxxix.

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psal. xl. b.

Wherefore, when he cometh into þ world
he sayth: * Sacrifice and offeringe þ wol
dest not haue: but a bodye hast þ ordeyned
me: Burnt offeringes also for synne hast
þ not allowed. Then sayd I: lo, I am here.
In the begynnynge of the booke it is writte
of me, þ I wuld do thy will, o God. Aboue,
whē he sayeth: sacrifice & offering, & burnt
sacrifices and synne offeringes þ woldest
not haue, nether hast þ allowed thē (whiche
yet are offered by þ lawe) then sayd he: lo,
I am here, to do thy wpll, o God: he taketh
awaye the fyrst to stablish the latter, by
wyche will we are made holy, euen by þ offe
ryng of þ body of Iesu Christe once for all.

C And euery prest is ready dayly ministrig
and offeryng oftē tymes one maner of obla-
cion, which can neuer take awaye synnes.
But thys man after he hath offered one sa-
crifice for synnes, is set downe for euer * on
the ryght hād of God, & from hēce forth ta-
rpyeth tpll his foes be made his fote stole.
For w one offerige hath he made perfecte
for euer, them þ arc sanctyfyed. The holy
goost him self also beareth vs recorde, euen
when he tolde befoze : This is þ testamēt þ
I wyll make vnto them: after those dayes
(sayth þ lord) I will put my lawes i their
hertes, & in their myndes will I write thē,
& their synnes & iniquities will I remēber
nomore. And where remission of these thyn-
ges is, ther is nomore offeryng for synne.

D **H**eyng therfore brethren, þy by þe meanes
of þe bloud of Iesu* we haue libertye to en-
ter into þe holy place, by þe newe & luyng waye
whych he hath prepared for vs, throughe þe
bayle (that is to saye, by his fleshe.) And
seing also þe we haue an hye priest whych is
ruler ouer þe house of God, let vs draw nye
w a true herte in a sure fayth, sprynkeled
in our hertes & þe euill consciēce put awaye
& weschid in our bodyes w pure water: let
vs kepe þe profession of our hope, wout wa-
uerpng (for he is faithfull & promysed) & let
vs cōsider one another, to þe iēt þe we mape
prouoke vnto loue, & to good workes, not
forsakyng þe felishyppe þe we haue among
our selues, as the maner of some is: but let
vs exhorte one another, & so moch the mo-
re, because ye se that the daye draweth nye.

ii. d.
ii. d.
ii. d.
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ii. d.
ii. d.
ii. d.

* For þe we synne wyllfully after þe we
 haue receaved þe knowledge of the trouth
 ther remaineth nomore sacryfyce for syn-
 nes, but a fearfull lokyng for iudgement, &
 violet fyre, whych shall deuoure þe aduer-
 ries. þe þe despiseþ Moyses lawe, dyeth wy-
 thout mercy * vnder two oꝝ thze witnessis:
 how moch sozer (suppose þe) shall he be po-
 nished which treadeth vnder fote þe sonne
 of God: & couerteth the bloude of þe testamēt,
 wherwith he was sanctified, as an unholy
 þyng, & doth dishonoure to þe sprete of gra-

te. For we knowe hym þ̄ hath sayd: * It be
logeth vnto me to take vengeance. I wyll
recōpēce sayth þ̄ Lord. And agayne: þ̄ Lord
shal iudge his people. It is a fearfull thyn-
ge to fall into þ̄ hādes of the luyng God.

Call to remembraunce the dayes that are
passed, in the whych after ye had receaued
lyght, ye endured a greaſt lyght of aduerſi-
ties, partly whyle all men wondred & ga-
ſed at you for the ſhame and tribulacyon þ
was done vnto you: partly, whyle ye beca-
me cōpanyōs of them which ſo paſſed their
tyme. For ye became parttakers alſo of þ
afflyccyōs whych happened thorow my bō-
des, & toke in worth the ſpoilyng of your
goodes, & that wyth gladnes: knowynge
in your ſelues, how that ye haue in heauen
a better & an enduring ſubſtaūce. Caſt not
awaye therfore your cōſpēce, whych hath
a great recōpence of rewarde. For ye haue
nede of pacyēce, that after ye haue done the
wyll of God, ye myght receaue þ promes.
For yet a very lptell whyle, & he þ ſhall
come wyll come, & wyll not tary. But * the
iust ſhall lyue by faith. And yf he withdra-
we him ſelfe, my ſoule ſhall haue no pleaſu-
re in him. It is not we þ withdrawe our ſel-
ues vnto dāpnacion, but we partayne vnto
to fayth, to the wyppyng of the ſoule.

**What earth is, and a commendation of the same.
The Goodfast beleue of the fathers in olde tyme.**

The.ri. Chapter.

Eyth is a sure confydence of thynges,
whych are hoped for, & a certayntie
of thynges whych are not sene. For
by it the elders obtayned a good reporte.
Therfore sayth we vnderstande, that the
woorde was ordeyned by y^e woorde of God,
and that thynges whych are sene, were ma-
de of thynges * whych were not sene. * Wh^{er}
sayth Abel offered vnto God a more plen-
teous sacrifice thyn Cayn: by whych he
obteyned witness y^e he was ryghteous, God
testyfyinge of his gyftes: by whych also he
becyng deyd, yet speaketh.

By fayth was * Enoch translated, & he
 shuld not be deeth: neither was he founde: for
 god had take hi awaye. For a foze he was
 take awaye, he obtayned a good reporte, &
 he pleased God: but without fayth it can
 not be & anye man shuld please hi. For he &
 cometh to God, must beleue that God is, &
 that he is a rewarder of thē that seke hym.

By faith^r Noe beyng warned of God,
 eschued the thynges which were as yet not
 sene, and prepared the arke to the sauynge
 of hys houtholde, thozow the whych arke,
 he * condemned the worlde, and became
 hepre of the ryghtewesnes which is acco=
 dyng to faith.

By faith, Abrahā, when he was called
Him obeyed

*Doc. Pres. B
1931. Pres. B
Roma, P. B.

*Zbar.f.f.
Roma.f.c.
Sala.m.f.

* Inter. r. h. c.
 Roma. l. c.
 † Gen. ill. o.

* Gene. h. g.
 Sup. for h.
 Recl. mil. b.
 and. ric. c.

† Gene. bl. d.
Eccle. fluff. b

* Encl. p. 11, 8.

*Bene. r. d.
S. c. s. b. t. a.

obeyed, to go out into a place, which he should afterwarde receaue to inheritaunce: & he went out, not knowing whether he should go.

By faith he remoued into the land of promise, as into a strange countre, whā he had dwelt in tabernacles: & so dyd Isaac & Jacob by faith in hym of the same promises. For he looked for a cytie hauing a foundacyon, whose buylder and maker is God.

By faith Sara also receaued strength to conceaue and be with chylde, and was deliuered of a childe whē she was past age, because she iudged hym faithful which had promysed.

And therefore sprake ther of one (eue of one) which was as good as deed: so many in multitude as are the starres of the skye, & as the sand, which is by the se. Innumerable.

These all dyed accordyng to faith. And whā they had not receaued the promises: but sawe them a farre off, and beleued them, & saluted them, and cōfessed, that they were straungers and pilgrims on the erthe. For they that saye such thynges, declare, that they seke a countre. Also yf they had bene myndfull of the countre, from whence they came out, they had leasure to haue returned agayne: but now they desyre a better (which is to saye) a heauenly. Wherefore God himselfe is not ashamed to be called theyr God: for he hath prepared for them a cite.

By faith Abraham offered up Isaac, when he was proued, and he offered him being his only begotten sonne, in who he had receaued the promyses. And to hym it was sayde, in Isaac shall thy seed be called: for he considered, that God was able to raise up agayne from death. Therefore, receaued he also for an ensample of the resurreccion. By faith dyd Isaac blesse Jacob and Esau, concerning thynges to come.

By faith Jacob when he was a dying, blessed both the sonnes of Joseph, & bowed hym selfe toward the toppe of hyr scepter.

By faith Joseph when he dyed, remembred the departing of the childe of Israel, & gaue commaundement of hyr bones. By faith Moses when he was borne was hyd thre monethes of his father & mother because they sawe he was a proper childe, nether feared they the kynge's commaundement.

By faith Moses when he was great, refused to be called the sonne of Pharaos daughter, & chose rather to suffre aduersitie with the people of God, then to enioye the pleasures of synne for a season, and esteemed the rebuke of Christ greater riches then the treasures of Egypt. For he had respect vnto the rewarde.

By faith he forsoke Egypt & feared not the fearce of the king. For he endured, eue as though he had sene hym which is invisible.

By faith he ordeyned the pasche, & the feast of unleaue, lest he should be destroyed of the fyrst borne, shoulde touch them.

By faith they passed the red sea as by drye lande: which when the Egypci- ans had assayed to do, they were drowned.

By faith the walles of Jericho fell downe after they were compassed about seue daies.

By faith the harlot Raab perished not with them that were disobedient, when she had receaued the spyes to lodgyng peaceably.

And what shall I more saye: for the tyme will be to shew for me to tell of Sedon, of Barach, & of Sappho, & of Jephthah, & of David also, & Samuel, & of the Prophetes: which by faith subdued kingdomes, wrought righteousness, obteyned the promyses: stopped the mouthes of the unbeli- uers: & escaped the edge of the sword: were made strong: waxed valiant in fight: turned to flight the armies of the alienes: the women receaued theyr deede rayled to life agayne.

Other were racked, & wolde not be deli- uered, but they myght inherite a better resurreccion. Agayne, other were tried with mockynges & scourges, moreouer, with bondes & prisonment: were stoned, were hewed with the sword, were tempted, were slayned, & were made strong: walked by & downe in the skynnes, and goates skynnes, being destitute, troubled & vexed: which meane word was not worthy of: they waded in wildernesses: & in mountaynes, and in denes, and caues of erth.

And these all by faith obtained good reposte, & receaued not the promyses, because God had prouided a better thing for vs, which we out vs shuld not be made perfecte.

An exhortacion to be patient & steadfast in trou- ble and aduersite, vpon hope of euerglasting re- ward. A commendacion of the new Testament a bove the olde.

The xiiij. Chapter.

Wherefore, let vs also (sayng that we are compassed with so great a multitude of witnesses) laye awaye all that presseth downe, and the synne which hangeth so fast on, let vs runne with paciēce vnto the battayle which is set before vs, looking vnto Jesus the captayne & finisher of our faith, which (for the ioye he was set before him) a- bode the crosse, & despised the shame, & is set downe on the ryghte hande of the throne of God. Onsyder therefore, how he endu- red such speakyng agaynst hym of synners lest he shuld be wepyed and saynte in your myndes. For he haue not yet respyed vnto blood, stryving agaynst synne. And haue forgotten the exhortacion, which speaketh vnto you as vnto children: my sonne, des- pylle not thou the chastening of the Lord, ne- ther saynt, when thou art rebuked of hym: for whom the Lord loueth, hym he chasteneth: yee

ye, he scourgeth euery sonne which he receaueth.

If ye endure chastening, God offereth him selfe vnto you as vnto sonnes. What sonne is he whom the father chasteneth not? If ye be not vnder correccion (where of all are part takers) then are ye bastards, and not sonnes. Therefore sayng we haue had fathers of our fleshe which corrected vs, & we gaue them reuerence: shall we not moche rather be in subieccion vnto the father of spirites, & lyue? And they verely for a fewe daies, mistred vs after theyr owne pleasure: but he nurteth vs for our profit, to the intent that he maye mynister of his holynes vnto vs. No maner chastysing for the present tyme seemeth to be ioyous, but greuous: neuertheles afterwarde, it bringeth the quyet frute of ryghte welnes, vnto the which are exercysed therby.

Stretch forth therefore your handes which were let downe, and the weake knees: and let that ye haue straght stepes vnto your fete, lest euery halting turne you out of the waye: yee let it rather be healed. Follow prynces with all men and holynes: without the which no man shall see the Lord. And lo- ke, yf no mā be destitute of the grace of god, lest anye roote of bytternes spryng up and trouble, & thereby many be defiled: yf ther be no fornicator, or vncleane person, as Esau

which for one mease of meate sold his byrthright. For ye knowe how that after warde when he wolde by inheritaunce haue obtayned blessing, he was put by, for he founde no place of repentance, though he sought it with teares.

For ye are not come vnto the mounte which is touched, & vnto burnyng fyre, nor vnto storme, & darcknes, and tempestes of wed- der, and sounde of a trope, and the voyce of wordes: which voyce, they (that heard it) wyllyng awaie, that the comunicacyon shuld not be spoken to the, for they coulde not abyde that which was commaunded.

If a beast touche the mountayne, it shall be stoned, or thrust thorow with a dart: so terrible was the syght which appeared. Mo- ses sayde: I feare and quake. But ye are come vnto the mount Syon, and to the cite of the liuynge God, the celestiaall Ierusalem: and to an innumerable syght of angels, and vnto the congregacion of the fyrst borne son- nes: which are wyrtten in heauen, and to God, the iudge of all, & to the spretes of iust and perfecte men, and to Jesus the media- tor of the new testament, & to the sprynk- lyng of blood that speaketh better then the blood of Abel.

See that ye despyse not hym, which speaketh. For yf they escaped not, which refused hym that spake on erth: moche more shall we not escape, yf we turne awaye from hym, that

speaketh from heauen: whose voyce then shoke the erth, and now hath declared say- inge: yet once more will I shake, not the erth onely, but also heauen. Where as he sayth: yet once more, it signifyeth the remouynge awaye of those thynges which are shaken: as of thinges which haue ended their cour- se: that the thynges which are not shaken, maye remayne. Wherefore, yf we receaue the kyngdome which can not be moued, we haue grace, whereby we maye so serue God, and that we maye please hym with reue- rence, and godly feare. For oure God is a consuming fyre.

The exhortacion to loue, to hospitalite, to thankes upon such as be in aduersite, to magnifye ne medlocke, to auoyde courtousnesse, to make moche of them that preach Gods woide, to be ma- ze of strauing leauynge: to be content to suffre ce- tike with Christ, to be thankfull vnto God, and obedient vnto such as be in auctorite.

The xliij. Chapter.

Et brotherly loue continue. Be not forgetfull to lodge straungers, for therby haue dyuers men lodged an- gels vntowares. Remember them that are in bondes, euen as though ye were bounde to the your selues. Be myndfull of the which are in aduersite, as ye which are yet in the bodye. Medlocke is to be had in honoure among all men, and the bed vndeyle. As for whose keepers & aduocaters God shall iudge them. Let your conuersacion be with out courtousnes and be cōtent with such thynges as ye haue all ready. For he hath sayd: I will not fayle the, nether forsake the: so that we maye boldly saye: the Lord is my helper, and I will not feare what mā maye do vnto me. Remember them which haue the ouersyght of you, which haue spo- ken vnto you the woide of God. Whose sayth se that ye folowe, and consider the ende of theyr conuersacion.

Jesus Christ yesterdaye and to daye, and the same continueth for euer. Be not carped aboute with diuers and straunge le- arnyng. For it is a good thyng that yher- te be stablyshed with grace, ad not with mea- tes, which haue not proffeted them that ha- ue had theyr pastyme in them. We haue an autler, wherof they maye not eate, which serue in the tabernacle. For the bodies of those beastes whose blood is brought into the holy place by the hye prest to purge syn- ne, are burnt with out the tentes. There- fore Jesus also to sanctifye the people with hyr owne blood, suffered without the ga- te. Let vs go forth therefore vnto hym, out of the tentes, and suffer rebuke with hym. For here haue we no continyng cytie: but we seke one to come.

By hym therefore do we offer sacrifice of lau- de alwayes to God: which is to saye, the frute of those lippes, which confesse his name. To do hym ii good

The Epistle

Of S. James.

No. xci.

* Eccl. xiii. b.
* Act. x. a.
* Roma. xiii. a.
* Psal. xlii. b.

good & to distribute, forget not, for * w such
sacrifices God is pleased. * * * * *
that haue the ouer syght of you, & submyt
your selues vnto them, for they watch for
your soules, euen as they that must geue a
comptes: that they maye do it with ioye, &
not with greife. For that is an vnprofitable
thyng for you. Drape for vs. For we
trust we haue a good conscience among all
men, and desyre to lyue honestly. But I de
syre you & more, that ye so do, that I maye
be restored to you the sooner.

* Eccl. xiii. b.
* Job. x. a.
* Psal. xlii. b.

The God of peace that brought agayne
from deeth our Lorde Ies^{us} * the grete shep-
perde of the shepe, thozow the bloud of the
euerlastyng testamēt, make you perfect i
all good workes, to do hys wyll, and bypnyng
to passe, that the thyng which ye do, maye
be pleasaunt in his syght thozowe Iesus
Christ. To whom be prayse for euer why-
le the world endureth. Amen.

I beseeche you brethren, suffre the worde
of exhortacio: for we haue wyttē vnto you
i feawe wordes. Ye knowe our brother Ti-
mothe, that he is at libertye: with who (yf
he come shortly) I wyll se you. Salute the
that haue the ouersyght of you, and all the
sapyntes. They of Italy salute you. Grace
be with you all. Amen.

¶ Sent from Italy by
Timotheus.

The Epistle of Sapient James.

¶ He exhorteth to reioyce in trouble, and thankful-
ly to receaue the worde of God, & to be diligent
in ouercomynge what is.

The fyrst Chapter.

Iames the seruaunt of God
& of the Lorde Ies^{us} Christ,
sendeth greetynge to the tw-
elue trybes which are scat-
tered abroade. * * * * *
My bre-
thren, count it for an exce-
dyng loye, when ye fall i to
diuers temptacions: knowyng this, that
* the tryng of your fayth genyeth pacien-
ce: and let pacience haue her perfect worke,
that ye maye be perfecte and sounde, lac-
kyng nothyng.

* Job. xlii. a.
* Sapient. xlii. a.
* Roma. v. a.

* Job. xlii. a.
* Eccl. vii. c.
* Psal. xlii. b.
* Luke. x. b.

If eny of you lacke wysdome, * let hym
aske of him that geueth it: eue God, which
geueth to all men indifferētlye, and casteth
no man in the teeth: and it shalbe geuen hi.
But let him aske in fayth, and wauer not,
For he that douteth, is lyke a waue of the
see, which is toft of the wyndes and caryed
with violence. Nether let that man thinke,
that he shal receaue eny thig of the Lorde.

A waueryng mynded man, is vnstable in
all his wayes. Let the brother which is of
lowe degre reioyce whan he is exalted. * * * * *
gayne: let hym that is riche, reioyce whan
he is made lowe. * For euen as the flower
of the grasse, shal he passe awaye. For as
somme ryseth with heat, & the grasse wyde-
reth, & hys flower falleth awaye, and the
beautie of the fassyon of it perissheth: euen
so shal the rich man perishe in his wayes.

* Eccl. x. b.
* Eccl. xlii. b.
* Psal. xlii. b.

Happy is the man that endureth tempta-
cion: for when he is tryed, he shal receaue
the crowne of lyfe, which the Lorde hath
promysed to them that loue hym.

* Eccl. xlii. a.

Let no man saye when he is tempted, that
he is tēpted of God, for as God can not be
tempted with euill, so nether he hymselfe
tempt the eny man. But euery man is tēp-
ted, whan he is drawne awaye, & entyled of
hys awne concupiscence. Then, when lust
hath conceaued, the bypnyeth forth synne: &
synne when it is finished, bypnyeth forth
deeth. Do not erre my deare brethren, * * * * *

C

Every good gyfte, and euery parfayt gyfte,
is from aboue, and cometh downe fro the
father of lyghtes w whom is no variable-
nes, nether is he chaunged vnto darcknes.
* Of hys awne wyll begat he vs with the
worde of tructh, that we shulde be the fyrst
frutes of hys creatures.

* 1. Cor. xlii. b.

Wherfore (deare brethren) * let euery mā
be swyfte to heare, slowe to speake, slowe
to wrath. For the wrath of man worketh
not that which is ryghteous before God.

* 1. Cor. xlii. b.

* Wherfore laye a parte all spylthynes &
superfluyte of malicioulnes, and receaue w
meeknes, the worde that is graffed in you,
which is able to saue your soules.

* Rom. xlii. a.
* Colo. iii. a.

* And * let that ye be doars of the worde &
not hearers onely, deceauyng your awne sel-
ues. For * yf eny man heare the worde and
declareth not the same by his workes, he is
lyke vnto a man beholding his bodely face
in a glasse. For as sone as he hath loked on
hym selfe, he goeth his waye, & forgetteth
immediatly what hys fassyon was. * But
who so loketh in the parfayt lawe of liber-
tye, and contynneth therein (yf he be not a
forget full hearer, but a doar of the worke)
the same shalbe happye in his dede.

* Roma. ii. b.
* Galath. v. b.
* Luke. x. b.

If eny man among you seme to be deuou-
te & refrayneth not hys tōg, but deceaueth
hys awne hert, thys mannes deuocō is in
vayne. Pure deuocō and vnderpiled be-
fore God the father, is this: to visyt the fa-
therlesse & widowes in theyr aduersyte, &
to kepe hi selfe vnspotted of the worlde.

* Galath. vii. a.

¶ He exhorteth to haue eny respect of persones,
and not to haue eny fayth wher no dedes are.

The second Chapter.

* Eccl. x. b.

My brethren, esteeme not the fayth
of our Lorde Iesus Christ & Lor-
de of glory * w respect of persons
For if ther come into youre com-
pany a man wearyng a golde ryng, clothed
in goodly aparell, and ther come in also a
poore mā in vyle raymēt, & ye haue a respe-
cte to him that weareth the gaye clothing,
and say vnto him: Syt thou here in a good
place: and saye vnto the poore: stonde thou
there, or syt here vnder my fote stole: are ye
not parciall in youre selues, and haue iud-
ged after euill thoughtes?

Harken my deare beloued brethren. Hath
not God chosen the poore of thys worlde,
soch as are ryche in faythe, & heyres of the
kyngdome, which he promysed to the that
loue hym? But ye haue despyled the poore.
Do not ryche mē errecute tyrannye vps you,
and draw you before the iudgement seates.
Do not they speake euill of that good na-
me which is called vpon ouer you?

* Eccl. x. b.
* Galath. vii. b.
* Roma. xlii. c.
* Galath. v. b.

If ye fulfyll the royall lawe, accordyng
to the scripture. * (Thou shalt loue thyne
neighbour as thy selfe) ye do well. But yf
ye regarde one person more then another,
ye commit synne, & are rebuked of y lawe,
as transgressours. Whosoener shal kepe y
whole lawe, & * yet fayle in one poynt, he
is gyltye of all. For he y sayd: Thou shalt
not commit adulterye, sayde also: y shalt
not kyl. Though thou do none adulterye,
yet yf thou kyl, thou art become a trans-
gressor of y lawe. So speake ye, and so do,
as they that shalbe iudged by the lawe of li-
berte. For he shal haue iudgemēt without
mercy * that sheweth no mercy: and mer-
cy reioyseth agaynst iudgement.

* Galath. v. b.

* Mat. xlii. b.

What auayleth it my brethren, though a
mā saye he hath fayth, yf he haue no dedes?
Can fayth saue him? If a brother or a systre
be naked & destitute of dayly fode, & one of
you saye vnto them: departe in peace, God
sed you warmnes & fode, notwithstanding ye
geue the not those thinges which are ned-
ful to the body, what shal it helpe? Euen so
fayth, yf it haue no dedes: is deed in it selfe.
But some mā wyll saye: y haue fayth, & y
haue dedes: shewe me thy fayth by thy de-
des: & I will shewe the my fayth by my de-
des. Belenest y that ther is one god? Thou
doest well. The deuyls also beleue, & treble.

* Eccl. x. b.

* Eccl. x. b.
* Roma. xlii. a.
* Galath. xlii. a.

But wilt y vnderstande. (Thou bayne
man) y fayth without dedes is deed? Was
not Abrahā oure father iustified thozow
workes, whē he had * offered Isaac his sōne
vpo the autler? Thou seest, how that fayth
wrought w his dedes, & thzough the dedes
was the fayth made perfecte: & y scripture
was fulfyllid, which sayth: * Abrahā bele-
ued God, and it was reputed vnto hym for
ryghtewesnes: & he was called y frende of

God. * Ye se then how that of dedes a mā
is iustified, and not of fayth onely. Lyke-
wyse also, was not Raab the harlot iusti-
fied thozow workes, * when she had recea-
ued the messengers, and had sent the out
another waye: For as the body, wythout
the sprete is deed, euen so fayth wythout
workes is deed also.

* Job. ii. a.

¶ What good and euill cometh thzow the tou-
ge. The butte of soch as be lerned the difference
betwixte the wysdome of the Gospell, & the wys-
dome of the worlde.

The. iiii. Chapter.

My brethren, * be not euery mā a ma-
ster, knowyng how y we shal recea-
ue y greater damnaciō: for in many
thinges we synne all. * If a man synne not
in worde, y same is a perfecte mā, & able al-
so to tame all y body. Beholde, we put bit-
tes in to y horses mouthes, y they maye o-
beye vs, & we turne aboute all the body of
the. Beholde also y byppes, which though
they be so great, & are bypue of fearee wy-
des, yet are they turned about wyth a very
small helme whyther soeuer y violence of y
gouerner will. Euen so the tonge is a lytel
member also, and boasteth great thynges.

* Galath. xlii. c.

* 1. Cor. xlii. a.

Beholde, how gret a thyng a lytel tyte
kyndleth, and the tonge is fyre, eue a worlde
of wychednes. So is the tonge set amonge
oure members, that it despleth the whole
body, and setteth a fyre all that we haue of
nature, and is it selfe set a fyre euen of hell.

* 1. Cor. xlii. a.

All the natures of beastes, and of byrdes,
and of serpentes, & thinges of y see are ma-
ked and tamed of the nature of man. But y
tonge can no man tame. It is an vnderly
euill, full of deadly poyson. Cher is blyssed
we God the father, and therwith curle we
men, * which are made after the * image and
symilitude of God.

* Galath. xlii. c.

Out of one mouth
procedeth blessing and cursyng. My bre-
thren, these thiges ought not so to be. Dorth
a fountayne send forth at one place swete
water and hytter also. Can the fygge tre
(my brethren) beare olyue berres: ether a
vayne beare fygges? So can no fountayne
geue bothe salt water & freshe also. Yf eny
mā be wyse & endued w knowledge amonge
you, let hym shewe his workes out of good
conuersacion with meeknes of wysdome.

But yf ye haue bytter enuyng & stryfe in
your herte, reioyce not: nether be lypars aga-
ynst the tructh: For soch wysdome descen-
deth not fro aboue: but is erthy, naturall, &
dineishye. For wher enuyng & stryfe is, the-
re is vnstableness, & all māner of euill wor-
kes. But y wysdome y is fro aboue, is first
pure, the peasable, gētle, & easy to be entrea-
ted, full of mercy and good frutes, without
iudging, without simulacion, yee, & y frute

* Galath. xlii. c.

* Galath. xlii. c.

* Galath. xlii. c.

* Galath. xlii. c.

* Galath. xlii. c.

* Galath. xlii. c.

The Epistle

of ryghte welnes is soken in peace, of them that mayntene peace.

Warre and lightynge cometh of bawpconnes: nelle. The frend of the world is enemye to God. An erbytyon to the sinner and the bawpcon of the lyfe.

The.iii. Chapter.

Rom whence cometh warre, and fpyghtynge amonge you? come they not here hence? euen of your lusstes, that fight in your members? Ye lust, and haue not. Ye enuy & haue indignacyon, & can not obayne. Ye fight & warre. Ye haue not because ye aske not. Ye aske and receaue not, because ye aske amysse: euen to consume it vpon your lusses. Ye aduouterars, and women þe biche matrimonye: knowe ye not how that the frendshipp of the worlde is enemye to God? whosoer therfore wilbe a frend of þe worlde, is made þe enemye of God. Ether do ye thynke þe scripture sayth in vayne. The spyte þe dwelleth in vs, luste th enuy cōtra- ry to enuy: but greute more grace (wherefore he sayeth: God resisteth the proude, but greute grace vnto the lowly.)

Submit your selues therfore to God: but resist þe deuyll, and he will flye from you. Drawe nye to God, and he will drawe nye to you. Clese your handes ye sinners, & poure ge your hertes ye wantynge mynded. Suffer afflictions & mourne, & wepe. Let your laughter be turned to mourning, & poure lope to heynnes. * Humble your selues i þ sight of þe lord, & he shal lyft you vp. Back- byte not one another, brethren. He þe back- byteth his brother, & he þe iudgeth hys bro- ther, backbyteth the lawe, and iudgeth the lawe. But & yf þe iudge þe lawe, þe art not an obsecr of þe lawe: but a iudge. Ther is o- ne lawe geuer (and iudge) which is able to sa- ue and to destroye. * What art thou þe iud- gest another? So to now ye that saye: to daye and to morow let vs go into such a ci- ty, and continue there a yere, and bye and sell, and wyne: & yet can not ye tell, what shal happen on þe morow. For what thing is your lyfe? It is euen a vapour, that ap- peth for a lytell tyme, and then vanissheth awaye: for that ye ought to saye: * yf the Lord will, and yf we lyue, let vs do this or that. But now ye reioyce in your boastyn- ges. All such reioysynge is euill. Therfore to hym that knoweth how to do good, ad doth it not, to hym it is synne.

The chateyneth the wicked wyche men, exhorteth vnto patience, to beware of swearing. One to knowe howe he shal faule to another, one to praye for another, and one to laboure to bringe another to the truth.

The. v. Chapter.

To now ye ryche men. Wepe, ad howle on your wretchednes þe shal come vpon you. Your riches is cor- rupte, your garmentes are moth-

eaten. Your golde & syluer is cankered, and the rust of the shalbe a wytnes vnto you, & shal eate your fleshe as it were fyre.

Ye haue heaped treasure together: (ye haue bought to your selues) in your last dayes: Beholde * þe fyre of labourers which haue reaped dothone your feldest (which fyre is of you kept backe by fraude) cryeth: & the cryes of the which haue reaped, are entred in to þe eares of þe Lord Sabaoth. Ye haue lynced in pleasure on the erthe, & bene wantā. Ye haue noysshed your hertes, as in a daye of slaughter. Ye haue condemned and kyled the iust, and he hath not resisted you.

Ye paciet therfore brethren, vnto þe comynge of þe Lord. Beholde, þe husbande man wayteth for þe precious frute of the earth, & hath lōge paciet ther vpon, vntill he receaue þe early & the latter rayne. Ye ye also patient therfore, and settle your hertes, for the comynge of þe Lord draweth nye. Judge not one agaynst another brethren lest ye be damned. Scholde, þe iudge stādeth before the doore. Take (my brethren) þe prophetes for an ensample of sufferinge aduer- sytie, and of pacience, which spake in þe name of the Lord. Beholde, * we counte the happy which endure. Ye haue heard of the pacience of Job, and haue knowe what ende the Lord made. For the Lord is very pitiefull and mercyfull.

But aboute all thynges my brethren * we are not, nether by heuē, nether by erthe, ne- ther eny other othe. Let your yee be yee, ad pour naye naye: lest ye fall into ypcrisy. If any of you be vexed, let hi praye. If eny of you be in mery, let him synge psalmes. If eny be discaled amonge you, let hym call for the elders of the congregacyon, and let the praye ouer him, & anoynte him with oyle in the name of the Lord, and the prayer of fayth shal saue the sycke, and the Lord shal rayse him vp: and yf he haue commyt- ted synnes, they shalbe forgouen hym.

Knowledge your fautes one to ano- ther: and praye one for another, & ye maye be healed. For the true prayer of a ryghteous man auayleth much. Iheras was a man vnder infirmities euen as we are, and he prayed in his prayer that it myght not rayne: * and it rayned not on the erthe by þe space of thre yeres & fyre monethes. And he prayed agayne, and the heauē gaue rayne, and the earth brought forth her frute.

Brethren, yf eny of you do erre from the truth and another conuert hym, let the same knowe that he which conuerteth the syn- ner from goynge a straye out of hys waye, shal saue a soule from deeth, and shal hyde the multitude of synnes.

The ende of the epistle of Saynt James

The

Of S. Peter.

No. xii.

The fyrt Epistle

of saynt Peter the Apostle.

The fyrt Chapter.

The chateyneth that thow the abundant mercy of God we are begotten agayne to a lyuely hope: thow fayth must be tryed, how the saluacyon in Christ is no newes, but a thinge prophesied of alde. Therfore let them to a godly conuersacyon, for so much as they are now boyned ane we by the woode of God.

Peter an Apostle of Iesu Christ, to them that dwell * here and there as straun- thorowout Pontus, Gala- cia, Capadocya: Asia, and Bithynia, electe accordyng to þe knowledge of God þe farthe thorow the sanctifyng of the spyte vnto obedience & * sprynklynge of the bloude of Iesus Christ.

Grace be wyth you and peace be mul- tiplied. * Blessed be God the father of oure Lord Iesus Christ, whych accordyng to his abundant mercye begat vs agayne vnto a lyuely hope (by that that Iesus Christ ro- se agayne from deeth) to an inheritaunce im- mortall and vndefyled, and that perissheth not, reserved in heauen for you, whych are kept by the power of of God thorow fayth,

Vnto saluacion, whych is prepared allready to be shewed in the last tyme, in the whych ye reioyce, though now for a season (yf nece- require) ye are in heynnes, thorowe mani- folde temptacyons, that the triall of your fayth beyng moche more precious then gol- de that perissheth (though it be * tryed with fyre) myght be foude vnto laude, glory and honoure, at the apperyng of Iesus Christ, whos ye haue not sene, & yet loue hym, i who- me euen now, & though ye se hym not, yet do you beleue, and reioyce with lope vnspeak- able and glorious: reccourge the ende of your fayth, euen the saluacyon of your soules.

Of whych saluacyon haue * the prophetes enuyred and searched, whych prophe- syed of the grace that shuld come vnto you, searchyng when or at what tyme the spyte of Christ (whych was in them) shuld sygni- fy, whych spyte testified before, & passyng that shuld happen vnto Christ, & the glory that shulde folowe after, vnto whych pro- phetes it was also declared, þe not vnto the selues, but vnto vs, they shulde minyster the thynges whych are now shewed vnto you of the, whych (by the holy goost * sent downe fro heauen) haue in the Gospell preached vnto you the thynges, whych the angels de- fyre to beholde.

Wherfore * gyde by the loynes of your mynde, be sober, & trust perfectly on þe grace that is brought vnto you (by þe declarynge of

Iesus Christ) as obedient chyldren, & ye ge- ne not your selues ouer vnto your olde lus- tes, by whych ye were led, when as yet ye were ignorant of Christ: but as he which cal- led you, is holy, euen so be ye holy also in all maner of conuersacyon, because it is writte. * Be holy, for I am holy.

And yf so be that ye call on þe father, which wythout respect of person iudgeth: accordyng to euery mannes worke, se that ye passe the tyme of your pilgrimage in feare. * For as much as ye knowe, how that ye were not redeemed wyth corruptible thynges (as syl- uer & golde, from your wayne conuersacio, whych ye receaued by the tradicion of the fa- thers: but * w þe precious bloude of Christ, as of a lambe vndefyled, and wythout spot, whych was ordeyned before hande, euen be- fore þe worlde was made: but was declared in the last tymes: for your sakes, whych by his meanes do beleue on God, & prayse hym vnto deeth, & * glorified hym, & ye might haue fayth and hope toward God: euen ye whych haue purifyed your soules thorow the spyte, in obeynge the trueth wyth bō- therly loue vnsapned, se that ye loue one ano- ther wyth a pure hert feruently: for ye are bo- ne a newe, not of mortall seed, but of immor- tall, by the woode of God, which lyueth and lasteth for euer.

For all fleshe is grasse, and all the glo- ry of mā is as the floure of grasse. The gras- se wyddereth, and the floure falleth awaye, but the woode of the Lord endureth euer. * And thys is the woode, whych by the Gos- pell was preached vnto you.

The.ii. Chapter.

The chateyneth men to lye asyde all vice, to abstey- ne from fleshy lustes, and to obeye wordly rulers. How seruantes shuld be haue them selues toward their masters. The chateyneth to suffer after the ensam- ple of Christ.

Wherfore lye asyde all mali- ciousnes & al gyle, & sayned- nesse & enuy and all backby- tinge: * as new bozne ba- bes, desyre ye þe mylke (not of the body but of the soule) which is w out disceate: & ye maye growe ther by: * vnto saluacion. If so be þe ye haue tasted, how gracious the Lord is, to whos ye come, as vnto a lyuige stone, disa- lowed of mē, but chosē of God & precio: & ye as lyuige stones, are made a spretuall house an holy presthode, for to offer vnto spretuall sa- crifyces, acceptable to God by Iesus Christ.

Wherfore it is cōtayned also in þe scripture: * Beholde I put i Sion a stone to be layed i þe che- fe corner, electe & precious. & he þe beleneth on him shal not be cofounded. Vnto you therfore whych beleue he is precious: but vnto them which beleue not: þe stone which þe buylders re- fused, the same is begonne to be þe hed of the * in the corner,

corner, and a stone that men stumbe at, and a rocke wherat they be offended whych stōble at the worde, and belue not that, wher on they were set. But ye are a chosen generacion, a royall * presthod, an holy nacyon, a people whych are wonne: that ye shuld be we the veruies of hym, that called you out of darkenes into hys mercurious lyght, * whych in tyme past were not a people, but are now the people of God: whych some time had not optayned mercede, but now haue optayned mercede. ¶

* Dearly beloued, I beseeche you as straungers and pylgryms, abstayne * from fleshly lustes, whych fygth against the soule, & se that ye haue honest conuersacion amōge the Gentyles, that where as they backbite you as euill doers * they maye se your good workes, and prayse God in the daye of dyspatcion. ¶

* Submitte your selues therfore vnto all maner ordinaunce of man for the lordes sake, whether it be vnto the kyng, as vnto the chiefe heed: other vnto rulers, as vnto them that are sent of hym, for the punysshment of euill doers, but for the laude of them, that do well. For so is the wyll of God, that wyth well doyng ye maye stoppe the mouthes of foolys & ignorant men: as fre, & not as haueing the lybertie for a cloake of malicioussnes, but euen as the seruantes of God * ho noure all men. Loue brotherly felethpype, feare God, honoure the kyng. ¶

* Seruantes, obey your masters wth feare not onely yf they be good & courtous: but also though they be frowarde * for it is thā he worthe. ¶ yf a mā for cōscience toward God endure grete, and suffer wrong vnder seruice. For what prayse is it, yf when ye be buffeted for your fautes, ye take it patiently? But yf when ye do well, ye suffer wronge & take it patiently, then is ther thāke to God. ¶

For here vnto verely were ye called: for Christ also suffered for vs * leauynge vs an ensample, that ye shulde folowe his stepes, whych dyd no synne, nether was there gyle found in hys mouth: whych whē he was reuyled, reuyled not agayne: when he suffered, he threatened not, but committed the vengeance to hym that iudgeth ryghteously * whych hys awne seife bare our synnes in his body on the tree, that we being deliuered from synne, shuld lyue vnto ryghteousnes: w^{ch} whose stryppes ye were healed. For ye were as shepe goyng astraye: but are now turned vnto the shepheard and byshepe of your soules. ¶

The .iiij. Chapter.

¶ Both thyngs oughte to orde the selues toward their husbandes, & in thys apperell. The outye of men towe ned they wyues. He exhorteth all mē to vniue and loue, and patiently to suffre trouble. w^{ch} baptysme.



Like wyse * ye wyues be in subieccion to your husbandes, that euen they whych obeye not the worde, maye without the worde be wōne by the conuersacion of the wyues, whych they beholde your chaste conuersacion coupled wyth feare. Whose apperell shall not be outward w^{ch} dyed heare, & hangyng on of golde, ether in puttyng on of gozgyous apparell: but let the hyd mā whych is in the herte, be without all corrupcyon, so that the sprete be at rest and quyet: whych sprete is before God a thyng moche set by. For after this maner in the olde tyme dyd the holy women whych trusted in God, tye them selues, and were obedient to their husbandes, euen as Sara obeyed Abraham, and called hym Lorde: whose daughters ye are, as longe as ye do well, & are not astrayde for anye tereour. ¶

Like wyse, ye mē, dwell with them accordyng to knowledge: geuyng honoure vnto the wife, as vnto yf weaker vessel, & as vnto them yf are he yf also of the grace of Ipe that your prayers be not hyndred. ¶ In cōclusyon, be ye all of one mynde, of one hart & loue as brethren, be pettifull, be courtous, & meke: not rebrynging euill for euill, or rebuking for rebuke: but cōtrarywise, blesse: knowinge that ye are ther vnto called, euen that ye shulde be hepyes of the blesynge. ¶ For he that doth longe after Ipe, and loueth to se good dayes, let hym refrayne his tōge from euill, & his lippes yf they speake not gyle. Let hys chere euill, & do good: let him seke peace, and ensue it. For the eyes of yf Lord are ouer the ryghteous, and hys cares are open vnto their prayers. Agayne, the face of the Lord is ouer them that do euill. ¶

* Woouer, who is it that wyll harne you, yf ye folowe yf whych is good? Yee, * happy are ye, yf anye trouble happen vnto you for rightewelsse sake. ¶ Be not ye astrayde for anye tereour of them, nether be ye troubled but sanctifye the Lord God in your hertes. ¶ Be ready allwayes to geue an answer to euery mā that asketh you a reason of yf hope that is in you, and that with meaknes and feare: hauynge a good conscience * that where as they backbite you as euill doers, they maye be ashamed, yf falsely accuse your good conuersacion in Christ. ¶

* For it is better (yf the wyll of God be so) that ye suffre for well doyng, then for euill doynge. ¶

* For as much as Christ hath once suffered for synners, yf Iust for the vniue, to bring vs to God, and was kylled, as pertayninge to the fleshe: but was quychened in the sprete. ¶

In whych sprete he also went & preached vnto the spretes that were in pelson, which some

some tyme had bene disobeyent. when the longe sufferynge of God was once looked for in the dayes of Noe * whych the arche was a prepayng: * wherin few, that is to saye viij. soules, were saued by the water, like as baptysme also now sauerth vs, not the puttyng awaye of the fylth of the fleshe, but in that a good consen. nce consenteth to God, by the resurrecyon of Iesus Christ, whych is on the ryghte hādē of God: & and is gone into heauen, * angels, powers, and myght subdued vnto hym. ¶

The .iiij. Chapter.

¶ He exhorteth men to cease from synne, and no man to sinne as an euill doer, but as a Christen man.

¶ As much then as Christ hath suffered for vs in the fleshe, arme ye your selues lyke wyse with the same mynde: for he whych suffereth in the fleshe, ceaseth from synne that he hence forwarde shulde lyue (as much tyme as remayneth in the fleshe) not after the lustes of men, but after the wyll of God. For it is sufficient for vs, that we haue spent the tyme that is past of the Ipe, after the wyll of the * Gentyls, walkyng in wantannes, lustes, in excelle of wynges, in excelle of caryng, in excelle of drunke, & in abomynable ydolatrie. ¶

And it semeth to the an incommēt thynge, that ye runne not also with them vnto yf same excelle of ryote, & therfore speake they euill of you, whych shall geue accomptes to him, that is ready to iudge quicke and deed. For vnto thys purpose verely was yf Gospel preached also vnto the deed, that they shuld be indged lyke other men in the fleshe, but shuld lyue before God in the sprete. The ende of al thyngs is at hande. ¶

* Be ye therfore sober, and watch vnto prayer. But aboue all thynges haue feruet lone among your selues. For lone shall couer the multitude of synnes. ¶ Be ye herberous one to another, & wythout grudgyng. As euery man hath receaued the gyfte, euen so mynister the same one to another, as good mynisters of the manyfolde grace of God. ¶

If eny man speake, let him talke as the wordes of God. * If eny man mynister, let him do it as * of the abylyte, whych God mynystreth vnto hym. That God in all thynges maye be glorified thorow Iesus Christ, to whom be prayse and dominion for euer and euer. Amen. ¶

Dearly beloued, maye naye not that ye are proued by fyre (whych thyng is to trye you) as though some straunge thing happened vnto you: but reioyce, in as much as ye are partakers of Christes passyons: that when hys glory appereth, ye maye be merry and glad. * If ye be rayled vpon for yf name of Christ, happye are ye. For the glory and the sprete

of God resteth vpon you. On their parte he is euill spoken of: but on your parte he is glorified. ¶

Se yf none of you be punysshed as a murderer, or as a thefe, or an euill doer, or as a bulshody in other mens matters. If eny mā suffer as a Christen mā, let him not be ashamed: but let hi glorifye God on this chalfe. For the tyme is come, that iudgement must begynne at the house of God. If it fyrst begynne at vs, what shall the ende be of them, whych belue not the Gospel of God? And * yf the ryghteous scarcely be saued: where shall yf vngodly ad yf synner appere? Wherefore, let the yf are troubled accordyng to the wyll of God, cōmyt their soules to him wyth well doynge, as vnto a fapthfull creatoz. ¶

The .v. Chapter.

¶ A speciall exhortacion for all byshopes and pastores. He exhorteth pōge persones to subiect them selues to the eldē, and euery one to loue another.

¶ The eldērs which are amonge you, I exhort, which am also an elder, and a wytnes of the affliccyons of Christ, and also a partaker of the glory that shal be opened: * feare ye Christes flocke, as much as lyeth in you, takynge the ouersyght of them, not as compelled thereto, but wyllingly: * (after a godly sort) not for the desyre of fylthy lucre: but of a good mynde, * not as though ye were lordes ouer the parish: but * that ye be an ensample to the flocke * (and that wyth good will). And when the chiefe theperd shall appere, yf that receaue, * an incorruptible crowne of glory. Lyke wyse ye pōge, submitte your selues vnto the elder: Submitte your selues euery man, one to another, knytte your selues together in lowlynes of mynde. For God resisteth the proude, and geueth grace to the humble. ¶ Submitte your selues therfore vnder the myghty hande of God, that he maye craite you, when the tyme is come. * Cast all your care vpon him: for he careth for you. ¶

Be sober and watch, for your aduersary yf deuyll as a roaring lyon * walketh about, seekyng whom he maye deuoure: * whom resist stedfast in the fapth, knowing, yf the same affliccyons are apoynted vnto your brethren, that are in the worlde. But the God of all grace whych hath called vs vnto hys eternall glory by Christ Iesus, shall hys awne seife (after that ye haue suffered a lytell affliccyon) make you perfect: settle, strength and stablish you. To him be glory and dominion for euer, and euer. Amen. ¶

By Syluanns a fapthfull brother vnto you (as I suppose) haue I wyrtten bryfly, exhortyng and testifyng, how that thys is the true grace of God, wherin ye stande. The cōgregacyon of them whych at Babylon are companyons of your electyon, salu-

Am v teth you,

The.ii. Epistle

test you, and so doth Marcus my sonne.
* Greete ye one another wyth the kyss of
loue. Peace be w you all, which are in Christ
Jesu. Amen.

The secōde Epistle

of Sapient Peter.

The fyrste Chapter.

As for so much as the power of God hath geuen
vs all thynges pertainyng vnto lyfe, he exhorts
us to make sure saluacyon knowynge by good
workes, and frutes of fayth. We make this mēpōn
of hys auncient deeth.

Simon Peter a seruant, and
an Apostle of Jesus Christ,
to them whych haue obta-
yned lykē precyous fayth w
vs thozow fygthwelsnes
of oure God ad sauoure Je-
sus Christ.

* Grace be vnto you, and peace be multy-
plyed thozow the knowledge of God and of
Jesus oure Lorde. Accordyng as his godly
power hath geuen vnto vs all thynges that
pertaine vnto lyfe and godlynes, thozow
the knowledge of him that hath called vs by
gloze, and vertue, by the whych are geuen
vnto vs excellent and moſte greate promy-
ſes, that by the meanes therof ye myght be
* partakers of the godly nature, pſe ſpe p
corrupeyon of worldly lust.

And herunto geue all diligence: in poure
fayth mynyſter vertue: vertue knowledge:
* in knowledge temperaunce, in tempera-
unce patience: in patience godlynes, in god-
lynes brotherly kyndnes, in brotherly kynd-
nes loue. For yf theſe thynges be amonge
you, and be plenteous, they wyll make you
that ye nether ſhal be ydle nor vnfructfull in
the knowledge of oure Lorde Jesus Christ.
But he that lacketh theſe thynges, is blynde
and gropeth for the waye wyth his hāde,
and hath forgotten, that he was purged
from hys olde ſynnes.

Wherefore brethren, geue the more dili-
gence for to make your calling & eleccō ſure
* by good workes. For yf ye do ſoch thynges, ye
ſhall neuer fail. And by this meanes an
entrynge in ſhal be mynyſtered vnto you abun-
dantly into the euerlaſtyng kyngdome
of oure Lorde and ſauoure Jesus Christ.

Wherefore, I wyll not be neglygēt to put
you all wayes in remembraunce of ſoch thynges
though ye knowe them your ſelues,
and be ſtabliſhed in the preſent trueth. But
wyltandynge I thynke it mete (as longe
as I am in * this tabernacle) to ſend you
up by puttynge you in remembraunce, for as
much, as I am ſure, that ſhortly I muſt put
of this my tabernacle, & euen as oure Lorde
Jesus Christ ſpewd me. I wyll euer alſo

geue my diligence, that ye maye haue wher-
wyth to ſtore by the remembraunce of theſe
thynges after my departyng. * For we ha-
ue not folowed deccatfull fables, when we
opened vnto you the power and compynge
of oure Lorde Jesus Christ, but * wyth our
eyes we ſawe his maieſtie: euen then verely
when he receaued of God the father honoure
and gloze, and when there came ſoch a voyce
to hym from the excellent gloze. * This is
my dere beloued ſonne, in whow I haue de-
lyte. This voyce we heard come from hea-
uen, whan we were wyth hym, in the holy
mōnte.

We haue alſo a ryght ſure worde of pro-
phete, wher vnto yf ye take hede, as vnto
a * lyght that ſhyneth in a darcke place, ye
do well, vntill the dawe dawns, ad the dawe
ſtarke aſyle in your hertes. * So that ye
ſhall knowe theſe: that no prophete in the
ſcripture hath eny puate interpretacyon:
For the ſcripture came neuer by the wyll of
man: but holy men of God ſpoke, as they
were moued by the holy goſt.

The.ii. Chapter.

As prophete of falſe teachers, and of their
punyſhment.

Here were falſe prophetes alſo amō-
ge the people, euen as * ther ſhal be
falſe teachers amonge you: whych
peneſly ſhall bynge in damnable
ſectes (euen denyenge the Lorde that hath
bought them and bynge vpon them ſelues
ſwyft damnacyon, and many ſhall folowe
their damnable wayes, by whom the waye
of trueth ſhal be euilly ſpoken of, and thozow
coueteuſnes ſhall they wyth ſayned wor-
des make marchandys of you, whole iudge-
ment is now not farre of, and their damna-
cyon ſlepeſh not.

For yf God ſpared not the angels pſyn-
ned, but caſt them downe into hell, ad dely-
uered them into chaynes of darcknes: (to be
punyſhed) to be kept vnto iudgemēt: nether ſpa-
red p olde worlde, but ſaued. * For p ryght
preacher of ryghtwelsnes, and brought in p
floud vpon the worlde of the vngodly, and
turned the cyties of ſodom and Gomor into
aſhes: ouerthrewe them, damned them, and
made on them an enſample vnto thoſe that
after ſhulde lyue vngodly. And luſt * Lot
uered wyth the vnclenly conuerſacyon of p
wyched, delyuered he. For he beyng ryght-
eous, and dwellynge among them in ſepn-
ge and hearyng, vexed his ryghteous ſoule
from dawe to dawe wyth their vnlaful de-
des. * The Lorde knoweth how to delyuer
the godly out of temptacyon, and to reſerue
the vniuſte vnto the dawe of iudgement for
to be punyſhed: but cheſely theſe that walcke
after the fleſhe in the luſt of vnclennes, and
deſpyſe auctoryte. Preſumptuous are they,
and ſubbozne,

Of S. Peter,

No. xciii.

and ſubbozne, whych feare not to ſpeake
cupill of the that excell in worſhippe. When
p angels which are greater both i power &
might, receaue not of p Lorde rayling iudg-
mēt agaynſt the ſelues. But theſe as brute
beaſtes, naturally brought forth to be ta-
ken and deſtroyed, ſpeake cupill of the thin-
ges p they vnderſtande not, & ſhall periſhe
in their auncient deſtruction, & receaue the re-
warde of vnygthwelsnes.

They couit it pleaſure to lyue deſpiciouſly
for a ſeaſon. Spottes they are & fylthynes:
whych lyue at pleaſure i their owne diſca-
uable wayes, ſeaſtice & ſcornige you: hau-
ge eyes full of aduoutrie, and p canot ceaſe
from ſynne: begyng vnſtable ſoules. Her-
tes they haue excercyſed with robrie. They
are curled chylzen which haue forſake the
ryght waye, and are gone aſtrape folowyn-
ge the * waye of Balaam the ſonne of Bo-
lor, which loued the rewarde of vnygthw-
elsnes: but was rebuked of hys iniquitie.
The ſame and dome beaſt, ſpeakynge with
mannes voyce, forbad the madneſſe of the
Prophete.

* Theſe are welles without water: cloudes
that are, caried with a tepeſt, to whom the
myſt of darcknes is reſerued for euer. For
when they haue ſpoken the greate ſwell-
ing wordes of vanytie, they entyle thozow lu-
ſtes in the voluptuouſnes of the fleſh, them
that were cleane eſcaped: euen them p now
lyue in erreure: while they promes them li-
bertie, where as they the ſelues are p bonde
ſeruautes of coruption. * For of whom a
ma is ouer come, vnto p ſame is he brought
in bondage. * For yf they (after they haue
eſcaped from the fylthynes of the worlde
thozow the knowledge of the Lorde and the
ſauoure Jesu Christ) are yet tagled agayne
therin, and overcome * then is the latter en-
de worſe wyth them then the begynninge.
For it had bene better for the, not to haue
knowen p waye of ryghtwelsnes, the after
they haue knowen it, to turne fro the holy
commaundement p was geuen vnto them:
But the ſame is happened vnto the that is
vſed to be ſpoke by p true prouerbe. * The
dogge is turned to his auncient vomit agayne
and the ſow p was waſhed is turned agay-
ne to her walowynge in the myer.

For p dawe of p Lorde, whole longe ſarpenge to ſaluacion.

The.iii. Chapter.

This is the ſeconde epistle that I now
write vnto you dearly beloued, wher
by puttynge you in remembraunce, that ye
maye be myndeſull of the wordes (whych
were tolde befoze of the holy Prophetes)
and alſo the commaundement of vs whych

be Apoſtles of the Lorde and ſauoure
* This fyrſt vnderſtande, that ther ſhall
come in the laſt dayes, mockers: (in diſcreet
fulneſſe) whych wyll walke after their auncient
luſtes, & ſaye: Where is the promes of hys
compynge? For ſence the fathers dyed, all
thynges continue in the ſame eſtate wher in
they were at the begynninge. For this they
knowe not (and that wyllfully) how that p
heauens a greate whyle ago were, & the erth
out of the water appeared by thozow the
water, by the word of God: by the whych
thynges the worlde that then was, perſhed
beyng ouerrunne wyth water. * But the
heauens and erth whych are now, be kept by
hys worde in ſtoze, and reſerued vnto fye,
agaynſt the dawe of iudgement & perdition
of vngodly men.

Dearly beloued, be not ignoraunt of this
one thinge, howe that * one dawe is with the
Lorde as a thouſande yere, & a thouſande
yere as one dawe. The Lorde that hath pro-
miſed, is not ſlacke, as ſome me count ſlack-
nes: but is payent to vs warde: for almoſt
as he wolde haue no man loſt, but wyll re-
ceae all men to repentaunce.

Neuertheleſſe * the dawe of the Lorde wyll
come as a theſe in the nyghte, in the which
dawe, the heauens ſhall paſſe awaye in ma-
ner of a tempeſt, and the elemētes ſhal melt
with heat: the erth alſo & the workes that
are therein, ſhall burne. Sepng the that all
theſe thynges ſhal periſhe, what maner per-
ſons ought ye to be in holy conuerſacyon,
and godlynes: lokyng for, and haſtynge vnto
the compynge of the dawe of God, by
whō the heauens ſhall periſhe with fye, &
the elemētes ſhall melt with heat: * Ne-
uertheleſſe, we (accordig to his promes) lo-
ke for a new heauē and a new earth, wher in
dwelleth ryghtwelsnes.

Wherefore dearly beloued, ſepnge that ye
loke for ſuch thynges, be diligent p ye maye
be founde of hym in peace, wythout ſpote
and vndeſpiled. And ſuppoſe that the longe
ſufferinge of the Lorde is ſaluacyon, euen as
oure derely beloued brother Paule alſo (ac-
cordyng to the wyſdome geuen vnto him)
hath wyrtten vnto you, p. almoſt i euery
epistle, ſpeakynge of ſuch thynges: amonge
whych are many thynges harde to be vnder-
ſtāde, whych they that are vnlearned & vn-
ſtable, peruert, as they do alſo p other ſcri-
ptures vnto their auncient deſtruccion. Ye ther-
fore beloued, (ſepnge ye be warned afore
hād) beware, leſt ye, wyth other men be al-
ſo plucked awaye thozow the erreure of the
wyched, and fall from your auncient ſtedfaſt-
nes: but growe in grace, & in the knowledge
of oure Lorde and ſauoure Jesus Christ.
To whom be gloze both now and for euer.
Amen.

The .j. Epistle

The fyrst Epistle of Saynct John the Apostle.

The fyrst Chapter.

¶ True worshippe of the everlastynge worde of God.
The bloude of Christe is the purgacion from synne.
No man is without synne.

The olde commandement is the worde,
which ye haue hearde from the beginninge.
Agayne, a new commandement I wyte
vnto you, that is true in him, and the same
is true also in you: for the dercknes is past,
and the true lyght now shyneth. He that
sayth how that he is in the lyght, & yet ha-
teth his brother, is in dercknes euen vntill
thys tyme. He that loueth his brother, aby-
deth in the lyght, and ther is none occasion
of euill in hym. He that hateth his bro-
ther, is in dercknes, & walketh in dercknes:
and can not tell whither he goeth, because
that dercknes hath bynded hys eyes.

¶ Babes I wyte vnto you, how y pounce
synnes are forgouen you for his names sake.
I wyte vnto you fathers, how that ye ha-
ue knowne him that is from the beginninge.
I wyte vnto you yonge men, how y pe
haue ouercome y wicked: I wyte vnto you
lytell chyldren, how y pe haue knowen y fa-
ther. I haue wyten vnto you fathers, how
that ye haue knowen hym that is from the
beginninge. I haue wyte vnto you yonge
men, how that ye are stronge, and the worde
of God abydeth in you, and ye haue ouerco-
me that wicked.

¶ So that ye loue not the worlde, nether
the thynges that are in the worlde. If eny
ma loue the worlde, the loue of the father is
not in hym. For all that is in the worlde
(as the lust of the fleshe, and the lust of the
eyes, & the pryde of life) is not of the father,
but of the worlde. And the worlde passeth a-
waye and the lust therof: but he that fulfyl-
leth the will of God, abydeth for ever.

¶ Lytell chyldren, it is the last tyme, and as
ye haue herde how that Antichrist shall co-
me, euen now are there many begonne to be
Antichristes alreedy, wherby we knowe, y
it is the last tyme. They went out fro vs,
but they were not of vs. For yf they had be-
ne of vs, they wolde no dout haue continued
with vs. But that it myght appeare, that
they were not of vs.

¶ Neuerthelesse, ye haue an oymmet of him
y is holy, and ye knowe all thynges. I ha-
ue not wyte vnto you, as the igh ye knewe
not y truely: but as though ye knewe it (&
knowe also) y nolye cometh of truely. Who
is a lyar, but he that denyeth that Jesus is
Christ: the same is Antichrist, that denieth
the father & the sonne. Whosoever denyeth
the sonne, the same hath not the father.

¶ He that knowegeth the sonne, hath the father also. Let
therfore abyde in you that same which ye
hearde from the beginninge. If that which
ye hearde from the beginninge shal remay-
ne in you, ye also shal contynue in the son-
ne, and in the father. And thys is the pro-
mes that he hath promysed vs, euen eter-
nall lyfe.

These

Of S. John.

No. xlv.

These thynges haue I wyten vnto you,
concernynge thys that deceaue you. And the
anoyntinge which ye haue receyued of him
dwelleth in you. And ye nede not, that eny
man teach you: but as y anoyntinge tea-
cheth you of all thynges, and is true, and no
lye, and as it hath taught you, euen so byde
therin. And now babes abyde in hym: that
when he shall appeare, we maye be bolde, &
not be made ashamed of hym at hys com-
myng. If ye knowe that he his righteous,
knowe also y eury one which doth righte-
welsnes, is bozne of hym.

¶ The singuler loue of God toward vs: and how we
agayne oughte to loue one another.

The .iii. Chapter.

¶ Behold, what loue the father hath
shewed on vs, that we shuld be cal-
led y sonnes of God.
For this cause y worlde knoweth
you not, because it knoweth not hym. De-
arly beloued, now are we y sonnes of God
& yet it doth not appeare, what we shalbe.
But we knowe, that when it shall appa-
re, we shalbe lyke him. For we shal se hym
as he is. And eury ma that hath this hope
in him, pougeth him selfe, eue as he also is
pure. Whosoener commytteth synne, com-
mitteth vnrpyghtousnes also, and synne is
vnrpyghtousnes. And ye knowe, that he ap-
peared, to take awaye oure synnes, and in
him is no synne. As many as byde in hym,
synne not: whosoener synneth, hath not se-
ne hym, nether knowen hym.

¶ Babes, let no man deceaue you. He that
doeth ryghtousnes, is ryghteous, euen as
he is ryghteous. He that committeth synne,
is of the deuyll: for the deuyll synneth sen-
ce the beginninge. For this purpose appea-
red the sonne of God, to lowe the workes
of y deuyll. Whosoener is bozne of God, syn-
neth not: for his seed remaineth in him, and
he canot synne, because he is bozne of God.
In thys are the chyldren of God knowen,
and the chyldren of the deuyll. Whosoener
doeth not ryghtousnes, is not of God, ne-
ther he that loueth not hys brother.

¶ For this is the tidynge, that ye hearde
from the beginninge, that ye shuld loue one
another, not as Cayn which was of that
wicked, and slewe his brother. And wher-
fore slewe he hym? Because his awne wor-
kes were euill, and hys brothers good. I
maruaile not my brethren though y worlde
hate you. We knowe, that we are traslated
from deeth vnto lyfe, because we loue the
brethren. He that loueth not hys brother,
abydeth i deeth. Whosoener hateth his bro-
ther, is a ma slea. And ye knowe, y no man
slea, hath eternall lyfe abydyng in hym.
Herby perceaue we loue: because he gaue
his lyfe for vs: & we ought to geue oure li-
ues for the brethren.

¶ But whoso hath thys
worlde good and seyth hys brother haue
neade: and shutteth vp his compassion from
him: how dwelleth the loue of God in hym?
My babes, let vs not loue in worde, nether
in tonge: but in dede & in veritie. Herby
we knowe, that we are of the veritie & can
quyet oure hertes before hym. For yf oure
herte condempne vs, God is gretter the oure
herte, and knoweth all thynges. Dearly be-
loued, yf oure herte condemneth vs not, then
haue we trust to God warde: & what soe-
uer we aske we receaue of hym, because we
kepe his comaundementes, & do those thy-
nges which are pleasinge in his syght.

¶ And this is hys comaundement, y we be-
leue on the name of his sonne Jesus Christ,
and loue one another, as he gaue comaun-
dement. And he that kepeth hys commaun-
dementes, dwelleth in him, & he in him, and
herby we knowe that he abydeth in vs, eue
by the sprete which he hath geuen vs.

¶ Difference of spretes, & how the sprete of God maye
be knowen from the sprete of erreure. Of the loue of
God and of oure neygbbours.

The .iiii. Chapter.

¶ Dearly beloued, beleue not eury spre-
te: but proue y spretes, whether they
are of god or not, for many false pro-
phetes are gone out into the worlde. Herby
shal ye knowe y sprete of God. Eury spre-
te that confesseth that Jesu Christ is come
in the fleshe is of God. And eury sprete w-
hich confesseth not that Jesu Christ is co-
me in the fleshe, is not of God. And this is
that sprete of Antichrist, of whom ye haue
hearde, howe y he shalbe come: and eue now
alreedy is he in the worlde.

¶ Lytell chyldren, ye are of God, and haue
ouercome them: for greater is he that is in
you, then he that is in the worlde. They are
of the worlde, therfore speake they of the
worlde, and the worlde heareth them. We
are of God. He that knoweth God, heareth
vs: he y is not of God, heareth vs not. Her-
by knowe we the sprete of veritie, and the
sprete of erreure.

¶ Dearly beloued, let vs loue one another:
for loue cometh of God. And eury one that
loueth, is bozne of God, and knoweth God.
He that loueth not, knoweth not God: for
God is loue. In this appeared y loue of
God to vs ward, because y God sent hys
only begotten sonne into the worlde, y we
might liue thowow him. Hezi is loue, not y
we loued God, but y he loued vs, & sent hys
sonne to be the agreement for oure synnes.

¶ Dearly beloued, yf God is loued vs, we
ought also to loue one another. No man
hath seue God at eny tyme. If we loue one
another, God dwelleth in vs, & hys loue is
perfect in vs. Herby knowe we y we dwell
in hym.

The.ij. Epistle

In hym. And he in vs: because he hath geuen vs of hys sperte. And we haue sene, & do testifye, that the father sent p sonne to be the sauyour of the worlde. Whosoener confeseth, p Iesus is the sonne of God, in him dwelleth God, & he in God. And we haue knowe and beleued the lone p God hath to vs.

God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Here is the lone perfect in vs, p we shuld haue trust in the daye of iudgement: for as he is, euē so are we i this worlde. Ther is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes. he p feareth, is not perfect in loue.

We loue him, for he loued vs fyrst. If a man say, I loue God, and yet hate his brother, he is a liar. for how can he p loued not hys brother whom he hath sene, loue God whom he hath not sene? And this commaundement haue we of hym: p he which loueth God, shuld loue his brother also.

To loue God, is to kepe his commaundementes. Forth ouercometh the worlde. & ouercometh the flesh in the sonne of God. Of the spume vnto deeth.

The.ij. Chapter.

Whosoener beleueth p Iesus is Christ, is borne of God. And euery one that loueth hym which begat, loueth him also which was begotten of him. * By this we knowe, p we loue the chyldren of God, when we loue God, and kepe his commaundementes. For this is the lone of God, that we kepe his commaundementes, and * his commaundementes are not greuous. * For all that is borne of God, ouercometh the worlde. And this is the * victorie that ouercometh the worlde, euē oure sayth. Who is it p ouercometh the worlde: but he which beleueth, that Iesus is the sonne of God?

This Iesus Christ is he that cam by water & blood, not by water onely: but by water and blood. And it is the sperte that beareth wytnes, because the sperte is trueth.

(For ther are thre which beare recorde in heauen, p father, p worde & p whole good. And these thre are one.) And ther are thre which beare recorde: * (in earth) p sperte & water, and blood: & these thre are one. If we receaue the wytnes of me, the wytnes of God is greater. For this is the wytnes of God: * (that is greater) which he testified of his sonne. he that beleueth on the sonne of God, hath the wytnes in hym selfe. he that beleueth not God, hath made him a liar because he beleued not the recorde p God gaue of hys sonne. And this is p recorde, how that God hath geue vnto vs eternall lyfe, & this lyfe is in hys sonne. he that hath the sonne hath lyfe: & he that hath not the sonne of God, hath not lyfe.

These thynges haue I wyrtte vnto you that beleue on the name of the sonne of God,

that ye maye knowe, how that ye haue eternall lyfe, & that ye maye beleue on the name of the sonne of God. And thys is p trust that we haue in hym: that * p we alle eny thyng accorde to hys wyll, he heareth vs. And p we knowe p he heare vs what soeuer we aske, we knowe, that we haue the petycons, that we desyre of hym.

If eny man se hys brother synne a synne not vnto deeth, let him aske, & he shall geue him lyfe for the that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not p a man shuld praye. All vneyghewelnes is synne, & ther is synne not vnto deeth.

We knowe, that whosoener is borne of God, synneth not: but he that is begotten of God, kepeth hym selfe, & that wycked toucheth hym not. We knowe, that we are of God, and the worlde is all together set on wyckednes. We knowe, that the sonne of God is come, and hath geue vs a mynde to knowe hym which is true: & we are in hym that is true, throughe is sonne Iesu Christ. This same is very God, and eternall lyfe. Babes kepe poure selues from paynes.

Amen.

The seconde epistle of Saynct John.

The wyrtte vnto a certayne lady, reioysed that hee chyldren walke in p trueth, & exhorteth them vnto loue, warneth them to beware of such deceaues as denye that Iesus Christ came in the flesh, & prayeth them to continue in the doctrine of Christ, & to haue nothinge to do with them that bringe not this lerninge.

The elder to the electe lady ad her chyldre, whom I loue in p trueth: and not I onely, but also all that haue knowe the trueth for p truethes sake whych dwelleth in vs, and shalbe in vs for euer.

With vs shalbe grace, merce, & peace from God the father & from the lord Iesus Christ p sonne of the father, i trueth & loue.

I reioysed greatly, that I founde of thy chyldren walkinge in trueth, as we haue receaued a commaundement of the father. And now beleue I p lady, not as though I wrote a new commaundement vnto the, but that same which we haue had fro the begynnyng, that we shuld loue one another. And this is the lone, that we shulde walke after hys commaundement.

This commaundement is (that as ye haue harde fro p begynnyng) ye shuld walke in it. For many deceaues are entred into the worlde, whych confesse not that Iesus Christ is come in the fleshe. This is a deceaue and an Antichrist. Loke on your selues that we loose not that we haue wrought: but that we maye haue a ful rewarde. Who soeuer

Of S. John.

No. xvi.

soeuer trasgreddeh & bydeth not i p doctryne of Christ, hath not God. he p endureth i p doctrine of Christ, hath both p father & p sonne. If ther come eny vnto you, & bryge not this lerninge, him receaue not to house: nether byd hi God spede. For he p byddeth hi God spede, is partaker of hys eny dedes. (Beholde, I haue tolde you before, that ye shulde not be ashamed in daye of the lord.) I had many thynges to wyrtte vnto you, neuerthelesse I wolde not wyrtte w paper and ynke: but I trust to come vnto you, & speake w you mouth to mouth, that oure lope maye be full: the sonnes of thy electe sister grete the. Amen.

The thyrd epistle of saynct John.

He is glad of Gaius, that he walketh in the trueth: exhorteth them to be iouynge vnto the poore chyldren in thre pfection, sheweth the unkynde dealinge of Diotrephes, and the good repoyte of Demetrius.

The elder vnto p beloued Gaius who I loue in the trueth. Beloued I wishe in all thynges that thou prosperedest, and farest well, euen as thy soule prospereth, for I reioysed greatly, whē p brethren came, and testified of the trueth that is in the, how thou walkest in the trueth. I haue no greater ioye, the for to heare, how that my sonnes walke in veritye. Beloued thou doest saythfully, what soeuer I doest to p brethren, and to strangers, which beare wytnes of thy lone before the congregacion. Which brethren if thou bynge for wardes of the p iorney (after a godly sorte) p shalt do well: because that for his names sake they wet forth: and toke nothyng of the Geyls. We therfore ought to receaue such, that we myght be helpers to the trueth. I wrote vnto the congregaciō: but Diotrephes which loueth to haue the preeminence amōge them, receaueh vs not.

Wherfore p I come, I will declare hys dedes which he doeth, iestinge on vs w malicious wordes, nether is therewith content. Not onely he him selfe receaueh not p brethren: but also he forbiddeth the p wolde, and thrusteth them out of the congregaciō. Beloued, folowe not that which is euill, but that which is good. he that doeth well is of God: but he that doeth euill, seyth not God. Demetrius hath good repoyte of all men & of the trueth it selfe. pce, and we oure selues also beare recorde, & ye knowe, that oure recorde is true. I had many thiges to wyrtte: but I will not with ynke and penne wyrtte vnto the. I trust I shall shortly se p & we shall speake mouth to mouth. Peace

be vnto the. The louers salute the. Grete the louers by name.

The Epistle of Saynct Jude.

He rebuketh such as beynge blynded with their awne lodes, repleth the trueth. He exhorteth vs to edifye one another, to praye in p hoip ghoit to continue in loue to lōke for the comynge of the Lorde.

Udas the seruaut of Iesus Christ p brother of James. To them which are called, and sanctified in God the father, and preserued in Iesu Christ. Mercy vnto you and peace and loue be multiplied.

Beloued, when I gaue all diligence to wyrtte vnto you of the comen saluacyon, it was nedeful for me to wyrtte vnto you, to exhort you, that ye shuld continually labour in the sayth, which was once geuen vnto p saynctes. For ther are certayne vngodly mē craftely crept in, of which it was written afore tyme vnto such iudgement. They turne p grace of oure God vnto wantannes, and denye God (which is the onely Lorde) and oure Lorde Iesus Christ.

My mynde is therfore to put you in remembraunce, for as moche as ye once knowe this, how that the Lorde (after that he had deliuered p people out of Egypt) destroyed them which after warde beleued not. The angels also which kept not their fyrst estate, but leste their awne habitation, he hath reserved in euerlastynge chaynes vnder darkness vnto p iudgement of the grete daye: * euen as Sodom & Gomore, and the cytyes aboute them (which in lyke maner defyled the selues with fornicacyon, and folowed strange fleshe) are set forth for an ensample, & suffer p payne of eternall fyre. Lyke wyse, these beynge disceaued by decaimes, defile p fleshe, despise rulars & speake euill of them that are in auctorite.

Pet Michael the archangel when he stro- ue agaynst the deuyll, & disputed about the body of Moses, durst not geue raplyng sentence, but sayde, the Lorde rebuke the. But these speake euill of those thynges whych they knowe not: and what thynges they knowe naturally (as bestes which are without reaso) i those thiges they corrupte the selues. Also be vnto the, for they haue folowed p waye of Cain, & are utterly geue to the erroure of Bala for lukers sake & perishe in p treason of Core. These are spotted with the filthe of your kidnes feast together, w out feare, lyunge lawlesse, and after ther awne pleasure. Cloudes they are with out water, carped about of windes, trees w out frute at gatherynge

The Reuelacyon

at geatheringe time withered, & twyse deyd, & plucked up by y roses. They are y ragynge waues of y see, rompinge out their awne swa me. They are wandyrng sterres, to whom is reserved the myst of darknes for euer.

Enoch the seuenth from Adam prophesied before of such, sayinge. * Beholde, the Lord shall come with thousandes of sayntes, to geue iudgement agaynst all men, & to rebuke all that are vngodly amonge the of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakeynges, which vngodly synners haue spoken agaynst hym.

These are murmurers, cōplainers, wal-kyng after their awne lustes, whose mou-thes speake proude thinges. They haue me in greate reuerence because of aduantage. But ye beloued, remember the wordes which were spoken before of the Apostles of oure Lord Jesu Christ, how that they tolde you * that there shuld be begylers in the last ty-me, which shuld walke after their awne vngodly lustes. These are makers of sectes, theyrpe, haupnge no sprete.

But ye derlye beloued, edispe poure sel-ues in your most holy fapth, prayinge in y holy goost, and kepe your selues in the loue of God, lokynge for the mercy of oure Lord Jesu Christ, vnto eternall lyfe. And haue compassion of some, separatinge them, and orher saue with feare, pullinge them out of the fyre. * (and haue compassion on the other) and ha-te the fylthy vesture of the fleshe.

Unto hym that is able to kepe you fre fro synne, & to present you faultlesse before the presence of his glory w lope. * (at the comynge of oure Lord Jesu Christ) to God oure sayour: (tho: we be y chylde oure lord) which onely is wple be glory, maiesty, dominion, and power, * (before all wordes) now and euer. Amen.

The reuelacyon of Saynet John the diuine.

Happie are they that heare the woide of God and kepe it. He wryteth to the seuen congregacions in Asia, seeth seuen candelstikes, and in the myddes of them, one lyke vnto the sonne of man.

The fyrst Chapter.

In the reuelacyon of Jesu Christ which God gaue vnto hym, for to shewe vnto hys seruauntes, thynges whych muste shortly come to passe. * And when he had sent, he shewed by hys Angell vnto his seruaunt John, which bare recorde of the woide of God, and of the testimony of Jesu Christ, and of all thynges that he sawe. Happy is he that readeth, and they that heare the wordes of the prophesy, and

kepe those thynges which are wrytten the-ri. For the tyme is at hande.

John to the seuen congregacions in Asia. Grace be vnto you and peace, fro hy which is and which was, and which is to come, & from the seuen spretes which are before his throne, & fro Jesu Christ, which is a fayth full wptnes, & fyrst begotten of the deede: & Lord ouer the kynges of the erth. Unto hym that * loued vs, and wshed vs from oure synnes in hys awne bloude, & ma-de vs kynges ad prestes vnto God his fa-ther, be glory and dominion for euermore. Amen. * Beholde, he cometh with cloudes, & all eyes shall se hi, & they also which pear-fed him. And all kyndes of the erth shall waple. * (ouer hym) Eue lo: Amen. I am Al-pha and Omega, the begynnyng and y en-dynge, sayth the Lord almyghty, which is and which was, and which is to come.

I John your brother, and companio in tribulacio, and in the kyngdome & paci-fice in Jesu Christ, was in the yle that is called Patmos, for y worde of God, and for the witnessig of Jesu Christ: I was i the spre-te on a sondaye, & herde behynde me a great voyce, as it had bene of a trompe, sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wryte in a boke, and sende it vnto the seuen cōgregaciōs which are in Asia, vnto Ephesus, & vnto Smyr-na and vnto Pergamos, and vnto Thya-tira, and vnto Sardis, & vnto Philadel-phia, and vnto Laodicea.

And I turned backe to se the voyce that spake to me. And when I was turned: I sa-we seuen golden candelstikes, & i the myd-des of the candelstikes, one lyke vnto the sonne of man, clothed with a lynnē garnēt downe to the fete, and gird about the pap-pes w a golden gyrdle. his heed, & his hea-res were whyte, as whyte woll, & as snowe and hys eyes were as a flame of fyre: & hys fete lyke vnto brasse, as though they bzent in a forname, and his voyce as the sounde of many waters. And he had i his ryghte hā-de, vii. starres. And out of his mouthe wet a sharpe two edged swearde. * And his face shone, euen as the sonne in his strength.

And when I saw him, I fell at his fete, euen as deed. And he layde his ryghte hā-de vpo me, saying vnto me: feare not. * I am y fyrst & the laste, & am a lyue, and was deed. And beholde: I am a lyue for euermo-re & haue y keyes of hell & of deeth. Wryte therfore the thynges which thou hast sene, and the thynges which are, and the thynges which must be fulfilled here after: y mis-te-ry of the. vii. starres which thou sawest in my ryght hāde, and the. vii. golden candel-stikes. The. vii. starres are the messengers of the. vii. cōgregaciōs, And the seuen can-delstikes

delstikes which thou sawest, are the seuen congregacions.

The ii. Chapter.

He exhorte the seuen congregacions to amende, & sheweth the rewardes of hym that ouercometh.

In the messenger of y cōgrega-cyō of Ephesus wryte: these thynges sayth he, that holdeth the se-uen starres in hys ryghte hande, and that walketh in the myddes of the se-uen golden candelstikes. I knowe thy wor-kes, and thy labour, & thy paciēce, and how thou cannest not forbear them whych are euyl: and hast examined them whych saye they are Apostles, and are not: & hast foun-de them lyars, & hast suffred. And hast pa-cience: and for my names sake hast labored, and hast not faynted. Neuerthelesse, I ha-ue somewhat agaynst the, because thou ha-ste leste thy fyrst loue. Remember therfore from whence thou art fallen, & repent, and do the fyrst workes. Or elles I wyll come vnto the shortly, & wyll remoue thy cādel-sticke out of his place, except thou repent. But this thou hast, because thou hast the dedes of the * Nicolaitans, which dedes I also hate. Lett hym that hath eares, heare what the sprete sayth vnto y cōgregacyōs. To hym that ouercometh, wyll I geue to eate of the * tree of lyfe, which is in y mpd-des of the Paradyse of God.

And vnto the angell of the cōgregacyon of Smyrna wryte: These thynges sayth he that is fyrst, & the laste, which was deed, and is alyue. I know thy workes & tribula-cyon and pouerte, but thou art ryche, And I knowe y blasphemys of them, whych call them selues Jewes & are not: but are the cō-gregacyon of Sathan. Feare none of those thynges, which thou shalt suffre. Beholde, the deuyll shall caste some of you into pry-son, to tēpte you, & ye shall haue tribulacyō ten dayes. Be fapthfull vnto y deeth, and I wyll geue the a croune of lyfe. Lett hym that hath eares, heare, what y sprete sayth to the cōgregacyōs. He that ouercometh, shall not be hurt of the seconde deeth.

And to the messenger of the cōgregacyon in Pergamos wryte: This sayth he, which hath the sharpe swearde with two edges: I knowe thy workes, & where thou dwellest, euen where Sathanas scat is, and thou kepest my name, & hast not denyed my fapth. And in my dayes Antipas was a fapthfull wptnes of myne, whych was slayne amonge you, where Sathan dwelleth. But I ha-ue a fewe thynges agaynst y: because thou hast there, them that mayntayne y doctri-ne of Balam * which taught in Balahe, to put occasyon of synne before the chyl-dren of Israel, y they shulde eate of meate dedy-cat vnto ydoles, and comyt fornyceacyon.

Of S. John.

Re. xvi.

Euen so hast thou them that mayntayne y doctryne of the Nicolaitas, which thyng I hate. But be conuerted, or elles I wyll co-me vnto y shortly, and wyll fight agaynst the with y swearde of my mouth. Lett hym that hath eares, heare, what y sprete sayth vnto y cōgregacyōs. To hym that ouerco-meth, wyll I geue to eate of Manna that is hyd, & wyll geue hym a whyte stone, & i the stone a newe name wrytten, which no man knoweth, saynge he that receaueth it.

And vnto y messenger of y cōgregacyon of Thyatira wryte. Thys sayth the sonne of God, which hath eyes lyke vnto a flāme of fyre, & hys fete are lyke brasse: I knowe thy workes, & thy loue, scrupce, and fapth, and thy paciēce, & thy dedes, which are mo-at the last then at the fyrst. Notwith stan-dynge I haue a fewe thynges agaynst the, because thou sufferest that woman * Jela-bell, which called her selfe a Prophetesse, to teache & to deceaue my seruantes, to make them comyt fornyceacyon, & to eate meates offered vnto ydoles. And I gaue her spa-ce to repēt of her fornyceacyon, & she repēd not. Beholde, I wyll cast her into a berd: & them that comyt fornyceacyon with her, into gret aduersitye, excepte they turne fro their dedes. And I wyll kyll her chyl-dren with deeth. And all the congregacyōs shall knowe, that * I am he which searcheth the reynes & hertes. And I wyll geue vnto eu-ry one of you accordynge vnto hys workes.

Unto you I saye, and vnto other of them of Thyatira, as many as haue not this le-ryng & which haue not knowen the depnes of Sathan (as they saye) I wyll put vpon you none other burthen, but y which ye ha-ue already. Holde fast tyll I come, & who-soeuer ouercometh & kepeth my workes vnto the ende, to hym wyll I geue power ouer nacys, & he shall rule them w a rodde of yron: & as y vessels of a potter, shall they be broken to shēuers. Euen as I receaued of my father, so wyll I geue hym the mornyng starre. Lett hym that hath eares, heare, what y sprete sayth to the cōgregacyōs.

The iii. Chapter.

He instructeth and enfourmeth the Angels of the cōgregacyōs, declaringe also the rewardes of hym that ouercometh.

In wryte vnto the messenger of y cōgregacyon y is at Sar-dis: this sayth he y hath y seue spretes of God & the seuen star-res. I know thy workes, thou hast a name that thou lyuest, and thou art deed. Be awake, and strength the thynges which remaine, & are redy to dye. For I ha-ue not founde thy workes perfapete befo-re. * God. Remember therfore, how thou hast receaued & heard, & hold fast, & repent. An If thou

The Revelation.

* 1. Pet. ii. b.
a.
11. Pet. iii. c.

* If thou shalt not watche, I wyll come on the as a thefe, & thou shalt not know what houre I wyll come vpon the. Thou hast a fewe names in Sardys, whych haue not defyled theyr garmentes, & they shall walke wyth me in whyte, for they are worthy. He that ouercometh, shalbe thus clothed in whyte araye, and I wyll not put out his name out of the booke of lyfe, and I wyll confesse hys name befoze my father, and befoze hys Angels. Let hym that hath eares, heare, what the spere sayth vnto the congregacions.

25 And wrote vnto the angell of the congregacion of Whyladelphia: this sayth he that is holy and true, which hath y^e keye of Dauid: * whych openeth and no man shutteth, and shutteth, & no man openeth. I knowe thy woorkes. Beholde, I haue set before the an open doore, and no man can shut it, for thou hast a lytell strength, & haste kept my saynges: & hast not denyed my name. Beholde, I make them of the cōgregacyon of Sathan, whych call them selues Jewes, and are not, but do lye: Beholde, I will make them that they shall come, and worshyp before thy sete: and shall knowe, that I haue loued the.

¶ Because thou hast kept þy wordes of my
papyence, therfore I wyll kepe the from the
houre of tēptacyon, which wyll come vpon
all the world, to tēptē them that dwell
vpon þy erth. Beholde, I come shortly. Hol-
de that which thou hast, that no man take
awaye thy crowne. hym that ouercōmeth,
wyll I make a pylat in the temple of my
God, & he shall go nomore out. And I wyll
wryte vpon hym, the name of my God and
the name of the cytye of my God, new Je-
rusalem: whych cōmeth downe out of hea-
uen from my God, and I wyll wryte vpon
hym my new name. Let hym that hath ea-
res, heare, what the sprete sayth vnto the
congregacyons.

And vnto þ messenger of þ congregacyon
whyth is in Laodicia, wyte: This sayth
(Amen) the saythfull and true wytnes, the
begynnyng of þ creatures of God. I know
thy workes, that thou art nether colde nor
hotte: I wolde þ were colde or hotte. So
then because thou art betwene bothe, and
nether colde ner hotte, I wyll speke the out
of my mouth, because thou sayest: I am ry-
che & increasyd wyth goodes, and haue neede
of nothyng, and knowest not, how thou art
wretched & myserable, and poore, & blynde
and nakyd. I counsell the to bye of me, gol-
de tryed in the fyre, that thou mayste be ry-
che: and whyte rayment, that thou mayste
be * clothed, þ thy fylthy nakednes do not
appeare, & anoynt thyne eyes wyth eye sal-
ue that thou mayste se.

... * As many as I lone, I rebuke, & chastert, * Housch.
We feruent therfore, and repent. Beholde, ff.b.
I stande at the doze, & knocke. If eny man, Seb. ff.b.
heare my voyce, and open the doze, I wpll
come in to hym, and wpll suppe with hym,
and he with me. To hym that ouercōmeth
wpll I graunte to spt with me in my seate,
euen as I ouercam, & haue sptten with my
father in his seate. Lett hym that hath ea-
res heare, what the sprete sayth vnto y con-
gregacyons.

The.iii.Chapter.

¶ He seeth the heauen open, and the seate, and one
setpunge vpon it, and .xliiii. seates aboute it with
xliiii. eibers setpunge vpon them, and foure beastes
praying god daye and nyght.

After this I looked, and beholde a doze was open in heauē, and the fyrst voyce whych I hearde, was as it were of a trompett tal- kyng wth me, whych sayde: come by hy- ther, and I wyll shewe the thynges: whych must be fulfyllēd hereafter. And imme- diatly I was in the syrete: & beholde, a sea- te was sett in heauen, and one sat on the seate. And he that sat, was to lōke vpon, lyke vnto a Iasper stone and a Sardyne stone. And ther was a rayne bowe aboute p^r seate, in spght lyke to an Emeralde. And aboute p^r seate were. xliiii. scates. And vpo the scates. xliiii. elders sytting, clothed in whyte rayment, and had on theyr heades crownes of golde.

And out of the seate proceeded lyghtnynges, & thundrynges, & voyces, & ther were seuen lampes of fyre, burnynge before the seate, whych are the seuen spertes of God, And before þe seate ther was a see of glasse, lyke vnto Cristall, and in the myddes of the seate, & rounde about the seate were foure beastes full of eyes before & behynde. And the fyrst beast was lyke a lyon, & the secōde beaste lyke a calfe, & the thyrde beast had a face as a man, & the fourth beast was lyke a flyinge Eagle. And þe foure beastes had eche one of them. vi. wynges about hym, & they were full of eyes wth in. And they had no rest daye nether nyght sayng. * Holy, * holy, holy, Lord God almyghty, whych was, and is, and is to come.

And when those beastes gaue glozy and
honour & thanks to hym þat late on þat seate,
(which lyueth for euer & euer) the .xxiii. el-
ders fell downe before hym þat sat on þat trone
& worshypped hym that lyueth for euer &
& cast theyr crownes before þat trone say-
ing: thou arte worþy o Lord* (oure God) to re-
ceiue glozy, & honoure, and power, for thou
hast created all thynges, & for thy willes
sake they are, & were created.

The. v. Chapter.

¶ The seyth the labe openinge the booke, and ther
fore the four beastes, the. xliiii. elders, and the
angels prayse the lambe, and do hym wo:shppp.

And I sawe in þe ryght hande of
hym that sat in the trone, a bo-
ke wrotten with in & on the ba-
cksyde, sealed with seven scales.
And I sawe a stronge angell,
which preached w a lowde voyce: Who is
worthy to open the boke, & to lose þe scales
therof. And no man in heauener in erth ne-
ther vnder þe erth, was able to open þe boke,
nether to loke theron. And I wepte moch
because no man was founde worthy to open
& to reade the boke, nether to loke theron.

25 And one of the elders sayde vnto me we-
pe not: Beholde, a lyon of y^e trybe of Juda
the rote of Dauid, hath obtayned to open
the boke, and to lose the seuen seales therof.
And I behelde, and lo, in the myddes of the
seate, and of the foure bestes, and in y^e myd-
des of the elders, stode a lambe as though
he had bene kylled, haupnge seuen hornes,
and seuen eyes, whych are the seuen spretes
of God, sent into all the worlde. And he ca-
me, and toke the boke out of the ryght han-
de of him that satte vpon the seate.

C And when he had taken þe boke, the foure
beastes and .xxiii. elders fell downe before
þe lābe, hauiyng (euery one of them) harpes
& golden vialles full of oboures, which are
the prayers of saynctes, & they songe a new
songe, saying: thou art woorthy to take the
boke, & to open the scales therof: for þu wast
kylled, & hast redeemed vs by thy blood out
of all kynredes, & tōges, & people, & nacjōs,
and hast made vs vnto oure God, kynges,
and prestes, & we shall raygne on the erth.

D And I behelde, and I hearde the voyce of many angels about the trone, & about the beaste & the elders, and I hearde thousand thousandes, saying w a lowde voyce: Woꝝ thy is the labe that was kylled to receaue power, & ryches, & wylsdom, and strength, and honour, & gloꝝy, & blessinge. And all þ creatures whych are in heauen, & on þ erth, & vnder the erth, & in the see, & all that are in them, herde I sayinge, blessing, honour, gloꝝy, & power be vnto hym that sytteth vpon þ seate, & vnto the labe foꝝ euermoze. And the foure beastes sayd: Amen. And the xliiii. elders fell vpon their faces, and woꝝshipped hym that lyueth foꝝ euermoze.

The. vi. Chapter.

¶ The lambe openeth the. vi. scales, and many
thynges folowe the openyng thereof.

And I sawe, when the lambe opened
one of the scales, and I herde one of the
fourre beastes saye, as it were by noyse
of thonder: come & se: and I sawe. And be-
holde ther was a whyte horlle: and he that
sat on hym, had a bowe, and a crowne was
geuen vnto hym, and he went forth coque-
ryng & for to ouer come. And when he had
opened the seconde scale, I herde the secōde

beaste, saye: come and se. And ther wet out
another horlle that was redd, & powder was
geuen to hym that satt thereon, to take pea-
ce from the erth, & that they shuld kyll one
another. * And ther was geuen vnto hym
a great swearde. * *Esai. xxi.*

And when he had opened the thyrde seale
I herde þ̄ thyrde beaste saye, come & se. And
I behelde, & lo, a black horsse: & he that sat
on him, had a payre of balāces in his hāde.
And I herde a voyce in þ̄ myddes of þ̄ foure
beastes, saye: a measure of wheat for a pe-
ny, & thre measures of barley for a peny and
oyle and wyne se thou hurte nor. And when
he had opened the fourth seale, I herde the
voyce of þ̄ fourth beaste saye, come and se:
& I looked. And behold a pale horsse: & his
name that sat on him was deeth, & hell fo-
llowed after hym, & powder was geuen unto
them ouer þ̄ fourth parte of þ̄ erth, to kyll
wyth swerde, & wyth hōger, & wyth deeth
that cometh of vermen of the erth.

And when he had opened the lyfte scale, I saw vnder shauldre * the soules of them that were kylled for þe worde of God, & for þe testymony whych they had, & they cryed with a lowde voyce, sayinge: how lōge tarpest thou Lord, holy & true, to iudge & to auēge oure blood on them þe dwel on þerth? And lōge whyle garmētes were geuen vnto euery one of them. And it was sayde vnto them, that they shuld reste yet for a lytle season vntyll the number of theyr felowes, and brethren, & of them þe shulde be kylled as they were, were fulfilled.

And I behelde, when he had opened the
fyrst scale: & lo, ther was a great earthquake
and the sunne was as blacke as sacke cloth
made of beere. And y^e mone waxed all, euen
as blood, and the starres of heauen fell vn-
to the erth, euen as a fygge tree casteth fro
her vntymely fygges, when she is shaken
of a myghty wynde. And heauen vanished
awaye, as a scroll when it is rolled to ge-
ther. And all mountaynes and ples, were
moued out of theyr places. And y^e kynges
of the erth, and the gret men, and the ryche
men, and y^e chiefe captaynes, & the myghty
men, & euery bondman, and euery free man,
hyd them selues in denmes, and in rockes of
the hylls: * and sayde to the hylls and
rockes: fall on vs, & hyde vs from the pre-
sence of hym that sitteth on the seate, and
from the wraoth of the lambe: for the grete
dawe of his wraoth is come, and who is able
to endure?

See. c. b.
Luce. xxi. d.

The. vii. Chapter.

¶ The seeth the seruantes of God sealed in their
for heades out of all nacions and people, which
though they suffer trouble, yet the lambe feedeth
them, ledeeth them to the fountaynes of living
water, and God shall wype awaie all teares frō
their eyes,

And And

And after that, I sawe .iiii. angels stode on the .iiii. corners of the erth, holdinge foure wyndes of the erth, & the wynde shuld not blowe on the erth, nether on the see, nether on any tree. And I sawe another angell ascende from the ryfynge of the sunne, which had a scale of the lyving God, & he cryed wyth a loud voice to foure Angels (to whom power was geue to hurte the erth & the see) saying: hurt not the erth nether the see, nether the trees, tyll we haue sealed the seruauntes of oure God in their foreheades.

B And I hearde a noyse of the which were sealed, & ther were sealed an. C. & xliii. Of all the trybes of the chyldren of Israel. Of the trybe of Juda were sealed. xii. Of the trybe of Ruben were sealed. xii. Of the trybe of Gad were sealed. xii. Of the trybe of Aser were sealed. xii. Of the trybe of Neptali were sealed. xii. Of the trybe of Manasses were sealed. xii. Of the trybe of Symeon were sealed. xii. Of the trybe of Leuy were sealed. xii. Of the trybe of Issacar were sealed. xii. Of the trybe of Zabulon were sealed. xii. Of the trybe of Joseph were sealed. xii. Of the trybe of Benjamin were sealed. xii.

C After this I behelde, & lo, a gret multitude (which nomā coude nōbre) of all nacōs & people, & tōges, stode before the seate, & before the lābe, clothed with lōge white garmentes, & palmes in their handes, & cryed wyth a lowde voice, sayinge: saluacyon be ascribēd to him that sitteth vpon the seate of oure God, & vnto the lābe. And all the angels stode in the cōpase of the seate, & of the elders & of the foure bestes, & fell before the seate on their faces, and worshypped God, sayinge, Amen: Blessinge & glory & wylidome & thākes, and honour, & power, & myght, be vnto oure God for euermore. Amen.

D And one of the elders answered, sayinge vnto me: what are these which are arrayed in lōge whyte garmentes, & whēce came they? And I sayde vnto him: Lord thou wotest. And he sayde to me: these are they, which came out of great tribulacyō, & made their garmentes large, & made them white by the bloude of the lābe: therfore are they in the presence of the seate of God & serue hym daye & nyght in his tēple, & he that sitteth in the seate wyll dwell amonge them. They shall hunger no more, nether thyrst, nether shall the sunne lyght on them, nether any heate. For the lābe which is in the myddes of the seate, shall fede them, & shall leade them vnto fountaynes of lyvinge water, & God shall wype awaye all teares from their eyes.

The viii. Chapter.

The seventh scale is opened, there is silence in heauen, the foure angels blowe their trumpettes, & greete plagis folowe vpon the earth.

And when he had opened the seventh scale, ther was sylence in heauen abou the space of halfe an houre. And I sawe .vii. angelles standyng before God, & to them were geuen seven troyettes. And another angell came & stode before the aulter, hauyng a goldenenser, & moche of odoures was geue vnto him, that he shulde offere of the prayers of all saynctes vpon the golden aulter, which was before the seate. And the smoke of the odoures which cam of the prayers of all saynctes, ascended vpon the seate of God out of the Angelles hande. And the first Angell toke theenser, and fylled it wyth fyre of the aulter, and caste it into the erth, and voyces were made, & thondrynges & lyghtnynges, and erthquake.

And the seven Angels which had the seven troyettes, prepared them selues to blowe. The first Angell blew, & there was made hayle & fyre, which were myngled w bloud, & they were cast into the erth: & the thirde parte of the erth was set on fyre, and the thirde parte of trees was burnt, and all grene grasle was byt. And the secōde angell blew: & as it were a gret mountayne burnyng w fyre was caste into the see, and the thirde parte of the see tourned to bloude, and the thirde parte of the creatures which had lyfe, dyed, & the thirde parte of the shippes were destroyed.

And the thirde Angell blew, & ther fell a gret starre from heauen, burnyng as it were a lāpe, & it fell into the thirde parte of the ryuers, & into fountaynes of waters, & the name of the starre is called wormwood. And the thirde parte was turned to wormwood. And many men dyed of the waters, because they were made bytter. And the fourth Angell blew, and the thirde parte of the sunne was smytten, and the thirde parte of the mone, and the thirde parte of the starres: so that the thirde part of them was darkened. And the daye was smytten, that the thirde part of it shulde not shyne, & lyke wyse the nyght. And I behelde and herde an Angell synginge thoro the myddes of heauen, sayinge with a lowde voice: Woo, woo, to the inhabytors of the erth, because of the voyces to come of the troye of the thre Angels, which were yet to blowe.

The ix. Chapter.

The fifth and sixth Angell blowe their trumpettes: the foure laste from heauen: the locustes come out of the smoke. The first two is past: he foure angels that were bounde are loosed, and the thirde parte of men is kyllid.

And the first Angell blew, and I sawe a starre fall from heauen vnto the erth. And to him was geuen the kape of the bottomlesse pytt: And he opened the bottomlesse pytt, and the smoke of the pytt arose as the smoke of a gret fornace. And the sunne, and the ayer

the ayer were darkened by the reason of the smoke of the pytt. And there came out of the smoke locustes vpon the erth, & vnto them was geuen power, as the scorpions of the erth haue power. And it was commaunded them, that they shuld not hurt the grasle of the erth: nether any grene thyng: nether any tree: but onely those men which haue not the scale in their foreheades. And to them was comaunded, that they shulde not kyll them, but that they shulde be vexed. v. monethes, & their payne was as the payne of a scorpion, when he hath stonge a man. And in those dayes shall men seke deeth, and shall not finde it, & shall desyre to dye, and deeth shall flye from them.

B And the similitude of the locustes was lyke vnto horses prepared vnto battayll, & on their heades were as it were crowmes, lyke vnto golde, and their faces were as it had bene the faces of men. And they had heere as the heere of women. And their feete were as the feete of lyons. And they had habbergions, as it were habbergions of pyon. And the soude of their winges, was as the soude of charrettes, when many horses rüne to gether to battayll. And they had tayles lyke vnto scorpions, and there were spynges in their tayles. And their power was to hurt men. v. monethes. And they had a kyng ouer them, which is the angell of the bottomlesse pytt, whose name in the hebrewe tong, is Abaddon: but in the Greke tonge, Apollyon is to saye: a destroyer. One wo is past, & beholde, two woos come yet after this.

C And the sixth Angell blew, and I herde a voice from the .iiii. corners of the golden aulter, which is before God, sayinge to the sixth Angell, which had the troye: Lose the foure Angelles, which are bounde in the grette ryuer Euphrates. And the foure Angelles were loosed, which were prepared for an houre, for a daye, for a moneth, & for a yere, for to slay the .iii. part of men. And the nobre of horsemen of warre were. xx. thousande tymes. x. And I herde the nobre of them: & thus I sawe the horses in a vision, & them I sae on them, hauyng fyre habbergions of a Jacincte couloure, & byrmstone, & the heades of the horses were as the heades of lyons.

D And out of their mouthes went forth fyre and smoke, & byrmstone. And of these thre was the thirde part of men kyllid: that is to saye, of fyre, smoke, and byrmstone: which proceeded out of the mouthes of them: For their power was in their mouthes & in their tayles, for their tayles were lyke vnto serpentes, & had heades, & with them they dyd hurt: And the remanant of the men which were not kyllid by these plagis, repēd not of the dedes of their handes, & they shulde not worshyppe deuyls, & ymages of golde and

sylder, and brasse, and stone, and of wood, which nether can se, nether heare, nether go. Also they repēd not of their murther, and of their sorcery, nether of their fornyca cyon, nether of their thefte.

The x. Chapter.

The Angell hath the booke open: he sweareth ther shalbe no more tyme: he geueth the booke vnto John, which eateth it vp.

And I sawe another myghty angell come downe from heauen clothed w a cloude, & the raynebowe vpon his heed. And his face as it were the sunne, & his fete as it were pylars of fyre, and he had in his hande a lytell booke open, and he put his ryght fote vpon the see, & his lyfte fote on the erth. And cryed wyth a lowde voice, as when a lyon roareth. And when he had cryed, seven thonders spake their voyces. And when the .vii. thōdres had spoken their voyces, I was about to wyte. And I herde a voice from heauen, sayinge vnto me: seale vp those thynges which the .vii. thōdres spake, & wyte them not.

And the first Angell which I sawe stode vpon the see, & vpon the erth, lyfte vp his hande to heuen, and swore by him that lyueth for euer more, which created heauen, & the thynges that therein are: (And the erth and the thynges that therein are) and the see, & the thynges which therein are: that there shulde be no longer tyme but in the dayes of the voice of the seventh Angell, when he shall begyn to blowe: euen the mystery of God shalbe fynished, as he preached by his seruauntes the prophetes.

And the voice which I herde from heuen, spake vnto me agayne, & sayd: * go & take the lytell booke which is open in the hande of the angell which standeth vpon the see, & vpon the erth. And I wēt vnto the angell, & sayde to him: geue me the lytell booke, and he sayde vnto me: take it, & eate it vp, & it shall make thy belly bytter, but it shalbe in thy mouth as swete as honny. * And I toke the lytell booke out of his hande, & eate it vp, & it was in my mouth as swete as honny: and as sone as I had eate it, my belly was bytter. And he sayde vnto me: thou must prophesy agayne amonge the people, and nacōs, and tōges, and to many kynges.

The xi. Chapter.

The temple is measured. The seconde wo is past.

And then was geuen me a rede, lyke vnto a rodd, & it was sayde vnto me. Ryse & meate the temple of God, & the aulter, & them which worshippe therein, & the quere which is wīn the tēple, cast out & meate it not for it is geuen vnto the Gētyles, & the holy cytye shall they treade vnder fote. xlii. monethes. And I wyll geue power vnto my two witnesses, & they shall prophesy a thousande, two hundred &

An iii. lx.

lx. dayes, clothed in sacke clothe. These are two olyue trees, & two candelstyckes, standing before the God of the erth.

And if any man will hurt the, fyre shall procede out of their mouthes, and consume their enemyes. And if any man will hurt them, they muste be kylled. These haue power to shut heauē, that it rayne not in the dayes of their prophesying: and haue power ouer waters to turne them to bloud, and to smyte the erth with all maner plagges, as often as they will.

And when they haue fulfilled their testimony, the beast that cam out of the bottomlesse pyt, shall make warre agaynst them, & shall overcome them, & kyll the. And their bodies shall lye in the stretes of the greates cite, which spiritually is called zodom and Egypte, where oure Lorde was crucified. And they of the people & kynredes, & tonges, & they of the nacyōs, shall se their bodies, iii. dayes and an halfe, & shall not suffre their bodies to be put in graues. And they that dwell vpon the erth, shall reioyce ouer them, and be glad, & shall sende gyftes one to another, for these two prophetes vexed them that dwell on the erth.

And after. iii. dayes & an halfe, the sprete of lyfe from God, entered into them. And they stode vpon their fete, & greates feare came vpon them whych sawe them. And they herde a greates voyce fro heauen, sayinge vnto them. Come vpon hyther. And they ascended vnto heauen in a cloude, & their enemyes sawe the. And the same houre was ther a greates erthquake, and the tenth parte of the erthe fell, and in the erthquake were slayne names of men seven. And the remnant were feared, and gaue glory to the God of heauen. The second woo is past, & beholde, the thyrde woo will come anone.

And the seventh Angell blew, & ther were made greates voyces in heauen, sayinge: the kyngdomes of this worlde are oure lordes, and his Christes, & he shall raygne for euer moze. Amen. And the. xliii. elders, whych sate before God on their seates, fell vpon their faces, & worshipped God, sayinge: we geue the thākes. O Lord God almyghty: whych arte & wast, & arte to come, for thou hast receaued thy greates myght, and hast raygned. And the nacyōs were angry, and thy wrath is come, & the tyme of thy deed & they shuld be iudged and that thou shuldest geue reward vnto thy seruauntes the prophetes and saynctes, & to them that feare thy name small & great & shuldest destroye the, which destroye the erth. And the temple of God was opened in heauen, & ther was sene in his temple, the arcke of his testamēt, & ther folowed lightynnges, and voyces, and thunders, and erthquake, and moche hayle.

The. xii. Chapter.

The seventh Angell bloweth his trumpet. & ther appeareth in heauen a woman clothed with the sunne: Michael fighteth with the dragon, which persecuteth the woman.



And ther appered a gret wōder in heauen: A woman clothed with the sunne, & the moone vnder her fete, & vpon her heed a crowne of. xii. starres. And she was with chylde, & cryed trauallynge in byrth, & payned redy to be deliuered. And ther appered another wōder in heauen, for beholde, a gret red dragon haunged. vii. heddes, & ten hornes & seven crownes vpon his heades: and his tayle dūe the thyrde parte of the starres. And he cast them to the erth.

And the dragon stode before the woman whych was redy to be deliuered: for to deuoure her chylde as sone as it were borne. And he brought forth a man chylde, which shulde rule all nacyōs with a rodd of yron. And her sonne was taken vnto God, & to his seate. And the woman fled into the wyldernes, where she had a place, prepared of God, & they shulde fede her there a. lxx. hundred and. lx. dayes.

And ther was a greates battayll in heauen, Michael & his angelis fought with the dragon, & the dragon fought & his Angelles, and preuailed not, neither was their place founde any moze in heauen. And the greates dragon, that olde serpēt, called the deuyl & Sathanas, was cast out. Which deceaueth all the worlde. And he was cast into the erth & his angelles were cast out also with hym.

And I hearde a lowde voyce sayinge: in heauen is now made saluacyon and strengthe & the kyngdome of oure God, & the power of his Christ. For the accuser of our brethren is cast downe, which accused the before our God daye and nyght. And they overcame him by the bloude of the lambe, and by the worde of their testimony, & they loued not their lyues vnto the deeth. Therefore reioyce heuē, & ye that dwell in them. Woo to the inhabytors of the erth, and of the see: for the deuyl is come downe vnto you, which hath greates wrath, because he knoweth that he hath but a short tyme.

And when the dragon sawe that he was caste vnto the erth, he persecuted the woman, which brought forth the man chylde. And to the woman were geuen two wynges of a greates eagle, & she myght flye into the wyldernes into her place, where she is nourished for a tyme, tymes, & halfe a tyme, fro the presence of the serpent. And the dragon cast out of his mouth water after the woman as it had bene a ryuer, because she shuld haue bene caught of the floud. And the erth holpe the woman, and the erth opened her mouth & swallowed, the ryuer, which the dragon cast out of his mouth,

mouth. And the dragon was wroth with the woman: and went, & made warre with the remnaunt of hyr seide, which kepe the commandementes of God, and haue the testimony of Iesus Christe. And he stode on the see sande.

The. xiii. Chapter.

A beast cometh out of the see with seven heades and ten hornes. Another beast cometh out of the earth with two hornes.



And I sawe a beaste ryse out of the see, haunged seven heddes, and ten hornes, and vpon his hornes ten crownes, & vpon his heed, the name of blasphemie. And the beaste which I sawe, was lyke a catte of the mountayne, and his fete were as the fete of a beare, & his mouth as the mouth of a lyon. And the dragon gaue hym his power & his seate, & gret authority: and I sawe one of his heedes as it were wounded to deeth, & his deadly wounde was healed. And all the worlde wondered at the beaste, & they worshipped the dragon, whych gaue power vnto the beaste, and they worshipped the beaste sayinge: who is lyke vnto the beaste, who is able to warre with hym.

And ther was geuen vnto hym a mouth, that spake greates thynges & blasphemies, & power was geuen vnto hym, to do. xlii. monethes. And he opened his mouth vnto blasphemie agaynst God, to blasphemie his name & his tabernacle, & them that dwell in heauen. And it was geuen vnto hym to make warre with the saynctes, & to overcome the. And power was geuen him ouer all kynred, and people, and tonge, and nacion, and all that dwell vpon the erth worshipped hym: whose names are not written in the booke of lyfe of the lābe, which was kylled from the begynnyng of the worlde. If any man haue an eare let hym heare. He that lea-
deth into captiuyte, shall go into captiuyte: * he that kylleth with a swerde, must be kylled with a swerde. Here is the paycēce, & the fayth of the saynctes.

And I behelde a nother beaste comyng vnto the erth, and he had two hornes lyke a lambe, & he spake as dyd the dragon. And he dyd all that the fyrste beaste coulde do in his presence, & he caused the erth, & them which dwell therein, to worshyppe the fyrste beaste, whose deadly wounde was healed. And he dyd greates wonders, so that he made fyre come downe from heauen in the syght of men. And deceaued them that dwell on the erth, by the meanes of those sygnes whych he had power to do in the syght of the beaste, sayinge to them that dwell on the erth: they shuld make an ymage vnto the beaste, whych had the wounde of a swerde, and dyd lyue.

And he had power to geue a sprete vnto the ymage of the beaste, & that the ymage of

the beaste shuld speake, and shuld cause, & as many as wolde not worshyppe the ymage of the beaste, shuld be kylled. And he made all, both small & gret, ryche & poore, fre & bond, to receaue a marke in theyr ryght handes or in theyr foreheades. And no man myght by or sell, saue he that had the marke or the name of the beaste, other the nōbre of his name. Here is wysdome. Let hym that hath wytt, count the nōbre of the beaste. For it is the nōbre of a man, and his nōbre is fyre hondred, thre score and fyre.

The. xiiii. Chapter.

The lambe standeth vpon the mount Syon, and the hundred congregacyon with hym. The angel echyrteth to the feare of God, and telleth of the fall of Babylon.



And I looked, and lo, a lambe stode on the mount Syon, & with hym an. C. & xliii. thousande haunged hym. Names of his fathers name writ-
ten in theyr foreheades. And I herde a voyce from heuen, as the sounde of many waters, and as the voyce of a gret thoundre. And I herde the voyce of harpers harpyng with theyr harpes. And they songe as it were a newe songe, before the seate, & before the foure beastes, & the elders, & no man coulde learne the songe, but the hondred & xliii. which were redeemed from the erth. These are they, which were not defyled with women, for they are virgyns. These folowe the lambe whycher soeuer he goeth. These were redeemed from men, byng the fyrste frutes vnto God and to the lambe, & in their mouthes was founde no gyle. For they are with oute spot before the throne of God.

And I sawe, another angell flye in the myddes of heauen haunged the euerglastyng gospel, to preache vnto them that sate & dwell on the erth, & to all nacyōs, kynreds, & tonges & people, sayinge: we a lowde voyce: * feare God, & geue honour to hym, for the houre of his iudgement is come: and worshyppe hym, & made heauen & erth, & the see, & fountaynes of water. And there folowed a nother angell, sayinge: * Babylon is fallen is fallen that greates cite, for she made all nacyōs dryncke of the wyne of her fornycatyōn.

And the thyrde angell folowed thre sayinge: we a lowde voyce: If any man worshyppe the beaste and his ymage, & receaue his marke in his forehead, or on his hande, the same shall dryncke the wyne of the wrath of God, which is powred in the cup of his wrath. And he shalbe punished in fyre & byrmstonc, before the holy angelis, & before the lambe.

And the smoke of theyr torment ascēdeth vnto euer moze. And they haue no rest daye, nor nyght, which worshyppe the beaste & his ymage & whosoeuer receaueth the pynt of his name. Here is the paycēce of saynctes. In iii. heari

Hearc are they that kepe the commaunde-
mentes and the sayth of Jesu.

And I hearde a voyce from heauen sayig
vnto me: wypte. Blessed are þe deyd, which
here after dye in the Lorde, euen so sayth þe
spire: that they rest from theyr laboures,
but theyr workes folowe them.

And I lokyd, and beholde a whyte clow-
de, and vpon the clowde one syttinge lyke
vnto the sonne of man, haupng on his heed
a golden crowne, and in his hande a sharpe
spyke. And another angell came out of the
temple, crying with a lowde voyce to hym
that sat on the clowde: * Thruste in thy
spyke & reye, for thy tyme is come to reye,
for the corne of þe erth is ripe. And he that
sat on the clowde, thrust in hys spele on the
earth, and the erth was reyd.

And another angell came out of the tem-
ple, whych is in heauen, haupng also a shar-
pe spyke. And another angell came out fro
the aulter, whych had power ouer fyre, and
cryed with a lowde crye to hym that had þe
sharpe spyke, & sayde: thrust in thy sharpe
spyke, & gaddre the clusters of the erth, for
her grapes are ripe. And the angell thrust
in hys sharpe spyke on the erth, & cut downe
the grapes of the vyneparde of þe erth: and
cast them into the greet wynefat of þe wrath
of God, & þe wynefat was troden with out
the crite, and bloud came out of þe fat, euen
vnto þe horse byddes, by þe space of a thou-
sande, and. vi. C. furlonges.

The. xv. Chapter.

The seuen Angells, haupng
seuen byalles full of wrath.

And I sawe another sygne in heuen
gret and meruellous, seuen Angells,
haupng the seuen laste plages, for in
them is fulfilled the wrath of God. And
I sawe as it were a glassye see, myngled w
fyre, & them that had gotten victory of the
beast, and of hys ymage, and of the nombre
of hys name, stande on the glassye see, ha-
upng the harpes of God, and they songe the
songe of Moyses the seruaunt of God, & the
songe of the lambe, sayinge: Gzet and mar-
uclous are thy workes: * Lorde God al-
myghty, iuste & true are thy wayes, thou
kyng of Saynetes. Who shall not feare o
Lorde, & glorify thy name? For thou only
arte holy, and all gentyls shall come and
worshyppe before the, for thy iudgementes
are made manifeste.

And after that, I lokyd, and beholde, the
temple of the tabernacle of testimony was
open in heauen, and the seuen Angells came
out of the temple whych had the seuen pla-
ges clothed in pure and bygght lymen, and
haupng theyr brestes gyrded with golden
gerdels. And one of the fowre bestes gaue

vnto þe seuen Angells seuen golden byalles,
full of the wrath of God, whych lpueth for
euermore. And the temple was full of the
smoke of the glozy of God & of hys power,
and no man was able to entre into the tem-
ple, tyll þe seuen plages of the seuen Angells
were fulfilled.

The. xvi. Chapter.

The Angells powre out theyr byalles full of wrath.



And I herde a great voyce out
of the temple sayng to the seuen
angells: go poure wayes, powre
out poure byalles of wrath
vpon the erth. And þe fyrst An-
gell wēt, & powred out his byall vpon the
erth, & there fell a nopsome, & a soze botche
vpon the men whych had the marke of the
beast, & vpon them whych worshypped hys
ymage. And the secōd Angell shed out hys
byall vpon the see, and it turned as it were
into the bloud of a deyd man: and euery ly-
uyng thyng dyed in the see. And the thyrde
Angell shed out his byall vpon the ryuers
and fountaynes of waters, & they turned to
bloud. And I herde an Angell saye: Lorde,
whyche arte and wast, thou arte ryghteous
& holy, because thou hast geuen soche iud-
gementes, for they shed out þe bloud of sain-
ctes, and prophetes, & therfore hast þe geuen
them bloud to dryncke: for they are wor-
thy. And I herde another saye: euen so Lor-
de God almyghty: true and ryghteous are
thy iudgementes.

And the fourth Angell powred out hys
byall on þe sunne, & power was geuen vnto
him to bere men with heat of fyre. And the
men raged in gret heate: & spake euyll of þe
name of God, which hath power ouer those
plages, & they repeted not of theyr euill de-
dis, to geue him glozy. And the fyft Angell
powred out his viall vpon þe seate of þe bea-
ste, and his kyngdome waxed derke, & they
gnewe theyr toges for sorowe, and blasphe-
med þe God of heauen for sorowe & payne of
theyr sores, & repented not of theyr dedes.

And þe syxt Angell powred out his byall
vpon þe gret ryuer Euphrates, & the water
dried vp, þe wayes of the kynges of the
east shulde be prepared. And I sawe thre
vncleue spretes lyke frogges come out of þe
mouth of þe dragon, & out of þe mouth of the
beast, & out of the mouth of þe falsse prophe-
te. For they are the spretes of deuyls, wor-
shypng myracles, to go out vnto the kynges
of the erth and of þe whole world, to gather
them to the battayle of that gret dape of
God almyghty. * Beholde, I come as a
theft. happy is he that watcheth, and ke-
peth hys garmentes, lest he walke naked,
and men se hys fylthynes. And he gathe-
red

red them together into a place called in the
Hebryc tonge Armagedon.

And the seuenth Angell powred out hys
byall into the ayre. And ther cam a greate
voyce out of heauen from þe seate, sayng, it
is done. And ther folowed, voyces, thōd-
ingcs, and lightenynges, & ther was a greate
erthquake, such as was not sence me were
vpon the erth, so mighty an erthquake & so
great. And the great crite was deuyded in
to thre partes, and þe crite of all nacions
fell. And greate Babylon came in remem-
braunce before God, to geue vnto hys þe cup
of the wyne of the scarcenes of his wrath.
Euery ple also fled awaye, and þe mountay-
nes were not founde. And ther fell a greate
haple (as it had bene talentes) out of heauē
vpon the men, and the me blasphemed God:
because of the plage of the haple, for it was
great, and the plage of it soze.

The. xvii. Chapter.

The descreyeth the woman sittynge vpon the beast
with ten hornes.

And ther came one of the seuen Angells,
whyche had the seuen byalles: and
talked wyth me, sayenge vnto me:
come, I wyll shewe vnto the, the iudgemēt
of the great whoze that sytteth vpon many
waters, wyth whome haue comytted for-
nicacion the kynges of the erthe, and the in-
habytors of the erth are droncken wyth the
wyne of hir fornicaciō. And þe spere carped
me awaye in to the wylernes. And I sawe
a woman syt vpon a rose colozed beast, full
of names of blasphemye, whyche had seuen
heades and ten hornes. And the womā was
arrayed in purple and rose coloure, and be-
ked wyth golde, precious stone, and pear-
les, and had a cup of golde in her hande, full
of abhominaciōs and fylthynes of her for-
nicacion. And in her foreheade was a name
written, a mystry, gret Babylon the mo-
ther of whoredom and abominacions of the
erth. And I sawe the wyfe droncken wyth
the bloude of saynetes, and with the bloude
of the wytnesses of Jesu. And when I sawe
her: I wonderd with great meruayle.

And the Angell sayde vnto me: wherfore
maruylest thou? I wyll shewe the the my-
stry of the womā, and of the beast þe berpeth
her, which hath seuen heades and ten hornes.
The beast that thou seest, was, and is not,
and shall ascēde out of the bottomlesse pyt,
and shall go into perdicciō, & they that dwel
on the erth shall wondre (whose names are
not written in the boke of lyfe from the be-
gynnyng of the world) when they behold
the beast that was and is not. And here is a
mynde that hath wylsome.

The seuen heades are seuen mountaynes,
on which the woman sytteth, they are also
seuen kynges. If yue are fallē, and one is, and

another is not yet come. And when he com-
meth, he must contine to a shorte space. And
the beast that was, & is not, is euen þe egght:
and is one of the seuen, and shall go into be-
strucciō. And the ten hornes which þe sawest:
are tē kynges which haue receaued no king-
dom as yet, but shall receaue power as kyn-
ges at one houre wyth þe beast. These haue
one mynde, and shall geue their power and
strength vnto the beast. These shall fyght
with the lambe, & the lambe shall ouercome
the. * For he is Lorde of lordes, and kyng
of kynges, and they that are on his side, are
called, and chosen, and saythfull.

And he sayde vnto me: the waters whych
thou sawest, where þe whoze sitteth, are peo-
ple, and folke, & nacions, and tonges. And
the ten hornes, which thou sawest vpon the
beast, are they that shall hate the whoze, &
shall make her desolate and naked, & shall
eate her fleshe, & burne her wyth fyre. For
God hath put in theyr hertes to fulfill his
wyl, & to do wyth one consent, for to geue
their kyngdome vnto the beast, vntill the
wordes of God be fulfilled. And the womā
which thou sawest, is þe gret crite, whyche
raygneth ouer the kynges of the erth.

The. xviii. Chapter.

The louers of the world are sorowful for the fall of Babilon,
but they that be of God haue cause to reioyse for
her destruction.

And after that, I sawe another An-
gell come from heauen, haupng gret
power, and the erthe was lyghtened
wyth hys bygghtnes. And he cryed mygh-
tely wyth a stronge voyce, sayinge: * Gzet
Babylon is fallen, is fallen, and is become
the inhabitacion of deuyls, and the holde of
all foule spretes, and a cage of all vncleane
and hateful byrdes, for all nacions haue
dronke of the wyne of the wrath of her for-
nicacion. And the kynges of the earth haue
comytted fornicacion wyth her, and the
merchauntes of the erth are waxed ryche of
the aboundaunce of her pleasures.

And I herde another voyce from heauē,
saye, come awaye from her my people, þe
be not partakers of her synnes, and þe re-
ceaeue not of her plages. For her synnes are
gone vp to heauē, & God hath remēbred her
wickednes. Rewarde her eue as she rewar-
ded you, & geue her double accordyng to her
workes. And powre in double to her of the
same cuppe which she filled vnto you. And
as moche as she glorified her selfe and liued
wātany, so moche powre ye in for her of pu-
nyshment and sorowe, for she sayde in her
selfe: * I syt beyng a queene, & am no wyd-
dowe, and shall se no sorowe. Therfore shal
her plages come i one dape, deeth, & sorowe,
and hunger, & she shal be brent with fyre: for
strōge is þe Lorde God which shal iudge her.

* Jer. iii. c.

* i. i. i. i. i. i.

* i. i. i. i. i. i.

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* i. i. i. i. i. i.

* i. i. i. i. i. i.

And the kynges of the erth shall beweepe her and wayle ouer her, which haue comyt- ted fornicaciō with her, & haue lyncd want- fanly with her, whē they shall se the smoke of her burnyng, & shall stande a farre of, for feare of her punishment, sayinge. * Alas, Alas, that gret cytie Babylon, & myghty cite: for at one houre is thy iudgemēt come. And the marchauntes of the erth that wepe and wayle in them selues, for no man wyll bye theyr ware any more, the ware of gold and siluer, & precious stones, nether of pearle, and raynes, and purple, and skarlet, and all thyng wodge, and all maner vessels of puer, & all maner vessels of most precious wodge, & of brasse & yron, & of syna- mo, and odours, & opyntmentes, and frackin- sence, & wyne, and oyle, and fyne flour, and wheate, beastes, and shepe, and horyles, and charetes, and bodys, and soules of men.

And & apples that thy soule lusted after, are departed fro the. And all thynges which were deyntie, and had in price, are departed fro the, & thou shalt fynde the nomore. The marchauntes of these thynges whiche were wored ryche, shall stande a farre of from hir, for feare of & punishment of her, wepyng and waylpyng, & sayinge: * Alas, Alas, that gret cytie, & was clothed in raynes and purple, and skarlet, and decked with golde, and precious stones, & pearles: for at one houre lo great ryches is come to nought.

And eury thyng gouernour, and all they that occupied thynges, and thyngmen which worke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnyng, sayinge: what cytie is lyke vnto this gret cite? And they cast dust on theyr heddes, and cryed wepyng, & waylpyng, & sayde: * Alas, Alas, that gret cytie, wher were made ri- che all that had shippes in & see, by the rea- son of her costlynes, for at one houre is she made desolate.

Reioyce ouer her thou heauen, and ye ho- ly Apostles and Prophetes: for God hath geuen your iudgemēt on her. And a myghty angell toke vp a stone lyke a gret millstone and cast it into & see, sayinge: With such vy- olence shall that gret cite Babylon be cast, & shall be founde no more. And & voyce of har- pers, and musycions, & of ppyers, and tro- petters shall be herde no more in the: and no crafter mā, of whatsoeuer craft he be, shall be founde any more in the. And the soude of a myll shall be herde no more in the, & the voy- ce of the bydegrom and of the bypde, shall be herde no more in &, for thy marchauntes were the gret me of & erth. And w thyne inchaū- ment were deceaued al naciōs: & in her was founde the bloude of the Prophetes, & of the saynctes, & of all & were slayne vpo & erth.

The. xix. Chapter.

Chapter is geuen vnto God for iudging the wyse- re, and for auengynge the bloude of his seruantes. The Angell wyll not be worshyppd. The soules and bydes are called to the slaughter.



And after that, I herde a greate & voyce of moche people in heauen sayinge: Alleluia. Saluacion & glory & honour & power be ascri- bed to & Lorde our God, for true and ryghteous are his iudgements, for he hath iudged the gret whoze which dyd cor- rupt the erth w her fornicaciō, & hath aue- ged the bloud of his seruantes of byr hāde. And agayn they said: Alleluia. And smoke rose vp for euermore. And &. xliii. elders, & &. iiii. bestes fell downe, & worshipped God that sat on & seate, sayinge: Amē, Alleluia. And a voyce came out of the seate, sayinge: praise our Lord God all ye & are his seruā- tes, & ye & feare hym both small and great.

And I herde & voyce of moche people enē as the voyce of many waters, & as the voy- ce of strong thōdynges sayinge: Alleluia, for the Lord our God omnipotēt raygneth. Let vs be glad and reioyce, & geue honoure to him, for the mariage of the lābe is come, and bys wyfe made her selfe ready. And to her was graunted, that she shuld be arayed with pure and goodly raynes. For the ray- nes is the rightewelsnes of saynctes. And he sayd vnto me, wypte, * happy are they whi- che are called vnto & supper of & lābes ma- riage. And he sayd vnto me: these are & true sayinges of God. And I fell at his fete, to worshypp him. And he sayde vnto me: se & do it not. For I am thy felow seruānt, & one of thy byrthē, enē of them & haue the testi- mony of Iesus. Worshypp God. For the testimony of Iesus is & spete of prophely.

And I sawe heaue open, & behold, a whyte hōrse: & he & sat vpon him was called sayth full & true, & in rightewelsnes he doth iudge & make battayle. His eyes were as a flāme of fyre: & on his heed were many crownes: & he had a name wypten, that noman knew but he hym selfe. * And he was clothed wth a vesture dypt in bloude, & his name is called & wōde of God. And the warriors which we- re in heauen, folowed him vpon whyte hōr- ses, clothed wth whyte & pure raynes: and out of bys mouthe wente a sharpe two ed- ged swerde, that wth it he shuld smyte the hethen. And he shall rule them wth a rodde of yron, and he trode & wynefat of fearlnes and wyath of almyghty God. And hath on bys vesture and on his thygh a name wypt- ten: Kyng of kynges, and Lorde of Lordes.

And I sawe an Angell stāde in the sonne, and he cryed with a loude voyce, sayinge: to all the fowles that flye by the myddes of hea- uen: come and gather youre selues to gether vnto

vnto & supper of & great God, that ye maye eate fleshe of kynges, and the fleshe of bye captaynes, and the fleshe of myghty men, & the fleshe of horyles, and of them that spt on them, and the fleshe of all free men and bonde men and of small and gret. And I sawe the beast, and the kynges of the earth, and their warriors gathered together to make batay- le agaynst hym that sat on the hōrse, and agaynst his souldiers.

And the beast was take, & wth hym that false prophet that wrought miracles befoze hym, with whych he deceaued them that re- ceaued the beastes marke, & them that wor- shipped bys ymage. These both were cast quicke into a ponde of fyre burnyng wth byrmstone: & the renaunt were slayne w the swerde of hym & sat vpo the hōrse, whych I wearde proceeded out of his mouth, & all & soules were fulfylled wth theyr fleshe.

The. xx. Chapter.

The dragon is bounde for a. x. yeres. The dees arse, and receaue iudgement.

And I sawe an Angell come downe fro heauen, haung the kape of & bottom lesse pte, and a greate chayne in bys hand. And he toke & dragon & olde serpente, which is the deuyll & Satanas, & he bounde hym a thousande yeres: and cast hym into & bottomlesse pte, and he shute hym vp, and let a scale on hym, that he shuld deceaue & people nomore, tyll the thousande yeres we- re fulfylled. And after that he must be losed for a lytell season.

And I sawe seates, and they sat vpo the, & iudgemēt was geue vnto the: and I sawe the soules of them that were beheaded for & wyrces of Iesu, and for the worde of God: & which had not worshipped the beast, nether his ymage, nether had take his marke vpo their forheades, or in their handes: and they lyued, and raygned wth Christ a. x. yere: but the other of the dees mē lyued not agay- ne, vntyll the thousand yere were finished. This is that first resurreccion. Blessed and holy is he, that hath parte in the first resur- reccion. For on such shall the seconde deeth haue no power, but they shall be the Priestes of God & of Christ, and shall raygne wth hym a thousande yere.

And whē the thousand yeres are expyred, Satan shall be losed out of his pson and shall go out to deceaue & people, whych are in the foure quarters of the erth, Gog & Ma- gog, to gather them together to battayle, whose nombze is as the sonde of the see: and they went vp in the playne of the erth: & co- uered the tēces of the saynctes about, & the beloued cite. And fyre came downe fro God out of heauen, and deuoured them: and the deuyll that deceaued them, was cast into a

lake of fyre and byrmstone, where the beast and the false prophetes shall be tormented daye and nyght for euermore.

And I sawe a great whyte seate, and him that late on it, from whose face flece a waye both & erth and heauen, and their place was nomore founde. And I sawe the dees, both gret and small stonde befoze God: And the bokes were opened, and another boke was opened, which is the boke of lyfe, & the dees were iudged of those thynges whych were witten in the bokes accordyng to the de- des: and the see gaue vp her dees which we- re in her, and deeth and hell deliuerd vp the dees, which were in them: & they were iud- ged eury man accordyng to his dedes. And deeth and hell were cast into the lake of fire. This is the seconde deeth. And whosoeuer was not founde wypte in the boke of lyfe, was cast into the lake of fyre.

The. xxi. Chapter.

In this chapter is described the new and spirit: shall Jerusalem.

And I sawe a newe heaue and a newe earth. For the fyrst heauen, and the fyrst earth were vanyshed awaye, and ther was nomore see. * And I John sawe that holy cytie, newe Jerusalem come downe from God out of heauen, prepared as a byde garnished for her husband. And I herde a greate voyce out of heauen say- inge: beholde, the tabernacle of God is with men, and he wyll dwell wth them. And they shall be bys people, and God hym selfe shall be wth them, and be theyr God. * And God shall wyte awaye all teares fro theyr eyes. And there shall be nomore deeth, nether sorowe, nether crynge, nether shall ther be any more payne, for the olde thynges are gone. And he that late vpo the seate, sayde: * Beholde, I make all thynges newe. * And he sayde vnto me: wypte, for these wo- des are saythfull and true.

And he sayd vnto me: it is done, I am Al- pha and Omega, the begynnyng & the ende I wyll geue to hym that is a thyrt, of the well of the water of lyfe, fre. he that ouer cometh shall enheret all thynges, and I wyll be bys God, and he shall be my sonne. But the fearfull and unbelcuyng, and the abhominable, and murdrys, & whozmong- ers, and sozcerers, and ydolaters, and all ly- ars shall haue theyr parte in the lake which burnyth with fyre and byrmstone, which is the seconde deeth.

And there cam vnto me one of & scuen An- gels which had the scuen vyalles full of the senē last plagues: & talked with me sayinge: come byrther, I wyll shewe the & bypde, the lamber wyfe. And he carped me awaye in & spete

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spete to a great and an hye moſtayne, and he ſhewed me the great cytie holy Jeruſale, deſcending out of heauen fro God: hauyng the bryghtnes of God. And her ſpynge was lyke vnto a ſtone moſte precious, euen lyke a Jaſper cleare as Cryſtall: & had walles great & hye, & had. xii. gates & at þ gates xii. Angells: and names wrytten, whych are the names of the. xii. trybes of Iſraell: on þ Eaſt parte. iii. gates, & on the Northſide. iii. gates, & towardes the South. iii. gates, & from the Weſt thre gates, and the wall of the cytie had. xii. foundacions: and in them þ twelve names of þ lambes. xii. apoſtles.

And he that talked with me, had a golde reade to meſure the cytie with all and the gates therof & the wall therof. And the cytie was bylt. iiii. ſquare, and the lēgth was as large as the bredth, & he meſured þ cytie with the golden reade. xii. M. furlonges: and the length & the bredth, and the heyth of it, were equall. And he meſured the wal therof, an. cxi. cubytes: the meſure that the angell had, was after the meſure that man vſeth. And the byldyng of the wal of it was of Jaſper. And the cytie was pure golde, lyke vnto cleare glaſſe, and the foundacions of the wall of the cytie were garniſhed with al maner of precious ſtones. The fyrſt foundacion was Jaſpis, the ſeconde Saphyre, the thyrde a Calcedony, þ fourth an Emiralde, the fyft Sardonyx, the ſyxt Sardeos, the ſeuenth Cryſolite, the eyght Berall, the. ix. a Copas, the tenth a Cryſopraſos, the eleuenth a Jacynth, the tweluenth an Amathiſt.

The twelve gates were twelve pearles, eueny gate was of one pearle, and the ſtete of the cytie was pure golde, as thoſow ſpynge glaſſe. And I ſawe no temple therein. For the Lorde God almighty and the lambe are the temple of it. * And the cytie hath no nede of þ ſonne, nether of þ mone to lighten it. For the bryghtnes of God dyd lyght it, and the lambe was the lyght of it. And the people whych are ſaued ſhall walke in the lyght of it. And the kinges of the earth ſhall bypge theyr glory & (and honour) vnto it. * And þ gates of it are not ſhut by daye. For there ſhall be no nyght there. * (And into it ſhall they bypge þ glory & honour of the nations.) And there ſhall enter into it none vncleane thing, nether whatſoeuer worketh abhominacion or maketh lyes: but they only which are wrytten in the lambes boke of lyfe.

The. xxi. Chapter.

The ſpete of the water of lyfe, the ſtructure and lyght of the cytie of God. The Lorde geueth euen þ ſeruauntes warning of thynges to come, the angell will not be wrytten. To þ wrytting of God maye nothing be addyd nor mynyſhed.



And he ſhewed me a pure ryuer of water of lyfe, cleare as Cryſtall: procedyng out of the ſeate of God, and the lambe. In the myddes of the ſtreet of it, and of ether lyde of the ryuer, was ther woode of lyfe: whych bare twelue maner of frutes: & gaue frute eueny moneth: & the leues of the wood ſerued to heale þ people with all. And ther ſhall be no moze curſe, but the ſeate of God and the lambe ſhall be in it: and þ ſeruauntes ſhall ſerue hym. And they ſhall ſee þ face, and his name ſhall be in their forheddes. * And there ſhall be no nyght there, & they nede no candle, nether light of the ſunne: for the Lorde God geueth the lyght, and they ſhall raygne for euer moze.

And he ſayde vnto me: theſe ſaynges are faythfull and true. And the Lorde God of þ holy Prophetes ſent þs Angell to ſhewe vnto þs ſeruauntes, the thynges whyche muſt ſhortly be fulfilled. Beholde, I come ſhortly. * happy is he that kepeth þ ſaying of the prophely of this boke. I am John, which ſawe theſe thynges and herde them. And when I had herde & ſene, * I fell downe to worſhypp before the ſete of the Angell, whyche ſhewed me theſe thynges. And he ſayde vnto me: ſe thou do it not, for I am thy ſelowe ſeruaunt, & the ſelowe ſeruaunt of thy brethren the Prophetes, and of them which kepe the ſaynges of þs (the prophely of) this boke. But worſhypp God.

And he ſayde vnto me: ſeale not the ſaynges of the prophely of this boke. For the tyme is at hande. He that doeth euyll, let him do euyll ſtyll: and he which is fylthy, let him be fylthy ſtyll: and he that is ryghteous, let hym be moze ryghteous: & he that is holy, let hym be moze holy. And beholde, I come ſhortly, and my rewarde is wyth me, to geue eueny man accordyng as his dedes ſhall be. I am Alpha and Omega, þ begynnyng and the ende: the fyrſt and the laſt. Blessed are they that do his comaundementes, that theyr power maye be in the tree of lyfe, and maye entre in thoſow the gates into the cytie. * For wythout ſhall be dogges and inchauntes, and whozmongers, and moztters, and ydolaters, & whoſoeuer loueth or maketh leaſynges.

I Jeſus ſent myne Angell, to teſtyfy vnto you theſe thynges in the congregacions. I am the rote and the generacion of Dauid and the bryghte moztynge ſtarre. And the ſpete and the byde ſaye come. And let him that heareth, ſaye alſo: come. * And let him that is a thyrſt: come. And let whoſoeuer wyll, take of the water of lyfe, fre.

I teſtyfy vnto eueny man that beareth þ wordes of the prophely of this boke: * þ eny mā ſhall adde vnto theſe thynges, God ſhall

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ſhall adde vnto hym the plagys þ are wrytten in this boke. And þ eny man ſhall mynyſhe of the wordes of the boke of this prophely, God ſhall take awaye þs parte out of þ boke of lyfe, and out of þ holy cytie, and from the thynges which are wrytten in this boke, he whych teſtyfeth theſe thynges, ſayeth: be it. I come quykly. Ame. Euen ſo come Lorde Jeſu. The grace of our Lorde Jeſu Chriſt be wyth you all. Amen.

The ende of the newe Testament,

A Table to fynde

the Epistles and Goſpels vſually red in the church, after Salpſbury uſe, wherof þ fyrſt lyne is the Epistle, & the other the Goſpell: whoſe begynnyng thou ſhalt fynde in þ boke marked with a croſſe, & the ende wyth halfe a croſſe, & conteyned within the letters, A. B. C. D. &c.

On the fyrſt Sondaye in Aduent.
Thys alſo we. Roma. xiii. c
And whan they danc nye. Math. xxi. a
On the wedniſdaye
Be pacient therfore brethren. Jacob. v. b
The begynnyng of. Marc. i. a
On the frydaye
Herken vnto me. Eſaie. li. a
In thoſe dayes came John. Math. iii. a
On the ſeconde ſondaye in Aduent
Whatſoeuer thynges. Roma. xv. a
And there ſhall be ſynges. Luke. xxi. e
On the wedniſdaye
Thys ſayeth the Lorde. Zacha. viii. a
Clerely I ſaye vnto you. Math. xi. b
On the frydaye
I haue ſet watchmen. Eſa. lxii. b
John beareth wytnesſe. John. i. b
On the thyrde ſondaye in Aduent

Let a mā thys wyſe eſtyme vs. i. Cor. iiii. a
Whan John beyng. Math. xi. a
On the wedniſdaye
Thys is the worde. Eſaie. ii. a
And in the ſyxt moneth. Luke. i. c
On the frydaye
There ſhall come a rod. Eſaie. xi. a
And Mary aroſe in. Luke. i. d
On the. iiii. ſondaye in Aduent.
Reioyce in the Lorde. Philip. iiii. a
And this is the recorde. John. i. b
On the wedniſdaye
Be glad than. Joel. ii. f
And thys rumoure of. Luke. vii. c
On the frydaye
Be glad and reioyce. Zacha. ii. c
Take hede, beware. Marc. viii. b
On Chriſtmaffe euen
Paule the ſeruaunt. Roma. i. a
Whan his mother Mary. Math. i. c
On Chriſtmaffe nyght at the. i. maſſe
For the grace of God. Titum. ii. b
And it chaunſed in thoſe. Luke. ii. a
At the ſeconde maſſe
But after that the kyndneſſe. Titus. iii. a
The ſheperdes ſpake to. Luke. ii. c
At the thyrde maſſe
God in tyme paſt. Hebre. i. a
In the begynnyng was. John. i. a
On ſaynt Steuens daye
Steuens full of fayth. Actes. vi. c
Wherfore beholde I ſend. Math. xxii. d
On S. John the Euangelist daye
He that feareth God. Eccle. xv. a
Folowe me. Peter turnyd. John. xxi. f
On Chyldermaffe daye
And I looked and loo. Apocalyp. xiii. a
An angell of the Lorde. Math. ii. c
On the ſondaye after Chriſtmaffe
And I ſaye that the heyre. Galat. iiii. a
And his father and mother. Luke. ii. c
On new years daye
For the grace of God. Titus. ii. b
And whan the eyght daye. Luke. ii. c
On the twelſe euen.
For the grace of God. Titus. ii. b
But whan herode was. Math. ii. d
On the twelſe daye
Get the by by tymes. Eſaie. lx. a
Whan Jeſus was borne. Math. ii. a
On the fyrſt ſondaye after. xii. daye
O Lorde I wyll thanke the. Eſaie. lx. a
The next daye after John. John. i. d
On the. ii. ſondaye after. xii. daye
And I beſeche you therfore. Roma. xii. a
Whan he was twelue. Luke. ii. c
On the. iii. ſondaye after. xii. daye
Seynge that we haue. Roma. xii. b
And the thyrde daye. John. ii. a
On the. iiii. ſondaye after. xii. daye
Be not wyſe in youre. Roma. xii. c
Whan Jeſus came. Math. viii. a
On

The Table.

On the v. sondaye after xii. daye	Roma. xlii. a	And it was at Jerusalem	John. x. e
On the vi. sondaye after xii. daye	Matth. viii. c	On the frydaye.	Jere. xlii. c
On the vii. sondaye after xii. daye	Coloss. iii. b	Then gathered the hygh	John. xi. f
On the viii. sondaye after xii. daye	Matth. xiii. d	On the Palme sondaye	Philip. ii. a
On the ix. sondaye after xii. daye	i. Cor. ix. d	Let the same mynde be	Mat. xxvi. a
On the x. sondaye after xii. daye	Matth. xx. a	Pe knowe that after two	Esa. liii. a
On the xi. sondaye after xii. daye	ii. Corin. xi. d	On the wednisdaye	Luke. xxii. a
On the xii. sondaye after xii. daye	Luke. viii. a	Who hath geuen	Ezo. xli. a
On the xiii. sondaye after xii. daye	i. Corin. xiii. a	The feast of swete breade	John. xviii. a
On the xiiii. sondaye after xii. daye	Luke. xviii. d	On good frydaye.	John. xviii. a
On the xv. sondaye after xii. daye	Joel. ii. c	The Lorde spake vnto	Col. iii. a
On the xvi. sondaye after xii. daye	Matth. v. a	Whan Iesus had spoken	Mat. xxviii. a
On the xvii. sondaye after xii. daye	Esaie. lvi. a	On Easter euen	i. Cor. v. b
On the xviii. sondaye after xii. daye	Matth. v. g	Pe be therfore rylen	Mar. xvi. a
On the xix. sondaye after xii. daye	ii. Corin. vi. a	Upon an euenyng of the	Actu. x. d
On the xx. sondaye after xii. daye	Matth. xiii. a	On Easter daye.	Luke. xxiii. b
On the xxi. sondaye after xii. daye	Ezech. xlviii. c	Pourge therfore the olde	Actu. xlii. d
On the xxii. sondaye after xii. daye	Matth. xii. d	And whan the sabboth was	Luke. xxiii. d
On the xxiii. sondaye after xii. daye	Ezech. xlviii. c	On the mondaye	Actu. xlii. d
On the xxiiii. sondaye after xii. daye	John. v. a	But Peter openyd	Actu. xlii. d
On the xxv. sondaye after xii. daye	i. Thessalo. iii. a	And beholde two of them	Actu. xlii. d
On the xxvi. sondaye after xii. daye	Matth. xv. c	On the tuesdaye	Actu. xlii. d
On the xxvii. sondaye after xii. daye	Matth. xv. b	Pe men, and brethren, pe chyl.	Actu. xlii. d
On the xxviii. sondaye after xii. daye	Matth. xv. b	Iesus stode in the myd	Actu. xlii. d
On the xxix. sondaye after xii. daye	Matth. xv. b	On the wednisdaye	Actu. xlii. d
On the xxx. sondaye after xii. daye	Matth. xv. b	Pe men of Israell, why	Actu. xlii. d
On the xxxi. sondaye after xii. daye	Matth. xv. b	Afterwarde dyd Iesus	Actu. xlii. d
On the xxxii. sondaye after xii. daye	Matth. xv. b	On the thursdaye	Actu. xlii. d
On the xxxiii. sondaye after xii. daye	Matth. xv. b	The angell of the Lorde	Actu. xlii. d
On the xxxiiii. sondaye after xii. daye	Matth. xv. b	Wary stode without at	Actu. xlii. d
On the xxxv. sondaye after xii. daye	Matth. xv. b	On the frydaye	Actu. xlii. d
On the xxxvi. sondaye after xii. daye	Matth. xv. b	For as moche as Christ	Actu. xlii. d
On the xxxvii. sondaye after xii. daye	Matth. xv. b	Then the eleven discyples	Actu. xlii. d
On the xxxviii. sondaye after xii. daye	Matth. xv. b	On the saterdaye	Actu. xlii. d
On the xxxix. sondaye after xii. daye	Matth. xv. b	Laye awayne therfore	Actu. xlii. d
On the xl. sondaye after xii. daye	Matth. xv. b	On the fyrt daye of the	Actu. xlii. d
On the xli. sondaye after xii. daye	Matth. xv. b	On the fyrt sondaye after Easter.	Actu. xlii. d
On the xlii. sondaye after xii. daye	Matth. xv. b	For all that is bozne of	Actu. xlii. d
On the xliiii. sondaye after xii. daye	Matth. xv. b	The same daye at nyght	Actu. xlii. d
On the xliiiii. sondaye after xii. daye	Matth. xv. b	On the seconde sondaye after Easter	Actu. xlii. d
On the xlv. sondaye after xii. daye	Matth. xv. b	Christ also suffred for	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	I am the good shepherde	Actu. xlii. d
On the xlvii. sondaye after xii. daye	Matth. xv. b	On the thyrde sondaye after Easter	Actu. xlii. d
On the xlviii. sondaye after xii. daye	Matth. xv. b	Dearely beloued I	Actu. xlii. d
On the xlvix. sondaye after xii. daye	Matth. xv. b	After a whyle, and	Actu. xlii. d
On the xlv. sondaye after xii. daye	Matth. xv. b	On the fourth sondaye after Easter	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	Euery good gyfte	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	But now I go my waye	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	On the v. sondaye	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	And se that ye be doers	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	Uerely. ec. whatsoeuer ye shall	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	On the mondaye	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	Knowledg poure fautes	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	Pfeny of you shall	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	On the tuesdaye	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	Exhorthe therfore	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	And whan Iesus sat ouer	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	On the wednisdaye	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	The multitude of the	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	These wordes spake Iesus	Actu. xlii. d
On the xlvi. sondaye after xii. daye	Matth. xv. b	On the Ascencion daye	Actu. xlii. d

The

The Table.

On the v. sondaye after xii. daye	Actu. i. a	And he sayde also vnto	Luke. xxi. d
On the vi. sondaye after xii. daye	Actu. i. a	On the x. sondaye	Luke. xxi. d
On the vii. sondaye after xii. daye	Actu. i. a	Pe knowe that ye were	Luke. xxi. d
On the viii. sondaye after xii. daye	Actu. i. a	And as he was come	Luke. xxi. d
On the ix. sondaye after xii. daye	Actu. i. a	On the eleuenth sondaye	Luke. xxi. d
On the x. sondaye after xii. daye	Actu. i. a	Brethren as partaynyng	Luke. xxi. d
On the xi. sondaye after xii. daye	Actu. i. a	And he tolde thys	Luke. xxi. d
On the xii. sondaye after xii. daye	Actu. i. a	On the twelue th sondaye	Luke. xxi. d
On the xiii. sondaye after xii. daye	Actu. i. a	Haue we luche trust	Luke. xxi. d
On the xiiii. sondaye after xii. daye	Actu. i. a	And he departed	Luke. xxi. d
On the xv. sondaye after xii. daye	Actu. i. a	On the xiii. sondaye	Luke. xxi. d
On the xvi. sondaye after xii. daye	Actu. i. a	To Abram and hys	Luke. xxi. d
On the xvii. sondaye after xii. daye	Actu. i. a	Happy are the eyes	Luke. xxi. d
On the xviii. sondaye after xii. daye	Actu. i. a	On the xiiii. sondaye	Luke. xxi. d
On the xix. sondaye after xii. daye	Actu. i. a	I saye walke in the sperte	Luke. xxi. d
On the xx. sondaye after xii. daye	Actu. i. a	And it chaunfed as he	Luke. xxi. d
On the xxi. sondaye after xii. daye	Actu. i. a	On the xv. sondaye	Luke. xxi. d
On the xxii. sondaye after xii. daye	Actu. i. a	Pf we lyue in the sperte	Luke. xxi. d
On the xxiii. sondaye after xii. daye	Actu. i. a	No man can serue two	Luke. xxi. d
On the xxiiii. sondaye after xii. daye	Actu. i. a	On the xvi. sondaye	Luke. xxi. d
On the xxv. sondaye after xii. daye	Actu. i. a	Wherfore I desyre	Luke. xxi. d
On the xxvi. sondaye after xii. daye	Actu. i. a	And it fortunfed after	Luke. xxi. d
On the xxvii. sondaye after xii. daye	Actu. i. a	On the xvii. sondaye	Luke. xxi. d
On the xxviii. sondaye after xii. daye	Actu. i. a	I therfore whyche	Luke. xxi. d
On the xxix. sondaye after xii. daye	Actu. i. a	And it chaunfed	Luke. xxi. d
On the xxx. sondaye after xii. daye	Actu. i. a	On the xviii. sondaye	Luke. xxi. d
On the xxxi. sondaye after xii. daye	Actu. i. a	I thanke my God	Luke. xxi. d
On the xxxii. sondaye after xii. daye	Actu. i. a	But when the Pharys	Luke. xxi. d
On the xxxiii. sondaye after xii. daye	Actu. i. a	On the xix. sondaye	Luke. xxi. d
On the xxxiiii. sondaye after xii. daye	Actu. i. a	To be renewed	Luke. xxi. d
On the xxxv. sondaye after xii. daye	Actu. i. a	He entred also	Luke. xxi. d
On the xxxvi. sondaye after xii. daye	Actu. i. a	On the xx. sondaye	Luke. xxi. d
On the xxxvii. sondaye after xii. daye	Actu. i. a	Take hede therfore	Luke. xxi. d
On the xxxviii. sondaye after xii. daye	Actu. i. a	And Iesus answered	Luke. xxi. d
On the xxxix. sondaye after xii. daye	Actu. i. a	On the xxi. sondaye	Luke. xxi. d
On the xl. sondaye after xii. daye	Actu. i. a	Finally my brethren be ye	Luke. xxi. d
On the xli. sondaye after xii. daye	Actu. i. a	And ther was a certayne	Luke. xxi. d
On the xlii. sondaye after xii. daye	Actu. i. a	On the xxii. sondaye	Luke. xxi. d
On the xliiii. sondaye after xii. daye	Actu. i. a	I thanke my God in	Luke. xxi. d
On the xliiiii. sondaye after xii. daye	Actu. i. a	Therfore is the kyngdome	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	On the xxiii. sondaye	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	Brethren be followers	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	Then went the Pharys	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	On the xxiiii. sondaye	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	For thys cause we also	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	Whyle he thus spake	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	On the last sondaye after trinite	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	Beholde, the tyme come	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	After these thynges	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	On the wednisdaye in the Em-	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	ber weke afore Myghelmasse	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	Beholde the tyme come	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	And one of the company	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	On the frydaye	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	On the saterdaye	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	For there was afore tabern.	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	A certayne man had	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	In the dedication of the	Luke. xxi. d
On the xlv. sondaye after xii. daye	Actu. i. a	churche.	Luke. xxi. d

The Table

And I John sawe the
And he turned in, and

Apocal. xxi. a
Luke. xix. a

Here endeth the table of the
Epistles and Gospels of
the Sondages.

Here followeth the
table of the Epistles & Gospels whych are
used to be red on dyvers saynctes
dayes in the yere.

On saynct Andrewes daye Roma. x. a
For to belene with Jesus walkynge by Matth. iiii. c
On the conception of our Lady Eccle. xliii. c
As the vyne haue I The boke of the generacion Matth. i. a
On S. Thomas the Apostle daye Ephel. ii. d
Therefore are ye not But Thomas one of John. xx. f
On candelmasse daye. Beholde, I wyll sende Malach. iii. a
And whan the dayes Luke. ii. d
On S. Mathias the Apostle And in those dayes Peter Actu. i. c
In that tyme Jesus Matth. xi. d
On the daye of the Annunciatio or gretynge of our Lady. Moreover God spake vnto Ach. Ela. vii. b
And in the syxt moneth Luke. i. c
On S. George daye Counte it all maner ioye Jacob. i. a
I am the true vyne John. xv. a
On S. Markes daye But now enery one of Ephe. iii. a
I am the true vyne John. xv. a
On S. Phillippe and Jacobs daye Then shall the ryghteous Sap. v. a
And he sayde vnto his John. xiiii. a

On the xxiiij. daye When Elisabeths tyme Luke. i. f
On S. Peter & Pauls daye At the same tyme Actu. xii. a
Jesus came into the Matth. xvi. c
On S. Mary Magdalene daye Wha so fyndeth Prover. xxxi. b
Any one of the Pharyses Luke. vii. f
On S. James the Apostle daye Now therefore ye are not Ephel. ii. d
Then came to hym Matth. xx. c
On the Assumpcion of oure lady. In all these thynges Eccle. xliii. b
It fortuneth that as they Luke. x. g
On S. Bartylmewys daye. Now therefore ye are not Ephel. ii. d
And there was a strepe Luke. xxi. c
On the nativite of oure lady As the the vyne haue I Eccle. xliii. c
The boke of the generacion Matth. i. a
On S. Mathwes daye The lykenes of foure Ezech. i. b
And as Jesus Matth. ix. a
On S. Wighbels daye And he shewed it Apocalyp. i. a
In that houre came the Matth. xviii. a
On S. Lukes daye The lykenes of foure Ezechiel. i. b
After thys appoynted Luke. x. a
On S. Simon and Jude daye But we knowe that Roma. viii. e
This commaunde I you John. xv. e
On all halowe daye And I shalve another Apocalyp. vii. a
Jesus sepyge the people Matth. v. a
On all soules daye I wolde not brethzen i. Thessalo. iii. d
Then sayde Martha John. xi. c

The ende of the
table,

The ende of the newe Testament:

and of the whole Wyble, fynished in Aprill,
Anno. M. CCCC. xl.

Adno factū est istud.

The Table

And I John sawe the
And he turned in, and

Apocal. xxi. a
Luke. xix. a

Here endeth the table of the
Epistles and Gospels of
the Sondages.

Here followeth the
table of the Epistles & Gospels whych are
used to be red on dyvers saynctes
dayes in the yere.

On saynct Andzewe's dape
For to belene with Roma. x. a
Jesus walkyng by Matth. xiii. c
On the conception of our Lady
As the vyne haue I Eccle. xliii. c
The boke of the generacion Matth. i. a
On S. Thomas the Apostle dape
Therefore are ye not Ephel. ii. d
But Thomas one of John. xx. f
On candelmasse dape.
Beholde, I wyll sende Malach. iii. a
And whan the dayes Luke. ii. d
On S. Mathias the Apostle
And in those dayes Peter Actu. i. c
In that tyme Jesus Matth. xi. d
On the dape of the Annunciatio
or gretynge of our Lady.
Moreover God spake vnto Ach. Ela. vii. v
And in the syxt moneth Luke. i. c
On S. George dape
Counte it all maner loye Jacob. i. a
I am the true vyne John. xv. a
On S. Markes dape
But now enery one of Ephe. iii. a
I am the true vyne John. xv. a
On S. Phillippe and Jacobs dape
Then shall the ryghteous Sap. v. a
And he sayde vnto his John. xiii. a

On the daye of the
When Elisabeths tyme Luke. i. f
On S. Peter & Pauls dape
At the same tyme Actu. xii. a
Jesus came into the Matth. xvi. c
On S. Mary Magdalene dape
Who so fyndeth Prover. xxxi. b
And one of the Pharyses Luke. vii. f
On S. James the Apostle dape
Now therefore ye are not Ephel. ii. d
Then came to hym Matth. xx. c
On the Assumpcion of oure lady.
In all these thynges Eccle. xliii. b
It fortuneth that as they Luke. x. g
On S. Bartolomeus dape.
Now therefore ye are not Ephel. ii. d
And there was a strepe Luke. xxi. c
On the nativite of oure lady
As the the vyne haue I Eccle. xliii. c
The boke of the generacion Matth. i. a
On S. Mathews dape
The lykenes of foure Ezech. i. b
And as Jesus Matth. ix. a
On S. Wighhels dape
And he shewed it Apocalyp. i. a
In that houre came the Matth. xviii. a
On S. Lukes dape
The lykenes of foure Ezechiel. i. b
After thys appoynted Luke. x. a
On S. Simon and Jude dape
But we knowe that Roma. viii. e
This commaunde I you John. xv. c
On all halowe dape
And I latoe another Apocalyp. vii. a
Jesus seynge the people Matth. v. a
On all soules dape
I wolde not brethzen i. Thessalo. iii. d
Then sayde Martha John. xi. c

The ende of the
table,

The ende of the newe Testament:

and of the whole Wyble, fynished in Apryll,
Anno. M. CCCC. xl.

Adño factū est istud.